

## Implementation of the Tajrībī, Burhānī, Bayānī, and Irfānī Methods in the Study of Islamic Educational Philosophy

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### ABSTRACT.

The scientific method is a series of efforts conducted based on scientific steps and procedures to understand objects of knowledge as they are. In the pursuit of truth, Islam does not rely solely on rationality and empiricism, but also values and utilizes revelation, intuition, and inspiration. The scientific methods employed include tajrībī (experimental), burhānī (demonstrative), irfānī (gnostic), and bayānī (explanatory) methods. The study of Islamic Educational Philosophy can implement these various scientific methods in accordance with a philosophical framework that is logical, systematic, methodological, radical, and universal regarding its objects of study within the ontological (nature of being), epistemological (theory of knowledge), and axiological (value of knowledge) scopes. This approach results in knowledge that is Islamically based within the field of educational studies.

**Keywords:** Implementation, empirical, demonstrative, discursive, and mystical, philosophy of education.

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### 1. INTRODUCTION

Knowledge in the perspective of Islamic Educational Philosophy is not limited to experimental results. Rather, the acquisition of knowledge refers to the following aspects: First, metaphysics brought by revelation, answering eternal questions; from where, to where, and how. Ultimately, it leads to understanding one's God. Second, the humanities and related studies; encompassing discussions about human life, its relationship with dimensions of space and time, psychology, sociology, economics, and so on. Third, the material aspect, including; the universe, knowledge built on observation and experimentation. The Quran and Hadith instruct Muslim scholars to use Islamic educational philosophy in conducting ta'līm (instruction), tarbiyah (education), and ta'dīb (discipline) for mankind. There are at least three foundations for this: First, Islamic educational philosophy provides a profound, systematic, reflective, and universal basis for understanding the essence of education, the ideal theory of education, and the utility of

education. Second, the study of *nāṣ* (texts) will produce a conceptual framework for Islamic education. Third, analyzing humans as subjects and objects of education, knowledge as the content of Islamic education, the Quran and Hadith as the curriculum, educators, ethics, skills, and morals, the methods of knowledge, and the transfer of values as well as righteous deeds, rewards, and punishments in reinforcing good stances and mental attitudes, and evaluation to assess the quality of each Muslim's personality. (Al Rasyidin, 2008: x). Thus, Islamic educational philosophy, as a discipline of Islamic knowledge, is very urgent and relevant in using the *tajrībī* (empirical), *burhānī* (demonstrative), *bayānī* (explanatory), and *irfānī* (intuitive) methods in studying its subjects.

## 2. METHODS

This study focuses on sacred texts (*nas*) and is supported by the intellectual heritage of classical and contemporary Islamic education scholars, which are philosophical in nature in Islamic education. The study uses the approach of Islamic educational thought. The choice of this approach is based on several considerations:

First, this study examines the *nafsāniah* dimension (*al-'aql*, *al-qalb*, *al-fuād*, *al-nafs*) and the *rūḥāniah* dimension (*al-rūḥ* and *al-fiṭrah*) of human beings, which are abstract in nature.

Second, the study addresses the psychological aspects of human existence. Therefore, these aspects need to be studied and explored directly from the *nas*, supported by the intellectual understanding of both classical and contemporary Muslim scholars on these psychological aspects.

Third, the study of *tajribi*, *bayani*, *burhani*, and *irfani* thought reveals that the *nafsāniah* and *rūḥāniah* dimensions of human beings are not ethically neutral but are imbued with ethical values because they aim at a fundamental purpose (Baharuddin, 2007: 230).

Fourth, this study analyzes terms that indicate the spiritual potential of Islamic education teachers, such as *al-'aql*, *al-qalb*, *al-fuād*, *al-nafs*, *al-ḥawā*, *al-rūḥ*, and *al-fiṭrah* (Baharuddin, 2007: 230), as well as the role of Islamic educators as scholars of the *tajribi*, *bayani*, *burhani*, and *irfani* methods (Al Rasyidin, 2008: 133-145). This reference shows that the study views these terms as theoretically philosophical. The analysis is carried out through qualitative interpretation of the Qur'an and Hadith texts (Nasr and Leaman

(ed), 1996: 644), using an approach to Islamic educational thought imbued with the spirituality of Islamic education teachers. Thus, spiritual analysis should ideally be based on the Qur'an and Hadith texts, with their phrases serving as clear (ṣarih) guidance.

The philosophical assumption is that Allah (SWT) created the human nafs with various aspects of thought. Therefore, this study adopts the perspective of Islamic educational thought, aiming to integrate the divine message from the Qur'an, Hadith, and the interpretations of scholars (classical and contemporary Muslim intellectual thought) into Islamic education.

The primary data source for this study is the Qur'an al-Karim and the Hadith of the Prophet (PBUH), along with various intellectual works by classical and contemporary Islamic education scholars, focusing on spirituality and the role of Islamic educators. The version of the Qur'an referenced is *al-Qur'an dan Terjemahnya*, published by Toha Putra Semarang, ed. Revised 1410 H/1989. For Hadith, the study references the nine Hadith books available in the *Kutub al-Tis'ah* program and the *Maktabah al-Syāmilah* program. The intellectual works of Islamic education scholars that are closely related to the existence of spirituality and the role of Islamic educators, and serve as the primary references, include:

- a. Al Rasyidin, *Falsafah Pendidikan Islami, Membangun Kerangka Ontologi, Epistemologi dan Aksiologi Praktik Pendidikan*. Bandung: Citapustaka Media Perintis, 2008.
- b. Buthi, *Dawābiṭ al-Maṣlahah fī al-Syarī'at al-Islāmiyah*. Beirut, Muassasat, tt.
- c. Ibn Rushd, *Faṣḥ al-Maqāl Fīmā Bain al-Hikmah wa al-Syarī'ah min al-Ittishāl*, edited by M. Imārah. Egypt: Dār al-Ma'ārif, tt.
- d. Ibrahim, Ismail, Muhammad. *Mu'jam al-Alfāz wa al-A'lām al-Qur'āniyyāt*. Cairo: Dār al-Fikr al-Arabi, 1968.
- e. Ja'fi, al-Bukhari, Abu Abdullah, ibn Ismail, Muhammad. *Al-Jāmi' as-Sahīh al-Mukhtasar*, vol. 1. Beirut: Dār ibn Kasīr Al-Yamamah, 1987.
- f. Jabiri, Abid, M. *Isykāliyyāt al-Fikr al-Arabi al-Mu'āṣir*. Beirut: Markaz Dirāsah al-Arabiyyah, 1989.
- g. Jabiri, M. Abid. *Bunyah al-Aql al-Arabī*. Beirut: al-Markaz al-Tsaqāfi al-Arabī, 1991.
- h. Kartanegara, Mulyadhi. *Menyibak Tirai Kejahilan; Pengantar Epistemologi Islam*. Bandung: Mizan, 2003.

- i. Kartanegara, Mulyadhi. *Nalar Religijs, Memahami Hakikat Tuhan, Alam dan Manusia*. Jakarta: Erlangga, 2007.
- j. Katz, K. Steven. *Mysticism and Philosophical Analysis*. London: Sheldon Press, 1998.
- k. Makky, Abu Bakar. *Kifāyat al-Atqiyā' wa Minḥaj al-Aşfiyā'*. Surabaya: Sahabat Ilmu, t.t.
- l. Marāġī, Ahmad, Muhammad. *Tafsīr Al-Marāġī*. Cairo: al-Bāb al-Halabī, 1902.
- m. Syāṭibī, *al-Muwāfaqat fī Uşūl al-Ahkām*, 3rd edition. Beirut: Dār al-Fikir, tt.
- n. Thiroux, P. Jacques. *Philosophy Theory and Practice*. New York: Macmillan Publishing Company, 1985.
- o. Tirmīzī, Muhammad ibn Ali, al-Tirmīzī, al-Ḥākīm, al-Jayāşī M. Ibrahim, *Dirāsāt fī Aşārihī wa Afkārihī*. Cairo: Dār al-Naḥḍat al-Arabiyah, t.t.
- p. Valiudin, Mir. *Contemplative Disciplines in Sufism*, translated by MS. Nasrullah, *Dzikir dan Kontemplasi dalam Tasawuf*. Jakarta: Pustaka Hidayat, 1996.
- q. Yazdi, Hairī, Mehdi. *Ilmu Hudhuri*, translated by Ahsin Muhammad. Bandung: Mizan, 1994.

The secondary data source consists of various intellectual works of Islamic education scholars (both classical and contemporary) related to the existence of spirituality and the personal competencies of teachers, in addition to the main references used in this study.

The research procedure is as follows:

First, content analysis is used. This analysis involves a scientific examination of the content of a communication message. Technically, it includes efforts to classify the signs used in communication, establish criteria as the basis for classification, and use specific analysis techniques to make predictions (Muhadjir, 1995: 68). Thus, data derived from the Qur'an and the Hadith of the Prophet (PBUH), as well as various Islamic education literature (both classical and contemporary), which implicate the existence of spirituality and the role of Islamic educators, are analyzed using content analysis techniques. The thinking pattern used is to search for or construct meaning. According to Noeng Muhadjir, searching for meaning involves attempting to capture what is implied, as well as finding implied meaning and relating it to theoretical, ethical, or transcendental concepts (Muhadjir,

1995: 93). In conducting this content analysis, themes and keywords are identified in the documents being studied, meaning is assigned to these themes and keywords, and internal interpretation is conducted. In this context, all the information gathered is considered data that must be internally validated, ensuring that it does not contradict other information found in the same source.

According to the above approach, data analysis is carried out with the following procedures:

- a. Establishing a theme or keyword. In this study, the theme or keyword relates to the information regarding the *tajrībī*, *burhānī*, *bayānī*, and *irfānī* methods and the role of the educator in the perspective of Islamic education.
- b. Assigning meaning to these themes or keywords by studying and exploring the meaning contained in each theme or keyword to clarify the overall meaning, message, or information conveyed through the statements of scholars found in Islamic education books that reflect the *tajrībī*, *burhānī*, *bayānī*, and *irfānī* methods. This is intended to discover or capture the general meaning, actual meaning, and implied meaning of a theme or keyword.

### 3. FINDINGS AND DISCUSSION

In the study of Islamic thought (including the study of Islamic Educational Philosophy), there are several major schools of thought related to the theory of knowledge (epistemology). (al-Jabīrī, 1991: 12). The scientific methods used to approach the truth must be adjusted to the fundamental nature, character, and ontological status of their diverse objects. (Kartanegara, 2003: 52). In Islamic epistemology, several scientific methods are interrelated and inseparable. According to Mulyadhi Kartanegara, these are the *tajrībī* (empirical), *bayānī* (explanatory), *burhānī* (demonstrative), and *irfānī* (intuitive) methods. (Kartanegara, 2007: 70-74). Each of these scientific methods has its own uniqueness in the scientific process of acquiring knowledge.

#### **a. Implementation of the *Tajrībī* Method in the Study of Islamic Educational Philosophy.**

The *tajribī* method, also known as the observational or experimental method, involves observation or experimentation with physical objects. (Kartanegara, 2003: 52). This method relates to the observation of empirical objects to obtain scientific knowledge. However, due to the limited ability to obtain objective knowledge from observation and experimentation (mainly using the sense of sight), auxiliary tools are needed to minimize the failure in achieving accurate information about an empirical object. An example of using such auxiliary tools is the use of an observatory (optical instruments/telescopes) to get an accurate depiction of celestial bodies. (Thiroux, 1985: 478-483). Although humans, with all their capabilities, have and will continue to strive to understand objects in a complete and holistic manner, they are unable to fully comprehend them. What humans know always has its limits. In this context, there are aspects "unrevealed by human knowledge"; in other words, humans can only grasp the phenomenal and cannot reach the noumenal. (Ornstein and Levine, 1985: 186). Muslim scientists understand science as an inseparable part of philosophy, the mother of rational knowledge. Knowledge is defined as "knowing something as it is." In other words, knowledge is true understanding of something or understanding that aligns with the reality of the object being studied. (Kartanegara, 2007: 267). Thus, there is a close relationship between knowledge and reality or existence. (Kartanegara, 2007: 267). Another proof of the involvement of metaphysical elements in scientific explanations can be found in the account provided by the *Ikhwān al-Shafā'* regarding subterranean animals. They state that there are creatures that live indefinitely beneath the surface of the Earth, meaning they never appear on the surface and lack visual senses (eyes). In explaining this intriguing biological phenomenon, the *Ikhwān al-Shafā'* link it to the actions of God, which of course are beyond the scope of physical sciences. According to them, God indeed created these animals in such a manner, in accordance with His wisdom and sagacity. His wisdom prevents Him from creating anything without purpose. If He had created eyes for them, it would be certain that those eyes would be useless and would even cause harm. It is impossible for God to do such things, as it would violate His wisdom or sagacity. (Kartanegara, 2007: 267). Muslim scientists assert that science is not merely for satisfying curiosity but is studied to search for divine traces. Unlike secular scientists, Muslim

scholars examine the natural world as signs of God. Al-Jāhiz, in the preface of his zoological book *al-Hayāwān*, as cited by Mulyadi Kartanegara, states that zoology for him is a branch of religious knowledge. The primary goal of his study is to demonstrate the grandeur of God reflected in the creation of living beings. (Kartanegara, 2007: 267). The Ikhwān al-Shafā' relate the pain experienced by animals and humans as a sign of God's compassion. They argue that if there were no sensation of pain, even with severe injuries, an animal or human would quickly die. Through His wisdom, Allah created pain in humans to prevent them from suffering greater calamities. For instance, if humans did not feel pain, a severe burn from a candle under the bed would lead to serious injury or worse. However, God did not create pain in plants, because if plants experienced pain, it would lead to immense suffering, given that they cannot move away from sunlight. (Kartanegara, 2007: 267). These are signs of the greatness of Allah, which are inseparable from the scientific studies of Muslim scholars. Muslim scholars never hesitate to connect every natural phenomenon they investigate with the majesty, presence, and power of God.

The experimental method (*tajrībī*) in the study of Islamic Education Philosophy can be used to analyze the fundamental elements of Islamic education. Philosophical thoughts related to experiments in learning can be seen, for example, in inquiry-based learning models. Inquiry, derived from the English word "inquiry," refers to the process of asking questions and seeking answers to scientific questions posed. Scientific questions are those that guide investigative activities concerning the object of inquiry. With inquiry, the process involves defining and investigating problems, formulating hypotheses, designing experiments, collecting data, and drawing conclusions. The essence of inquiry-based learning is to organize a learning environment or atmosphere that focuses on the learners, providing adequate guidance to discover scientific concepts and principles. (Widowati, Vol. 3, No. 1, May 2007: 21). Inquiry is fundamentally a way to become aware of what has been experienced, as it requires learners to think critically. This method places learners in situations that engage them in intellectual activities. (Mulyasa, 2004: 235. <http://www.blogger.com/post-create.g?blogID=6132762465161302587> - \_ftn2). Although inquiry-based learning centers on the activities of the learners, educators still play a crucial role as designers of the learning experiences. Educators are

responsible for guiding learners through the activities. Sometimes, educators need to explain concepts, facilitate discussions, provide instructions, pose questions, and offer feedback and suggestions to the learners.

Inquiry as a learning model means that the learning process should encourage and provide opportunities for learners to be more active in their studies. Inquiry is an investigative method that involves mental processes and activities such as: posing questions about natural phenomena, formulating problems encountered, developing hypotheses, designing and conducting experiments, collecting and analyzing data, and drawing conclusions. (Mulyasa, 2004: 108-109. <http://www.blogger.com/post-create.g?blogID=6132762465161302587> - \_ftn2.). Inquiry-based learning provides learners with the opportunity to develop skills needed in their lives, solve problems that do not have clear solutions, and use their discoveries as solutions for both current and future challenges. The primary goal of inquiry-based learning is the development of learners' thinking abilities.

#### **b. Implementation of the Burhānī Method in the Study of Islamic Education Philosophy**

The source of burhānī knowledge is reason, (Al-Jabiri, 1989:59). not texts or intuition. It is reason that provides evaluation and judgment of the information received through the senses. (Rushd, n.d.: 56). To acquire knowledge, burhānī employs the rules of syllogism. (Rushd, n.d.: 385). Following Aristotle, drawing conclusions through syllogism must meet several conditions: (1) understanding the background of the premises, (2) ensuring logical consistency between the reasons and the conclusion, and (3) ensuring that the conclusion drawn is definitive and true, thus not allowing for any other truth or certainty. (Rushd, n.d.: 433-434). Al-Farābi stipulates that burhānī premises must be correct, primary, and necessary. A correct premise is one that instills certainty and conviction. (Bakar, 1997: 106). A premise can be considered convincing if it meets three conditions: (1) the belief that the premise is or is not in a specific condition, (2) the belief that it is impossible for the premise to be something other than what it is, and (3) the belief that the second belief cannot be the opposite. Additionally,



burhānī can also utilize some forms of sensory knowledge, provided that the objects of sensory knowledge remain constant when observed, regardless of when or where, and that no contrary conclusions are drawn. The knowledge derived from dialectical syllogism cannot match the knowledge produced by demonstrative syllogism (burhānī). A classic example of syllogism is: "All humans will die," "Nabi Adam is human," therefore "Nabi Adam will die." In this case, "all humans will die" serves as the major premise, "Nabi Adam is human" as the minor premise, and "human" is the middle term. If the major and minor premises are true, then the conclusion "Nabi Adam will die" is also true. (Bakar, 1997: 106).

The implementation of burhānī in the learning process is characterized by:

- 1)Tafakkur (reflective contemplation): Engaging the potential of the mind.
- 2)Ta'aqqul (integrating thought and action): Aligning intellectual insights with practical actions.
- 3)Tadabbur (considering consequences): Paying attention to the implications of ideas and actions.
- 4)Dirāyah (based on existing knowledge): Relying on established knowledge.
- 5)Tafaquh (deep examination of reality): Analyzing and understanding existing realities thoroughly.

Using the burhānī method in the study of Islamic Education Philosophy allows for a deeper understanding of the essence of education, educational theories, and values in Islamic education. For instance, the theory of student development from the perspective of Islamic Education Philosophy differs from that of secular educational philosophy. In Islamic conceptions, foundational abilities or dispositions are aligned with the term fitrah. Etymologically, fitrah refers to the origin of creation, innate qualities from birth, inherent nature, and human instincts. (Shihab, 1999: 52).

From an Islamic terminological perspective, various interpretations of the term fitrah in the Qur'an and Hadith have been proposed by scholars. In relation to this discussion, M. Arifin notes that several verses from the Qur'an and Hadith, along with the interpretations of Islamic education experts, have led to viewpoints that lean towards nativism, convergence, or even empiricism in Islamic education. (Arifin, 1994: 88-96). Fitrah refers

to the fundamental developmental capacity inherent from birth, centered on basic potential for growth. This fundamental potential develops integrally, affecting all its aspects in a mechanistic manner, where each component influences the others towards a specific goal. According to Arifin, the aspects of fitrah include basic components such as talents, instincts, desires, character, heredity, and intuition, which are dynamic and responsive to the surrounding environment, including educational influences (formal, informal, and non-formal). (Arifin, 1994: 101). The role of the environment in human development, which begins with an inherent fitrah, is emphasized in the Hadith of the Prophet Muhammad (peace be upon him) found in Sahih al-Bukhari. (al-Ja'fi, 1987: 465). In Islamic education, fitrah is not seen as neutral, unlike the empiricist view which considers a newborn as a blank slate free from inherent potentials of good or bad. Instead, fitrah involves a permanent inclination that interacts actively and dynamically with the environment throughout human development. Al-Maraghi interprets fitrah as "the religion of monotheism" by analyzing its meaning. (al-Marāḡī, 1902: 45). In its development, fitrah can evolve or change according to the environment that shapes it. In other words, in line with the Hadith's context, the inclination towards adopting a religion is greatly influenced by environmental factors, particularly the parents' education. The potential inherent in humans, beyond being seen as a "religious instinct" (religion-oriented), which is understood by theological experts as a divine basis that should be developed through educational aspects, is also interpreted by Islamic education scholars as the potential "intellectual faculty" bestowed by Allah. As al-Farabi suggests, the intellectual faculty holds the highest position because it serves as the "basis for thinking" in developing concepts. Furthermore, al-Farabi states that the formation of these concepts cannot occur without "input information" from external (empirical) sources through sensory perception, imagination, and subsequent thinking processes. (Bakar, 1997: 67). Therefore, the empirical factor plays a crucial role in providing the input necessary for the intellectual faculty to function.

### **c. Implementation of the Bayānī Method in the Study of Islamic Education Philosophy.**

Bayānī is a distinctive Arab method of thought based on the authority of texts (nāṣ), either directly or indirectly. Directly means understanding the text as finished knowledge and applying it without further thought; indirectly means understanding the text as raw knowledge that requires interpretation and reasoning. However, this does not imply that reason or intellect is free to determine the meaning and intent independently, but must always rely on the text. (al-Jabīrī, 1991: 38). Thus, the source of knowledge in the bayānī method is the text (nāṣ), which includes the Qur'an and Hadith. (Khalaf, 1996: 22). Consequently, bayānī epistemology places significant emphasis on the careful transmission of texts from generation to generation. (al-Jabīrī, 1991: 116). This is crucial for bayānī because the accuracy of the text transmission determines the validity of the conclusions drawn from it. If the transmission of the text can be verified, it means the text is valid and can serve as a basis for argumentation. Conversely, if the transmission is questionable, the truth of the text cannot be assured, making it an unreliable basis for argumentation. This strict scrutiny during the period of tadwīn (compilation), especially in the compilation of Hadith, reflects the rigorous process scholars employed to evaluate accepted texts. Given that bayānī is closely related to texts, its main concerns revolve around the literal meaning and principles of legal and theological texts (uṣūl and furū'). For instance, bayānī addresses issues such as whether a text should be interpreted according to its context or its original meaning (tauqīfī), how to analogize terms or concepts not explicitly mentioned in sacred texts, and how to interpret specific terms in religious contexts, such as salat, fasting, and zakat. (al-Jabīrī, 1991: 58-62). To obtain knowledge from texts, the bayānī method employs two approaches: Adhering to the Textual Wording (Lafz): This involves interpreting the literal wording of the text using Arabic grammatical rules such as nahw (syntax) and ṣarf (morphology). Adhering to the Meaning of the Text: This approach involves using logic, reasoning, or rational analysis to understand the meaning of the text. (al-Jabīrī, 1991: 530). In the second approach, using logic involves four methods:

1) Focusing on Primary Objectives (al-maqāṣid al-dlarūriyah): This approach centers on five essential interests: safeguarding religion, life, intellect, lineage, and property. The method involves using thematic induction, where rational reasoning is applied to understand and align

- with these core objectives. This means that the interpretation and application of texts should prioritize these fundamental values to ensure that they are upheld and preserved. Syāṭībī, n.d.: 249-254).
- 2) Identifying the 'Illah (Reason or Cause) of the Text: To determine the 'illah of a text, the following methods are used:
- a) 'Illah Established by Nas: This involves identifying reasons explicitly established by the text. For example, the obligation to allocate 20% of war booty (fa'i) to the poor is based on the reason ('illah) that wealth should not circulate only among the rich. (QS. Al-Hasyr; 7/2).
  - b) 'Illah Agreed Upon by Mujtahids: This method looks at reasons that have been agreed upon by scholars. For instance, the reason for guardianship over a minor's wealth is their age, which is a well-established agreement among scholars.
  - c) Al-Sibr wa al-Taqsīm (Trial and Division): This approach involves summarizing desirable attributes to establish the 'illah in the foundational text (nas). The 'illah is then linked back to these attributes to determine its nature. (Khalaf, 1996: 127-138). This method also leads to the use of qiyās (analogy) and istihsān (juridical preference) to apply a clear principle to a less clear situation based on strong reasons for the transition. (Jamil, 1997: 139-141).
- 3) Focusing on Secondary Objectives of the Text: Secondary objectives are those that support the primary objectives. For example, if the primary goal is to ensure that students understand the lecture material, a secondary objective might be to assign tasks that aid in this understanding. To identify these secondary objectives, the method of istidlāl (deductive reasoning) is used, which involves seeking evidence from outside the text, unlike istimbāt (derivation), which seeks evidence within the text itself.
- 4) Adhering to the Silence of Shari'a (Allah and the Prophet): This method applies to issues where there is no explicit ruling in the texts and cannot be addressed through qiyas (analogy). In such cases, it relies on the fundamental rule (asl) previously established. For instance, since the default ruling for transactions is permissibility (al-ashl fī al-mu`āmalah al-ibāhah), an online sale that lacks specific guidelines is considered permissible, provided it is structured in a way that adheres to existing rules. This approach leads to the theory of istishāb, which involves

maintaining a ruling based on the previous state of affairs as long as there is no evidence to indicate a change. (Khalaf, 1996: 154).

The implementation of the bayānī method in the learning process is characterized by *khībar* (true news), *‘ibrah* or *i’tibar* (taking lessons), *dirāsah* (memorization and recall), *ru’yah* (utilizing visual ability), *naẓar* (observational seeing), and *baṣar* (sharp vision). The use of the bayānī method in the study of Islamic Education Philosophy, for example, is applied in explaining *al-‘aql* as a spiritual potential in Islamic education. The existence of *al-‘aql* as a spiritual potential can be identified in the Qur'an. Based on the search conducted, the term *al-‘aql* in its noun form is not found in the Qur'an. (Q.S. al-Baqarah/2:75). However, in its verb form, in the sense of the command to use *al-‘aql*, it appears 49 (forty-nine) times: the word *‘aqalahū* is mentioned once, *ta’qilūn* appears 24 (twenty-four) times, usually followed by a hope (*rajā’*), (Q.S. al-Baqarah/2:44, 7, 76, 242). the word *na’qilu* is mentioned once, (Q.S. al-Mulk/67:10). and *ya’qiluhā* appears once. (Q.S. al-Ankabūt/29:43). The word *ya’qilūn* is mentioned 22 (twenty-two) times, with details: 10 (ten) times in the positive form (*ya’qilūn*) and 12 (twelve) times in the negative form (*lā ya’qilūn*). (Q.S. al-Māidah/5:58). Etymologically, *al-‘aql* means to restrain, and its *ism fā’il* (active participle) is (*al-‘āqil*), which means a person who restrains themselves and controls their desires. *Al-‘aql* also means wisdom (*al-nuhā*), as opposed to weak intellect (*al-ḥumq*). Additionally, *al-‘aql* can also be interpreted as the heart, and the verb *‘aqala* means to gain understanding and the ability to comprehend. (al-Ja'fi, 1987: 351).

#### **d. Implementation of the Irfānī Method in the Study of Islamic Education Philosophy.**

Irfānī knowledge is not based on textual analysis like bayānī knowledge, but rather on *Kasyf* (the unveiling of the secrets of reality by Allah swt.). Therefore, irfānī knowledge is not acquired through textual analysis but through spiritual practice, where, with a pure heart, one hopes that Allah swt. will bestow direct knowledge. This knowledge then enters the mind, is conceptualized, and is presented to others logically. Thus, irfānī knowledge is typically obtained through three stages: (1) preparation, (2) reception, and (3) expression, either through speech or writing.

In the first stage, preparation, to receive the overflow of knowledge (*kasyf*), one must undergo various stages of spiritual life. At least seven stages must be traversed, starting from the bottom and moving towards the peak: *Taubat* (Repentance), *Wara'* (Avoidance of everything doubtful), *Zuhud* (Asceticism, not being greedy or prioritizing worldly life), *Faqir* (Spiritual poverty, emptying all thoughts and future hopes, desiring nothing but Allah swt.), *Sabar* (Patience, accepting all calamities with decorum and resignation), *Tawakkal* (Trust in all that is decreed by Allah swt.), *Riḍa* (Contentment, the absence of dissatisfaction in the heart, leaving only joy and delight).

Second, the stage of reception: Upon reaching a certain level in Sufism, one receives direct knowledge from Allah swt. in an illuminative manner. At this stage, one attains a level of self-awareness that is absolute (*kasyf*), enabling one to see the reality of oneself (*musyāhadah*) as the object of knowledge. However, both the reality of awareness and the realized reality are not different but are the same existence, making the object of knowledge the awareness that knows itself (*ittihād*). (Yazdi, 1994: 51-53). In Mehdi Yazdi's study, this is referred to as '*ilmu huduri*' or self-object-knowledge.

Third, the stage of expression: Mystical experiences are interpreted and conveyed to others through speech or writing. However, since *irfānī* knowledge does not fit into conceptual and representational frameworks but is related to the unity of God's presence within the self and the self's presence within God, it cannot always be communicated fully. Thus, not all experiences can be expressed. (Yazdi, 1994: 245). The challenge is how to express the inner meaning or dimension obtained from *kasyf*. There are two primary methods for this: *I'tibār* or *Qiyas Irfānī*: This involves drawing analogies between the inner meanings captured through *kasyf* and the apparent meanings found in texts. Essentially, it translates the profound insights gained into concepts that can be related to or explained through conventional textual meanings. (al-Jabīrī, 1991: 295). *Syaṭahāt*: This refers to verbal expressions of feelings (*al-wijdān*) resulting from the direct overflow of knowledge from its source. (al-Jabīrī, 1991: 288). These are often spontaneous or ecstatic utterances reflecting the profound spiritual experiences and insights gained through direct illumination.

In the study of Islamic Education Philosophy, the use of the *irfānī* method can be illustrated by the story of Musa (Moses) and Khidr, as described in the Qur'an. This narrative exemplifies an *irfānī* approach to learning, as demonstrated by the teachings of Allah swt. in the following verses:

قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَ مِنَّمَا عَلَّمْتَ رَسُولًا.

The verse translates to:

Moses said to Khidr: "May I follow you so that you teach me some of the knowledge you have been given?". (Q.S. Al-Kahfi/18:66).

From this verse, several key points can be drawn about the role of a teacher:

- 1)Facilitator, Tutor, and Mentor: The teacher acts as a facilitator, tutor, and mentor, among other roles, to ensure that students gain both scientific and practical qualities.
- 2)Guidance on Challenges: The teacher should inform students of the difficulties they may face in acquiring knowledge. This is crucial as times change, and without adapting, one may fall behind.
- 3)Direction for Specialization: The teacher should guide students to avoid studying areas where their potential does not align with the subject, ensuring alignment with their innate talents and professional suitability.

*Irfānī* Learning can also be pursued through efforts in both the subject and object of education by implementing *tazkiyat al-nafs* (purification of the soul) to attain *'ilm ladunnī* (direct knowledge from Allah). *Tazkiyat al-nafs* means purifying the soul and is derived from the root word "*zakā*," which means purification. This differs from *taḥīr* (cleansing from impurity), though *taḥīr* is included in *tazkiyat al-nafs* as purification is a step towards it. The concept is supported by the Qur'anic verse that highlights Allah's guidance in distinguishing between righteousness and wickedness in the human heart and the success of those who purify their souls. (Q.S. al-Syams/91:8-10). Purification of the soul involves cleansing it from undesirable and animalistic traits by removing worldly distractions from the heart. This process aims to condition the soul to find peace, tranquility, and joy in drawing closer to Allah (*ibadah*). The purification of the soul refers to removing all impurities of the soul (*radāil al-nafs*) and diseases of the heart (*marād al-qalb*). (Valiudin, 1996: 45). Impurities of the soul or diseases of the heart are expressions used to describe negative

psychological states based on religious or moral standards. A soul that experiences tranquility is referred to as *al-nafs al-muṭmainnah* (the serene soul). To attain this, one must engage in *tazkiyat al-nafs* (purification of the soul), which involves cleansing oneself from bad, blameworthy, and animalistic inclinations, and adorning the soul with virtuous traits. *Tazkiyat al-nafs* can only be achieved through self-restraint, hard work, and sincerity. (Valiudin, 1996: 45). The process involves: *Takhliyat al-nafs*: Emptying the soul of thoughts that distract from remembrance and awareness of Allah. *Taḥalliyat al-nafs*: Filling the soul with virtuous qualities after removing undesirable traits. *Tajalliyat*: The unveiling of the veils that separate a person from Allah, making the light and majesty of Allah evident in one's soul. Purifying the heart means distancing oneself from the attachment to worldly pleasures and temporary material things, while solidifying love for Allah. Diseases of the heart include negative thoughts such as envy, self-conceit (*al-'ujub*), and ambition. The process of melting away and reshaping the soul involves persistent and serious efforts known as *riyāḍah al-nafs*. This spiritual training method consists of: *Takḥalli*: The process of removing negative traits. *Taḥalli*: The process of acquiring positive virtues. (Zuhri, 1995: 74-89).

In the process of *takḥalli*, an individual must forge their soul through practices that cleanse and refine it, such as engaging in *dhikr* (remembrance of Allah). (al-Tirmizi, n.d.): 325). They must also consistently adopt attitudes of *zuhud* (asceticism), *wāra'* (caution in behavior), *tawādu'* (humility), and *ikhlas* (sincerity) solely towards Allah swt. The *takḥalli* process is about purifying the soul. The more intensively one engages in *takḥalli*, the more the spiritual warmth (*rūḥāniah*) increases, and with this warmth from *dhikr* and *riyāḍah al-nafs* (spiritual training), the impurities of the soul will gradually be burned away and the rust of the soul will be removed layer by layer, ultimately peeling away the outermost layer of the soul. (Bustaman, 1995: 130-131). *Taḥalliyāt*, on the other hand, is the process of shaping the soul, and it follows the *takḥalli* process. Once *takḥalli* has been performed, *taḥalliyāt* becomes easier to implement. *Taḥalliyāt* refers to adorning the self (soul) with righteous deeds. In general, practicing religious commandments is both a *takḥalli* and *taḥalliyāt* process. (Şahibudin, 1996: 37). Specifically, *taḥalliyāt* includes *sunnah* practices such as voluntary fasting, reading the Qur'an, performing



extra prayers, and reflecting during the pre-dawn hours (tahajjud). (al-Makky, n.d.: 49-51). Maintaining purity, proper manners, and noble character is also a crucial part of taḥalliyyāt, as purity and good character are at the heart of faith. (al-Azdi, n.d.: 632). In the method of riyāḍat al-nafs, these taḥalliyyāt practices can be likened to adding chemical elements or stoking the fire of a furnace. They help create a conducive environment and ensure the processes of tazkiyat al-nafs (purification of the soul) and taṣfiyat al-qalb (purification of the heart) are maintained. As the influence of al-nafs al-ḥayawānī (animalistic desires) diminishes, the angelic qualities within will strengthen.

#### 4. CONCLUSION

The tajrībī method is employed in natural observation and experiments. Through this method, humans can acquire knowledge from various sources or means, such as sensory experiences, mental experiences, reasoning, revelation, conviction, authority (experts in the field), and tradition. For Muslim scholars, science is not merely about satisfying curiosity but about studying nature as signs of God to seek divine traces. God is the primary cause of everything in this world and is a prerequisite for the existence of diverse objects. The tajrībī method in the study of Islamic Education Philosophy, for instance, is used in analyzing the fundamental elements of Islamic education. Philosophical insights related to experiments in learning, such as the inquiry-based learning model, can be observed. The burhānī method relies on rationality and logical proofs. In the study of Islamic Education Philosophy, the burhānī method helps in understanding various aspects of education, educational theories, and values within Islamic education. For example, the theory of student development from the perspective of Islamic Education Philosophy differs from that of secular educational philosophy.

The bayānī method is a scientific approach based on textual authority (nāṣ). It involves directly understanding texts as finished knowledge and applying them without further thought, or indirectly understanding texts as raw knowledge that requires interpretation and reasoning.

The irfānī method is based on Kasyf (the unveiling of the secrets of reality by Allah swt.). This knowledge is not obtained through textual analysis but through spiritual practice. With a purified heart, one hopes to

receive direct knowledge from Allah swt. The use of the irfānī method in the study of education philosophy can be seen in the efforts of both the subject and object of education in performing tazkiyat al-nafs to attain 'ilm ladunnī.

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