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Burhani Epistemological Order as a Scientific Construction of Islamic Education

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ABSTRACT

In the realm of Islamic science, al-Jabiri's significant perspective on epistemology, outlined in "*an-nidham al-ma'rifi*," encompasses Bayani, Irfani, and Burhani dimensions. According to al-Jabiri, Burhani is seen as a solution to revitalize the progress of Islamic world civilization, and it is closely tied to the systematic development of Islamic education. This research, using a literature-based approach, aims to examine how the Burhani epistemological framework contributes to shaping Islamic education. Then, the conclusion can be drawn that the Burhani epistemological order can construct the science of Islamic education as an essential instrument in improving the quality of Islamic education with the process of developing critical and logical thinking skills, can understand the relationship between science and religion, and develop an attitude of tolerance and respect for differences of opinion with the use of rational and logical reasoning. To realize these outcomes, educators must possess a deep understanding of and teaching skills aligned with Burhani epistemology, as well as the design of a dynamic, adaptive, and relevant Islamic education curriculum for the needs of society from generation to generation.

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INTRODUCTION

The scientific order of philosophy consists of ontology, axiology, and epistemology (Idri, 2015; Nyong, 2019). Epistemology itself is a field that discusses the origin, source, method, structure, and validity or truth of knowledge. Discussions related to learning, the foundation of epistemological thinking, lead to how the process of obtaining knowledge is, how the procedure is, what must be examined in order to obtain correct knowledge, what is understood by its truth, what are the criteria for it, and what techniques or methods or means can support the process of obtaining knowledge (Suriasumantri, 1993).

The foundation of the epistemology of science appears in the operational way of scientific methods. Basically, the scientific method is the way science is acquired. It compiles its body of knowledge based on (a) a logical framework of thought with arguments that are consistent with previous knowledge that has been successfully compiled, (b) describing hypotheses that are deductions from the framework of thought, (c) verifying hypotheses to test the truth of their statements factually (Surajiyo, 2010). Clearly, epistemology is part of the philosophy of science, namely, the philosophy of how to know the truth. In the world of education, this is a method of thinking to make an individual in constructing his knowledge.

There are three ways to know the truth. The first is through the ratio. This way of knowing the truth through ratios is embraced by the school of Rationalism or, in contemporary philosophy, commonly called the school of Idealism (Akromullah, 2018). This school eventually formed *Bayani* (textual) reasoning in Islam. The second is through intuition. This method is carried out by adherents of the intuitive school who seek truth through hunches and ultimately form Irfani reasoning. Then. Third, is through the senses. This way of knowing the truth is embraced by empiricism, which can also be called materialism. This understanding ultimately forms Burhani reasoning. In this paper, the author will discuss Burhani's reasoning, which can also be called Burhani epistemology.

The figure of al-Jabiri classifies the thinking that developed in the Western world (*Maghrib*) and the Islamic world itself into the Eastern part (*Masyriq*). Al-Jabiri criticized the epistemological model that developed in the Arab-Islamic region (East), which was characterized by Bayani-Irfani. Meanwhile, the best epistemological model, according to him, is as it was developed in the Maghrib region - specifically, what he means is Morocco and Andalusia - namely a model of knowledge based on reason and empirical / Burhani (Al-Jabiri, 2007).

An interesting view from al-Jabiri, is that the analysis of the backwardness of Muslims related to thought and science is the result of the epistemological model developed by scholars since the codification period (*tadwin*) in the second-century hijriyah (Arif, 2008; Novia, 2016) with its peak during the Middle Ages by several important figures, such as al-Shafi'i (150 - 204 H / 767 - 819 AD), al-Ash'ari (260-324 H / 873-935 AD) and al-Ghazali (450 - 505 H / 1058 - 1111 AD) (Razali et al., 2020). The Muslim figures mentioned earlier have brought a model of Islamic thought that is so focused on the text dimension that the Arab-Islamic world is known as a civilization of texts in every aspect of people's lives, including in education, which is known as Islamic education.

Al-Jabiri has a claim to the progress of the development of the Western world in thought, science, and education from the Renaissance until now, as a contribution to the Burhani epistemology model initiated by Ibn Rusyd and several scientists, as well as medieval Maghrib Muslim philosophers. Some of the above views ultimately led al-Jabiri to glorify Burhani epistemology as the only solution capable of rebuilding the progress of the Arab-Islamic civilization tradition. If examined more deeply, it will find the fundamental problem of his thinking, which is evident from the many criticisms of the offer of epistemological models built by al-Jabiri. These criticisms come from contemporary Arab thinkers such as George Tarabisyi, Thaha Abdurrahman, Ali Harb, and Hassan Hanafi (Masduqi, 2009).

However, what is interesting about al-Jabiri compared to other contemporary Muslim thinkers such as Nasr Hamid Abu Zaid, Muhammad Arkoun, and Hassan Hanafi is that his analysis model focuses on epistemological buildings. Other figures only take analysis by mixing various contemporary criticism methods. This is certainly very interesting in scientific and educational studies. For this reason, in-depth studies are needed on the order of Burhani epistemology in Islamic scientific construction.

METHOD

The methods employed in this research article include library research and content analysis (Elo & Kyngäs, 2008). The research objects comprise journals, articles, books, and other online sources, particularly those associated with the Burhani epistemology order as a scientific framework for Islamic education. The data in this research is obtained through descriptive and analytical methods to elucidate the Burhani epistemology order as the scientific foundation of Islamic education (Anggor, 2008; Ramdhan, 2021). The instruments in library research utilize data collection methods relevant to the researched objects, which have been sought, selected, analyzed, and presented (Fadli, 2021).

FINDINGS AND DISCUSSION

The Epistemological Order of the Scientific World

Epistemology is the root word "episteme" from Ancient Greek, which means knowledge, and "logos" which means theory. Epistemology etymologically means the theory of knowledge. Epistemology is a branch of philosophy that studies or discusses the origin, method, structure, and even the validity of knowledge. "Epistemology is the branch of philosophy which investigates the origin, structure, method, and validity of knowledge" (Runes, 1963).

Epistemology, according to Langeveld (1961), is a discussion of the nature of knowledge, the elements and structure of various types of knowledge, and its fundamental foundation, methods, and limits. Epistemology addresses the issue of knowledge. Can knowledge be obtained or otherwise, and can we have actual knowledge? In other words, the knowledge we gain is accurate and true knowledge, not just imaginary or wishful thinking (Sadulloh, 2014).

In the world of Islamic scholarship, one of the famous opinions is Epistemology, according to al-Jabiri (*an-nidham al-ma'rifi*), which is defined as "a collection of concepts, principles and ways of working to seek knowledge that contains historical dimensions in unconscious structures." He divides epistemology into three, namely *Bayani, Irfani, and Burhani* (Khairina, 2016).

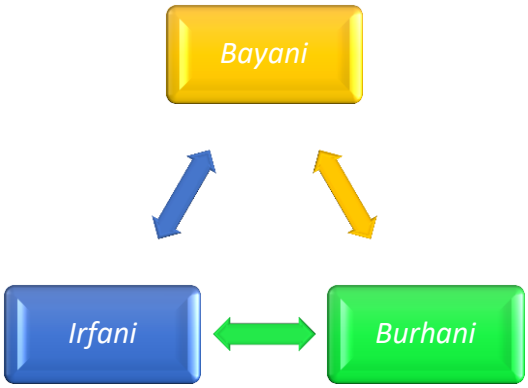

Figure 1. Epistemology in Islam

Burhani Epistemology Order as Islamic Scientific Construction

Specifically, the notion of Burhani epistemology in Arabic comes from the word "al-burhan," which means a clear argument (*al-hujjah*) (*al-bayyinah*) and distinction (*al-fashl*) (Siregar, 2017) in English is a demonstration, which has Latin roots from the word demonstration (meaning giving signals, properties, information, and explanation). From the perspective of logic (*al-mantiq*), Burhani is a thinking activity to establish the truth through the inference method (al-istintaj) by connecting the premise to other premises and justifying it by reason or proving its truth. In a general sense, Burhani is a reasoning activity that establishes the truth of a premise (As'ad, 2012).

Burhani's epistemology is knowledge obtained by the exercise of ratio or reason alone, as previously explained above. The principle of rational knowledge can be applied to sensory experience but not inferred from sensory experience (Sadulloh, 2014). The term Burhani, which has its roots in Aristotle's philosophy, is used by al-Jabiri as a designation for a system of knowledge (*nidham ma'rifi*) that uses its method of thinking and has a specific worldview without relying on other knowledge authorities. It relies on human natural forces, namely empirical experience and reason judgments that bind to cause and effect. This way of thinking must be distinct from the influence of Aristotle's logic.

Burhani reasoning first entered the Arab-Islamic civilization brought by al-Kindi (185-252 AH) through writing, namely *al-Falsafah al-Ula*. A writing on philosophy based on Aristotle's philosophy. Al-Kindi gifted this writing to the caliph al-Makmun (218 AH-227 AH). In *al-Falsafah al-Ula*, al-Kindi emphasized that philosophy is a human science that occupies the highest and most exalted position because, with it, the essence of everything can be known.

Through this writing, al-Kindi dismissed the doubts of those who had rejected the existence of philosophy and stated that philosophy was the way to know the truth (As'ad, 2012).

As described above, Aristotle was the first to develop Burhani epistemology, popularly known as *mantiq* logic, which covers issues of nature, humans, and God. Aristotle himself called logic the analytic method. The analysis of science on its fundamental principles, both the proportion of *amliyah* (categorical proposition) and *shar'iyah* (hypothetical proposition), is a tool to achieve the goal in the form of rules to keep thinking errors. The area of the object includes ten issues of substance; the first and the ninth are the occident with all its derivations: quantity (length), quality, relationship *(idafah*), place or space, time, ownership, *fiil* (pasi), *infi'al* (affectif) or science (Jauhari, 2017).

The ability to think straight in reasoning can be divided into two activities: analytics and dialectics. Analytica is used to refer to the way of reasoning and argumentation based on factual statements. However, Burhani is a *mantiq* thinking activity that is identical to syllogism or *al-qiyas al-jami`*, which is composed of several propositions. Thus, Burhani (*al-qiyas al-'ilmi*) emphasizes three conditions, namely: First, knowing the intermediate term *'illah* (causa) for the conclusion (*ma'rifat al-hadd al-ausat wa al-natijah*); Second, the harmony of relational relationships between terms and conclusions (*tartib al-`alaqah bayn al-illah wa al-ma'lul*), between intermediate terms and conclusions as systematic *qiyas*, and Third, the *natijah* (conclusion) must arise automatically, and no other conclusion is possible. This third qiyas is inherent to Burhani epistemology (Jauhari, 2017).

From this description, it is clear that Aristotle's logic shows more epistemological value than formal logic. Similarly, our current philosophical discourse sees the issue of nature (nature, God, and humans) as no longer a matter of metaphysical propositions because Burhani epistemology is put forward to produce valid knowledge and convincing knowledge construction about worldly and natural issues. The dynamics of contemporary life today can sort out each epistemological approach: Bayani and `Irfan because each has a typical of the other, and Burhani's epistemology is in a position to perfect the relationship between the two epistemologies.

Between the Bayani and `Irfani epistemologies, they seem to be at odds in capturing each other's discourse due to differences in episteme. However, both epistemes are still built on the value of the Qur'an and Hadith. Although Islamic epistemology on the one hand discusses epistemological problems in general, but on the other hand, in a special sense Islamic philosophy also involves talk about revelation and inspiration as a source of knowledge in Islam; revelation as a primary source, while inspiration is knowledge for `Irfani epistemology. Furthermore, the levels of Islamic epistemology include: 1). Contemplation of the *sunnatullah* as recommended in the Qur'an al-Karim; 2). Sensation; 3). Perception; 4). Representation; 5). Concept; 6). Judgment; and 7). Reasoning.

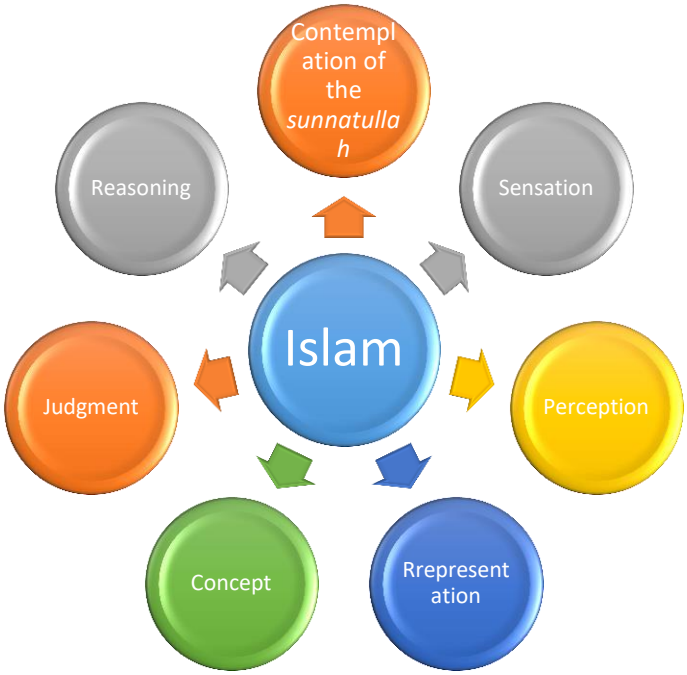

Figure 2. The Levels of Islamic Epistemology

Based on the description above, it is clear that Burhani's epistemology can be viewed from two sides, namely, as a knowledge activity and as a knowledge discourse.

1. Burhani epistemology as a knowledge activity. Burhani is an episteme that argues deductively.
2. Burhani epistemology as a discourse of knowledge. Burhani is a world of philosophical knowledge that entered Islamic Arab culture through translations of Aristotle's works.

Muslim thinkers who apply the Burhani episteme include Ibn Rusyd, al-Syatibi, and Ibn Khaldun. Ibn Rush tried to apply the basics of Burhani episteme by defending arguments in causality, which is the process of tracing the effects of something to its causes before going to the leading cause, namely Allah SWT. Al-Syatibi then continued Ibn Rusyd's efforts in the discipline of ushul fiqh. He argued that the discipline of ushul fiqh is based on the principle of "*kulliyyah al-syar'iyah*" (universal teachings of religion) and on the principle of "*al-maqasid al-syar'i*" which functions as a form of Burhani reasoning elements (Najib, 2003).

Ibn Khaldun applied the Burhani episteme as outlined in his work entitled "*al-Muqaddimah*." At first, Ibn Khaldun explained the life history of the predecessors, then analyzed one event to the next in each chapter, and then drew conclusions and lessons from each case and event. If seen in the book "*al-Muqaddimah*", Ibn Khaldun wants to show the knowledge of how countries from the beginning of their formation to the process of their fall. This shows that Ibn Khaldun tried to make history a Burhani science. The history he wrote was a scientific history that emphasized "research, investigation, and in-depth analysis of the causes and background of

something. In addition, history also implies accurate knowledge of the origin, development and history of the life and death of the story of human civilization".

Characteristics and Main Elements of Burhani Epistemology

In trying to view the scientific process, the *Burhaniyun* starts from a philosophical way of thinking where the true nature is universal. This will place the "meaning" of reality in an authoritative position, while the particular "language" is only an affirmation or expression of it. This seems to be in line with al-Farabi's explanation that "meaning" comes before "words" because meaning comes from an intellectual concession that is at the level of thought or ratio actualized in words. Al-Farabi supposes that if the intellectual conception is located in words themselves, then what is born next is not new meanings and thoughts but new words (Sulthoni, 2018).

Therefore, Burhani's science is patterned from Burhani's reasoning. Burhani reasoning starts from the process of abstraction that is akali to reality so that meaning emerges while meaning itself needs actualization as an effort to be understood and understood, so this is where words are placed; in other words, words are as a means of communication and a means of thinking in addition to being a symbol of meaning statements (Hatimah et al., 2017).

Structurally, the process referred to above consists of three things: first, the process of experimentation, namely observation of reality; second, the process of abstraction, namely the occurrence of a picture of the reality in mind; third, expression, namely expressing reality in words (Tika, 2021). In connection with the third way to obtain Burhani knowledge above, the discussion of a demonstrative syllogism or Burhani qiyas becomes very significant.

Syllogism comes from the Greek, namely sullogismos, which is a formation of the word sullegin, which means to collect, which refers to groups, calculations, and inferences (Khafifah et al., 2022). The word is translated into Arabic into qiyas or precisely *qiyas jama'i*, whose character is to collect two propositions (*qadliyah*), which are then called premises, then formulate their relationship with the help of terminus medius or middle term or lead to a convincing conclusion (Anam, 2007). This method was most prevalent among Peripatetic philosophers.

Ibn Rusyd defines demonstration by the provision of a consistent argument. There is no doubt about its truth obtained from definite premises, so the conclusion to be obtained is also inevitable, while logical facts must cover the form of the argument. So, the demonstrative syllogism or Burhani qiyas in question is a syllogism whose premises are formed from actual concepts, which are convincing, in accordance with reality (not *nash*), and accepted by reason (Tika, 2021). The application of the formation of this syllogism must pass through three stages, namely, the understanding stage (*ma'qulat*), the statement stage (*ibarat*), and the reasoning stage (*tahlilat*) (Satrisno, 2018).

The understanding stage is the initial process that is located in the mind, so this is where abstracting actually occurs, which is an activity of thinking about the reality of the results of experience, sensing, and reasoning to get a picture (Rizal, 2014; Satrisno, 2018). Like Aristotle,

this understanding always refers to ten categories, namely, one substance (*jauhar*) that supports the establishment of nine axioms (*'ard*), which include quantity, quality, action, relation, place, time, attitude, and state.

The statement stage expresses this understanding in a sentence called a proposition (*qadliyah*). This proposition must contain the elements of the subject (*maudlu'*) and predicate (*muhmal*) and the relationship between the two, from which it must only have one understanding and contain the truth, namely the existence of conformity with reality and the absence of doubts and suspicions.

To obtain an understanding and not be based on doubts or suspicions, the making of statements must consider *al-alfadz al-khamsah* in Aristotle's isagoge or what is commonly called the five universal concepts consisting of types (genus), namely universal concepts that contain an understanding that each is the same (Kaelan & Muslih), *nau'* (spises), which is a universal concept that contains one meaning but each of its essences is different, *fasl* (differentia), which is a trait that distinguishes absolutely, *khas* (propirum) or a particular trait possessed by an object but the loss of this trait will not eliminate the existence of the object and *ard* (aksidensi) or a particular trait that cannot be applied to all objects (Satrisno, 2018).

Stages of reasoning: This is done with the device of syllogism. A syllogism must consist of two propositions (*al-muqaddimatani*), which are then called significant premises (*al-hadd al-akbar*) for the first premise and minor premises (*al-hadd al-ashghar*) for the second premise, both of which are interconnected and from which logical conclusions are drawn.

Following Aristotle, al-Jabiri, in this case, asserts that every Burhani must be syllogism, but not necessarily the syllogism is Burhani (Muhammadun, 2019). Burhani syllogism (demonstrative syllogism or qiyah Burhani) always aims to gain knowledge, not for a specific purpose, as practiced by the *Sufistaiyah* (sophists). Syllogism (*al-qiyas*) can be called Burhani if it meets three conditions:

1. Knowing the cause becomes the reason for the preparation of the premise.
2. There is a logical relationship between the cause and the conclusion.
3. The resulting conclusion must be specific (*dharuriyyah*), so there is no other conclusion other than that.

The first and second conditions are related to syllogism (*al-qiyas*). At the same time, the third requirement is characteristic of Burhani syllogism, where the conclusion (*natijah*) is inevitable, which cannot possibly lead to other truths or certainties (Satrisno, 2018). This can happen if the premises are true and their truth has been proven before the conclusion, without any intermediate premise (*al-hadd al-awsath*).

In the perspective of the three theories of truth, the truth produced by the Burhani mindset appears to be close to the coherence or consistency theory of truth. In Burhani requires systematic, logical, interconnected and consistent reasoning between the premises, also correctly coherent with existing experience, as well as the thesis of consistency or coherence truth (Anam, 2007). Truth will not be established on the relationship between decisions and something else, but on the relationship between the decisions themselves. In other words, truth is established on

the basis of the relationship between new decisions and other decisions that already exist and are recognized for their truth and certainty so that truth is synonymous with consistency, compatibility and systematic interconnection. Furthermore, briefly, the figures of the Islamic world who have applied Burhani epistemology are:

1. Ibn Rusyd (*kalam* and philosophy). Ibn Rusyd tried to apply it by defending the argument by causality. He rejected the *Ash'ariyah* view of the principle of *tajwiz* (permissibility) because it was considered to deny the law of causality (Kaelan & Muslih), tantamount to destroying the Burhani building in the natural sciences, including metaphysics or divine science in Burhani, which is built on the basis of the process of tracing the cause and effect of something before heading to the final decision; Allah SWT.
2. Al-Syatibi (ushul fiqh). Al-Syatibi argues that *usul fiqh* is based on the principle of *kulliyyah al-syari'ah* (universal teachings of religion) and the principle of *al-maqasid al-Syari'*, similar to the final cause as an element of Burhani reasoning.
3. Ibn Khaldun (scientific history). The scientific history here is research, investigation, and in-depth analysis of the causes and background of the occurrence of something, besides containing the origin, development, life history, and death of the story of human civilization.

Burhani Epistemology Order as a Scientific Construction of Islamic Education

More specifically, after the above discussions about the Burhani epistemology order, it can now be drawn that the construction of Islamic education cannot be separated from Burhani epistemology, which is one of the scientific epistemological approaches. In the context of Islamic education, the Burhani epistemological order can make a positive contribution to constructing the science of Islamic education. This is because the Burhani epistemology order can lead to the following:

1. Developing critical and logical thinking skills. The ability to think critically and logically is an important skill needed by everyone, including Islamic education students. This ability can help students to understand various kinds of information and arguments and make the right decisions. The learning strategy is the real action of the teacher or the practice of the teacher carrying out teaching in a certain way which is considered more effective and efficient (Pranajaya, Rijal, et al., 2023).
2. Understanding the relationship between science and religion. The Burhani epistemological order emphasizes the importance of harmony between science and religion. This can help students to understand that science and religion are not two things that contradict each other but complement each other.
3. Cultivating tolerance in *ukhuwah Islamaiyah, Wathaniyah*, and *Basyariyah*. The Burhani epistemological order emphasizes the importance of using rational and logical reasoning in resolving differences of opinion. This can help students to develop an attitude of tolerance and respect for differences of opinion (Pranajaya, Astuti, et al., 2023) in

Ukhuwah Islamiyah (brotherhood among Muslims), both *Ukhuwah Wathaniyah* (brotherhood among Nation) and *Bashariyah* (brotherhood among Humans).

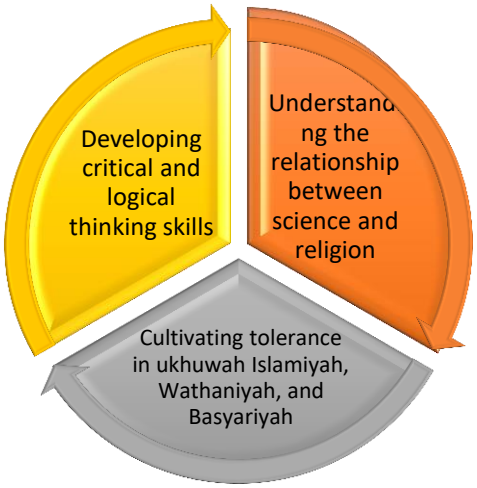

Figure 3. The Function of Burhani Epistemology in Islamic Education

The recommendations for the application of the Burhani epistemological order in constructing Islamic education science are: 1. Educators need to have a good and correct understanding of the Burhani epistemological order. 2. Educators need to develop teaching skills in accordance with this approach. 3. The Islamic education curriculum needs to be designed (Pranajaya et al., 2022) to be in line with the Burhani epistemological order. In general, the Burhani epistemological order can be one of the essential instruments to improve the quality of Islamic education. This approach can help to construct Islamic education knowledge that is more dynamic, adaptive, and relevant to the needs of society from generation to generation (Pranajaya, 2023). With proper application, the Burhani epistemological order can be one of the essential instruments to improve the quality of Islamic education and produce graduates who have the ability to think critically and logically, understand the relationship between science and religion, and instill an attitude of tolerance in *ukhuwah Islamaiyah, Wathaniyah*, and *Basyariyah.*

CONCLUSION

In general, the term epistemology comes from Ancient Greek and means theory. Etymologically, epistemology means the theory of knowledge. Epistemology is a branch of philosophy that discusses or examines the origin, structure, method, and validity of knowledge. Specifically, the notion of Burhani epistemology, in Arabic, comes from the word "al-burhan," which means a clear argument (*al-hujjah al-bayyinah*) and distinction (*al-fashl*), in English, is demonstration, which has Latin roots from the word demontratio (meaning giving signals, characteristics, information, and explanation). In a general sense, Burhani is the activity of reason that establishes the truth of a premise.

Burhani science is patterned from Burhani reasoning, and Burhani reasoning stems from the process of abstraction that is *akali* to reality so that meaning emerges, so this is where words

are placed; in other words, words are a means of communication and a means of thinking as well as a symbol of meaning statements. Structurally, the process of reasoning until the emergence of meaning consists of three things, namely, the first process of experimentation, the second process of abstraction, and the third, expression.

In the context of Islamic education, the Burhani epistemological order can make a positive contribution to constructing Islamic education science. This is because the Burhani epistemological order can direct to 1). Developing critical and logical thinking skills. 2). Understanding the relationship between science and religion. 3). Development of tolerance in *ukhuwah Islamaiyah*, *Wathaniyah*, and *Basyariyah*. Furthermore, the application of the Burhani epistemological order in constructing Islamic education science is at least centered on the following: 1) Educators need to have a good and correct understanding of the Burhani epistemological order. 2). Educators need to develop teaching skills in accordance with this approach. 3). The Islamic education curriculum needs to be designed in line with the Burhani epistemological order.

Therefore, if applied correctly and appropriately, the Burhani epistemological order can be one of the essential instruments to improve the quality of Islamic education and produce graduates who can think critically and logically and understand the relationship between science and religion.

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