

'Abid Al-Jabiri's Thoughts About Bayāni, Burhāni, Irfāni And Its Contribution to Islamic Education in Indonesia

Mahmudah^{*1}, Usman¹

¹ Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

e-mail: mahnudah@uin-suka.ac.id, usman@uin-suka.ac.id

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ABSTRACT. This research explains the epistemology of bayani, burhani, and irfani in the thought of 'Abid Al-Jābirī. The research is motivated by Al-Jābirī's concern about the phenomenon of the modern Arab world, which struggles to keep pace with the rapidly changing times, leading to a significant stagnation of Arab rationality. As a consequence, the Arab world lags behind the modern intellect that continues to progress. This study is a descriptive qualitative research that will explore relevant literature related to the research problem. The data sources are derived from the works of 'Abid Al-Jābirī and several publications that examine his ideas. The aim of this research is to analyze 'Abid Al-Jābirī's reasoning on the Islamic epistemology of bayani, burhani, irfani, and their contributions to Islamic education in Indonesia. Utilizing a qualitative approach and data collection through literature study, this research yields several conclusions. Firstly, Al-Jābirī argues that the Arab and Islamic world should not turn a blind eye to the advancements in the Western world. Instead, there should be a critical dialogue and exchange of civilizations. Secondly, Al-Jābirī strongly emphasizes the epistemology of contemporary Arab thought. He divides it into three categories: bayani, irfani, and burhani reasoning. By synergizing these three paradigms of epistemology, religious texts will no longer hesitate to engage in a dialogue with contemporary issues. Thirdly, Abi Al-Jābirī's thoughts on bayani, burhani, and irfani reasoning contribute paradigmatically to Islamic education, highlighting the importance of strengthening the epistemological aspects of Islamic knowledge.

Keywords: *Aljabiri, Bayani, Burhani, Irfani, Islamic education*

INTRODUCTION

Historically, the Islamic world was once one of the leading and most influential regions on Earth shortly after the Divine revelation was conveyed to Prophet Muhammad (peace be upon him). Positive developments in the Islamic world occurred in various fields, such as military, governance, culture, thought, and sciences, especially during the Abbasid Caliphate (750-1258 AD). However, the Islamic world later experienced a decline characterized by the emergence of unstable dynasties and a decline in scholarly activities. Eventually, the Islamic world succumbed to various hegemonic political authorities of the time, namely the Chinese, Russian, and British empires (Hitti, 2008; Kennedy, 2016).

The Russian and Chinese empires also expanded their domains into the Islamic world. The Chinese or Mongol Empire experienced significant growth since the 13th century AD. It conquered many territories across the Eurasian continent, especially in most of Southeast Asia up to Central Europe, particularly under the rule of Genghis Khan and his descendants. The empire reached its peak of power after being divided into four parts: the Yuan Dynasty (China), the Ilkhanate (Persia), the Chagatai Khanate (Central Asia), and the Golden Horde (Russia). In contrast, the Russian Empire experienced significant growth from 1721 to 1917, stretching from Eastern Europe to Asia and North America. In the early 19th century, Russia was the largest monarchy in the world, spanning from the Arctic Ocean in the north to the Black Sea in the south and from the Baltic Sea in the west to the Pacific Ocean in the east (Christian, 2018).

The competition between these two great powers became more complex with the emergence of Western European countries that successfully colonized various Islamic regions in Asia and Africa in the early 20th century. The Islamic world, largely under the Ottoman Empire, suffered defeats as a result of European colonization. England also facilitated the defeat of the authority in



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Mecca, led by Sharif Hussein. This Meccan authority was defeated in a civil war with the authority in Najd led by Ibn Saud in 1926. The colonization and political conflicts among Islamic authorities in this century experienced a clash of civilizations. The pinnacle of this was the focus on power-oriented political issues, neglecting fundamental values such as welfare and the progress of Islamic civilization (Huntington, 2008; Sallabi, 2003; Teitelbaum, 2020).

Although there were Islamic movements reacting to the expansion and glory of Europe in various fields in the 20th century, the Islamic world still faced internal conflicts and civilizational problems. Three factors often cited by scholars are the competition among Islamic political authorities in various regions, the expansion of Islamic purification movements, and the Pan-Islamism movement in the Middle East. These three factors are believed to have influenced the geopolitical changes in various regions of Islam and the development of knowledge and civilization in the Islamic world (Ġābirī & Ġābirī, 1999).

This article rejects the thesis of the collapse of the Islamic caliphate in Turkey as proposed by Johan Hendrik Meuleman as the main factor in the decline of the Islamic world. The presence of the Islamic world outside the Middle East, including Indonesia, indicates that local wisdom has contributed to the formation of Islamic thought and the development of its civilization (T. Abdullah et al., 2002). Within the Islamic community, moral and ethical sources have always supported new traditions in the context of social, economic, political, and legal values.

Especially in the 21st century, with the decline of colonization in various regions of the world and the emergence of ideologies like nationalism, democracy, and pluralism, a new ideological dimension emerged in the modern world order. Historical factors of conflict, colonization, and encounters with other ideologies in a region no longer determine the aspects of modernization in civilization. Instead, these two factors, tradition, and progressiveness shape new civilizations that are oriented towards human welfare and a better global life order. Moreover, current ideologies like nationalism, democracy, and pluralism have become choices of various nations to respect, value, and support an equal world civilization (Soleimani, 2016).

This global perspective is what concerns 'Ābid Al-Jābirī as he reflects on the Arab world and the future of its civilization. According to him, the romanticism of the history of the peak of glory in the early centuries of Islam is not enough to build a new phase of civilization capable of dialectically engaging with other world civilizations. The Arab world draws his attention because, at least, there are two dilemmas faced by the civilization where Islam flourished. Firstly, tradition and modernity create a gap for the majority of the Arab people. Due to their traditional identity, Arab people find themselves in a different space compared to other nations. The interpretation of religious texts in a textual, normative, and exclusive manner has an impact on their behavior and social attitudes, which tend to be closed to differences. Likewise, in the name of modernization, Arab culture carries a conservative stigma due to the influence of the gap with other world ideologies. Secondly, the classification and function of reason. For Al-Jābirī, reason holds a significant position in the advancement of civilization. According to him, reason or "nalar" can be divided into two types: "*al-'aql al-muqawwim*" and "*al-'aql al-muqawwam*." "*Al-'Aql al-muqawwim*" works in every human being as it functions as the formative and inherent natural reasoning possessed by every human. Meanwhile, the second reasoning is called cultural reasoning, where cultural, traditional, and cultural factors also influence the early development of human reasoning. According to him, the Arab people actually share similarities and equality with other nations in the world. These two previous dilemmas find their relevance in Al-Jābirī's discussion of stagnation and progressiveness (Al-Sulaim, 2023). The term "stagnation" is used to show that Arab culture tends to stagnate compared to the productivity of other cultures in the world. The fields of knowledge, social, cultural, political, and economic aspects can be used to compare them. Al-Jābirī's attention to the Arab world and reasoning in its development as a system of criticism in scholarly works extends not only to Arab culture as the object of his study but also to the broader Islamic

civilization. Furthermore, Al-Jābirī's criticism of Arab reasoning is positioned as a theoretical framework for the critical project of Islamic epistemology and civilization.

Many scholars have focused on Al-Jābirī's epistemology of reasoning, such as M. Amin Abdullah, Aksin Wijaya, Zuhairi Misrawi, Syafiq Hasyim, and Ahmad Zohdi, and Carool Kersten. These scholars consider Al-Jābirī as a conceptual and methodological inspiration for understanding the epistemology of Arab reasoning. They appreciate and pay attention to Al-Jābirī and contextualize it within the intellectual struggle of Islamic knowledge in Indonesia. M. Amin Abdullah draws inspiration from Al-Jābirī and presents an integrated and interconnected paradigm of Islamic knowledge (M. A. Abdullah, 2003). Aksin Wijaya operates Al-Jābirī's criticism as a model for the epistemology of Islamic knowledge (Wijaya, 2024). Zuhairi and Syafiq place Al-Jābirī at the forefront of the conceptual map of post-traditionalist Islamic thought and post-modernist Islam (Hasyim, 1998; Misrawi, 2000). Ahmad Zohdi places Al-Jābirī's reasoning within the framework of the history and archaeology of Islamic knowledge (Zohdi, 2017). Meanwhile, Carool Kersten draws inspiration from Al-Jabiri to explain his post-colonial theory (Kersten, 2015). In general, Al-Jābirī's thoughts are considered to make epistemological contributions in the scope of critical Islamic studies. This article aims to continue their studies, especially in redefining the epistemology of Islamic education in Indonesia. This is reasonably justified given two reasons. First, Al-Jābirī's thoughts, based on philosophical-epistemological frameworks, continue to find urgency in various dimensions of knowledge, including the field of Islamic education in Indonesia. The problem of Islamic education in a country with a majority Muslim population still faces epistemological problems, such as the development of textual-normative interpretations that influence fundamentalist Islamic movements. Second, the approaches in the study of Islamic education require a comprehensive perspective. The recommended bayani, burhani, and irfani reasoning by Al-Jābirī find relevance in the development of the Islamic education paradigm in Indonesia, utilizing various scholarly approaches.

To that end, this article fundamentally attempts to address two main questions. How is the epistemology of Abid Al-Jābirī's reasoning on Bayanī, Burhanī, and Irfanī? How relevant and significant are these three forms of reasoning to the development of Islamic education in Indonesia?

METHOD

This study is a descriptive qualitative research that will explore relevant literature related to the research problem. The data sources are derived from the works of 'Ābid Al-Jābirī and several publications that examine his ideas. The aim of this research is to analyze 'Ābid Al-Jābirī's reasoning on the Islamic epistemology of bayanī, burhanī, irfanī, and their contributions to Islamic education in Indonesia. Utilizing a qualitative approach and data collection through literature study, this research yields several conclusions.

RESULT AND DISCUSSION

Challenges of Modern Islamic Education in Indonesia

Azyumardi Azra mentions that the development of media technology has significantly influenced the practice of Islamic education in the past two decades. Particularly in the fields of science and technology, the transfer of knowledge in these areas among Muslim communities is still limited. According to him, Islamic education can embrace these challenges as opportunities for development. The reconstruction of Islamic civilization and education, in his view, can respond to the internal and external challenges faced by the Muslim community, especially in embracing the advancements in science and technology.

Azra mentions at least seven empirical challenges faced by Muslim societies (Kusmana & Muslimin, 2008). *Firstly*, the weakness of the scientific community is evident in the limited and focused layer of researchers. This primary layer is not fully balanced by a secondary layer that formulates policies through research. Secondly, the lack of integral national science policies. Almost all Muslim countries do not have clear, comprehensive, integrated, and focused national policies and planning for the development of science. The underlying assumption is that the failure to develop national research in various fields, both in the natural and social sciences, can hinder overall progress in the future. Thirdly, inadequate scientific research funding. Fourthly, the lack of awareness among economic actors about the importance of scientific research. The development of science and technology requires an assessment of available material and human resources. Fifthly, insufficient library, documentation, and research center facilities. Sixthly, the isolation of scientists and limited networking. Lastly, bureaucracy, restrictions, and lack of incentives. Tight and ineffective bureaucratic networks can stifle creativity and research institutions in Muslim countries.

The seven challenges mentioned by Azra are considered inevitable. Moreover, in this era of science and technology, Islamic education remains responsible for seeking short-term, medium-term, and long-term solutions. According to him, the position of Islamic education in Indonesia can play a role in making improvements in various dimensions. This is expressed as follows,

"Islamic education especially higher education must be continuously renewed, triggering itself to continue to develop amidst existing conditions; The curriculum must continue to be improved by incorporating increasingly diverse, interesting and high-quality topics. The administration and management of education is carried out in an efficient manner, increasing mutual cooperation with research centers, maximizing the participation of the people and their sense of belonging. If in the midst of conditions that are as they are, Islamic education can still survive, then it is certain that in conditions that hopefully in the future will be more conducive Islamic educational institutions will be even more victorious (Kusmana & Muslimin, 2008)."

Contrary to Azra's observations above, M. Amin Abdullah expresses that the biggest problem faced by Islamic education lies in paradigmatic issues. The Islamic education traditions developed in the country have not fully produced encouraging projections. This is especially due to the nature of Islamic thought, which is laden with several concerns and problems. According to him, the challenge lies in the paradigmatic mapping of the conception of Islamic education in Indonesia and strategies to overcome it. Although there are many problems that can be mentioned, this article only highlights four academic concerns that affect the altar and pages of Islamic education. First is the issue of truth claims. Truth claims always pose a problem in the learning process of Islamic materials. This is realized because students do not possess sufficient methodologies and scholarly approaches, leading to subjectivity overshadowing the efforts of objectifying knowledge. Consequently, the process of shifting paradigms encounters difficulties among students and even other stakeholders, including Islamic education teachers. Meanwhile, history along with social, cultural, political, and religious interiorities and exteriorities continues to dynamically evolve.

Secondly, there is a dichotomy of knowledge. There is a sharp dichotomy between modern sciences, also known as general sciences or secular sciences, and religious sciences (Islamic sciences). Both have their own separate spheres of knowledge. This dichotomy certainly has implications for the model of Islamic education in Indonesia. Overcoming the epistemological dichotomy between Islam and secular knowledge becomes one of the agendas for the development of Islamic education. The future of Islamic education and Islam itself depends on the ability to address this dichotomy problem (M. A. Abdullah, 2009).

Thirdly, the challenge of globalization. The social changes brought about by globalization have shifted social relationships and the productivity of knowledge. The complexity of issues influenced by globalization, in reality, breaks down barriers between individuals and even nations

with one another. Advanced science and technology have removed the barriers between nations and cultures, leading to issues related to migration, knowledge and technology, genetics, education, interreligious relations, gender, human rights, and more. This complexity necessitates rapid systemic and institutional responses from Islamic education.

Fourthly, the lack of scholarly approaches in religious social phenomena. According to M. Amin Abdullah, the Muslim community has often struggled to understand the distinction between religion and religious understanding. Both are sometimes perceived as identical in definition and functioning. The prevalence of truth claims within the Muslim community is caused by a low level of religious understanding with various scholarly approaches. Furthermore, Islamic studies have lagged behind as they have predominantly relied on believer-centered, textual-scriptural, and doctrinal-theological approaches, neglecting historical, empirical, and critical-analytical approaches (M. A. Abdullah, 2003).

Al-Jābirī: Organic Intellectual and Arab Epistemology Specialist

Al-Jābirī was born in Southeast Morocco on December 27, 1935. His name became popular as a specialist in Arab epistemology after his academic works paid full attention to Arab reasoning. He pursued his secondary education in Casablanca from 1951 to 1953. The year 1953, which marked Morocco's independence, also signified Al-Jabiri's academic career when he obtained his Diploma in Arabic High School in the field of knowledge. In 1959, he studied philosophy at the University of Damascus, Syria (Ġābirī & Ġābirī, 1999)

After completing his studies in Damascus, Al-Jābirī decided to pursue literature studies at the Faculty of Literature, Muhammad Al-Khamis University in Rabat, Morocco. During his time on campus, Al-Jābirī had the opportunity to interact with Greek thinkers and philosophers, as well as engage with the French philosophical tradition. These introductions and philosophical discussions played a significant role in shaping Al-Jābirī as a thinker. He further developed his academic interests and pursued a master's program at the same university. In 1967, Al-Jābirī successfully completed his master's studies with a thesis titled "The Philosophy of History of Ibn Khaldun" (*Falsafatu at-Tarīkh inda Ibn Khaldūn*). Four years later, in 1971, Al-Jabiri completed his Ph.D. program at the same university. His interest in studying Ibn Khaldun's philosophy of history inspired him to research the issues of fanaticism and the state according to Ibn Khaldun. Using a sociopolitical approach, Al-Jābirī discovered various Khaldunian theoretical elements in Islamic history. His dissertation was published with the title "Al-ʿAṣābiyyah wa ad-Dawlah: Maʿālim Naẓariyyah Khaldūniyyah fī at-Tarīkhil Islāmī" and received positive responses from academics in the Islamic world, including Muslim intellectuals in Indonesia (M. A. Abdullah, 2012).

In addition to his active pursuit of higher education, Al-Jābirī was also involved in the fields of education and politics. He taught philosophy in secondary schools starting from 1964 and authored books on Islamic thought. In the political arena, Al-Jābirī joined the Union Nationale des Forces Populaires (UNFP) party, which later transformed into the Union Socialiste des Forces Populaires (USFP). This socialist ideology party influenced his political and ideological perspectives on various developments in contemporary Arab geopolitics and knowledge. As a scholarly and ideological figure, Al-Jābirī was adept at discussing Arab reasoning (ideology and politics). His active engagement in the realms of education and politics took place in the mid-20th century, a period during which the Islamic world faced complex social, political, and national issues that seemed unrelenting. Arab and Islamic identities surfaced throughout the Arab world, leading to a gap between tradition and the desired modernity. The academic landscape of the Islamic world became a source of concern for Al-Jabiri as he sought to provide his academic insights.

Al-Jābirī channeled his academic concerns into numerous book works. His attention to the Arab world from various perspectives resulted in four notable books, namely: (1) *Takwīn al-ʿAql al-ʿArabī*, started publication in 1985 M; (2) *Bunyah al-ʿAql al-ʿArabī: Dirāsah Taḥlīliyyah Naqdiyyah li Nuẓum al-Maʿrifah fī Al-Ṣaqafah Al-ʿArabīyah* started publication in 1986 M; (3) *Al-ʿAql al-Siyasī al-ʿArabī: Muḥaddadatuhu wa Tajlīyyatuhu*, started publication in 1990 M; (4) *Al-ʿAql al-Akḥlaqī al-*

‘Arabî: Dirâsah Tablîiyyah Naqdiyyah li Nuzum Al-Qiyam fî Al-Şaqafah al-‘Arabîyah started publication in 2001 M; From the perspective of the philosophy of science, Al-Jâbirî's four book titles on Arab reason are considered highly systematic (Wijaya, 2024). Starting from the ontology and epistemology of Arab reason, which involves its formation and structure, Al-Jâbirî develops Arab reason in the realm of axiology and discusses Arab political and ethical reason.

‘Âbid Al-Jâbirî's Reasoning Formation

In formulating his critique of the formation of Arab reason, Al-Jâbirî presents three classifications of epistemology, namely bayanî, burhanî, and irfanî. According to Ahmad Baso, Al-Jâbirî's formation of Arab reason is influenced by French philosophers who have undergone radical changes in their views on reason. These philosophers include anthropologist Claude Levi-Strauss, Jacques Lacan, Louis Althusser, Roland Barthes, Jacques Derrida, and Michel Foucault. Al-Jâbirî's studies even go beyond the historical studies of Arkoun. He constructs the formation of Arab reason based on historicity and the unconsciousness of the Arab nation. The formed reason is the Arab reason that is rationally accepted and structured based on conditions that enable human rational activity. Ahmad Baso considers Al-Jâbirî's perspective on episteme or the system of knowledge in a particular cultural context as highly sophisticated. He not only uses concepts from Western culture, psychology, and psychoanalysis, which may sound unfamiliar to Indonesian ears, but also provides more familiar details from classical Islam to illustrate and support these concepts. Al-Jâbirî's focus is not on political and ideological conflicts such as between Sunni and Shia, but on epistemological conflicts within the Arab cultural environment (Baso, 2000).

To understand the formation of Arab reason by Al-Jâbirî, ten instruments can be used, namely sources, processes, and procedures, approaches, theoretical frameworks, criteria of validity, basic principles, and the relationship between the object and subject of knowledge. For the purpose of writing this article, at least five instruments can help map Al-Jâbirî's conceptualization of reason. These five instruments are as follows; (1) Knowledge sources: The interconnectedness between texts and contexts serves as a dynamic source of how Arab reason is understood and constructed; (2) Instruments of knowledge: Islamic instruments of knowledge require not only faith but also senses, reason, and intuition. Historicity is inseparable from human experience and rationality; (3) Methods of acquiring knowledge: The debate on knowledge methods no longer revolves around emphasizing inductivism over deductivism, or vice versa, nor is it about the dominance of normative textualism over empirical-rational textualism, or vice versa. Positivism-verificationism is more determinative than critical-falsificationist rationalism, and so on. (4) Theories of truth; (5) Knowledge validation: Classic theories of truth, such as coherence theory, correspondence theory, or pragmatism, textual or contextual theories of truth, subjective or objective theories of truth, absolute or relative truth, and others.

Bayani Reason: Textual, Dialectic, Subjective, and al-'Aql ad-Dinî

The word "bayanî" carries the meanings of "separate" or "distinct," implying something that is clear and distinguishable from other things. It also denotes "manifest" or "reveal," indicating something that is evident or visible. These two meanings of "bayani" suggest that something considered clear is distinct from other things, which implies a certain distance. Therefore, an individual's understanding of something in this context requires a subjective element. Nash (text or revelation) serves as the closest example of the source of knowledge based on bayanî reason. All three - nash, text, or revelation - have a distance between the subject producing them and the individual or actor who intends to read and comprehend them. The second subject, functioning as the reader, interpreter, or even commentator, generates subjective interpretations and readings.

In the context of Arab reasoning, the source of bayani reasoning heavily relies on religious texts (Islamic texts). Revelation becomes the primary source in bayani reasoning. The Quran and Hadith, in this case, hold authoritative positions within bayani reasoning. Additionally, products resulting from readings and interpretations of authoritative Islamic sources, such as fatwas or the consensus of scholars (ijma ulama), serve as sources of bayani knowledge. In other words, bayanî

knowledge sources are based on texts or reading (Faisol, 2010). Between the party that produces the text or reading and the party that reads or understands it, there exists a gap in comprehension and scientific capabilities. It is possible that different readings or understandings of the same text or reading may emerge among individuals. Different knowledge, methods, and approaches to reading and understanding will result in diverse products of readings and interpretations. Therefore, the nature of bayani truth is subjective or depends on the subject's abilities.

In the operationalization of reason to understand texts or nash, a specific process called "ijtihâdiyah" or analogy is employed (Al-Jabiri, 2001). Ijtihadiyah is needed to utilize all the scientific abilities of an individual to read, comprehend, and produce new meanings. Mujtahid, mufti, mufasssir, and fuqaha are subjects in the Islamic scholarly tradition who possess the authority to approach and understand authoritative Islamic texts. The products of these individuals, such as fiqh (Islamic jurisprudence), fatwas, and tafsir (exegesis), possess subjective truths.

This subjective truth is reasonable because (a) the sources and criteria of bayani truth are based on texts and are textual in nature; (b) reason functions to justify the texts and even strengthens the truth of the texts themselves; (c) the authority of truth lies within the texts themselves; and (d) its truth is "*taqlîdî*," meaning that reason follows the truth of the texts. By observing these bayani conceptions, Al-Jâbirî reveals that bayani reason belongs to the realm of "*al-'aql ad-dinî*" or religious reason. This means that religious figures, such as muftis, fuqaha, mufasssirs, and preachers, exist in the subjective realm of bayani reasoning. Due to its subjective nature, religious figures continuously interact to align their religious visions and missions (M. A. Abdullah, 2012). If there is another group with a different religious perspective, a subjective attitude, such as respecting and appreciating each other, is the utmost expression of religious tolerance.

Such subjective attitudes need to be prioritized because bayani reasoning has three types of argumentation: (a) "*dialektik/jadâliyah*," which involves arguing with each other's arguments. Consultations, discussions, studies, and debates are immediate examples of how dialectics work between subjects. In this dialectical context, reason in bayani argumentation works to enhance subjective descriptions, enabling mutual respect and recognition of subjectivities; (b) in practice, expressions of subjectivity are sometimes influenced by other subjective factors such as desire. As a result, other types of argumentation emerge, such as defensive, apologetic, polemical, and even dogmatic; and (c) bayani reasoning is influenced by Stoic logic. Stoic logic places God at the pinnacle of wisdom. Stoics believe that negative emotions that destroy humans are the result of wrong decisions. Conversely, a "*sophis*" - someone who possesses "moral and intellectual perfection" - will never experience emotions that ruin happiness, such as excessive anger, panic, sadness, and so on. Unlike Aristotelian logic, which always operationalizes the rationality of reason as the pinnacle of truth and perpetually questions the object as skeptical.

The types of argumentation developed in bayani reasoning, such as defensive, apologetic, polemical, and dogmatic, are reasonable because the standard in this reasoning is similarity or proximity between the text or nash and reality. For this reason, the process of similarity and proximity may require two other working mechanisms, namely "*muqârobah*" and "*qiyâs*." *Muqârobah* means the existence of elements of closeness or similarity between object A and A1 or others. On the other hand, *qiyâs* works with three instruments: the object being analogized, the object being analogized to, and the analogical result. In this context, *qiyâs* refers to deductive analogies. As a mode of thinking, deductive analogies work by drawing specific conclusions from general statements. Deductive inferences typically employ a reasoning pattern called syllogism, which consists of two premises and a conclusion. The supporting statements in syllogism are called premises, which are further divided into major and minor premises.

The fields of knowledge that exhibit the characteristics of bayani reasoning are kalam or theology, fiqh, and nahwu or grammar. Kalam focuses on discourse about divinity and related matters. Information and knowledge of divinity in Islamic studies heavily rely on their sources from authoritative Islamic texts, namely the Quran and Hadith. Fiqh is a science that practices deductive

logic, where detailed evidence from the Quran and Hadith is taken to produce new understandings or Islamic laws. Nahwu is based on linguistic aspects to operate the reading and comprehension of nash or texts. Nahwu places language as the primary tool for generating knowledge in bayani reasoning. In an Arab-speaking world that uses the Arabic language, knowledge of Arabic grammar becomes a necessity. Since this science works within two scopes - "lafaz " (words) and "ma'na" (meanings) - reading, understanding, and producing meaning can effectively be accomplished when supported by grammatical knowledge through nahwu. Similarly, in other English or other language-based fields of study, knowledge of the language used becomes a necessity.

Burhanî Reason: Empirical, Rationalist, and Objective

The term "burhani" carries the meaning of detailed and clear evidence. In technical terms, burhani refers to a mode of thinking used to make decisions based on clear evidence (Al-Jabiri, 2001). The clarity of evidence in burhani reasoning is dependent on the level of rationality that the mind can accept. Al-Jabiri presents the concept of burhani reason through the perspective of Arab society, grounded in two natural faculties of human beings empirical experience and rational judgment to acquire knowledge about everything (Yazdi, 1992).

In the realm of philosophy, burhani reasoning bears similarities to the concepts of empiricism and rationalism. Both rely on the operation of human reason to understand empirical reality. The thinking process of burhani reason is closely associated with the logic of Aristotle, which serves as the primary tool to study all branches of knowledge. Al-Jâbirî even formulates the concept of burhani reason using Aristotelian reasoning methods, along with all his philosophical scientific perspectives.

Regarding its sources, the epistemology of burhanî reason is derived from the reality of nature, society, and the humanities. These three realities are material in nature, allowing them to be observed and generating new knowledge. This approach shares similarities with the branch of hushuli sciences in the Islamic philosophical tradition, which encompasses knowledge acquired through concepts or conceptualization, either through transmission (*naql*) or rationality (*ʿaql*).

Natural reality serves as the object of burhanî reasoning, encompassing the entire universe and its contents. ʿÂbid Al-Jâbirî was influenced by the philosopher Anaxagoras, who popularized the theory of the universe. According to this theory, the elements of the cosmos consist of stones that spark due to the high-speed impact of swirling winds. Anaxagoras posited that the force capable of uniting the elements to form the universe is referred to as "arrangement." The power to unite various elements into the universe is attributed to God, who, in this conception, encompasses the entire cosmos.

The second and third sources in burhani reasoning pertain to social and humanistic realities. Social reality pertains to events occurring in society, relating to stability in normal or abnormal patterns of relationships. Humanistic reality, on the other hand, focuses on the stability of individuals whether normal or abnormal. These objects natural, social, and humanistic realities have, in their development, given rise to various new disciplines. Natural reality has given rise to physics, chemistry, biology, and others. Social reality has given rise to sociology, anthropology, politics, economics, and their derivative fields. Meanwhile, humanistic reality has given birth to psychology and its derivatives.

In the Islamic world, the tradition of burhani reason was once practiced by philosophers during the Middle Ages. From Al-Kindî, Al-Farabî, Ibn Sina, Al-Gazalî, Ibn Bajjah, and others, these philosophers made contributions in various fields of knowledge while also being learned scholars in theology. They wrote extensively on various subjects, ranging from metaphysics, ethics, logic, and psychology to mathematics, medicine, politics, and music.

These philosophical figures maximized and enacted reason to its fullest extent. As a result, their various fields of expertise transcended traditional Islamic scholarship. The sciences that emerged from nature, humanity, and society became integral to their critical thinking exploration. The three reasons that underpin their works are interconnected among various fields of knowledge.

First, heuristic, analytic, and critical reasoning. Heuristic is the initial step of scientific work, involving the search and discovery of sources. Although the term heuristic is more familiar in historical studies, nearly all disciplines rely on it as a trustworthy process. This is because reason functions and works as a collector of data from various sources. Without the presence of authoritative data sources, research would be unable to make new discoveries. Unlike heuristic reasoning, analytical reasoning involves the mapping, classification, and identification of characteristics within each classification. The role of reason here is to arrange the elements in a more systematic and logical manner. Critical reasoning, on the other hand, works to understand reality and perceives it as unsatisfied with the existing reality. Critical reason always refers to everything as unstable or in constant flux. The primary prerequisites of critical reasoning in the philosophy of science are inquiry, skepticism, and a refusal to accept stability.

Heuristic, analytic, and critical reasoning serve as the essential components of every discipline. They function because of other roles of reason, which constantly seek and find rational and logical relationships between phenomena and the elements of a subject. This means that the occurrences of natural, human, and social phenomena are not isolated or unconnected. Other factors accompany and serve as the background for each phenomenon (*idraku al-sabab wa al-musabbab*) (Al-Jabiri, 2001). This scientific approach continually occurs in al-*'aql al-kaunî*, which involves natural, human, and humanistic objects.

The dynamic and maximal function of reason in the burhani tradition corresponds to the distinct types of arguments. Two types of argumentation, in particular, characterize this tradition, and both are demonstrative. Reason justifies the truth of something through three types of argumentation: explorative, verificative, and explicative. Explorative reasoning is used to explore or discover ideas, concepts, phenomena, or events. Verificative reasoning examines specific phenomena and events. Explicative reasoning explains the cause and effect of a particular idea, concept, phenomenon, or event. These three types of argumentation are inherent in the logic developed in Aristotle's logic and scientific logic in general.

The burhani tradition does not simply accept the truth of every phenomenon. In burhani reasoning, reason acts as a filter and even guides the acceptance of every phenomenon occurring in natural, social, and human realities. Three criteria for the validity of truth underpin this reasoning. First, correspondence or the agreement of the meaning intended by the object with the statement, opinion, or belief about that object. Second, coherence or logical consistency between the relationship of the first statement with other statements acknowledging the truth of a particular object. The criterion of coherence is not established based on the relationship between the statement and the facts or reality. Finally, the criterion of pragmatic validity lies in whether the statement is functional for human life or not. The practical benefit or value of every truth to humanity becomes a pragmatic criterion in every branch of science. Thus, the relationship between subject and object in burhani reasoning is objective (*an-naẓrah al-maudu'iyah*) (Al-Jabiri, 2001). The object and subject maintain a certain distance, leading to the subject requiring its own methodological approach to the object of study.

Irfanî Reason: Experience, Spirituality, and Intersubjective

The term "irfanî" originates from the Arabic language. It is formed by three letters: 'a, ra, and fa, which collectively mean "knowledge." The word "irfanî" belongs to the same semantic root as its derivative, "ma'rifah." Both "irfanî" and "ma'rifah" share a common meaning, referring to the highest and most sublime form of knowledge that resides in the heart through inspiration or revelation. This type of knowledge requires inner purity and readiness to receive the knowledge of ma'rifah (Al-Jabiri, 2001). Unlike burhani reasoning, which places reason in a dominant position, irfani reasoning emphasizes the depth of the heart to perceive aspects of the divine and humanity. While burhani reasoning relies on wisdom, observation, and logic, irfani reasoning is more concerned with the concept of "kasyaf" (spiritual unveiling) or "isyaq" (illumination).

In the study of Sufism, there are three categories of knowledge. First is "ilm al-yaqîn," which is knowledge attained through rational proofs ("*burhân*"). Second is "ain al-yaqîn," which is knowledge acquired through textual evidence ("*bayân*"). The third is "*haqq al-yaqîn*," where knowledge is obtained through direct and concrete experiences (Al-Jabiri, 2001).

Historically, the tradition of irfanî reasoning predates the advent of Islam. It emerged during the Hellenistic era in the 4th century BCE among adherents of Greek philosophy as a reaction against rationalism. This tradition continued to the 7th century CE, coinciding with the arrival of Islam in the Arab lands. During this era, there was a gradual withdrawal from independent reason ("*al-'aql al-mustaqîl*") and a growing focus on religious matters and the deepening of spiritual life (Faisol, 2010).

Nalar irfanî places great emphasis on the influence of experience, training, and the management of the heart. This is reasonable because nalar irfani's knowledge is derived from four sources: experience, "ar-ruyah al-mubâsyirah" (vision of certainty), direct experience, and "preverbal/prelogical knowledge." These four sources of knowledge are accessed through two methods: "az-zauqiyyah" (inner experience) and "ar-riyâdah/al-mujâhadah/al-kasyfiyyah; al-isyrâqiyyah; al-ladûniyyah" (spiritual practices) (M. A. Abdullah, 2012).

As a result of relying on the method of "mujahadah" or inner struggle, nalar irfani possesses distinctive characteristics. From an epistemological perspective, nalar irfani is oriented toward "psiko-gnosis/intuitif" (psychognosis/intuitive) and "zauq/qalb" (heart). The heart, feelings, intuition, and psychology are the realms within the epistemology of nalar irfanî. In addition, nalar irfani maintains some distance from the involvement of reason, referred to as "Al-lâ 'aqlaniyyah." The primary focus and role are on the heart.

Spirituality is the central discourse of nalar irfanî. Building a framework of mutual respect and appreciation among individuals is the pinnacle of the irfani tradition. Spiritual space becomes the most crucial aspect, distancing it from the dominance of reason. The type of argumentation that consistently considers spiritual aspects makes universal reciprocity, empathy, sympathy, and understanding others the criteria for the validity of nalar irfani. Universal values become the standard for evaluating the validity of irfanî thinking and knowledge, which also have a universal nature (M. A. Abdullah, 2012). The usefulness of thinking and knowledge can be experienced by all human beings. The peak of the criterion of nalar irfanî is the emergence of a disposition to understand others. The more one thinks universally, the more they have the ability to respect and honor others. Different individuals or parties are treated with full respect, expressed through empathy and sympathy.

Therefore, the relationship between the subject and the object in nalar irfani is characterized by intersubjective connection. This relationship implies that individuals can construct objectivity for reality itself or for human life (Faisol, 2010). Intersubjective relationship also involves actions and emotions related to mutual effects on one another. In the context of psychoanalysis, this reciprocal event can only be achieved and recognized through empathy and introspection.

The Significance and Relevance of Islamic Epistemology on the Development of Islamic Education

The presentation of Abid Al-Jabiri's reasoning on bayanî, burhanî, and irfanî provides a unique perception that each field of knowledge has its own tradition. Bayani reasoning, for example, is characterized by textual, dialectical, and subjective elements. Burhani reasoning, on the other hand, is characterized by empiricism, rationalism, and objectivity. Meanwhile, irfanî reasoning is built on experience, spirituality, and intersubjectivity. These classifications of knowledge have their own distinct traditions and scopes, each standing on its own.

The perception of separate traditions in Islamic knowledge may arise due to the underlying view that constructs the relationship between religion and knowledge as separate entities. Religion has its own tradition, while knowledge is distinct from religious tradition. However, this view contradicts the basic assumption of Islam as a comprehensive religion that guides all aspects of

human life towards improvement and happiness (Roswantoro, 2013). Islam recognizes the importance of acquiring knowledge for managing the natural world for the prosperity of humanity.

From this perspective, Islamic education that organizes activities for learning Islamic sciences should establish itself epistemologically. One area that requires attention is the interconnectedness of religion, knowledge, and culture. They reinforce and support one another in the realm of knowledge. Faith, knowledge, and deeds are unified and inseparable aspects of an individual's personality. Each discipline of knowledge is not dichotomous to the others; instead, while each has its unique tradition and characteristics in methodology, in practice, they should not hinder the integration of knowledge.

This conceptual paradigm of non-dichotomous knowledge contributes both conceptually and practically to Islamic education. Conceptually, it presents a philosophical view that religion, knowledge, and culture are inseparable aspects. Their distinctive traditions and working methods become strengths in opening up and establishing interconnections among them (Minhaji, 2016). In this context, religion refers to a broader understanding and contextualization, moving away from a closed, rigid, and textual-normative approach. With this open religious understanding, the function of religion as a source of mercy for the entire universe becomes relevant.

The practical contribution to Islamic education lies in resolving conflicts based on religion. Fundamentalism, radicalism, and terrorism can be minimized through an open and mutually interacting perspective on religion, knowledge, and culture. Religion, with its teachings, requires knowledge to strengthen faith and culture for its practice. Knowledge needs religion to guide it towards appropriate and strategic scientific activities. Knowledge also needs culture to reinforce these activities into a continuous tradition (Nurhakiky & Mubarak, 2019). Meanwhile, culture requires religion to be founded on religious values, and epistemologically, culture is strengthened by knowledge to continue to develop and have a positive impact on humanity.

To strengthen its contribution to Islamic education, problem-solving-oriented strategies and methods become crucial. This approach aims to develop cognitive, affective, and psychomotor aspects of students as subjects of learning that continuously progress, introducing them to the environment and current social phenomena. This not only makes students historical beings but also encourages them to have a wise attitude towards social reality (Nurhakiky & Mubarak, 2019). Issues related to religious social phenomena, such as creative children amidst technology advancement, talented children in various fields, children with different skills, and other positive issues related to children, should be given attention.

Recognizing and understanding these social issues aims to prevent negative actions. Islamic education, on the other hand, encourages students to grow naturally, creatively, and with a positive-thinking mindset. This kind of education should be implemented at all levels, whether in pesantren (Islamic boarding schools), madrasahs (Islamic schools), or universities. University students have a greater responsibility of becoming independent individuals in principle, with an inclusive and transformative spirit. Their knowledge of Islamic education should not only serve their personal interests but should have a transformative benefit for others. Therefore, Islamic education at the university level is oriented towards functional research that understands the social issues related to religion and formulates solutions for them.

CONCLUSION

Abid Al-Jabiri's thoughts on bayani, burhani, and irfani reasoning contribute paradigmatically to Islamic education by emphasizing the importance of strengthening the epistemological aspects of Islamic knowledge. This reinforcement can work conceptually, methodologically, and practically in the teaching of Islamic subjects. Early Islamic education is oriented towards an integrated-interconnected knowledge. This paradigm is an effort to ensure that Islamic knowledge in the practice of Islamic education is integrated and interconnected. This paradigmatic space can lead to a positive view of the relationship between religion, knowledge, and culture. Their complementary relationship can lead to open and problem-solving-based teaching strategies and methods.

Students at all levels of Islamic education can comprehend a more comprehensive conceptual map of religious doctrines, norms, and rules with an open, textual-contextual, subjective-objective-intersubjective, and wise attitude towards contemporary religious and social conditions. Furthermore, students can be introduced to the burhani reasoning tradition from an early stage, which emphasizes empirical, rational, and objective approaches as a genuine knowledge tradition. The implementation of burhani reasoning can become crucial in the learning process of various subjects, such as exegesis, hadith, jurisprudence, theology, Islamic cultural history, language, physics, chemistry, biology, and other disciplines.

This integration of burhani reasoning in various fields of study allows students to apply empirical, rational, and objective approaches, which are essential in their learning. For example, in the study of exegesis, hadith, jurisprudence, theology, Islamic cultural history, language, physics, chemistry, biology, and other sciences, students can effectively utilize the burhani reasoning tradition.

Through this paradigm, Islamic education aims to produce well-rounded individuals who have a deep understanding of Islamic knowledge and can apply it in various aspects of life. The integration of bayani, burhani, and irfani reasoning allows for a holistic approach to education, where students develop not only their intellectual capabilities but also their spiritual and interpersonal skills. By embracing a comprehensive and interconnected epistemological perspective, Islamic education becomes a powerful tool for fostering critical thinking, problem-solving abilities, and a positive mindset in students.

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