CATEGORIZATION OF ISLAMIC THINKING

Syaripuddin Daulay
Email: syarifudindaulay999@gmail.com
North Sumatra State Islamic University

Abstract: Epistemology discusses the sources of knowledge and how to obtain knowledge. History has recorded that Islamic civilization was once the mecca of world knowledge around the 7th century to the 15th century. After that, the packaging period began to become Malay, static, even backwards to the 21st century. The method used to obtain the data needed in this discussion is the Library Research method. The result is that there are 3 (three) categorizations of Islamic thinking, namely Bayani epistemology, which is an epistemology which assumes that the source of knowledge is revelation (text) or reasoning from the text. Burhani epistemology is an epistemology which holds that the source of knowledge is reason. Meanwhile, the epistemology of 'irfani is an epistemology which assumes that knowledge is the will (iradah). These three categories of thinking also have their respective advantages which of course can be used according to the problem or situation at hand.
Keywords: Categorization, Thinking, Islamic

INTRODUCTION

So far we have known Islam, but Islam in the portrait of what we know it seems to be an issue that needs to be discussed further. This fact shows that there are internal dynamics among Muslims to translate Islam in an effort to respond to various pressing problems. Their starting point and goal is the same, namely to show the contribution of Islam as an alternative in solving various problems of the people. In addition, this fact shows that Islam is a religion that can be seen from any side, and any remaining will always emit a bright light. Science and technology which until now have become the most fundamental keys to the progress achieved by mankind, Of course, it doesn't just come without a dynamic or scientific discourse. The process of obtaining knowledge is commonly known as epistemology[1].

Epistemology is taken from the ancient Greek, episteme which means knowledge and logos which means knowledge. In the Big Indonesian Dictionary (KBBI) the word is defined as a part of the philosophical discussion that discusses the basics and limits of knowledge.[2]. In English, it is translated as theory of knowledge.

Arabic-speaking Islamic religious experts translate it with nazhariyah al-ma'rifah they do not name it nazhariyah al-'ilm because al-ilm (science) is different from ma'rifah. Knowledge in the use of language is something that is clear, does not experience ambiguity, while the word ma'rifah may be accompanied by ambiguity. Another opinion is the formation of two Greek words, episteme which means knowledge and logos which also means knowledge or information. In terms of terminology, The Liang Gie in his book Introduction to the Philosophy of Science defines that: Epistemology is a theory of knowledge that discusses various aspects of knowledge such as possibility, the origin of nature, limits, assumptions and foundations, validity and reliability to the question of truth.

Further Ahmad Tafsir in Hujair AH. Sanaky who revealed that epistemology discusses the source of knowledge and how to obtain knowledge. History has recorded that Islamic civilization was once the mecca of world knowledge around the 7th century to the 15th century. After that, the packaging period began to become Malay, static, even backwards to the 21st century. This happens because Islam in its study of thought at least uses several major schools in relation to the theory of knowledge (epistemology). There are at least three categorizations of thinking in Islam, namely bayani, irfani, and burhani, each of which has a different view of knowledge.

Apart from being an instrument for seeking truth, the three epistemologies can also be used as a means of identifying a person's way of thinking. The simplest understanding of these three epistemologies is the answer to the question "with what do humans get the truth? A philosopher with a burhani way of thinking will answer that the source of truth is from reason or the five senses. With these two means, humans give rise to two dichotomies between what is called rational and irrational. Rational is a truth, otherwise irrational is a mistake. Furthermore, people who have a bayani thinking style will answer that the source of truth is from the text. Ratio has no place in their reading of the truth. The adequacy of this group of texts puts them in the fundamentalist literalist group. While people who

have an irfani style of thinking will answer that the source of truth is from revelation, inspiration, wangsit and the like. This pattern of thinking will build a community structure that has a top-down hierarchy.

This discussion also chooses the library research method. Library research is research carried out using literature (library), both in the form of books, notes, and reports of previous research results3. While the focus of the discussion that will be explored in this case is 1) What is the epistemology of bayani, burhani and irfani?, 2) What are the advantages and limitations of bayani, burhani and irffani?. The specific objective is to see theoretically the epistemology of bayani, burhani, irfani and their advantages and limitations.

FINDINGS AND DISCUSSION
Epistemology of Bayani, Burhani and Irfani
Bayani's Epistemology

The word "bayani" comes from the Arabic "al-bayani" which literally means something far away or something open. However, in terms of terminology, scholars differ in the definition of "al-bayani", for example, scholars of balaghah science define "al-bayani" as a science that can find out one meaning through several ways or methods such as tasbih (likeness), majaz and kinayah. The scholars of kalam (theology) say that "al-bayani" is a proposition that can explain the law. Others say that "albayani" is a new science that can explain something or a science that can issue something from a vague state to a clear state.4. However, in Islamic epistemology, bayani is a typical Arabic method of thought that emphasizes the authority of the text (nash), directly or indirectly, and is justified by linguistic reasoning which is explored through inference (istidlal).5.

Therefore, directly bayani is understanding the text as knowledge and directly applying it without the need for thought. But indirectly bayani means understanding the text as raw knowledge so it needs interpretation and reasoning. However, this does not mean that reason or ratio can freely determine the meaning and purpose, but must still rely on the text. So that in bayani the ratio is considered unable to provide knowledge unless it is based on the text.

In a religious perspective, the target of the bayani method is the exoteric aspect (shari'a). Thus, the bayani epistemology has basically been used by the fuqaha (fiqh experts), mutakallimun (Theology) and Ushuliyyun (ushul fiqh experts). Where they use bayani to understand or

analyze the text in order to find or get the meaning that is conceived or desired in the pronunciation, in other words this approach is used to remove the zahir meaning of the zahir lafaz and Istinbath (study) of the laws of al-Nushush al -diniyah (al-Qur'an and hadith)[6].

In simplified philosophical language, the bayani approach can be interpreted as a methodological model of thinking based on text. In this case, the sacred text has full authority to determine the direction of truth. The function of reason is only as a guardian of the meaning contained in it which can be known through the relationship between meaning and pronunciation. In Bayani, the ratio is considered incapable of providing knowledge unless it is based on the text. In a religious perspective, the target of the bayani method is the exoteric or shari'a aspect.

Bayani Development

The term bayani from the Arabic word bayan means explanation (explanation). Meanwhile, in terms of terminology, bayan has 2 meanings, namely as the rules of discourse interpretation (kowanin tafsir al khitobih) and the conditions for producing discourse (syuruth intaj al khitob).

In contrast to the etymological meanings that have existed since the beginning of Islamic civilization, these terminological meanings have only been born recently, namely during the codofika (tadwin) period. In terms of methodology, al-Shafi'i divides this bayan into 5 parts and levels. The first is a parrot that does not need further explanation. The two bayans, some of which are still global, need a sunnah explanation. The three bayans, all of which are still global, need a sunnah explanation. The four sunnah bayan as a description of something that is not contained in the Qur'an. The five bayan ijtihat which is done with qiyas on something that is not contained in the Qur'an or Sunnah. And the five degrees of the bayan, al-Shafi'i then stated that there are 3 main ones (shul) namely the Qur'an, Sunnah and Qiyas then added ijma'.

Source of Knowledge

In ushul al fiqh, what is meant by the text as a source of knowledge is the Qur'an and the Hadith. Therefore, bayani epistemology pays great attention to the process of transmitting texts from generation to generation. This is important for Bayani because as a source of knowledge whether or not the transmission of the text is true or not determines the legal provisions taken. If the transmission can be justified, it means that the text is correct and can be used as a legal basis. Therefore, during the tadwin (codification)

selecting an acceptable text.

Burhani's Epistemology

Burhani is an Arabic language which literally means to purify or purify[7]. According to ushul scholars, "al-Burhan" is something that separates truth from falsehood and distinguishes right from wrong through explanation.[8]. Al-Jabiriy approached it through an epistemological system that he built with a distinctive methodology of thinking, not according to the terminology of mantiq and also not in a general sense, and different from the others. This epistemology in the Middle Ages occupied the area of struggle for Islamic Arab culture that accompanied the epistemology of Bayani and Irfani.[9].

Burhani's epistemology emphasizes his vision of human innate potential instinctively, sensory, experimentation, and conceptualization. So burhani epistemology is an epistemology that holds that the source of knowledge is reason[10]. Intellect according to this epistemology has the ability to find a variety of knowledge, even in religion even though the mind is able to know it, such as the problem of good and bad. This burhani epistemology in the religious field is widely used by rationalist schools such as the Mu'tazilah and moderate scholars. In philosophy, both Islamic philosophy and Western philosophy, the term that is often used is rationalism, which is this school which states that reason is the basis for the certainty and truth of knowledge, although it has not been supported by empirical facts. While in the science of interpretation the term that is often used in the meaning of burhani is the interpretation of bi al-ra'yi .[11].

If you look at the statements of the Qur'an, you will find many verses that command humans to use their reasoning in weighing the ideas that enter their minds. Many verses that talk about this with various editors such as ta'qilun tatafakkarun, tadabbarun and others[12]. This proves that reason is capable of gaining knowledge and truth as long as it is used in its working area. In contrast to the epistemology of bayani, which is based on text and irfani, which is based on intuition or spiritual experience, burhani is aware of the power of reason or reason, which is carried out through logical arguments.

Burhani's Journey

Al-Burhani (Demonstrative), can simply be interpreted as an activity of thinking to determine the truth of a proposition (qodhiyah) through a

deductive approach (al istintaj) by linking one proposition with another proposition that has been axiomatically revealed (badhihi).

Language and Logic

The source of burhani knowledge is ratio, not text or intuition. It is this ratio which with logical arguments provides judgments and decisions on information that enters through the senses, known as tasawur and tashdiq. Tasawur is the process of forming concepts based on data and senses, while tashdiq is the process of proving the truth of the concept.

Irfani Epistemology

Irfani is an Arabic language consisting of the letters "ع-و-ف) "Irfan) which has two original meanings, namely something that is sequentially connected to each other and means silence and calm. But literally al-irfani is more specific than al-'ilm .*13*. In terminology, irfani is the disclosure of knowledge obtained through the irradiation of the essence by God to his servant (al-kasyf) after going through riyadhah. Another concrete example of the 'irfani approach is philosophy (isyraqy) which views discursive knowledge (al-hikmah al-bathiniyah) to be creatively combined in harmony with intuitive knowledge (al-hikmah al-zauqiy). With this integration, the knowledge gained becomes enlightening knowledge, even reaching al-hikmah al-haqiqiyah. The inner experience of the Messenger of Allah in receiving the revelation of the Qur'an is a concrete example of 'irfani' knowledge. It can be said, although irfani knowledge is subjective, but everyone can feel the truth. That is, everyone can do with their own levels and levels, then the validity of the truth is intersubjective and the role of reason is participatory. The implication of 'irfani knowledge in the context of Islamic thought, is to approach religions at the substantive level and the essence of their spirituality, and develop them with full awareness of the religious experiences of others (the otherness) which have different occurrences and expressions, but have less substance and essence. more the same.

In philosophy, irfani is better known as intuition. With intuition, humans acquire knowledge suddenly without going through a certain reasoning process. The characteristics of intuition include: zauqiy (taste) which is through direct experience, hudjury science, namely the presence of objects in the subject, and extensional, namely without going through categorization but knowing it intimately. Hendry Bergson considers

intuition to be the result of the evolution of the highest thought, but it is personal. In the first surah revealed to the Prophet Muhammad, it is explained that there are two ways to gain knowledge, first through the "pen" (writing) which must be read by humans and the second through direct teaching without tools. This second method is known as 'ilm laduny'.

The philosophers introduced what is called intuition. Some of them divide it into three kinds of intuition. The first, based on sensory experiences such as knowledge of smells or without something. The second, direct knowledge achieved through reason and axioms like A is A, not B, or 10 more than 9. While the third, is the sudden emergence of a brilliant idea, as was the case with Newton (1642-1727 AD) discovered the force of gravity after seeing an apple that fell not far from where he was sitting[14]

Advantages and Limitations of Bayani, Burhani and Irfani

In principle, Islam already has a comprehensive epistemology as the key to gaining knowledge. It's just that the three existing epistemological tendencies (bayani, burhani, and irfani), in their development are more dominated by the textual style of thinking bayani and the very sufistic style of irfani thinking (kasyf). These two tendencies pay less attention to the optimal use of ratios. Bayani's superiority lies in the truth of the text (al-Qur'an and hadith) as the main source of universal Islamic law so that it becomes a guide and benchmark.

In Bayani epistemology, there is actually a use of ratio, but it is relatively small and very dependent on the existing text. The overly dominant use of this epistemology has caused stagnation in religious life, due to its inability to respond to the times. This is because the epistemology of bayani always places reason as a secondary source, so that the role of reason becomes installed under the shadow of the text, and does not place it parallel, complementing and complementing each other with the text.

The system of thinking whose epistemological construction is built on the spirit of reason and logic with several premises is the superiority of burhani epistemology. However, the obstacle that is often faced in the application of this approach is that the text and reality are often out of sync. The product of ijtihad will be different if the text or context is prioritized. The community wins the text more than the context, although there are also not a few who are more inclined to context. Among the advantages of irfani is that all knowledge derived from intuition, musyahadah, and mukasyafah

is closer to the truth than knowledge extracted from rational arguments and reason. Even the Sufis claim that the human senses and faculties of reason only touch the outer realm of nature and its manifestations,

However, Irfani's obstacles or limitations include that he can only be enjoyed by a handful of people who are able to reach a high level of self-purification. In addition, irfani is very subjective in assessing something because it is based on individual human experiences.

Kasyf method in epistemological criticism, is not a pattern that is above reason, as claimed by irfaniyyun. In fact it is nothing more than the lowest thought and an unrestrained form of understanding. Irfaniyyun entered into the mystical that had existed in the thought of Ancient Persian religions, which was developed by Hermeticist thinkers. What they experience "may be true" or perhaps "truth by chance", but will not be able to solve the problem. Its supra-rational approach, rejects criticism of reason, and its foundation on paradoxical logic where everything can be created without having to deal with causes. the causes that preceded it, resulted in this epistemology losing its critical dimension and being trapped in magical nuances that contributed to the decline of the human mindset.

CONCLUSION

Bayani epistemology is an epistemology which assumes that the source of knowledge is revelation (text) or reasoning from the text. Burhani epistemology is an epistemology which holds that the source of knowledge is reason. Meanwhile, the epistemology of 'irfani is an epistemology which assumes that knowledge is the will (iradah).

Bayani's chronology has at least begun from the time of the Prophet Muhammad, where he explained verses that were difficult for the Companions to understand. Then the friends interpret. Furthermore, the tabi'in collected texts from the Prophet Muhammad and his companions, then they added their interpretation with the ability of reasoning and ijtihad with the text as the main guide. Meanwhile, Aristotle was the first to build a burhani epistemology, where his logic showed more epistemological values than formal logic. While the origin of the source of irfani there are several classifications, which according to the author do not come from outside Islam because of the life of the Prophet Muhammad, the companions and tabi'in indicate that they will at some time use irfani and even practice irfani, although the name does not yet exist.

Bayani's superiority lies in the truth of the text (al-Qur'an and hadith)

as the main source of universal Islamic law so that it becomes a guide and benchmark. However, its limitations lead to stagnation in religious life, due to its inability to respond to the times. Meanwhile, Burhani's superiority is that the system of thinking for its epistemological construction is built on the spirit of reason and logic, where the limitation is that text and reality are often out of sync. Meanwhile, the superiority of Irfani is that all knowledge that comes from intuition, musyahadah and mukasyafah is closer to the truth than the sciences extracted from rational arguments and reason. But the limitations.

Endnote:

1 Ma'arif, S. (2007). *Revitalisasi Pendidikan Islam*. Graha Ilmu.

2 Bahasa, T. P. K. P. (2001). *Kamus Besar Bahasa Indonesia*. Balai Pustaka.

3 Hasan, I. (2008). *Analisis Data Penelitian Dengan Statistik*. Bumi Aksara.

4 Al-Afriqy, M. ibn M. ibn M. (t.th). *Lisan al-'Arab*. Dart al-Syadir.

5 Ibid.

6 Al-Askari, A. H. (t.th). *Al-Furuq al-Lugawiyah CD ROM al-Maktabah al-Syamilah*.

7 Al-Afriqy, M. ibn M. ibn M. (t.th). *Lisan al-'Arab*. Dart al-Syadir.

8 Kartanegara, M. (2003). *Menembus Batas Waktu Panorama Filsafat Islam*. Mizan.

9 Kartanegara, M. (2002). *Panorama Filsafat Islam*. Mizan.

10 Kartanegara, M. (2003). *Menyibak Tirai Kejahilan, Pengantar Epistemologi Islam*. Mizan.

11 hihab, M. Q. (2006). *Menabur Pesan Ilahi, al-Qur'an dan Dinamika Kehidupan Masyarakat*. Lentera Hati.

12 ibid.

13 Al-Afriqy, M. ibn M. ibn M. (t.th). *Lisan al-'Arab*. Dart al-Syadir.

14 Hamema, H. (1992). *Pintu Masuk ke Dunia Filsafat*. Karisusu.

Bibliography

Al-Afriqy, M. ibn M. ibn M. (t.th). *Lisan al-'Arab*. Dart al-Syadir.

Al-Askari, A. H. (t.th). *Al-Furuq al-Lugawiyah CD ROM al-Maktabah al-Syamilah*.

Bahasa, T. P. K. P. (2001). *Kamus Besar Bahasa Indonesia*. Balai Pustaka.

Hamema, H. (1992). *Pintu Masuk ke Dunia Filsafat*. Karisusu.

Hasan, I. (2008). *Analisis Data Penelitian Dengan Statistik*. Bumi Aksara.

Kartanegara, M. (2002). *Panorama Filsafat Islam*. Mizan.

Kartanegara, M. (2003). *Menembus Batas Waktu Panorama Filsafat Islam*. Mizan.

Kartanegara, M. (2003). *Menyibak Tirai Kejahilan, Pengantar Epistemologi Islam*. Mizan.

Ma'arif, S. (2007). *Revitalisasi Pendidikan Islam*. Graha Ilmu.

Shihab, M. Q. (2006). *Menabur Pesan Ilahi, al-Qur'an dan Dinamika Kehidupan Masyarakat*. Lentera Hati.