



EPISTEMOLOGICAL APPROACH AND FIQH TEACHING: BAYANI, BURHANI AND IRFANI CONCEPTS APPLIED AT THE TERTIARY LEVEL

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ABSTRACT

This research aims to explain the concepts of bayani, burhani and irfani which are integrated into fiqh learning in the Al-Islam muhammadiyah course at UMJ. This research method uses descriptive analysis taken based on data in the field through references obtained from Manhaj Tarjih, and more specifically on the concepts of bayani, burhani and irfani. This research has its object at Muhammadiyah University, Jakarta. And involves various data collection techniques such as analysis and interviews with expert Bayani, Burhani and Irfani informants. As well as a review of previous research findings. The collected data was analyzed using various data reduction, presentation and verification. The findings of this research suggest that the application of the bayani, burhani and irfani approaches in learning Fiqh in the Al-Islam Kemuhmadiyah aspect of worship has not been fully implemented. The importance of applying the concepts of bayani, burhani, and irfani in learning fiqh in tertiary institutions is highlighted in this research. Further research can determine the impact of implementing learning other than fiqh in higher education on the concepts of bayani, burhani and irfani. This research provides unique insight into the results that can be used as input through future research in the field of education in higher education which originates from the application of the concepts of bayani, burhani, and irfani.

Keywords: Epistemological approach, Teaching fiqh.

INTRODUCTION

Modern Western scientists with their advanced civilization do not yet fully have an epistemology, which means a theory of knowledge. As one of the religions that upholds science, which upholds the balance of life between one creature and another. Islam strongly emphasizes its people to learn and know (educated) (Nasaruddin, 2018). So it can be clarified that epistemology according to Islam as a form of sense or reason that not only recognizes the tools or sources of knowledge but also the heart (intuition). Meanwhile, the form of senses, reason, and heart (intuition) is known as the three forms of Islamic epistemology models, namely bayani, burhani, and irfani (Agus, 2019).

In an educational environment, the epistemology model is still being discussed. The horizons of Islamic education are increasingly open because of the epistemological view of the concept and its relationship with Islamic education. New concepts in Islamic education can be done in philosophical ways such as bayani, burhani and irfani in formulating science through an epistemological approach (Sa'adillah, 2021) and Abed al-Jabiri has proposed and explored epistemological models including bayani, burhani and 'irfani (Hasan, 2016).

Through the criticism of Arabic reasoning that explores more deeply related to bayani, irfani, and burhani epistemology, the process of renewing the epistemological



approach or method, as in Abid al-Jabiri's trilogy of reasoning, is included in one of the clumps of PAI lessons (Hardiono, 2021). This can also be found in the curriculum in learning the history of Islamic civilization related to the renewal of the epistemological paradigm. Bayani is made the main priority of reasoning which is very linear and goes hand in hand. This is a response to existing progress by providing an understanding that schools need to pay attention to the existence of Islamic religious education (Yayuk and Diana, 2020). This agrees with the opinion of researchers relating to the process of learning activities, one of which is Islamic religious learning family of religious education in.

The application of the concept of bayani, burhani, and irfani has an impact on the behavior of educated people as a form of lack of epistemological approach. This can be seen in one of the phenomena that is occurring currently, the general public is highlighting the actions caused by the educated people themselves. Such as spiritual mental intelligence which is reflected in students in aspects of attitudes, actions and behavior based on the religion they adhere to. Forming students' mental spirituality using the bayani approach in religious texts can be done through Fiqh subjects. The formation of students' mental spirituality using the Burhani approach can be done by teachers providing examples of positive behavior such as motivating students to like reading, prioritizing 5S in students, giving appreciation to students, and providing broad general knowledge that they did not previously know so that students understand human concepts as a whole as social creatures. Meanwhile, in the Irfani approach, the spiritual mental formation of students can be realized through various religious activity programs at school (Naufal, 2022).

In addition to student behavior, the discussion about the moral degradation of students as the nation's next generation has become a hot issue. The presentation of intellectual intelligence-based learning materials in formal education is currently experiencing a trend, while while a form of emotional intelligence and spiritual intelligence is an important form and is very much needed in everyday life. As a concept of marginal understanding will certainly give birth to a gap caused by cognitive understanding in each different individual. This is supported by the rapid advancement of technology which causes the erosion of ethical understanding. Because of these conditions, students are at the limit of their ability to internalize it in the form of character. So that the theory that is used as an initial guideline in behavior will determine a person's character, which causes the character of a person's behavior to change frequently (Kurnia, 2022).

This research has the aim of describing implementation of bayani, burhani and irfani concepts at the tertiary level through an epistemological approach in learning fiqh. This research is important to add insight and scientific development in learning Islamic Religious Education and has a contribution to the treasury of science and knowledge. Based on the previous explanation, the researcher concluded that the Fiqh learning that applies a concept, namely the concept of applying the concepts of bayani, burhani, and irfani in through an epistemological approach in higher education can achieve the goal of achieving the vision and mission of higher education through changes in several aspects. So it is interested to conduct research with the title "Epistemology Approach and Fiqh Learning: Implementation of Bayani, Burhani, and Irfani Concepts at the College Level".



RESEARCH METHODS

It can be ascertained the question of the criteria of one science, its limitations and based on the scope and techniques for collecting scientific data, it is part of the epistemic object. The process goes through what methods, techniques, instruments and procedures are produced so that answers can be obtained categorized as scientific knowledge. So, through the presence of two keywords, namely to know and question. epistemology as a process refers to Hollingdale's definition, namely To know and the simple question "How?", how to find out and how to get it, start here. This research collects data by means of observation, interviews and documentation.

RESULTS AND DISCUSSION

The results of interviews obtained by researchers with the head of AIK (Al Islam and Kemuhmadiyah) at Muhammadiyah University Jakarta stated that the bayani, burhani, and irfani approaches are epistemological frameworks used as methods to obtain integral concepts in a religious discourse. An epistemic integration in the context of fiqh is expected to be able to obtain comprehensive religious ritual practices, one of which covers aspects of doctrine, science and intuition (spirituality). Deep linguistic analysis the hermeetic paradigm has a goal in achieving this approach. And in practice it is bridged, as a dialogue process between text and reality. Reflecting on the data, especially on worship material in the description of the semester learning plan, incl in the study on the main reference that is the basis for learning fiqh literacy. It seems that the bayani, burhani and irfani approaches have not been fully used in fiqh learning. The curriculum is presented as a form of strengthening the theological foundation and focuses more on Bayani approach or text approach. On the other hand, scientific values, as well as the Irfani approach which prioritizes spiritual qualities, are appropriate with the irfani paradigm being in the description in the curriculum it has not touched the burhani approach.

Based on research findings from interviews, observation and documentation, it can be strengthened with various literatures. Starting with discussing implementation. Researchers can argue that implementation is related to activities that cause a system that leads to action or action or mechanism. The use of the word mechanism, this is because An activity carried out based on a mature plan and referring to certain norms to be achieved the aim of this activity is not only in its implementation, not just in a activity.

In addition to implementation, this paper discusses epistemology. Epistemology is a method from the branch of philosophy with discussions related to human knowledge that grows and develops. The intellect given by God to humans can be used to research, reason and reason various experiences. The organization and structuring of knowledge possessed by humans is intended to make knowledge correct, so that science and scientific knowledge can present this life as bayani epistemology or also known as the textualist method. Talking about epistemology, it will be related to other subjects which include sources, methods and verification. Another influence of bayani epistemology is the birth of the scientific discipline of ushul fiqh, namely qiyas. Where qiyas can be used to deal with new problems that legally there is no clear determination (Dayan, 2022).

Another discussion is the concept of the bayani approach. The term bayani approach was first proposed by Imam Syafii in his work al Risalah, which explains that the roots of religion lie in revelation. In his work it is said: "There is no calamity or difficulty



that befalls a believer in the religion of Allah unless there is evidence in the Quran to guide him.” The explanation of religion begins with revelation, continues with the sunnah, and ends with ra'yu (reasoning) where new issues can be related to the establishment of a text. The explanation that the Prophet's sunnah is the second foundation is in accordance with Allah's words: “If you dispute about anything, then refer it back to Allah (the Qur'an) and His Messenger (the Hadith). If you truly believe in Allah and the Last Day.” (Q.S. AnNisa' [4]: 59). So it can be concluded, the bayani approach is based on the Qur'an and Sunnah. This makes the basis that the bayani approach uses a textualist approach because it is based on religious norms.

Next is a discussion of the burhani approach process. Understanding the truth uses a spiritual approach through human reason. In traditional logic, the burhani approach is known as demonstration or the most powerful argument. Meanwhile, the use of traditional logic in traditional Islamic science is used to prove a truth. However, it is the use of reason in religion that is the basic essence of the burhani approach. In Islamic law, ra'yu gives room to reason, whereas reason in philosophy and kalam is understood as the inference of direct knowledge into indirect knowledge. Reason in Islam is used in the process of ijtihad in the form of reasoning with the intention of defending the principles of religious belief, providing evidence in the form of facts in court, to reflection on natural phenomena in order to know the signs of God's power. The form of logic is a form of thinking rules from the burhani approach, and the birth of science and science is the result of scientific research, the use of ra'yu will be seen in ijtihad, and awareness of the Creator is born from a study.

Table 1.
Following Normative Discourse and Standardization

Bayani	Burhani	Irfani
Qiyas	Intellect-Mind	Ma'rifat
Istidlal - Illah	Argumentation	Wasilah - Imam
Tanzil	Causes	Takwil
Sharia	Science	Nature

As for Approach to learning through the application of Bayani, Burhani and Irfani fiqh Worship, especially in Thoharoh. (Ablution).

Fertilization	Interpretation	Implementation
<i>Bayani</i>	Approaching Qur'anic and Sunnah Texts	- Qur'anic proofs of ablution. - The Sunnah texts concerning ablut - Scholarly opinions on the meaning ruling and procedure of ablution. - The procedure of the Prophet's ablution according to the Muhammadiyah Tarjih Council.
<i>Burhani</i>	- Burhani approach which is realized in logic in the form of rules. - Knowledge and science	- Ablution and health - Ablution and Psychology - Ablution and Economics. - Ablution and Management



Fertilization	Interpretation	Implementation
	that are born in the form of scientific research	- Ablution and social conditions - Ablution and Behavior
	- Ra'yu, and reflection of theological awareness in ijtihad	- Ablution and mental attitude. - Ablution and human values
<i>Irfani</i>	- The irfani approach is based on dzauq (feeling or the ability to distinguish right from wrong without looking at the text), - Bashirah (the inner eye as the power of the heart), - Qalb (the heart/spiritual element where sense knowledge resides), - Wijdan (the inner movement of interaction with Allah), - Sirr (the element in the heart that can witness God).	- Ablution as a reflection of goodness reflected in good manners - Ablution trains to have the ability to regulate oneself and the quality of mind - Ablution becomes a medium to maintain the purity of the soul - Ablution fosters intuitive sensitivity to be able to understand isyarat bathiniyyah - Wudhu fosters self-introspection (Muroqobah)

Based on the previous discussion, Islamic religious education is increasingly in the public spotlight. This is due to the monotonous nature of Islamic religious education, which is dominated by the presentation in the form of lectures, doctrinaire, and lack of logical delivery. In PAI learning, the application of the burhani method aims to provide the cultivation of Islamic values with an intellectual approach so that students can implement it in their daily lives. Context-based delivery will make it easier to lay the foundation of Islamic knowledge. Experience-based teaching or delivery will be more easily accepted by students than doctrinaire and monotonous delivery. This goal can be achieved through burhani proverbs and the scientific method. Therefore, the implementation of burhani can realize learning that is constructivistic, thus encouraging students to be critical of life issues. In addition, the activeness of students in the learning process is an added value because of the communication of reality that can be accepted by the human mind, and this is in accordance with the concept of logical rationality (Isnaini M. Agus and Soleh Achmad Khudori, 2023).

This is reinforced by the research results that the lessons of Al-Qur'an Hadith, Akidah Akhlak, Fiqh and History of Islamic Culture which contain Al-Qur'an and Hadith texts from various methods of ijtihad, istinbat, istinja and istidlal are sources of bayani epistemology. The foundation of students' knowledge in further learning activities will be solid through the bayani method. Meanwhile, science and social studies lessons or other social subjects that contain elements of nature and humanity are sources of burhani



epistemology. Therefore, the burhani method can be used for the development of science through scientific activities to find findings from problems that occur around (Rasyid, 2020).

Emphasizing on the dominance of nash (text) either directly or indirectly, which is supported by inference-based linguistic reasoning is the hallmark of Bayani reasoning or methodology. Some lessons that contain the value of Bayani reasoning include the subjects of the Qur'an, Al-Hadith, and Islamic history. If interpreted, Bayani reasoning is a method of thinking or reasoning based on text. It is different from the Burhani method of thinking or reasoning which is categorized as a scientific method of thinking (Viruliana Fajrina Margareth and Kholili, 2022).

Based on the results of the research, it is stated that bayani reasoning places the text (revelation) as absolute truth, knowledge is obtained by conscience, where with a pure heart, it is expected that God bestows knowledge directly to Him, burhani upholds intellectual abilities in the form of senses, experience, reason, and ratios as an effort to achieve and prove knowledge and truth (Mutawalli Aqiel et al., 2022).

Likewise, the burhani (logical) approach is applied to understand non-physical and spiritual objects by philosophers, the burhani method implied in the verses of the Qur'an includes the words afala tatafakkarun, afala ta'qilun, afala tanzhurun, afala tubshirun, and afala yatadabbaru. Meanwhile, the mufasssirs use the bayani method (tafsir/takwil) to deepen the knowledge contained in religious books: Qur'an and hadith, Qur'anic verses with the bayani method are classified into several categories, such as clear verses or known as muhkamat verses and verses that are vague or mutasyabihat, and so on. Meanwhile, Sufis use the irfani (intuitive) method by means of exercises such as dhikr, tasbih and so on in order to witness non-physical and spiritual objects directly (Rahma, 2019).

So it can be clarified that the theory of knowledge and aspects of content or material that are an important part of understanding the curriculum are aspects of epistemology. While in the context of epistemology, the tendency of religious education is more about the application in educating according to the Islamic context. As for the content or material, there is no fundamental difference between Islamic religious education and Islamic education as in the epistemological view, the use of terms contained in Islamic Education is also no significant difference, namely the content of recognition of Allah SWT, potential, human functions, and morals which include creed, worship, and morals (Mahmudi, 2019).

When associated with the bayani, burhani and irfani approaches to the impact of education on humans, it certainly has great benefits. This can be explained that humans are intelligent animals (hayawan al-Nathiq). Human progress is inseparable from his knowledge therefore humans always try to get the truth. To get the truth, a method is needed to reveal the truth objectively and universally. Furthermore, to bring up many epistemologies in getting the truth can be done with two methods, namely rationalism and empiricism. Islam is no exception. In principle, epistemology in Islam is comprehensive which can be used as a key in finding knowledge, namely bayani epistemology based on text or nash, burhani based on reason and rational, and irfani based on intuitive or kasyf. Of the three epistemological tendencies of bayani, irfani and burhani, the very textual



bayani style and the sufistic irfani style dominate in its development. Both tendencies receive less attention in the optimal use of burhani (Ulya, 2019).

The educational process has a concept that discusses religion and science. Some people believe in religion and science as two different things, especially religious people, who believe in one source, namely God. Scientists are interested in the intersection of the two and it is always an interesting topic of discussion. One part of the Islamic religion is also interesting to discuss in terms of its conflict with science, namely Fiqh or in other terms Islamic law. The means of science in determining this must support the continuity of fiqh in the modern era. In the realm of epistemology, fiqh and science are products of humans as subjects. Both are different in taking sources. Fiqh comes from revelation, while science comes from nature. In essence, fiqh is also a dynamic field in Islamic law, although it does not rule out the possibility of being a means of achieving relative truth supported by science. In practice, fiqh and science have intersected in contemporary Islamic law cases in Indonesia (Kuncoro Anies T and Nizar Muchamad Coirun, 2021).

This can be implemented in the process of Islamic Religious Education (PAI) subjects that have various problems due to the hegemony of bayani epistemology and less accommodating burhani and irfani epistemology. Some of the problems that plague PAI are forgetting the historical reality of humanity, the existence of truth claims, stagnation of thought, and difficulties with other religious texts. The source of bayani epistemology comes from religious texts, namely the Qur'an and hadith; burhani is based on ratios based on natural, social, humanities, and religious realities (waqi'); and irfani is sourced from intuition through direct experience of religious spiritual reality. These interconnected entities are carried out with the awareness that each epistemology has its own weaknesses, so that to complement these weaknesses, there is a desire to dialogue, cooperate, and utilize the methods and approaches used by other epistemologies. In the context of PAI, the interconnected entities are carried out by collaborating the Qur'an hadith, thought, and dhikr to gain knowledge (Afwadzi Benny, 2023). So that through this process there is a goal to be achieved, namely that students have the ability to read Arabic to understand words in Usul Fiqh in PAI learning in the classroom (Kamis Mohammad Syam et al, 2020). Based on the discussion above, the researcher concludes that various approaches are needed in learning Jurisprudence at the tertiary level, so that what is the purpose of learning and the suitability of the concept can be achieved properly and as expected.

CONCLUSION

The concepts of Bayani, Burhani and Irfani have not been fulfilled in applied Fiqh learning. Bearing in mind, the application of Fiqh learning is implemented in all faculties different families of knowledge. And in general, this approach is very likely to be a bridge to scientific application integration. Apart from that, to make it happen, the Islamic campus is in accordance with the Vision of Muhammadiyah University Jakarta needs to implement this approach and will be a driving factor. Then the Faculty, through the Lecturer Forum Discussion Group which has a scientific field, can develop lecture programs that integrate science.



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