The Relations Between Epistemology System of Bayani, Burhani, and Irfani

Azrial Syahrur Ramadhan

Islamic Education, Islamic University of Indonesia, Yogyakarta, Indonesia

Azrialsyahrur1612@gmail.com
corresponding author

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ABSTRACT

The following article tries to looking for the relations between epistemology system of bayani, burhani, and irfani. The Bayani approach is an approach which states that scientific validity depends on the closeness or similarity between text and reality. The Burhâni's approach is made based on the process of ta'aqquli, it means reasoning thinking of abstraction to reality. Meanwhile, the irfani's approach is based on intuition and/or spiritual experience. If these three epistemologies run alone, it will have a minimal impact even the decline of Islamic civilization itself, as has been exemplified by historiography. Departing from the above problems, looking for a relationship between the three is a way out. These three epistemologies can work together and collaborate, it will have a broad impact and have greater benefits. By integrating the three(bayani, burhani, and irfani) is the best way out that Muslims need for now.As a Muslims, we can build this civilization further by integrating the three epistemologies above.

Relasi antara Epistemologi Bayani, Burhani, dan Irfani

ARTICLE INFO

ABSTRAK

Tulisan berikut ini mencoba mencari keterkaitan antara sistem epistemologi bayani, burhani, dan irfani. Pendekatan Bayani merupakan pendekatan yang menyatakan bahwa keabsahan ilmiah bergantung pada kedekatan atau kesamaan antara teks dan realitas. Pendekatan Burhani dibuat berdasarkan proses ta'aqquli, yakni penalaran berpikir abstrak terhadap realitas. Sementara itu, pendekatan irfani didasarkan pada intuisi dan/atau pengalaman spiritual. Jika ketiga epistemologi ini berjalan sendiri-sendiri, dampaknya akan sangat minimal bahkan bisa menyebabkan kemunduran peradaban Islam itu sendiri, sebagaimana yang telah dicontohkan oleh historiografi. Berangkat dari permasalahan di atas, mencari keterkaitan antara ketiganya merupakan jalan keluar. Ketiga epistemologi ini dapat bekerja sama dan berkolaborasi, dampaknya akan sangat luas dan memberikan manfaat yang lebih besar. Dengan memadukan ketiganya (bayani, burhani, dan irfani) merupakan jalan keluar terbaik yang dibutuhkan umat Islam saat ini. Sebagai umat Islam, kita dapat membangun peradaban ini lebih jauh dengan memadukan ketiga epistemologi di atas.

A. INTRODUCTION

Islam is a religion that has teachings that can be accepted by all groups without exception. The universal characteristics of the Islamic religion allow for many differences of opinion and interpretation. Islam itself is not a religion that is against differences, differences are upheld and considered a blessing from Allah.

Islam has continued from time to time with various interpretations of itself. Various factors have given a unique feature to each journey. The more differences make Islam a rich repository of thought.

Islam as a complete religion (kaffah) requires its adherents to be able to understand and practice according to their respective abilities. Understanding Islam in kâffah is important, although not in depth. This is the minimal way that a Muslim must do to understand Islam well.

There are many methods and methods that can be used to understand Islam, at least two major schools stand out. The first school emphasizes that the way to approach Islam must be sui generis and cannot be linked to methods in other fields of science.

Another school states that after all the legitimate method to be used is the scientific method. The term scientific here is used in a double sense. First, in a narrow sense, namely showing the method used in Natural Sciences (exacta). Second, in a broad sense, which refers to a procedure that works with logical discipline and for clear premises (Ali, 1992).

Of course each method has its weaknesses, therefore it is very possible to emerge a new method that synthesizes both of them. A scientific discourse about knowledge and ways or methods of obtaining knowledge is called epistemology. This epestymology is very important because correct knowledge is obtained by correct thinking, whereas the correct way of thinking can only emerge with correct epistemology.

In this matter, there are two schools of epistemology which are very influential and are used as guidance. Namely, empiricism and rationalism. These two schools are even considered the main principles and foundation of the modern scientific method. Everything is measured and judged based on these two principles, namely whether it is rational or can be proven empirically. A view that does not meet these two criteria is not considered scientific. This is indeed acceptable.

However, when these two principles are applied in Islamic scholarship, fundamental problems arise. First, in ontology, scientific methods that prioritize empirical principles become irrelevant and even reject transcendent elements, such as heaven and hell or the unseen realm, because they cannot be proven and cannot be empirically observed. This is clearly different from the understanding of Islam which actually believes in the existence of a transcendent element and world and even considers it a more real and definite existence. Second, methodologically, because of its more emphasis on the aspect of rationality, scientific methodology has definitely and convincingly eliminated and set aside revelation as a source of knowledge and even reduced revelation to the level of mere fantasy and fairy tales. This is clearly contrary to Islamic scholarship and civilization, which claims that revelation (al-Qur'an) is a guide and a source of knowledge.

Based on the previous statement, these two scientific methodologies are inadequate and inadequate to dissect and explore various kinds of scientific studies within Islam itself. This is because the Islamic religion has its own character, namely the divine religion which means presenting revelations in every existing scientific domain. The two previous methods were not

reliable in dealing with people who had spirituality in them.

That is, here another epistemology is needed which is based on the power of reason without having to deny the existence of the authority of revelation and negating the non- physical reality. Likewise, epistemology that departs from revelation but without eliminating the function and power of reasoning reason and without denying the existence of empirical reality.

Islam as an inclusive (open) religion, of course, accepts struggles with foreign nations who are outside the religion of Islam. So the Islamic epistemology itself examines: how knowledge is according to the Islamic viewpoint, how the methodology is, how the truth is obtained by humans according to the Islamic view.

If epistemology in the Western thought tradition originates from two points of view, namely rationalism and empiricism which are the basic pillars of the scientific method. However, Islam, in processing science, does not only engage in rationalism and empiricism, but also recognizes intuition and revelation. Intuition as a direct indication of truth from God in the form of inspiration, kasyaf without the process of deduction, observation, and speculation. This kind of knowledge in Islamic mysticism or sufism is called Ilmu Dharuri or Ilmu al-Laduni which is slightly under revelation (Zainuddin, 2006).

In general, epistemology in Islam has three strong and influential tendencies, namely bayani, burhani, and irfani. In this epistemological mapping, Muhammad Abid al-Jabiri (read; al-Jabiri), a contemporary thinker from Morocco, has a significant role in making this epistemology a scientific study.
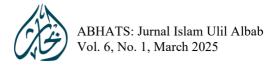
Al-Jabiri is known as a prolific encyclopedic thinker and writer. In several of his works, there are two books which are still being discussed about epistemological models in the Arab-Islamic tradition. The first book is *Takwin al-Aql al-Arabi* (Arabic Reason Formation) in 1984. And the second is *Bunyat al-Aql al-'Arabi: Dirasatu Tahliliyatu Naqdiyatu Li Nuzumi al-Ma'rifah Fi Tsaqafati al-'Arabiyyah* (Structure of Reason Arabic: Analytical Criticism Study of Thought systems in Arabic Culture) in 1986. The two works of Al-Jabiri focus on the study of Islamic epistemology (bayani, burhani, and irfani), its background, and the problems that accompany it (Rouf, 2018).

B. METHODOLOGY

This study employs a **qualitative conceptual approach** through **library research**, focusing on the philosophical and epistemological frameworks within Islamic thought. Rather than collecting empirical data through fieldwork, this article systematically explores primary and secondary sources that discuss the epistemological systems of *Bayani*, *Burhani*, and *Irfani*, particularly as formulated by Muhammad Abid al-Jabiri and further elaborated by Muhammad Amin Abdullah.

The analysis is conducted using a **descriptive-analytical and comparative method**, aiming to identify the distinctive characteristics of each epistemological system and to examine the theoretical possibility of integration among them. The article reviews classical and contemporary Islamic intellectual works, including texts from theology, philosophy, and mysticism, and interprets them through a critical lens to reveal their conceptual interrelations and implications for contemporary Islamic scholarship.

By relying on authoritative sources and theoretical arguments, this research seeks to map the conceptual boundaries of each epistemology and to propose a synthetic model that supports interdisciplinary integration. The approach prioritizes logical coherence, textual interpretation,

and philosophical reflection over empirical generalization. This methodology is particularly relevant for addressing abstract and normative questions related to Islamic knowledge production and the development of integrative epistemological paradigms.

C. RESULT AND DISCUSSION

Logic Consecuence from Epistemology of Bayani, Burhani, and Irfani

Each of the three epistemologies has its own characteristics and consequences. These consequences can have both positive and negative impacts depending on the perspective and application.

Bayani's Approach and Its Consequences

In language, the word bayani comes from Arabic which literally means something far away or something that is open (Ahmad, 2002). Al-Jabiri itself refers to the Oral al-Arabi dictionary by Ibn Mansur, which can be concluded that the term bayan contains at least four meanings, namely distinction, difference, clearness, and explanation. Of the four definitions, it can be classified into two groups. Al-Bayan as a methodology (manhaj) and al-bayan as a world view (Al-Jabiri, 1990).

Al-bayan can also be interpreted according to the scientific context being discussed. In the science of balaghah, the meaning of Al-Bayan means a science that can find out a meaning with several methods such as tasybih, majaz, and kinayah. Then, if we bring Al-Bayan to the realm of kalam (theology), then Al-Bayan is a proposition that can explain a law. Unlike the case in ushul fiqh (jurisprudence), it is an attempt to reveal the meaning in a discussion in detail.

If we look at it from an epistemological point of view, then Al-Bayan is an approach and thought that makes the text (*nash-nash*) either directly or indirectly a measure of truth. It directly means that the text no longer needs to be interpreted, but is directly applied. And it implies that the existing text needs to be reinterpreted with other texts, not using ratios. So, here the role of reason or ratio is less than optimal (Al-Jabiri, 1990). The target of this bayani method approach is the exoteric aspect of Islam (sharia). This bayani activity has indeed emerged since the early days of Islam in the Arabian peninsula. Thus, it means that the source of this bayani is the texts (Al-Quran and Hadith). Therefore, according to al-Jabiri, in epistemology bayani pays great attention to the transmission of texts from generation to generation. And the benchmark for its truth is very dependent on the transmission between generations.

Since bayani is related to text, the main issue is around lafadz-meaning and ushul- furu. For example, whether a text is interpreted according to its context or its original meaning (*tauqif*), how to analogize words or terms that are not touched upon in the holy text, how to use specific terms in *Asma 'al-syar'iyyah*, such as the word prayer, shiyam, zakat (Khalaf, 1996).

Characteristics of the reasoning activity that underlies the process of producing knowledge in the epistemology of bayani is at least based on one reason (cognitive mechanism) whose pillars are connecting furu and ushul because of the correspondence between the two: which in *fuqaha* 'terms is called qiyas, or in terms of theologians. istidlal bi al-syahid ala al-ghaib (analogical reasoning between the sensory world and the transcendent world), and *tasybih* in terms of *balaghah* experts.

It can be seen that the theoretical framework of this bayani is origin and furu ', lafaz and

meaning, and qiyas. The role and function of reason in bayani epistemology as a regulator of lust for freedom of reason and as an aid in understanding and interpreting texts. The measure of this bayani's validity is the similarity or closeness of text and reality. The principles are *infisha*l (discontinuous), *tajwiz* (multiplicity), and *muqarabah* (closeness of meaning and reality.)

The bayani approach has some serious consequences. The bayani mindset is a mindset that is referential authority on past models. Analogy is the main tool in solving problems by analogizing the problem of actual facts with the unseen world. Qiyas developed by bayani reason does not respect reality. It becomes subordinate to text (Rouf, 2018). With the same model, this problem weighs little empiric in its conclusion.

Furthermore, al-Jabiri also stated that the three principles mentioned above have a big impact if they are addressed excessively or fanatically. First, in the infishal principle, it is as if to illustrate that between God and nature are separate, each independent and unrelated. As a result, there was a dichotomy between general science and religious knowledge. Second, in the principle of tazwij, because everything is possible, it is as if causality is being ruled out. This resulted in "*Bi La Kaifa*" (without cause), this made it difficult to develop exact science. Third, the principle of muqorobah, does not open the door for new scientific branches to develop.

Irfani's Approach and its Consequences

Etymologically, Irfani from the Arabic root *arafa* with makrifat, means knowledge. But it is not the same as science. Irfani or *makrifat* relates to knowledge obtained directly through experience and intuition, while science refers to knowledge obtained through transformation (naql) or rationality (aql).
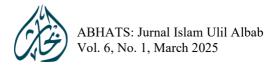
Meanwhile, in terms of terminology, irfani can be interpreted as the expression of knowledge obtained through the enlightenment of nature by God to His servants (*kasyf*) after a spiritual exercise (*riyâdla*h) is carried out on the basis of love. In contrast to the epistemology of the bayani, the target of aiming at irfani is the esoteric aspect, what is behind the text. The irfani method is also often referred to as theosufi- philosophical (Al-Jabiri, 1990).

Some say that the source of irfani reason comes from Persia, Neo-Platonism, and Hermeticism. There are also those who say that this approach came from Christianity and India. However, there are those who claim that this reason comes from Islam. This opinion is more convincing because in Islamic teachings, there is a dimension containing unsu dzahir which takes a pattern from the teachings of sharia and other dimensions that contain mental elements that take the pattern of the intrinsic aspect (Al-Sulaimi, 1979).

The theoretical framework used here is the concept of dzahir and mind. This reasoning goes from meaning to text. Batin is the source of the truth because it is the essence, while the dzahir text is the light (Al-Jabiri, 1990).

Sufis believe that the text (Al-Quran and Hadith) does not only contain an explicit meaning (dzahir), but contains an implied meaning (inner). Dzahir text which reads and is read is recitation, while the heart which has an implicit meaning is Takwil.

According to al-Jabiri, the way to express the inner meaning is in two ways: (1) by using qiyas irfani, namely the analogy of the inner meaning that is caught in the kasyaf to the dzahir in the text. (2) kasyf knowledge is expressed through syatahat. Syatahat is different from qiyas irfani, here it does not follow these rules. This is a direct verbal expression of feelings (al-Wijdan) about feelings due to a direct outpouring from God. As Abu Yazid al-Busthomi said

"Glorious I am."

It can be said, although irfani knowledge is subjective, everyone can feel its truth. That is, everyone can do it at their own level and level, then the validity of the truth is intersubjective and the role of reason is participatory (Hasyim, 2018).

The implication of irfani knowledge in context of Islamic thought is approaching religions at the essence of their spirituality, and develop them with full of awareness to the religious experiences of others people (the otherness) which is differ on essence and expression, but have less of substance and essence. In philosophy, irfani is better known as intuition. With intuition, humans acquire knowledge suddenly without going through any particular reasoning process. The characteristics of intuition, among others, are dzauqi (rasa), namely through direct experience, huduri, namely the presence of objects in the subject, and existential, namely without going through categorization but knowing them intimately.

As with the Bayani approach, according to al-Jabiri, the Irfani approach is also considered not to support the rise of Islamic civilization. Irfani extreme considers that this world is only a source of ugliness so that sometimes it confirms the irrationality of religion that triggers cultural stagnation and the development of Islam. If irfani is reason oriented to ukhrowi life, then it is not in line with worldly civilization.

The Burhani Approach and Its Consequences

The term burhan comes from the Persian language, baran (beat their reason!). after experiencing the Arabization process, it changed to baraha and burhan. Ibn Manzur interpreted it as evidence, excuse, and excuse. This term appears in the Arabic tradition because of the influence of Greek logic that entered the realm of Islamic thought.

Al-Jabiri defines burhani is a term used by linking one proposition to another which has been proven axiomatically true (Al-Jabiri, 1990). This approach was originally brought by Aristotle into Islamic thought through the path of Islamic philosophers.
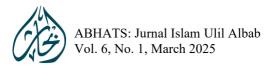
So, the burhani approach is patterned from burhani reasoning, and burhani reasoning starts from the abstraction process that is ta'aqquli towards reality so that a conception emerges, while the conception itself needs actualization as an effort to be understood and understood, so that is where words are placed. Or with other editors, words are a means of communication and a means of thinking as well as symbols of conception statements (Al-Jabiri, 1991).

When it comes to babies, words and language start the way they work because they are so fundamental. In the burhani approach, the way it works is (Al-Jabiri, 1991):

1. The existence of external objects, both material and non-material
2. The existence of an image or perception in the mind.
3. Disclosure of images or perceptions that exist in the minds of language and words.

In connection with the third way of obtaining the knowledge of burhani above, the discussion of demonstrative syllogisms or qiyâs burhânî becomes very significant. Qiyas, or to be precise qiyas jama'i, namely collecting two prepositions (qadhiyyah) called premises, then formulating the relationship with the help of the terminus medius or the middle term so that a convincing conclusion (natîjah) is obtained, leading to something very important.

When compared with bayani and irfani, where bayani makes text (nash), ijmak, and ijtihad as basic authorities and aims to build a conception of nature to strengthen the foundation of religion, in this case Islam. Meanwhile, Irfani makes Kasyf the only way to gain knowledge. Therefore, Burhani relies more on natural human strength namely the five senses, rationality,

and experience to gaining knowledge.

Burhani's approach is indeed designed to analyze the causal factor of the things he studies and formulate it into a truth, namely knowledge that is convincing and true, or what is commonly known according to Aristotle as "science". Syllogism and logical reasoning are where Burhani's reasoning is superior when compared to other reasoning. So that the resulting conclusions become true and definite knowledge. Therefore, the demonstrative proof used by Burhani's reasoning is seen as a very scientific method of proof compared to others (Al-Jabiri, 1991).
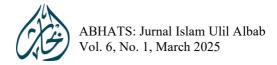
In historical facts, Burhani's approach was widely developed and practiced by Muslim philosophers such as Muhammad bin Farakh al-Farabi, Abu Yusuf al-Kindi, al-Farabi, and Avicenna. The emergence of this Burhani system of thought is closely related to the influence of Greek culture that entered the Islamic world. This influence in turn led to two different schools, namely the Hermetic Pythagorean whose approach was more metaphysical with a symbolic-esoteric interpretation style, and the Syllogistic- Rationalistic, which had a more philosophical approach and led to the discovery of a rational system that underlies everything (Kertanegara, 2003).

In addition, the burhani approach or the argumentative rational approach through logical arguments, makes text and context as sources of study. In this context the ta'lili method, which is a pattern of interpretation that rests on 'illah which is believed to be in the content of the Verses or Hadiths which become the mooring of a norm. That is, lafazh is not sufficient only to be understood based on its linguistic meaning, but also to be seen from its socio-historical perspective. The analysis in this method can be divided into *qiyasi*, *istihsani*, and *istishlahi* reasoning.

Portrait of the Andalus Civilization Project as an Alternative

The burhaniyyun in Maghrib, to be precise in Andalusia, Spain succeeded in providing an alternative to the content that was happening in the world of Islamic thought. Among them are Ibn Hazm, Ibn Rusydi, and Asy-Syathibi. They have succeeded in formulating the continuity between the text which is the source of law and reason which is often neglected. Al-Jabiri appeared with his ijtihad trying to resolve this turmoil, including:

1. The contribution of Ibn Rusydi's rationalism in philosophy. The spirit that underlies the rationalism of Ibn Rusydi's thought is

2. a critical and scientific attitude, as well as being affiliated with a tradition of rationalism that emphasizes automatic knowledge. This axiomatic knowledge repeats Aristotle's paradigm, while at the same time adopting a knowledge system based on science and philosophy as built by Aristotle several centuries earlier. Ibn Rusydi called for following the lines of rationalism and his heroic defense of the argument for causality, as a way of struggling to reconstruct current thinking. And Ibn Rusydi's big project is to reconstruct the dimensions of rationality in religion and philosophy on the basis of the Burhani principle. He took two steps to pass the project. The first step, Ibn Rusydi provided comments and summaries of Aristotle's works with the aim of making it easier for readers to understand the Greek philosopher's thoughts. And the second step is to deny and counterattack Al-Ghazali, through his work Tahafut at-Tahafut.

3. Contribution of al-Syathibi's rationalism. What was stated by Ibn Rusydi then raises the question, how is it possible to build a dimension of rationality in religious discipline, which is based on the principle of al- qath'i (certainty)? Al-Syathibi replied that everything could happen. This is possible when we refer to the method of rationalism

or burhani, so that the discipline of ushul fiqih is also based on the principle of "kulliyah al- syari'ah" (universal teachings of religion) and on the principle of "maqashid al-syari'ah". The principle of "kulliyah al-syari'ah" is positioned as the position of "alkulliyah al- aqliyah" in philosophy. Meanwhile, "maqashid al-syari'ah" is similar to the position of "al-sabab al-gha'iy" (the final cause) which functions as a constituent of the elements of rational reasoning.

Integration-Interconnection Paradigm as a Solutione

The three epistemologies listed above, of course, each have their advantages and disadvantages. In this advanced age it is no longer time to put forward the egos of each group, it is time to integrate the existing treasures of Islamic thought.

The integration and interconnection paradigm offered by Muhammad Amin Abdullah is the answer to various problems above. Integration and interconnection between scientific disciplines, both from secular science and religious scholarship, will make them interrelated with each other, "greet each other", complement each other's shortcomings and strengths. Thus, the science of religion no longer dwells on the text alone, but is also able to touch the realm of contemporary social science.

Hadharatul 'ilm (civilization of science), namely empirical sciences such as science, technology, and similar sciences are no longer independent but also in contact with Hadharatul Falsafati (civilization of philosophy) which is still pays attention to emancipatory ethics. Vice versa, hadharatul falsafati will feel arid and dry if it is not able to dialogue with religious issues contained in the text culture and even more so if it stays away from the problems caused and faced by hadharatul 'ilm.. From this hadarah gives birth to the pattern of single entities, isolated entities, and interconnected (Abdullah, 2006).

This integration and interconnection paradigm seems to be strongly influenced by Muhammad Abid al-Jabiri who divided Islamic epistemology into three, namely Bayani epistemology, Burhani epistemology, and 'irfani epistemology. For Muhammad Amin Abdullah, the three epistemologies should be able to dialogue and go hand in hand. So far, bayani epistemology has dominated and is hegemonic in nature so it is difficult to have a dialogue with burhani and 'irfani epistemology, this bayani mindset will develop even more if it is able to have dialogue, is able to understand and take advantage of the fundamental aspects of burhani and 'irfani epistemology (Abdullah, 2002).

After gaining an understanding of the methodological framework of bayani, burhani, and irfani, an equally important step with strategic value is the determination and explanation of the form of the relationship between the three. The accuracy and error of determining the pattern of the relationship between the three determine the results to be achieved. There are three types of relationships between the three, namely: parallel, linear and spiral.

If the form of the relationship between the three epistemology is chosen in a paralel form, where each of the three approaches runs independently, without any relationship between one approach and another, then the practical benefits and usefulness of scientific development that will be achieved and also become minimal. The form of paralel relationship, can be assume that in a Muslim there are three types of Islamic scientific methodology at once, but each methodology stands alone and does not dialogue and communicate with each other. Depends on the situation and conditions. If he is in the bayânî area, he uses the bayânî approach completely and does not "dare" to provide input from the findings of other Islamic scientific

methodological approaches. Even so, at least the results that we gain from this paralel relationship model are more better than the results of one methodology alone and do not recognize other types of methodologies (Abbas, 2012).

Whereas a linear relationship, at its ends is a dead end, because it makes no room for the others. The linear approach pattern will assume that one of the three methodologies will be excellent. A Muslim will ignore the input provided by other methodologies, because he already likes one of the three existing approaches. The approach he chose was considered an ideal and final approach. This type of choice, in turn, will lead to a "deadlock".

Scientific dogmas in which the bayani thinking tradition does not recognize the burhani or 'irfani thinking tradition and vice versa. Both of them either parallel or linear are not a good choice which can provide guidance for contemporary era Muslims. Parallel approaches cannot open up new insights and ideas. Each approach stalled, stalled, and held on to its own position, and that is what is called a "truth claim" (truth claim, or truth monopoly). Meanwhile, the linear approach which assumes finality will trap a person or group in exclusive situations.

The contemporary Islamic thought approach can only lead a Muslim to choose between one of the two scientific approaches above. Both of these options are less conducive to delivering the "maturity of religiosity" of a person, let alone a group.

The three approaches should not be allowed to run separately (parallel), because the benefits that can be achieved will be very little. Likewise, the relationship between one another is not linear, because it only shows that one is superior to the other. It would be better if the three of them were intertwined, complementary, and functional, like a "three- twisted rope" so that the relationship is circular spiral. This means that all three are used with full awareness that each has strengths and weaknesses.

The integration and interconnection paradigm is an answer or response to the difficulties that have been felt so far due to the separation of Islamic epistemology which is understood as if there is a gap between the three that cannot be put together in a certain way or method. The integration- interconnection paradigm is the answer to understanding the complexity of the phenomena of life that humans face and live in. Every epsithemological structure of any kind, be it bayani, burhani, and irfani, is not allowed to be a single entity. Each of them must greet each other. Cooperation, mutual need, mutual correction, and interconnectedness between scientific disciplines will be more able to help humans understand the complexities of life and solve the problems it faces.
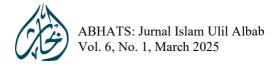
Integration and Interconnection in Context of Education

Education in Indonesia today has the foresight to make national education more advanced and developed. Life in this era has a very fast pattern, a lot of disruptive, and we are forced to adapt.

Likewise education, how to form education that is able to connect all things and all fields which will later be able to solve economic, social, cultural, religious, health, and other problems with various perspectives and ways to solve them.

Problems that are now increasingly complex cannot be solved in a monodiscipline. Monodiscipline is simply an approach with a science which uses a single point of view. Therefore, multidisciplinary and interdisciplinary is needed, moreover transdisciplinary.

Multidisciplinary in short an approach with more than one science and point of view but the sciences still stand and do not go too deep to form a new science. While interdisciplinary

and transdisciplinary go further than that, according to Klein, a transdisciplinary approach involves knowledge generated by combining several elements from various disciplines, including non-disciplinary knowledge, or from relevant stakeholders and then creating new, more comprehensive knowledge. and synthesis that spans many fields (Klein, 2004).[21]

In this way, even complex problems can be dialogued and discussed appropriately and more satisfactorily in a new intellectual space, can prevent divisions and extreme individualization or dichotomy of science, and can promote innovation and cross-fertilization of science (AIPI, 2017).

Through this transdisciplinary science, it can solve several SGD problems such as a common problem in Indonesia, namely cleanliness. Some of the problems that followed were flooding and the availability of clean water. This problem does not only involve science in the form of water purification technology, waste management, and waste recycling, but also involves the realm of legislation, anthropology, and other social humanities issues such as institutional and organizational. Even further than that, the religious field also has a role in it, such as the hadith narrated by Tirmidhi which means, "Indeed Allah Ta'ala is good and loves goodness, is clean and loves cleanliness, is noble and loves glory, generous and loves generosity. So clean your courtyards and do not imitate the Jews."

It is conceivable if the problem of cleanliness is only solved with mono- disciplines of science, for example science, there will be inequality and instability. So the synergy between these sciences will be able to solve today's problems.

D. CONCLUTION

Epsithemology in Islam is divided into three parts, namely Bayani, Burhani, and Irfani. Each of them has its own characteristics, hue and color.
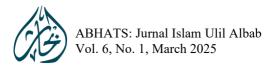
Epistemology Bayani

Bayani epistemology is kind of epistemology that assumes source of knowledge is reasoning or revelation (text) ng from the text. Bayani's time line has at least started from appointment to be a Prophet Muhammad, where he explained verses that were difficult for *shahabat* to understand. Then the *shahabat* interpreted. Furthermore, Tabi'in and Tabiut tabi'in collected and stored texts from Rasulullah SAW, and *shahabat*, then they added their tafsir (interpretation) with ijtihad and ability of reason which is the text as the main guideline.

The measure of this bayani's validity is the similarity or closeness of text and reality. The principles are infishal (discontinuous), tajwiz (multiplicity), and muqarabah (closeness to meaning and reality.). Bayani's advantages in the correctness of the text (Al-Quran and Al-Hadis) as the first and main source of universal Islamic law. It means that is becomes a guideline.

The bayani approach has some serious consequences. The bayani mindset is a mindset that is referential authority on past models. Analogy is the main tool in solving problems by analogizing the problem of actual facts with the unseen world. Qiyas developed by bayani reason does not respect reality. It becomes subordinate to text

Epistemology Burhani

Burhani epistemology is an epistemology which holds that the source of knowledge is

reason. Aristotle was the first to build Burhani epistemology, where logic shows the value of epistemology more than formal logic.

When compared with bayani and irfani, where bayani makes text (nash), ijmak, and ijtihad as basic authorities and aims to build a conception of nature to strengthen the foundation of religion, in this case Islam.

Meanwhile, Irfani makes Kasyf the only way to gain knowledge. Therefore, Burhani relies more on natural human strength namely the five senses, rationality, and experience to gaining knowledge.

The advantage of Burhani's approaching is the whole system of thinking for this approaching and epistemology constructed is based on the spirit of reason and logic, where the limitation is that text and reality are often out of sync.

Epistemology of Irfani

The epistemology of Irfani is an epistemology and approaching where is argued that science is will (iradah). Origin of the source of irfani is that there are several classifications, according to which the author does not come from outside of Islam because the life of the Prophet Muhammad, the companions and tabi'in indicated that at one time they would use irfani and even practice irfani, even though the naming did not exist.

It can be said, although irfani knowledge is subjective, everyone can feel its truth. That is, everyone can do it at their own level and level, then the validity of the truth is intersubjective and the role of reason is participatory.

The advantage of irfani is that all knowledge that comes from intuition, *mukasysyafah*, and *mujaahadah* is more close enough to the truth compared by sciences that are extracted from rationality arguments and reason. But its limitations, it can only be enjoyed by a handful of humans who are be permitted and able to reach a next level of self- purification and more subjective in judging something because it is based on individual human experience. Irfani extreme considers that this world is only a source of ugliness so that sometimes it confirms the irrationality of religion that triggers cultural stagnation and the development of Islam. If irfani is reason oriented to ukhrowi life, then it is not in line with worldly civilization.

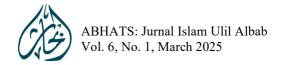### The Integration-Interconnection Paradigm as an Alternative

The three approaches are not allowed to run separately (parallel), because the value of benefits that can be achieved will be very little. Likewise, the relationship between one another is not linear, because it only shows that one is superior to the other. It would be better if the three of them were intertwined, complementary, and functional, like a "three- twisted rope" so that the relationship is circular spiral. This means that all three are used with full awareness that each has strengths and weaknesses. Let's join hands and shake the three of them in order to produce great benefits and away from backwardness and group fanaticism.

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