

Stagnant of Epistemological Aspect In Islamic Education Studies: Critical Studies In Bayani, Burhani, And Irfani

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Abstract—Human is an intellective animal (*hayawan al-Nathiq*). The human progress is not because of their knowledge therefore the human always try to gain the truth. To gain the truth, we need a method to reveal the truth in objectively and universally. Further, there are two methods to get a truth; they are *rationalism* and *empiricism* that bring out of many epistemological. Islam is no exception. In principle, Islam has comprehensive epistemology as a key to find knowledge that is epistemology about *bayani* based on the *teks* or *nash*, *burhani* based on thinking and *rasional*, and *Irfani* based on intuitive or *kasyf*. From three epistemological tendencies (*bayani*, *irfani*, and *burhani*), in its development is dominated by style of *bayani* as so textual and style of *irfani* as sufistic. Both of the tendencies are less attention in use of *burhani* optimally.

Keywords—*IslamicEpistemology; Bayani; Burhani; ‘Irfani; criticism of reason*

I. INTRODUCTION

Knowledge or science is part of human accidentally essential, because knowledge is the result of “thinking”. Thinking (*natiqiyah*) is differentiation point (*fashl*) that differentiate human from their genus, it is animal. And the great of human and “probably” their strength than other species is their knowledge, because human is thinking animal (*hayawan al-Nathiq*). Nowadays, the improvement of human is because of their knowledge.

Human always try to gain the truth. Commonly, in philosophy treasure, there are two ideologies in gaining the truth, first Idealism or rationalism in more popular word, it is an ideology that emphasizes the important role of logic, idea, category, form, as knowledge sources the role of five senses is on the second part, second is Realism or Empiricism that emphasizes the role of five senses as the source and instrument in gaining knowledge [1].

The human gaining experiences result some principles by rational logic, the natural phenomenon could be understood. Knowledge must be differentiated from natural phenomenon. Natural phenomenon is fact, the reality that is loyal to the regulations that causes the phenomenon raising. Knowledge is

the approximation result formula of natural phenomenon or the simplified of that phenomenon.

In the philosophy, there are some ideologies in the epistemology recitation field. In foreign, there are three ideologies, they are rationalism, empiricism, and intuitive concept. Those three ideologies have different way. Each has its own strengths and weaknesses and if they are united will result a tenacious epistemology. In Hindu’s philosophy, there are three terms, holy text, logic, and private experience. This is the same with foreign philosophy; each terminology has its own way of working. So does Islam, there are three trends of epistemology that is popular among the intellectual community, especially who learn philosophy of science. Those three ideologies are *Bayani*, *Burhani*, and *Irfani*.

If it is crystal clear, those three ideologies must be in the Islamic epistemology logic and complete enough (*kaffah*). However, in the Islamic science reality (although in modern era), could be found the obstinacy of thinking that is very conspicuous among Islamic scientists. It is proven that *Bayani* logical thinking dominates Islamic scientist and stagnant logical thinking of *Burhani*.

II. DISCUSSIONS

A. *Epistemology (Philosophy of Science) in Islam*

In epistemology, epistemology came from Greek, episteme (science) and logic (word, thinking, conversation, or knowledge). Epistemology means a word, thinking, and conversation about knowledge or science [2]. Then in terminology, it could be said that epistemology or science theory discuss the process deeply that is seen from our efforts to gain knowledge [3].

Based on the way of doing or approach method that is taken from knowledge tendency, epistemology could be classified in to three kinds, they are: 1) Metaphysics epistemology comes from a certain concept about reality, then discusses how human understands the truth of reality, is there any reality in the world of ideas, whereas the reality that we get is temporary reality and vague description in the world of

ideas[4]. 2) Skeptic Epistemology has been done by Socrates, we need to prove what we know as real thing or undoubted by regarding it as unreal or wrong thing, everything that is doubtful[4]. 3) Critical epistemology does not prioritize on metaphysics or certain epistemology, but from the assumption, procedure, and conclusion of good logical thinking or assumption. Procedure and conclusion of scientific thinking as we found on our life, then we perceive by those critical assumption, procedure, and conclusion[5].

Epistemology tries to define the knowledge, differentiate the main branches, identify the sources and determine the limitations. What could we know, and how could we know the central problems of epistemology[6]. There are some different opinions about the essence of epistemology so Stanley M. Honer and Thomas C. Hunt's opinion is correct; they think that scientific epistemology is complicated and full of controversial.

Epistemology is theory of science, the central core of the world's view. In Islamic context, it is a parameter that maps the possible and impossible things based on its field, what could be known and must be known, what is being known but not being known is better, and what could not be known. Epistemology could be the filter of knowledge object [6].

Talking about Islamic epistemology, we could take the mapping that has been done by Al-Jabri about that epistemology minimally. There are three kinds of Islamic epistemologies by him; they are Bayani, Irfani, and Burhani epistemology.

1. Bayani Epistemology

In the *Mu'jam Lisan al-Arab* book by Ibnu Mandzur, the word bayan contains 5 meanings, they are (1) al-Washlu (arrive), (2) al-Fasi (break), (3) al-Dzuhurwa al-Wuduh (visible and clear), (4) al-Fashahawa al-Qudrah'ala al-Tablighwa al-Iqna' (healthy and able to deliver and calm down), (5) al-Insanhayawanmubin (logical thinking animal human). *Bayani* is an epistemology that covered kinds of science on the base of Arabic (*nahwu*, *fikih*, and *ushulfikih*, *kalam*, and *balaghah*) [7].

Bayani (explanatory) etimologically has its definition, explanation, statement, or decision. While terminologically, Bayani is Arabic specifically thinking method based on text authority (nash) directly and indirectly. Directly, understanding text as instant knowledge and applying it without thinking; indirectly means understanding text as incomplete knowledge so it needs interpretation and intellectual activity. Nevertheless, this thing does not mean mind or ratio could decide the meaning and purpose, but must be depended on text. [8] For further information, we could look at the table below [9].

TABLE 1. BAYANI EPISTEMOLOGY

1	Origin	<ul style="list-style-type: none"> · Nash/Text/Wahwu (text authority) · Al-Khabar, al-Ijma' (salaf authority) · Al-Ilm al-Tauqifi
2	Method (process and procedure)	<ul style="list-style-type: none"> · Ijtihad -Istimbatiyyah/Istintajiyah/Istidla liyyah/Qiyas · Qiyas (Qiyas al-Ghaib 'ala al-Shahih)
3	Approach	<ul style="list-style-type: none"> · Lughawiyyah · Dalalahlughawiyyah
4	Theoretical Framework	<ul style="list-style-type: none"> · Al-Ashl-al-Far' · Istimbadiyyah (deductive thinking system based on text) · Qiyas Al-'Illah (Fikih) · Qiyas Al-Dallah (Kalam) · Al-Lafaz-al-Ma'na · Am, Khas, Musytarak, Hakikat, Majaz, Muhkam, Mufassal, Zahir, Khafi, Musykil, Mujmal, Mutasyabbih
5	Function and Role	<ul style="list-style-type: none"> · Mind as desire restraint or administrator compared with Lisan al-Arab Ibn Manzur · Justification -Repetitive- Ihqlidiy (Means of truth strength /Text authority) · Al-Aql-al-Diniy
6	Types of Argument	<ul style="list-style-type: none"> · Dialectic (Jadaliyyah); Al-'Uql-Al-Mutanafishah · Defensive – Apologetic – Dogmatic · Influence on Stoia logic system (is not Aristoteles' logic)
7	The Standard of Scientific Validity	<ul style="list-style-type: none"> · Close relationship between text or nash with reality
8	Base of Principles	<ul style="list-style-type: none"> 1. Infishal (Disontinue) = atomistic 2. Tajwiz (keserbabilehan) = no rule 3. Muqarabah (kedekatan, keserupaan) – Deductive Analogy, Qiyas
9	Group Supporting of Science	<ul style="list-style-type: none"> 1. Kalam (Theology) 2. Fikih(Jurispodensi/Fuqaha'; Ushuliyyin) 3. Nahwu (Grammar); Balaghah
10	Relationship between Subject and Object	<ul style="list-style-type: none"> · Subyektive (Theistic or Fedeistic Subyektivism)

On the history, *Bayani* epistemology is the first epistemology system in the Islamic Intellectual world with the main exponent is *Bayaniyyun* clergyman and produce *naqliyah* knowledge. As the first epistemology in Islamic thinking, *Bayani* epistemology does not suddenly appear. But this epistemology makes *nash* or text as the source of knowledge and truth in Islam. The *Bayani's* thinking construction is deductive by making *nash* or text as the source of knowledge. These are some epistemology principles, *infisial* (discontinue) or atomistic, *tajwiz* (there is not causality rule) and *mugarabah* (the close relationship with the text) [10].

2. *Irfani* Epistemology

The word *Irfan* (gnosis/gnosis) is *mashdar* form of 'arafat that means knowledge. 'ilm and *al-Hikmah*. Then that word is more popularly known as mystical terminology with "ma'rifa" the definition is "knowledge about God". Esoteric knowledge is knowledge from sense and intellectual from *istidlal*, *nazar*, and *burhan*, while *Irfan* knowledge (esoteric knowledge) is knowledge from *qalbykasyf*, *ilham*, and *'yan* (direct perception) [9].

The variety of trusts in Sufism or *Irfan* has a unity of point of view to the essential and substantial problems in which they state that the attainment and reach of things only use mystical intuition method and purification of soul, not by reasoning and rational argument since the nature of *makrifat* and knowledge is to examine and reach the things by exposing, witnessing, heart intuition, inner manifestations and witnessing the metaphysic or intangible nature as well as unifying [11].

The Sufis argue that all of the *makrifat* and knowledge which derive from the intuition, *musyahadah* and *mukasyafah* is closer to the truth than sciences of reasonable and rational arguments. They state that the human senses and mind only touch the physical and His manifestations, yet human can interact directly (immediate) intuitively with the only nature through the inner dimensions and this will influence when the human is getting holy, separated and away from the external dependencies.

Zu al-nun al-Misri (W.245 H) divides *irfan* into three parts; the first is the knowledge which is only possessed by a sincere faithful people. The second is *al-hujjanwa al-Bayan* (argument and logic) of a law expert, language expert and sincere faithful people. The third is *al-Wahdaniyah* (the One) of which is only possessed by a holy man who believes in Allah by heart sincerely, so they can see the truth, but it cannot be seen by common people [9].

According to *irfan*, the knowledge about God (the nature of God) cannot be learned through the empirical-rational evidence, but through the direct experience (*mubaharah*). In order to interact directly to the God, someone should be capable of releasing their self from everything [9].

The epistemology of *irfan* grows after the influence of Gnostic reason which is introduced from Persian tradition to Islamic world. Sufi and *Syi'ah Bathiniyyah* are the users and developer of epistemology of *irfan* in Islamic world. The epistemology of *irfan* prevails *kasyfi* which is gained through *riyadhah* and *mujahadah*, not through rational capability. The origin of epistemology of *irfan* is direct experience (*arru'yahmubasyirah*) or *hudhuri* [10]. For detail, the epistemology can be seen in the following table [9].

TABLE 2. IRFANI EPISTEMOLOGY

1	Origin	<ul style="list-style-type: none"> · Experience - Al-Ru'yah Al-Mubahirah - Direct Experience; Al-Ilm Al-Huduri - Preverbal; Prelogical Knowledge
2	Method (process and procedure)	<ul style="list-style-type: none"> · al-Dzauqiyah (al-Tajribah al-Batniyyah) · al-Riyadhah; al-Mujadahah; al-Kasufiyah; al-Israqiyah; al-Laduniyyah; PenghayatanBatin/tashawwuf
3	Approach	<ul style="list-style-type: none"> · Psiko-Gnosis. Intuitif, Dzauq (Qalb) - Al-La'aqlaniyah
4	Theoretical Framework	<ul style="list-style-type: none"> · Zahir -Batin · Tanzil-Takwil · Nubuwah-Wilayah · Haqiqi-Majazi
5	Function and Role	<ul style="list-style-type: none"> · Participative - Al- Hadswa Al- Wijdan - BilaWasitah; Bila Hijab
6	Types of Argument	<ul style="list-style-type: none"> · Atifiyah-Wijdaniyyah · Spirituality (Esoteric)
7	The Standard of Scientific Validity	<ul style="list-style-type: none"> · Universal Reciprocity · Empathy · Sympathy · Understanding Other
8	Basic Principles	<ol style="list-style-type: none"> 1. Al-Ma'rifah 2. Al-Ittihad / I Fanna' (al-Insanadzubu fial-Allah); al-Insan (Particular) yadzubu fi al-annas (Universal) 3. Al-Hulul (AllahunafsuhiYaghzubu fi alnas al-Insaniyahfayahullahifihawayatahallu al-Insanuhinaidzinillakaininjadidin
9	Supported Scientists	<ul style="list-style-type: none"> · Al-Mutasawwifah · Ashab al-IrfanMa'rifah (Esoterik) · Hermes / 'Arifun.
10	Relationship between Subject and Object	<ul style="list-style-type: none"> · Intersubjective · Wihdat al- Wujud (Unity in Difference; unity in Multiplicity) Ijtihad al Aql, al- 'Aqilwa al-Ma'qul

3. Epistemology of *Burhani*

Burhani means a clear and certain argument. In a brief definition, *burhani* means a thought to decide the truth through logical method, by fastening to the united and certain union with another statement axiomatically. Meanwhile in broad, *burhani* means a thought to decide the truth of a statement. As an activity of knowledge, *burhani* is an episteme which argues deductively, while as a discourse, *burhani* is a *falsafah* world which entrances to the Islamic of Arabic through the translate of Aristoteles' works. From the point of operational method, it depends on *al-Alfadz al-muqolatof wazan*, *al-Lafdz al-Ma'naof episteme bayaniand al-Wujuh al-Mumkinofwazanon al-Ashl al-Far'* dan *al-Jauhar al-'Ard*[7].

Al-Jabiri uses *burhani* as a term for the different system of knowledge by certain thought and has a world view, which does not depend on the hegemony of the other system of knowledge. *Burhani* depends on the strength of sense, experience and logic in gaining the truth [11].

In gaining knowledge, *burhani* uses the rule of syllogism. As cited in Aristoteles, concluding with this syllogism should require the followings: 1) knowing the background of arranging the premise 2) Logic consistence between reason and Moslem; 3) the conclusion should be certain and true, so it will not produce another truth and certainty. Al-Faribi requires that *burhani*'s premises should be true, primary and required. A true premise is a premise which gives sureness and ensures. A premise can be ensuring if it fulfills these requirements: 1) a belief whether a premise is in a specific condition or not; 2) a belief that something derives from its own; 3) a belief that a second belief is not contrast [12].

The epistemology of *burhani* appears in a Hellenism era, in which the heritage of Yunan entrances to the Islamic world. The translation of Plato and Aristoteles' works grows and develops the epistemology of *burhani* to the Islamic world. The philosophers and Moslem scientists, like Ibnu Rush, IbnuSina and Al-Farabi creates this epistemology of *burhani*. The system of epistemology of *burhani* is based on the human intellectual thoroughly, such the senses, experience or rational power [10]. By this epistemic system, *al waqi'* or reality, including nature, social and humanity is the source of knowledge in *burhani*'s reason. The following table shows the detail [9].

TABLE 3. EPISTEMOLOGY OF BURHANI

1.	<i>Origin</i>	<input type="checkbox"/> Reality / <i>al-Waqi'</i> (Nature, Social, Humanity) <input type="checkbox"/> <i>Al- Ilm al-Husuli</i>
2.	<i>Method (Process dan Procedur)</i>	<input type="checkbox"/> Abstraction (<i>al- Maujudah al- Bari'ahmin al- madah</i>) <input type="checkbox"/> <i>Bahtiyah-Tahliliyah-</i> <i>tarkibiyah-Naqdiyyah</i> (<i>al-Muhakkamah al-Aqliyyah</i>)
3.	<i>Aproach</i>	<input type="checkbox"/> Philosophic-Scientific
4.	<i>Theoretical Framework</i>	<input type="checkbox"/> <i>Al-Tasawwurat- al-Tashdiqat-al-Hadd-al-Burhan</i> <input type="checkbox"/> Premises logic (<i>al-Mantiq</i>) - <i>Silogism</i> - <i>Tahlilu</i> <i>al-Anasiral-Asiyahlitu'idabina'ahubisyaklinyub arrizu ma huajauhariyyunfithi</i> <input type="checkbox"/> <i>Kulli-juz'ijauhar 'aradz</i>
5.	<i>The function and role of logic</i>	<input type="checkbox"/> <i>Heuristic-analytic-critic</i> <input type="checkbox"/> <i>Idraqu al-Sababwa al-Muasabah</i>
6.	<i>Type of Argument</i>	<input type="checkbox"/> Demonstrative (explorative, analytic, verificative) <input type="checkbox"/> The influence of Aristoteles' logic and another logic tolak
7.	<i>The Scale of validity</i>	<input type="checkbox"/> Correspondence <input type="checkbox"/> Coherence <input type="checkbox"/> Pragmatic
8.	<i>Basic Principals</i>	<input type="checkbox"/> <i>Idrak al-Ashbab</i> <input type="checkbox"/> <i>Al-Hatmiyyah</i> <input type="checkbox"/> <i>Al-Muthabaqahbaina al-Mizanwa al-Tabi'ah</i>
9.	<i>Supported Scientist</i>	<input type="checkbox"/> <i>Falasiyah</i> <input type="checkbox"/> <i>Scientist</i>
10.	<i>Correlation between subject and object</i>	<input type="checkbox"/> Objective <input type="checkbox"/> Objective Rationalism

B. Critic for Epistemology of Islam

There are three structures of epistemology in a golden era of Islam, yet the epistemology of *bayani* grows faster than the others. This happens since the epistemology of *bayani* appears more naturally and suits with the culture of Islamic Arabian as well as Sunni's traditional logic which succeeds in building the religion orthodoxy. However, the domination of *bayani* epistemology of Islamic thought in its golden era is not escaped from the politic social condition, such as *mihnah* tragedy which uses "pro and contra" ideology of the Islamic thought. The followers of *mu'tazilah* ideology who forces their doctrines causes unsympathetic for this ideology. This.. Reaction of *bayaniyyun* Islamic teacher causes the rational logic eroded to the political-theological conflict [13].

Besides, the domination of *bayani* epistemology of Islamic thought also raises its effect. In other words, the domination of *bayani*'s logic creates the orthodox of religiousness thought and absolutism. This book presents three types of absolutism; they are: theological-ideological absolutism. This absolutism means all the things happened in human life has been sentenced by Allah S.W.T since at the age of azali [9].

Second, intellectual absolutism (thought); standardize of religious thought indicated by slogan of *ijtihad* gate has been closed, the idea of *taklidiah* and the inferiority to the existing *turats*. The product of moslems' idea in the past is final, and does not need to be reinvestigated. *Third*, epistemology absolutism; there is only one truth and so the way to reveal. There is no any other considered to be valid. This epistemology absolutism becomes the cause of "secular knowledge" and the general one dichotomy, in tendency of Islamic knowledge superiority [10].

Those three absolutisms have resulted to stagnancy of critical thinking (scientific-intellectual), unsuitable to be stated in the Islamic civilization history. In other word, the dominancy of orthodox way of thinking makes scientific intellectual washed out. Finally, moslems getting buried at the history of humankind. This intellectualism crisis has spread among moslems resulting to the highly decline of moslems' knowledge.

In the reinvestigation, at least some weaknesses at *bayani* epistemology can be seen. Some of them are: firstly, by the time of facing religious texts possessed by community, culture, nation, or different religion society, usually make this mindset tend to be dogmatic, defensive, apologetic, and polemic followed by slogan of "right or wrong is my country". Secondly, it is caused by the function of intelligent is just used to firm and correct the authority of texts. In fact, frequently what stated in the text and its implementation are significantly different, since it depends on the quality of thinking, experience, and social context where the text is understood and interpreted.

Simply stated that since *bayani* based on texts, it focused only on accidental things not in substantial ones, resulting to the less of its dynamist in the quick development of history and society. In fact, today Islamic thinking is still much dominated by *bayani* cannot sufficiently respond and follow the development of world civilization. *Wallahu 'lam bi al shawab*.

Principally, moslem has a comprehensive epistemology as the key to reach knowledge. However, among the three existing epistemologies (*bayani*, *irfanidaburhani*), during their development, *bayani* as a very textual and *irfanikasyf* as a very sufistic mindset more dominate. These two tendencies considered unoptimally give space for rationality users (*burhani*).

Actually in *bayani* epistemology rational (thought) use has its own portion. However, it is relatively low and so much depends on the existing text. Too much dominant in the use of this epistemology causes stagnancy in life among religions since its inability to respond the development. It is caused by the *bayani* epistemology always place thought as the second sources, finally the role of thought is chained down under text hegemony, having unequal place, and unable to complete each other.

Its supra-rational approach avoid critics on thought and its paradoxical logic basis, in which everything can be created without any trigger of cause-effect correlation previously, cause this epistemology loses critical dimension and trapped

on magical nuance. It has significant role on the decreasing human mindset. Responding to the decreasing knowledge faced by moslems lately, it is better for them to preferably use *burhani* epistemology guided by pure heart as manifestation of *irfan* epistemology. The use of thought maximally does not mean neglect the text (*nash*). Texts are still used as a universal orientation in human life.

Human and their thought is the determiner of life development after *nash* criteria existence. However, these criteria stated in al-Quran are still globally. It is purposed to give human an authority in maintaining them to the changing reality in life.

Burhani epistemology tries to maximize thought and place it equally to the holy text in reaching knowledge. In this *burhani* epistemology, rationality use is not just limited to the rational, however, it involves empirical approach as main key to reach knowledge, as many western scholars did. The combination between brilliant thought and pure heart would end in right direction knowledge without any dehumanization which causes alienation from their life.

The combination of a brilliant thinking and a good heart will be science and technology that will be shown later, so it will keep directional without create dehumanization that causes the human to be alien (outcast) of the environment. Nowadays, dryness of modern human feeling, it is because their science and technology raised is only based on rationality and rules out their heart and feeling. They believe science and technology like a God, meanwhile their potential of sense are ignored, so they feel something lost in their self.

The balancing of thinking (fikr) and sense (dzikr) are important things because as smart as human cannot create something like God. Both of them are the pillars of civilization shock-resistant history. Then, both of them are also the realization of a muslim faith. The people who hold on both of this pillar in Al-Qur'an are called as ululalbab. Beside they can integrate the mind power and sense power, and can also develop the wisdom, so according to Al-Qur'an is judged as khairankatsiran. The combination of mind and sense are absolute prerequisite to build a Islamic civilization and brilliant world. The idiom of iqbal said that mind and sense or 'aqal and 'isyq have to be integrated steadily when people would like to build the fresh modern civilization. Surely, it is the dream of a human being, and then, it should be role of Moslem to give their contribution to civilization human as whole.

According to Prof. Amin Abdullah that the ideal relationship between three of Muslim epistemology are circular that means each epistemology style of the scientific Islam used in Islamic study can understand about limitation, deficiency, and weakness inherent on their self and ready to take benefit of finding which is offered by other science tradition and having ability to improve lack of them-self [9]. It is like a picture below.

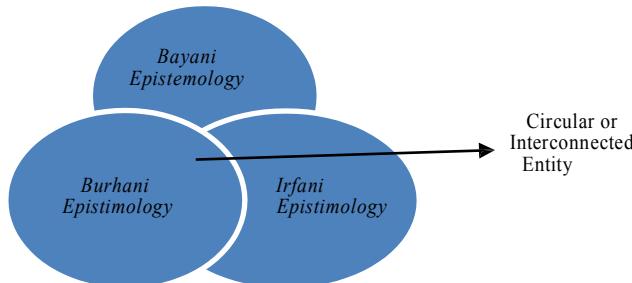


Fig. I. Interconnected Entity

From that scheme, it is clear, those three branches of knowledge become dialectic form or speaking terms. This makes the standard of significant measurement in applying integration-interconnection willing to do dialog, cooperate, and use the method and approach that is used by other cluster to complete the weakness each other. The purpose of those three dimensions of science improvement is to unite the modern science to the Islamic science.

III. CONCLUSION

Etymologically, epistemology came from Greek, episteme (science) and logic (word, thinking, conversation, or knowledge). Epistemology means a word, thinking, conversation about knowledge or science. Then in terminology, epistemology is often said as quoted by Muhammad An'am from Suharto is "Branch of philosophy concerned with the nature of knowledge, it's possibility, scope, and general basis". Or it could be said that epistemology or science theory discuss the process deeply that is seen from our efforts to gain knowledge.

There are three types of Islamic epistemology by Aljabiri, they are bayani, irfani, and burhani epistemology. Bayani is an epistemology covers many kind of sciences based on Arabic (nahwu, fikihdanushulfikh, kalam, and balaghah). Irfan knowledge (esoteric knowledge) is knowledge from qalb by kasyf, ilham, and 'iyan (direct perception). This irfani epistemology makes kasyfi knowledge be prominent that is gained by riyadhah and mujahadah, not by rational capability. The source of knowledge in irfani epistemology is direct experience (ar-ru'yahmubasyirah) or hudhuri science. Alburhani is certain and clear argument. In limited knowledge, burhani is thinking activity to determine the truth of statement by logical method, by improving the sturdy unity and the other statement axiomatically. While in broad knowledge, burhani is every thinking activity to determine the truth of reality.

Prof. Amin Abdullah said that the ideal relationship among those three epistemologies is in the circular form, it means each Islamic science epistemology type understands the limitation, lack, and weakness in each epistemology and willing to take the benefit from the findings by other scientific tradition and have the ability to improve the weakness on its own.

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