

## BAYANI'S, BURHANI'S, AND IRFANI'S REASONING IN ISLAMIC STUDIES

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### **Abstract**

*This paper aims to understand the reasoning of Bayani, Burhani, and Irfan through a descriptive qualitative approach, namely by collecting various kinds of literature related to Bayani, Burhani, and Irfani. Bayani is a methodology of thinking based on texts; this method existed before Islam came; Irfani is a method of thinking based on approaches and direct experience related to religious and spiritual reality.*

*The method used in this research is literature study, which tries to reveal by analyzing textually and contextually. The textual analysis uses several interpretations and relevant journals, while contextual analysis is the author's understanding to form a complete understanding.*

*The discussion results are as follows: Bayani is a thinking methodology based on the texts; this method existed before Islam came. The sacred text has full authority in giving the direction and meaning of the truth, while the ratio only serves as a guard for the security of the text's authority. Irfani is a method of thinking based on a direct approach and experience related to religious, spiritual reality. Furthermore, Burhani is a thinking methodology that is not based on texts or experience but on logical truths that, when the existence of sacred texts and spiritual experiences, can only be accepted if they follow logical rules.*

**Keywords:** Bayani, Burhani, and Irfani , Reasoning, Islamic Studies

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## INTRODUCTION

Islamic scholarship globally can be mapped into *Bayani*, *Burhani* and *Irfani*. These three terms already exist in various Islamic texts. (Sembodoardi Widodo, 2007) Although these three terms are often found in various Islamic literature texts such as in the Qur'an, kalam, Arabic, and philosophy, these three terms had only emerged recently, when Muhammad Abid al-Jabiri carried out a reconstruction of Islamic scientific traditions on the project "Critique of Arabic Reason" al-Jabiri who has struggled a lot with the Western philosophical tradition, especially regarding philosophical thought that developed in France, Like Pops, structuralism and structuralism as well as other philosophical ideas try to dismantle the foundations of classical Islamic scholarship through analytical standards that are rarely used by other Muslim scientists, namely by using structuralism, historical and ideological criticism. (Abed, 2000) So in this paper, the author did not intend to criticize al-Jabiri's thoughts in depth, but in this paper, the author will only examine the reason for *Bayani*, *Burhani* and *Irfani* in Islamic studies.

## RESEARCH METHODS

This research activity was in the form of library research, so the data obtained was derived from text studies or books and journals relevant to the subject matter above. (Danandjaja, 2014) The definition of literature study is all efforts made by researchers to collect information relevant to the topic or problem that will be or is being researched. (Jonathan Sarwono, 2006) This information can be obtained from scientific books, research reports, scientific essays, theses and dissertations, regulations, statutes, yearbooks, encyclopedias, and other written sources, both printed and electronic. (Mardalis, 1999)

Library research utilizes library sources to obtain research data. Strictly speaking, library research limits its activities to library collection materials without needing field research. (Zed, 2008) Literature research is more than just a matter of reading and recording literature or books, as often understood by many people so far. (M. Sari & Asmendri, 2020) Literature research, often called literature study, is a series of activities related to collecting library data, reading and recording and processing research materials (Mirshad & Zaki, 2014)

## RESULTS AND DISCUSSION

### 1. Background of Bayani's Dominance of Reason in Education Practice in Indonesia

According to Al-Jabiri in Mahmud Arif, the tradition and culture of Islamic thought during the golden age adhered to 3 epistemological structures, of which all three competed, namely *Bayani*, *Burhani*, and *Irfani*. (Al-Jabiri, 2003) Historically, Bayani epistemology was the first epistemological system in the Islamic intellectual world, with a *component of bayaniyun* scholars who produced various kinds of *naqliyah* sciences. As the oldest epistemology, it does not appear alone, but it has a long history in the culture of the Arab tradition of thought. This epistemology has several principles, namely, *initial (discontinue)*, *tajwid (has no law of causality)*, and *mubah (closeness to the text)* (Arif Mahmud, 2008, pp. 44-47).

The dominance of the bayani epistemology of Islamic thought in the golden age cannot be separated from the political and social conditions at that time, for example, *the Mishnah* tragedy event that used the ideology of "comrade-foe" in Islamic thought. (Soleh, 2003) The Mu'tazilites impose their doctrine at will, giving rise to an unsympathetic attitude. The strong reaction from the bayaniyun scholars caused the rational mindset to fall into the frame of theological-political conflict ((Arif Mahmud, 2008, pp. 84–85).

The dominance of the Bayani pioneer pattern in Islamic thought has shaped the orthodoxy of religious thought and absolutism. Absolutism is divided into three forms. First, ideological-theological absolutism means that Allah has ordained everything that has *happened since Azali* (Arif Mahmud, 2008, p. 224) Second, intellectual absolutism, namely the establishment of religious thinking marked by the slogan that the door of *ijtihad* has been closed, and the mindset of *piety* and inferiority towards the existing *turns*. The product of Islamic thought in the past is final and no longer needs to be re-examined. (Yusliani, 2007) Third, absolutism epistemology, that is, truth is only one, and it can also only be expressed in one way because there is no truth and no other way that can be valid. This epistemological absolutism is the reason for the emergence of the dichotomy of secular ilm and general science with Islamic science. (Suaedi, 2016)

In the golden era, Islamic education broadly developed in 2 streams: conservative and rational. The conservative school is an educational school with a strong religion; among its figures are Ibn Sahnun, al-Ghazali, al-Qabisi, and Nasruddin at-Thusi. The implication arising from the conservative education system is the limitation of science on knowledge of divinity, intending to know and understand God's commandments and prohibitions. (Kurniawan, 2019) In comparison, the rational school that significantly distinguishes it from the conservative flow is the use of philosophical rational reason for its educational activities. This school believes that education is an effort to actualize all the potential of individuals. So the essence of education is the transformation of various potentials into actual abilities; philosophers such as al-Kindi, Ibn Rushd and Ibn Sina became the driving force of this school (Arif Mahmud, 2008, p. 117).

The combination of Bayani *epistemology* with Islamic education in the golden age has had a significant influence on the development of conservative streams, namely educational streams that tend to be purely religious, distant from racial influences, and oriented towards ethics and morals. (Makiah, 2015) This influence is evidenced by the existence of a scientific tradition of intellect that is inexplicable in the consciousness of Muslims because of theological reasons. In addition, the lack of appreciation for science and technology indicates how strong Bayani's reason is in Islamic education. What makes Islamic education, which should be responsible as a producer of critical culture and following the demands and challenges of the times, has instead shifted to the process of traditional and conservative statistical culture. This resulted in the crisis of Islamic intellectualism. In line with this, the hegemony of *Bayani* epistemology in the practice of Islamic education in Indonesia is very pronounced, especially in pesantren, which are allegedly genetically related to the tradition of Islamic thought in the Middle Ages. This is very clear with the existence of a pesantren education system that first prioritizes mastery of jurisprudence, Sufistic practice and linguistics. While madrasah was a form of renewal of Islamic education, there was still a methodological and institutional scientific dilemma. As a result, madrassas are still unable to fully answer the demands and changes in Islamic Education (Arif Mahmud, 2008, p. 264).

## 1. Efforts to Integrate Bayani, Burhani, and Irfani Reasoning in Islamic Studies

The three approaches of *Bayani*, *Burhani* and *Irfani* were not left alone because the value and benefits obtained will be few, so the relationship between the three was not allowed to be linear; Karen will bring out that one was superior while the other was not. Nevertheless, it would be better if the three were intertwined, complementary and functional, like a twisted triple string, so the relationship is circular. This means that all three are used with full awareness that each has weaknesses and advantages. Furthermore, understanding Islam correctly and integratively can at least be done in several stages, namely:(Abbas, 2012)

First, Islam must be studied from the sources of the Qur'an and hadith for the Bayani approach to be significant. Confusion in understanding Islam can occur because people only know Islam through scholars who have been far from the guidance of the Qur'an and hadith or errors. After all, people are very attached to the books of fiqh or tasauf, which are from the approach of *Irfani*, which has been partly mixed with the *heresy* and *Gujarat*, so that it can cause syncretism, mixing worship and ummah beliefs with things that are not clear basic and also their source in Islam. Thus, to avoid such Islam, it must be extracted from its source, the Qur'an and the shahih hadith.

Second, Islam must be studied integrally, not partially, textually, or contextually,(Arkoun & Mohammed, 1994) but by building an integrative understanding through *Bayani's*, *Burhani's* and *Irfani's approaches*. This means that Islam must be studied thoroughly as a whole, not half or half; if Islam is studied in part, especially those that are not its teachings, it can confuse and cause division of the Ummah. (Faisol, 2010)Furthermore, the personal approach can lead to skepticism, namely doubt and doubt towards Islam. To avoid this, Islam must be studied thoroughly, namely whole, round and integrative, especially regarding Islamic teachings' main and basic principles. Therefore, understanding the teachings of Islam integratively requires sufficient preparation, including 1. intellectual, meaning that to understand religion or religious phenomena as a whole, sufficient information is needed, 2. A person who wants to understand Islam integrally must already have a mature emotional state, 3. The person concerned has

a constructive will, 4. Based on experience, it means that there is positive contact with various aspects of life-related to Islamic teaching (A. Mukti Ali, 1992, pp. 74–75).

Comprehending Islam through Islamic intellectual discourse was a result of thinking there might be differences in understanding because it is a necessity (Hanafi, 2011) that the *Burhani* approach can give birth to various views, and this, of course, depends on the concepts and theories used because some are normative or dogmatic and also scientific rational. (Muhammadun, 2019) He is who will give birth to Islamic schools and schools of thought in the past or present. The differences in understanding can occur due to several factors: differences in insight, historical background, environment and perspective on the NAS and others. The difference was only in the forum's details and not the principle difference. From these differences, Islam becomes lues and also broad in scope (Abbas, 2012, p. 56).

#### **A. The Effect of Bayani, Burhani, and Irfani's Integration of Reason on the Practice of Transformative Islamic Education in Indonesia**

##### **1. Bayani's Reasoning**

In Bayani's reasoning, the position of the NAS is so central. In *Bayani*, the position of the NAS is so central, resulting in intellectual activity always being on the haul nas and oriented towards text reproduction. Reasoning relies on a verbal system of discourse, not a system of reason related to the logical, empirical phenomena relationship, so combining it with *burial and Irfan reason* is very difficult (Abu, 2000, p. 9).

##### **2. Burhani's Reasoning**

From semantic logic's perspective, *Burhani* is the activity of thinking to determine the truth of a premise by using a decision-making method called deduction. For now, it must be admitted that the Islamic world needs to catch up to the West in achieving science and technology due to the *Burhani* knowledge system, which is empiricist or rational. The current Islamic education system must try to take on the *Burhani* tradition that had triumphed in the past golden age of Islam. (Yusuf, 2014) The Islamic education system must not linger in the *Bayani* and Irfan knowledge system alone because it will make the Islamic education system in Indonesia backward, so to overcome this, the education system in

Indonesia must strive to integrate the reasoning of *Bayani*, *Burhan* and *infant* in an education system that is beginning to develop in order to be able to produce broad-minded scientists, both in terms of understanding religion textually and contextually, so that Islamic education can develop widely well through applying these three methods of reason in the education system (Nasrullah, 2012, p. 172).

Burhani's reasoning will not contradict *Sayara'* as Ibn Rushd has stated that if, *indeed Sayara'* is true, as long as it invites the truth, then *Burhani's* reasoning will *not* be able to contradict Sharia. For one truth will not be possible to contradict the truth of the other, but will even support each other, while each of the three reasons is in a firm position (Syukur & Suparman, 2007, p. 104).

### 3. *Irfani's Reasoning*

*Irfani's reasoning* is an approach that relies on intuition. This reasoning is very important to be integrated into the Islamic education system. Because from the research of *Irfani* comes illumination. (Kusuma, 2018) The *irfaniah* research procedure carried out based on *tasauf* literature is outlined using the following steps:

1. The nature of *takhalli* is to have the meaning of purifying oneself from despicable nature, from the impurities of the heart, namely envy, spite, or hatred, bad thinking, arrogant, *'ujub*, *riya*, *bahil*, *namimah*, *idan others*. (N. Sari, 2021)
2. The nature of *thalli* means to adorn or fill oneself with praiseworthy qualities. For example, *repentance*, *khauuf*, *taqwa*, *sincerity*, *patience*, *Ridha*, *sahabah*, *zikr death*, *tsar*, benefactor, and others.
3. The nature of *tajalli*, which means a *major in which Allah becomes clear in the life science of the soul, the opening of the hijab, and the blessed divine science emanating from him, has passed through the major thalli and thalli* (Muslich, 2003, p. 27).

The *irfaniah* paradigm also recognizes special techniques for gaining knowledge, namely:

1. *Riyadah* is a series of exercises and rituals with certain stages and procedures.
2. *Tariqah* is defined as the life of pilgrims who follow the flow of *tasauf*. (Pakar, 2013)

3. *The diploma is in irfaniyah research*; teachers are needed to guide students to pass these stages to another stage or the end, namely *ma'rifatullah* (Nasution & Khoiruddin, 2009, pp. 45–46). So, reaching these stages requires help from *Bayani Reason* and *Burhani*, which must be applied or taught by teachers in the education system.

## CONCLUSION

*Bayani* is a methodology of thinking based on texts; this method existed before Islam came. It is the sacred text that has full authority in giving direction and meaning to righteousness, while the ratio serves as a guardian for the security of the authority of the text. *Irfani* is a method of thinking based on a direct approach and experience related to religious, spiritual reality. *Moreover, Burhani is a methodology of thinking not based on text or experience but on logical truths that, during the existence of sacred texts and spiritual experience, can only be accepted if it follows logical rules.*

*The background of Bayani reasoning in Islamic education in Indonesia is through the pesantren education system, which has prioritized mastery of linguistics, jurisprudence and Sufistic practice. Al-Jabiri critiques the epistemology of Arabic reason by presenting Bayani, Burhani and Irfan's reason. So far in Indonesia, Bayani reason dominates the hegemonic nature, so it is not easy to dialogue with Burhani and Irfani reason. Thus, the three must be connected in parallel in order to go hand in hand to restore the golden age of medieval Islam.*



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