



Types of Bayani, Irfani, and Burhani Reasoning and Their Relevance to Islamic Education

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ABSTRACT

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In the study of thought, Islam uses at least three methods concerning the theory of knowledge (epistemology), namely bayani, irfani, and burhani, those have a different view of knowledge. This library research aims to explain these three methods of reasoning in Islam and their relevance to Islamic education. The study results showed that the bayani method is the most dominant method of reasoning used in Islamic education. The Islamic style of thought of the bayani model (relying on the text) is very domineering and hegemonic in the tradition and teaching of Islamic science, so it is difficult to dialogue with the epistemological traditions of irfani and burhani let alone tajribi. As a result, the pattern of Islamic thought of the bayani model became rigid. The authority of the text, the primary source in the epistemology of bayani reason that is standardized in the rules, is dominant and preceded than other scientific sources such as nature, reason, and intuition. The following result of the dominance of this bayani reason is to make the Islamic religious epistemological system less respectful and concerned about contemporary issues experienced by Muslims because of the difficulty of escaping from the shadow of the dominance of the text. Nevertheless, each method of the three methods has advantages and disadvantages and characteristics that become the characteristics of each.

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Pendahuluan

Science and technology that until now have been the most fundamental key to the progress achieved by mankind certainly does not come without a dynamic or scientific discourse. The process of obtaining science is commonly known as epistemology (Sanaky, 2009). Epistemology is a theory of knowledge that addresses various aspects of knowledge such as possibilities, origins of nature, boundaries, assumptions and foundations, validity, and reality, to the question of truth (Gie, 1987). Furthermore, Tafsir revealed that Epistemology talks about the source of science and how to acquire science (Tafsir, 2000). History has recorded that Islamic civilization was once the mecca of world science around the 7th to 15th centuries. After that, the golden age began to be Malay, static, even backwards until the 21st century (Ma'arif, 2007). Islam in its study of thought uses at

least some major schools in relation to the theory of knowledge (epistemology). There are at least three models of systems of thought in Islam, namely *bayani*, *irfani* and *burhani*, each of which has a different view of knowledge (Soleh, n.d.).

In addition to being an instrument to find the truth, the three epistemologies can also be used as a means of identifying a person's way of thinking. The simplest understanding of these three epistemologies is the answer to the question, "With which man obtains the truth?". A philosopher with a *burhani* mindset will answer that the source of truth is from reason or the five senses. With these two means men gives rise to two dichotomies between the so-called rational and irrational. Rationality is a truth, but irrational is a mistake. Furthermore, people who have a pattern of thinking *bayani* will answer that the source of truth is from the text. Ratios have no place in their reading to truth. The adequacy of this group to the text included them in the fundamental literalist group. While people who have an *irfani* mindset will answer that the source of truth is from revelation, inspiration, wangsit and the like. Such a pattern of thinking will build a community structure that has a hierarchy above the bottom (Idrus, 2019). This study aims to provide a further picture related to these three methods of reasoning in Islam.

Metode

This literature research is carried out by collecting data from various sources in the form of books and articles that are in accordance with the theme of the discussion. The data obtained is then presented with qualitative descriptive methods.

Discussion

Bayani Type of Reasoning

The term *bayani* in Arabic is clearly interpreted, explanation (explanatory). In terminology, it can be interpreted by revealing and explaining something, which is to explain the meaning of a conversation by using the best lafaz. It can also be referred to as an attempt to get an expression out of doubt to be clear. As a system of knowledge, *bayani* appeared at the beginning of the codification period characterized by oral culture and history towards a culture of writing and reason, or from the process of unconsciousness to consciousness, or from unplanned (unsystematic, pre-ilmiyah culture) towards ilmiyah culture and knowledge (Al-Jabiri, 1991). *Bayani* can be interpreted as a typical Arabic method of thought that emphasizes the authority of the text (*nash*) directly or indirectly and is justified by linguistic sense dug up through inference (*istidlal*). Or simply can be interpreted as a model of thinking methodology based on text. In this case, it is the sacred text that has full authority in determining the direction of truth. The function of reason only as a guardian of the meaning contained in it can be known through the discernment of the relationship between meaning and lafaz (Idrus, 2019). In the context of Islamic thought, *the bayani*

method is a method of interpretation or *takwil* applied by *mufassir* in extracting knowledge from the Qur'an and Hadith (Al-Rasyidin & Ja'far, 2015). In Islamic epistemology, the tradition of exploring the meaning of texts or so-called interpretations is one of the scientific methods recognized as a source of knowledge. Through this method of interpretation, the *mufassir* explores the meaning hidden behind the text of God that corresponds to the tendency of the *mufassir*. That is why in the books of interpretation found diverse information about the basics of science, such as discussion of the basics of *religious science*, *natural science*, *social science* and *humanities science* (Rangkuti, 2016).

According to *bayani reason*, the position of the text is so central that intellectual activity is always in the text circle and is oriented towards the reproduction of the text. *Bayani's* reasoning rests on the 'discourse system' which is consensual to the relationship system of verbal discourse (*kalam*), not with the 'system of reason' relating to the relationship system of logical empirical phenomena, so that Arabic becomes the epistemology determinant of Islamic Arabic reason (Abu Zaid, 2000). According to Al-Jahid, the so-called *bayani* is an attempt to make the listener understand the interpreted explanation or even understand to win a debate. Therefore, Al-Jahid then interpreted *bayan* by establishing the conditions of conclusion making to get the right meaning; (1) *parrots by* requiring fluency of speech as a determinant of meaning; (2) *parrots* with letter selection and pronunciation; (3) *parrots* with open meaning (in this case the meaning can be expressed with one of the five explanatory forms, namely *lafaz*, *isyarah*, writing, belief, and the state of *ratio*); (4) *parrots* on the condition of beauty (*balaghah*). Al-Jahid's idea was then reinforced by Ibn Wahab who mentioned that there are four levels in *the parrot*, namely (1) explanation of something by showing the form of his statement material (*bayan bi al-i'tibar*); (2) explanation of something with inner understanding (*bayan bi al-qalb*); (3) explanation of something with oral redaction (*bayan bi al-ibarah*); (4) explanation of something with written redaction (*bayan bi al-kitab*) (Al-Jabiri, 1991).

The advantage of *bayani* reason lies in the truth of the text (Qur'an and Hadith) as the main source of Islamic law that is universal so that it becomes a guideline and benchmark. In *bayani* epistemology there is the use of ratios, but relatively few and very dependent on the existing text. This overly dominant use of epistemology has led to stagnation in religious life, due to its inability to respond to the times. This is because *bayani* epistemology always puts reason into a secondary source, so that the role of reason becomes trapped in the shadow of the text and does not place it parallel, fill it, and complement it with the text (Sanaky, 2009). Another obstacle that is also often encountered in the application of this type of reasoning is the frequent out-of-sync text and reality. The *ijtihad* product will be different if in the main destruction of text or context. Society wins more text than context, although it is more inclined to context is also not small (Idrus, 2019).

Types of Irfani Reasoning

Harfiyah, *al-'irfan* means knowing something by thinking and studying deeply. In terminology, *irfani* is the disclosure of knowledge gained through the irradiation of essence by God to his servant (*al-kasyf*) after going through *riyadah* (Idrus, 2019). *Kasyf* is the revelation of the secrets of reality by God (Hashim, 2018). After experiencing acculturative contact with western culture and experiencing the crystallization of the treasures of *ulum al-awail* (early sciences) especially from the Persian tradition, reasoning in the Islamic world began to develop in the intellectual discourse of Islam so that *irfani* epistemology was born. This type of reasoning basically rests on claiming the possibility of spiritual union with samawi spiritual forces and considers the ratio as a barrier between the human soul and God, meaning not a ratio capable of receiving knowledge from God, but a heart that has experienced a state of *kasyf/ syatahat*. A clean person who has reached maqam *walayah* and *nubuwwah* is considered with certainty to have the essential knowledge so that it is awake from mistakes. This kind of categorization of knowledge is at the highest level and the prerequisites for its acquisition depend heavily on the *mujadah* and *riyadah* of the soul (Muhammadun, 2019). Even so, everyone can feel the truth. That is, everyone can do with his own level and level, then the validity of the truth is intersubjective and the role of reason is participatory (Idrus, 2019)

The *'irfani* method is a method that uses experience in acquiring knowledge. This method uses experience or direct contact in revealing the knowledge gained through the irradiation of God's essence to man. According to philosophy, this *'irfani* method is better known as intuition. Some philosophers divide intuition into three kinds. *First*, based on the experience of the senses, such as the knowledge of the color and aroma of an object. *Second*, based on reason and axiom, such as A is A, A is not B, or the number 10 is more than the number 9. *Third*, a brilliant idea that appeared suddenly. An example is what happened to Isaac Newton who discovered the force of gravity after seeing an apple that fell not far from where he was sitting. However, it should be noted in the context of this third type of intuition that the brilliant idea is present after being preceded by deep and exhausting thoughts concerning an object, and when the thinker has tired, then rested, suddenly comes the answer that has been sought with exhaustion (Rangkuti, 2016). The example above is the thing that happens to thinkers and researchers who have thought in search of knowledge and the nature of something in depth (Shihab, 2006).

This intuition can happen in the real world, but it can also happen in the sleeping realm. Dreams experienced by humans are often experienced in implied form, then the meaning of the dream is only realized when the truth is proven in the real world. The recurrence of a dream that is later proven in the real world can produce the same interpretation for the dream. Such as, interpreting dreams of teeth being uprooted or falling out as information about the death of the family. Ibn Sina

(980-1037 AD) very often got answers through dreams regarding questions that arise in his mind in the real world (Shihab, 2008). Likewise with the dreams of Prophet Joseph as well. and Prophet Ibrahim as (Idrus, 2019). Likewise, what happened to Umar ibn al-Khattab who was pecked by a rooster twice. Then he interpreted the dream that he would be killed by a non-Arab, and it turned out that the dream happened in the real world (Shihab, 2006).

The implication of *irfani* knowledge in the context of Islamic thought is to approach religions at the substantive level and the essence of spirituality and develop them with full awareness of the religious experiences of others (*the otherness*) that are different in action and expression but have more or less the same substance and essence (Idrus, 2019). With intuition, humans acquire knowledge suddenly without going through a certain process of reasoning. Characteristics of intuition include *zauqi* (taste) is through direct experience, *huduri science* is the presence of objects in the subject, and existential that is without going through categorization, but knowing it intimately (Kartanegara, 2003).

According to Adlany in Idrus, among the advantages of *the irfani* type of reasoning is that all knowledge derived from intuitions, *musyahadah*, and *mukasyafah* is closer to the truth than the sciences dug out of rational arguments and reason. Even Sufis claim that man's senses and reason touch only the natural birth realm and its manifestations, but man can relate directly (*immediate*) intuitively to the singular nature (Allah) through his own inner dimensions, and this will be very influential when man has been holy, detached, and far from all forms of external bonds and dependencies. But the constraints or limitations of *irfani* include that it can only be enjoyed by a handful of humans who are able to reach a high level of self-purification. In addition, *irfani* is very subjective in judging something because it is based on the experience of the human individual. (Idrus, 2019).

Burhani Type of Reasoning

Burhani harfiyah means purifying or purifying According to ushul scholars, (Al-Afriqi, n.d.) *al-burhan* is something that separates truth from subtlety and distinguishes right from wrong through explanation (Al-Manawi, 1410 H.). *Burhani epistemology* emphasizes his vision on the innate potential of man instinctively, sensorily, experimentally, and conceptualization (*al-hiss, al tajribah wa muhakamah 'aqliyah*) (Idrus, 2019). The impact that arose due to the entry of Greek thought was the introduction of universal reason, which became the main foundation of *burhani* epistemology. This type of reasoning rests entirely on the level of human intellectual and experimental ability, senses, and rational power in the acquisition of knowledge about the universe, even to the solidation of the systematic, valid, and postulative perspective of reality (Arkoun, 1993).

In the world of philosophy both Islamic philosophy and Western philosophy, the term often used for this type of *burhani* reasoning is rationalism, which is a school that states that reason is

the basis of certainty, even if the information of reason is not yet supported by empirical facts (Rangkuti, 2016). So *burhani* epistemology is epistemology that holds the view that the source of science is reason. Reason according to epistemology can find various knowledge, even in the field of religion even though reason is able to know it, such as good and bad problems. This *burhani* epistemology in the religious field is widely used by rationalist-minded schools such as mu'tazilah and moderate scholars of the system of thought whose epistemological construction is built on the spirit of reason and logic with some premise is the superiority of burhani epistemology (Summary, 2016; Sanaky, 2009; Idrus, 2019). If you look at the statement of the Qur'an, there will be many verses that command man to use his reason in weighing the ideas that enter his mind. Many verses speak of this with various editors such as *ta'qilun*, *tatafakkarun*, *tadabbarun*, and others. (Idrus, 2019; Rangkuti, 2016) In Islamic history, the *burhani* method was used by rationalists consisting of philosophers and theologians as a method used to find rational theories. In the field of paripatetic philosophy that uses this method were born big names such as al-Kindi, al-Farabi, Ibn Sina and Ibn Rushd. From among theologians who use this method was born Muktazilah and *Shia* schools and using the methods of the fukaha were born a very rational school, namely the Hanafi school. Not to be left behind also from the mufasir who are crawled using this burhani method, so that the interpretation of *bi al-Ra'yi* (Adz-Zahabi, 2005) .

Relevance of Bayani, Irfani, and Burhani Types of Reasoning with Islamic Education

Mulyadhi Kartanegara in Al-Rasyidin and Ja'far explained that in the Western intellectual world there is only one scientific method that is recognized in exposing science, namely *the tajribi* method (observation or *experiment*). While in Islamic epistemology, in addition to *the tajribi* method there are still three more methods that are not known and practiced by the Western intellectual world, namely *bayani*, *irfani*, and *burhani*. The *bayani* method is used by mufassir to explore knowledge in the Qur'an and Hadith. The *burhani* method applied philosophers to understand non-physical objects. And the *'irfani* method is applied by Sufis to witness non-physical objects (Al-Rasyidin & Ja'far, 2015). From the aspect of islamic sciences, this type of bayani reasoning (in the context of interacting with the text) deserves to be implemented by Muslim scientists in their activities when pursuing science according to their respective fields in addition to interaction with the text of revelation. For example, the science of *ushul al-Fiqh*, *takhrij al-Hadith* and *al-Jarh waat-Ta'dil*. With the science of *ushul al-Fiqh* an expert in Islamic law can obtain guidelines in issuing Islamic law, and with the science of *takhrij al-Hadith* an Islamic expert gets guidance when issuing a statement on Islamic sciences (Rangkuti, 2016). On the other hand, Muslim scientists in charge of other knowledge besides religious science are also required to know and interact with texts in Islam. Because with the interaction of Muslim scientists to the text, then their knowledge will remain guided and directed in the framework of Islamic teachings (Al-Rasyidin & Ja'far, 2015).

According to Abdullah, the Islamic thought pattern of *the bayani* model (relying on text) is very domineering and hegemonic in the tradition and teaching of Islamic religion both in IAIN, STAIN, PTU and moreover in pesantren-pesantren. Because of its domineering and hegemonic nature, it is difficult to dialogue with the epistemological traditions of *irfani* and *burhani* let alone *tajribi* (Abdullah, 2012). The cause of the dislike of *irfani* thought patterns by *bayani* thought patterns is at least caused by three things. (1) because of the mixing or even obscuring of the tradition of scientific thinking *irfani* with groups or organizations of the order with *the sathahats* they create; (2) because the tradition of reason *bayani* lacks understanding of the fundamental structure of epistemology and the mindset of reason *'irfani*; (3) because bayani reason does not understand the value of benefits contained in the tradition of *irfani* reason (Rangkuti, 2016). As a result, the Islamic thought pattern of *the bayani* model became rigid. The authority of the text which is the main source in the epistemology of reason that is standardized in the rules is favored and preceded over other scientific sources such as nature, reason, and intuition. The next result of the dominance of reason *bayani* is to make the Islamic religious epistemological system lack respect and care for contemporary issues experienced by Muslims, because it is difficult to escape from the shadow of the dominance of the text until every problem that exists is always sought a solution in the text (Rangkuti, 2016).

Conclusion

This type of simple *bayani* reasoning can be interpreted as a model of thinking methodology based on text. According to bayani reason, the position of the text is so central that intellectual activity is always in the text circle and is oriented towards the reproduction of the text. While *irfani* reason uses experience or direct contact in revealing the knowledge obtained through the irradiation of God's essence to man. The *burhani* type of reasoning is epistemology which is of the view that the source of science is reason. Reason according to epistemology can find various knowledge, even in the field of religion even though reason is able to know it, such as good and bad problems. The Islamic thought pattern of the bayani model (relying on the text) is very domineering and hegemonic in the traditions and teachings of Islamic religion so that it is difficult to dialogue with the epistemological traditions of *irfani* and *burhani* let alone *tajribi*. As a result, the Islamic thought pattern of the bayani model became rigid. The authority of the text which is the main source in the epistemology of reason that is standardized in the rules is favored and preceded over other scientific sources such as nature, reason, and intuition. The next result of the dominance of reason bayani is to make the Islamic religious epistemology system less respectful and concerned about contemporary issues experienced by Muslims, because it is difficult to escape from the shadow of the dominance of the text.

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