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Implementation of Tajribi, Burhani, Bayani, and 'Irfani Methods in Islamic Education Philosophy

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Abstract

General

Epistemology, as a core branch of philosophy, critically examines the nature, sources, and limits of knowledge. **Specific Background:** Within the Islamic intellectual tradition, epistemology encompasses distinct methodologies—*tajribi*, *burhani*, *bayani*, and *'irfani*—each rooted in different epistemic frameworks. **Knowledge Gap:** However, comprehensive analyses of how these methods are implemented within the context of Islamic education philosophy remain limited. **Aims:** This study aims to explore the application of Islamic epistemological methods in the study of Islamic educational philosophy.

Background:

Results:

Through qualitative descriptive library research, the study finds that the *tajribi* (empirical) method is utilized to understand physical realities, the *burhani* (rational) method to grasp metaphysical concepts, the *bayani* (textual-interpretative) method to extract meaning from sacred texts, and the *'irfani* (intuitive-spiritual) method to attain inner truths through spiritual practice.

Novelty:

The study synthesizes these diverse epistemological approaches and delineates their respective educational domains, offering an integrated framework for understanding Islamic knowledge acquisition. **Implications:** These findings contribute to the broader discourse on Islamic education by highlighting the multidimensional nature of knowledge in Islamic thought and advocating for a balanced pedagogical model that accommodates empirical, rational, textual, and spiritual dimensions.

Highlights:

- Distinct epistemological methods reflect diverse paths to knowledge in Islam.
- Each method aligns with specific objects: material, rational, textual, or spiritual.
- Integration of these methods enriches Islamic educational philosophy.

Keywords: Islamic Epistemology, Tajribi, Burhani, Bayani, 'Irfani

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Introduction

The philosophy of Islamic education as a discipline not only discusses the purpose, nature, and value of education in an Islamic perspective, but also emphasizes the importance of thinking methods used in understanding and developing educational concepts [1]. In this context, the four classical Islamic epistemological approaches of bayani, burhani, 'irfani, and tajribi methods offer a rich and diverse framework for thinking. These four methods represent human ways of acquiring knowledge: bayani relies on texts and religious authority; burhani emphasizes logic and rationality; 'irfani emphasizes intuition and inner experience; and tajribi is based on empirical experience. This diversity of methods reflects the breadth of the Islamic scientific tradition in understanding reality, including the reality of education. However, in practice, the study of Islamic philosophy of education tends to emphasize only one approach, especially the bayani method, which emphasizes normative interpretation of religious texts. The dominance of this method often results in limitations in seeing the complexity of educational problems from a more critical, rational, empirical, and spiritual perspective. In fact, the challenges of education in the modern era demand a more integrative and multidimensional approach, where the burhani method can provide a logical basis, tajribi opens space for empirical evidence, and 'irfani touches the deep ethical and spiritual dimensions [2].

The concept of the implementation of tajribi, burhani, bayani, and 'irfani methods in the study of the philosophy of Islamic education is important to reveal because it touches directly on the epistemological roots of how knowledge, especially in the context of Islamic education, is understood and developed. In the Islamic intellectual tradition, these four methods represent the way humans acquire knowledge from various dimensions: rational, empirical, textual, and spiritual [3]. Unfortunately, in academic practice and learning the philosophy of Islamic education, this approach has not been equally implemented. What often happens is the dominance of the bayani method which is based on the authority of texts and arguments, resulting in a mindset that tends to be normative and closed to other approaches that are rational, experimental, and intuitive. In fact, Islamic education should not only stop at memorization and adherence to texts, but also foster critical reasoning, a spirit of research, and spiritual sensitivity. Therefore, it is important to re-explore and actualize the burhani method which emphasizes logical argumentation, tajribi which is based on empirical experience, and 'irfani which emphasizes inner experience and spiritual intuition [4].

In its implementation in the field, the application of Tajribi, Burhani, Bayani, and 'Irfani methods in the study of Islamic Education Philosophy still faces various significant challenges. The Tajribi method that emphasizes direct experience and empirical approaches is difficult to implement optimally due to limited facilities and infrastructure, especially in Islamic educational institutions that do not yet have adequate facilities for experiential learning or philosophical experiments. In addition, not all educators have the readiness and pedagogical ability to design learning that connects real experiences with Islamic philosophical values [5].

Meanwhile, the Burhani method, which is based on logical and rational reasoning, often lacks a proportional place in the learning process, mainly because the culture of critical thinking has not fully developed in the Islamic education system which tends to be textual and dogmatic. In fact, this rational approach is sometimes considered dangerous or contrary to religious teachings, thus making some educators reluctant to use it openly. The Bayani method, which relies on authoritative texts such as the Qur'an, Hadith, and the works of classical scholars, often dominates in the study of Islamic education philosophy. However, this approach is not free from problems. The dominance of the textual approach is often literal and not accompanied by a deep contextual or philosophical understanding. This causes the study of philosophy to lose its relevance and critical power to the reality of contemporary education. The lack of training in interpreting classical texts philosophically further exacerbates this problem [6].

The urgency of research on the implementation of Tajribi, Burhani, Bayani, and 'Irfani methods in the study of Islamic Education Philosophy is very important considering the central role of philosophy in shaping the direction, values, and orientation of Islamic education itself. In the context of Islamic education that is increasingly complex and faced with the challenges of modern times, a philosophical approach is not only needed to deepen understanding of Islamic values, but also to answer the growing social, cultural and intellectual dynamics. However, the reality on the ground shows that the philosophical approach in Islamic education is often not applied in a complete and balanced manner. The four methods, which are actually epistemological wealth in the treasures of Islamic science, tend not to be optimally integrated in learning practices or in curriculum preparation [7].

The dominance of the Bayani method that focuses on textual approaches has made the study of Islamic education philosophy often normative-dogmatic and less open to critical dialogue. On the other hand, the Burhani method as a means of developing critical and argumentative reasoning has not received an adequate portion, while the Tajribi method based on empirical experience, as well as the 'Irfani method which emphasizes the spiritual dimension and intuition, tend to be marginalized because they are considered incompatible with formal learning patterns. This imbalance has an impact on the narrow perspective of students in understanding and living the values of Islamic education holistically [8].

The purpose of studying the concept of the implementation of Tajribi, Burhani, Bayani, and 'Irfani methods in the study of Islamic Education Philosophy is to present a more complete, balanced, and contextual approach in understanding and developing Islamic education philosophically. This study aims to explore in depth how the four

methods which are epistemological heritage in the Islamic scientific tradition can be applied synergistically in learning the philosophy of education, so that it does not only emphasize textual or normative aspects, but also opens space for empirical experience, rational reasoning, and spiritual depth.

Method

This research uses a qualitative approach with the type of library research. This approach was chosen because the focus of the study lies on tracing and analyzing thoughts and philosophical concepts in classical and contemporary literature that discuss the Tajribi, Burhani, Bayani, and 'Irfani methods in the context of Islamic education philosophy. This research aims to explore and understand how the four methods of thinking are implemented in the study of the philosophy of Islamic education, both theoretically and practically, through a study of the thoughts of the figures and related literature.

The data in this research is obtained from written sources consisting of primary works of Islamic philosophical figures such as Al-Ghazali, Ibn Sina, Mulla Sadra, and contemporary thinkers such as Muhammad Abid al-Jabiri. In addition, secondary data sources used include books on the philosophy of Islamic education, scientific articles, journals, and the results of previous research relevant to the theme of the study. Data collection is done through documentation and text study techniques, namely by examining, understanding, and interpreting the contents of various references that discuss thinking methods in the Islamic scientific tradition and their relevance to Islamic education. The collected data were analyzed using content analysis and comparative analysis methods. The stages of analysis include data reduction to filter out relevant information, grouping data based on method categories (Tajribi, Burhani, Bayani, and 'Irfani), interpreting the meaning and context of each method, and drawing conclusions about how these methods are implemented in the study of the philosophy of Islamic education. To ensure the validity of the data and the results of the analysis, researchers use theoretical triangulation by comparing the views of various figures and referring to the conceptual framework that has been established in the study of Islamic philosophy.

Result and Discussion

A. Result

1. Tajribi Method

The Tajribi Method, rooted in an empirical and observational approach to reality, has important implications in Islamic education, particularly in shaping experiential learning approaches. In the tradition of Islamic educational philosophy, this method emphasizes that knowledge can be acquired through direct interaction with nature and the practices of life. Ibn Sina, for example, in his educational treatises, suggested learning skills through practice and repetition. The implementation of this method is seen in experimental learning, such as laboratory practice, simulation, or problem-based projects that invite learners to actively interact with real objects or situations [9].

The holy book of Muslims provides direction to explore and understand various material natural phenomena. In Q.S al-Baqarah/2: 164, it is explained "Indeed in the creation of the heavens and the earth, the alternation of night and day, the ships that sail the seas carrying what is useful for humans, and what Allah sends down from the sky in the form of water, then with that water he revives the earth after it dies (dry) and he spreads on the earth all kinds of animals, and the wind and clouds that are controlled between the sky and the earth, there are signs (oneness and greatness of Allah) for those who think".

In Q.S. Yunus/10: 101, it says "Say: Look at what is in the heavens and the earth, and the signs of Allah's power and the messengers of warning are of no avail to those who do not believe". In Q.S. al-Ankabut/29:30, it is explained. "Say: Walk on the earth, then see how Allah created man, from the beginning, then Allah made him again. Verily, Allah is all-powerful over all things." In the Quran surah al-Rum /30:42, explained "Say: Travel the earth and see how the former people have ended. Most of those people are those who associate partners (with Allah)". From the above verses, it can be seen that Islam commands Muslims to research (observation and experimentation of natural reality, human beings and previous human history with the aim of strengthening faith).

The tajribi method was actually practiced during the early days of the Islamic revival (9th to 10th centuries). The tajribi method is used as a scientific method for researching empirical fields, so it includes the method of observation. In essence, human senses have the capacity to recognize physical objects, so the tajribi method is the right method for the senses to understand the phenomena of the physical world. As for examples of tajribi methods that have been implemented by previous Muslim scientists one of them is in the field of medicine, and until now the method is still being implemented, as well as in the world of education.

The tajribi method in research or the discovery of knowledge, in addition to playing a logical thinking ability, is also continued with the act of experimentation, observation or forms of methods known in scientific research methods today. Muslim scientists have utilized this tajribi method well and earnestly. They have made observations of

physical objects, both at the theoretical level, namely conducting in-depth and critical studies of the scientific works of Greek philosophers and scientists, such as astronomy, medicine and others, as well as at practical levels, namely conducting various experiments to prove the right or wrong of a particular theory or create a theory that has not existed before. One of the scientists who has successfully applied this tajribi method is Ibn Haitsam. He has done research on the theory of direct vision. He created a theory of vision (direct vision) precisely and accurately, which until now is still maintained, which is a theory that we can see due to the presence of light reflected by an object, either by itself, such as the sun and stars, or light reflected from other objects, such as planets and objects on earth. Unlike the Western world, in the Islamic world this tajribi method is less developed among thinkers and Muslims today. This has resulted in the current state of Muslim life, which is far from what is expected. Given that the previous generation of Islamic thinkers has set an outstanding example in research using this tajribi method, the current generation of young thinkers and scholars must be re-motivated to seek this lost knowledge and maximize it [10].

The tajribi method among Muslims is in contrast to the thinkers and experts in the West. They have done and developed this method well, so that in the Western world science and technology are very advanced. The Western world has slowly detached itself from the bayani method, this can be seen from the separation of the church and science. They also let go of the burhani method as seen by their 'flight' from 'rationalism' to 'empiricism', while focusing on the tajribi method. Today, the tajribi method of research or discovery of knowledge is flourishing in the West, both qualitative and quantitative. This tajribi research method has been organized more systematically and coherently, as can be seen in research methodology books. If we look back at the history of the previous Muslims, one of the causes of the glorious and golden age of Muslims is because classical Muslim scientists are very balanced between bayani, burhani, 'irfani and tajribi methods, then it should be the scientists in the present again emulate it because given the importance of the reasoning epistemology bayani, tajribi and 'irfani in Islamic thought, that is why epistemological reasoning burhani, tajribi, and 'irfani reconstructed by giving a new meaning to accompany the reasoning epistemology bayani which has been dominating.

2. Burhani Method

Burhani method is a rational approach that prioritizes deductive logic and systematic argumentation. In the philosophy of Islamic education, this approach emphasizes the importance of reason in understanding the reality of education and its values. Figures such as Ibn Rushd show that education is not enough just based on the text of revelation, but must be accompanied by the ability to think critically and rationally. In its application, this method encourages dialog-based learning, debate, and the development of logical thinking in discussing educational issues. Therefore, the Burhani method enriches Islamic education with strong analytical power and a structured framework [11].

Islamic epistemology recognizes that the tajribi method is relatively successful in managing the phenomena of the material world, but it is not capable of providing a comprehensive explanation of all reality. Islam affirms that the world consists of a material world and a spiritual world. The Islamic vision asserts that the world consists of a spiritual world and a material world. In this case, the tajribi method is only able to provide a description of the material world, and will never be able to provide an explanation of the nature of the spiritual dimensions of reality such as God, angels, the soul and the realm of essence. Therefore, Muslim scientists need another method that is considered appropriate in revealing the material world as well as the spiritual world, and Muslim scientists in Islamic civilization have introduced and developed the burhani method (rational method). The burhani method is used by Muslim rationalists (philosophers and theologians) as one of the scientific methods to be able to find rational theories scientifically [12].

In the history of Islamic civilization, there are a number of scientists who apply the burhani method such as the philosophers of the peripatetic school (al-Kindi, Al Farabi, Ibn Sina, and Ibn Rushd), theologians (especially mu'tazilah and Shia), fuqaha (especially the Hanafi school), and mufasssirs (especially the advance characteristics of the dirayah tafsir school). They are known as the rationalists in Islam, and use logic as a scientific method in developing their respective scientific disciplines. With this method, classical Muslim scientists have discovered many sciences and poured them into various writings. This can be seen from the many classic books that can still be found today whose contents or knowledge are obtained using the burhani method.

From the normative aspect, the holy book of Muslims commands Muslims to empower their intellectual potential to the maximum in order to gain knowledge aimed at strengthening faith. In the Quran, Muslims are ordered to think about reality [13]. Therefore, commands such as afala tatafakkarun, afala ta'qilun, afala tubshirun, afala tanzhurun, and afala yatadabbaru will be found. It is even emphasized that when a Muslim does not empower the potential of his mind, then he is categorized as a creature similar to livestock and even lower than it, according to Q.S al-a'raf/7: 179 which explains "And verily we have prepared hell for the jinn and men, they have hearts but they do not use them to understand, and they have eyes but they do not use them to see, and they have ears but they do not use them to hear, they are like cattle, even more misguided, they are the ignorant".

In Q.S Yunus/10: 100, it is explained "And no one will believe except with the permission of Allah, and Allah brings wrath upon those who do not use their reason". Thus, Islam gives a high position to reason, because it will be the difference between humans and animals, and will be a means of avoiding the wrath of Allah swt. Intellect is indeed an advantage that Allah gives to humans, with which humans are expected to be able to carry out their duties and

functions on this earth, namely as Khalifatullah and Abdullah.

Furthermore, in the view of burhani epistemology, human ratios are always congruent with the natural system, and said natural system (with the rigidity of its causality relations) is a manifestation of the Divine "intelligent system". This epistemology does not recognize the existence of other sources of knowledge beyond the reach of the senses (empirical) and human reason because truth is fully reosinable (ma'quliyah). If there is knowledge that comes from other than empirical and reason, then to be considered as a truth it must be subject to logical-rational "examination" with the law of causality.

Therefore, Ibn Rushd asserts that everything in this universe including religious teachings is subject to the inevitability of causality and must be understood by human reason or ratio. Reason is a representation of the law of causality in the system of reality that humans digest so that the denial of the principle of causality is the same as the denial of the ratio. In line with the principle of the necessity of causality, in its philosophical meaning, Burhan is divided into two types, namely burhan dilalah and divine burhan. Dilalah burhan is an argumentative inference that proceeds from effect to cause, while divine burhan is an argumentative inference that proceeds from cause to effect.

3. Bayani Method

The Bayani method is a method of knowledge that relies on text, the authority of revelation, and language-based reasoning (linguistics). In the context of Islamic education, this method is very influential in the form of traditional curricula such as the study of tafsir, hadith, fiqh, and morals. Pesantren-based education in Indonesia, for example, shows the dominance of the Bayani approach, which prioritizes memorization, literal understanding of texts, and respect for the authority of scholars. Although this method is often considered inflexible, within the framework of Islamic education philosophy it serves as a guardian of the originality and purity of Islamic values in education, especially in shaping the character and morals of students.

Lexically etymologically, the term bayan has five meanings: 1. Al-waslu (up, continuous), 2. Fasl (disconnected, fragmented), 3. Al-Zuhur wa al-Wuduh (clear and bright), 4. Al- Fasahah wa al-Qudrah ala al-Tabligh wa al-Iqna' (healthy and able to convey and calm), 5. Al-Insan hayawan al-mubin (human animals with logic). According to Dr. Amin Abdullah, bayani is a model of thinking methodology based on text. The sacred text has full authority to provide direction and meaning of truth. While the ratio only serves as a guard for the security of the authority of the text. In Islam, the essence of truth is of course all that comes from the al-Haq, which is contained in its verses and prophetic traditions, therefore, everything that contradicts both cannot be said to be right or true.

In bayani epistemology, various disciplines of course cannot be separated, with other disciplines included in the scope of Arabic such as nahwu and sharaf, fikh and ushul fikh, mantiq and balaghah, nahwu and various other basic sciences. With the combination of these disciplines, it is hoped that the knowledge gained by the bayani method will be more perfect. Historically, bayani activities have started since the emergence of Islamic influence, but it is not yet a scientific study such as scientific identification and laying out the rules of text interpretation. In the next stage, there was an attempt to lay down rules for the interpretation of bayani discourse. However, this effort is still limited to improving the characteristics of bayani expressions in the Quran. Meanwhile, in Arabic, bayani is limited to linguistic and grammatical review. Al-Shafi'i managed to standardize ways of thinking concerning the relationship between lafaz and meaning and the relationship between language and the text of the Qur'an. He also managed to formulate Arabic rules as a reference for interpreting the Qur'an. He made the Qur'an, Hadith, ijma' and qiyas a valid source of reasoning to answer problems in society. Then al-Jahiz tried to develop bayani which was not limited to understanding as Shafi'i did, but tried to make the listener or reader understand the discourse. In fact, making the listener or reader understand, calm, settle the debate and make the interlocutor unable to move anymore. Furthermore, Ibn Wahab tried to systemize it by reformulating bayani theory as a method and system in gaining knowledge.

From the explanation above, it can be understood that the bayani method has a dynamic history of development in becoming a scientific method in Islam. From the initial scientific identification and laying down the rules of text interpretation, then began the emergence of efforts to lay down the rules of interpretation of bayani discourse which was limited to increasing the characteristics of bayani expressions in the Qur'an. Then al-Jahiz tried to make the listener or reader understand the discourse. Even making the listener or reader understand, calm, settle the debate and make the interlocutor unable to move anymore. Furthermore, and finally Ibn Wahab systematized it by reformulating the bayani theory as a method and system in gaining knowledge.

The bayani method which is the method of interpretation or takwil applied by the mufasir in extracting knowledge from the Qur'an and hadith must be understood that the scholars have explained the scientific procedures in studying the book of scripture, starting from the requirements of being a mufair, types of interpretation and methods of interpretation. Muslim scientists must realize that divine revelation is one of the sources of knowledge in Islam, and the method of interpretation is one of the scientific methods recognized in Islamic epistemology, so that the results of the interpretation of the mufasir can be called scientific knowledge.

The bayani method is indispensable in understanding the Quran. According to Islamic teachings, the Quran, like the universe, is nothing but the verses (signs) of Allah where Allah has two aspects, namely the outer and inner

aspects, so also the Quran has an outer and inner or symbolic aspect. Just as we need the phenomenological method to reveal the deeper reality of the universe, so too the bayani method is needed to transform the deeper reality of the Quran.

By the bayani method, Quranic verses are classified into several categories, such as muhkamat verses and mutasyabihat (ambiguous) verses. The muhkamat (clear, explicit) verses are further divided into mujmal (convoluted), Zahir (external meaning) and mubayyan (clear) verses. Zahir verses in turn are divided into verses that are musykil (confusing) and khafi (hidden). While mubayyan is divided into mufassar (clear) and nash (clear). This categorization shows the different levels of clarity of Quranic verses, and therefore the need for careful handling in interpreting and understanding these verses and not going anywhere.

In addition to the classification of Quranic verses, the bayani method also distinguishes Quranic verses from the direct or indirect meaning of a verse, also called manthuk, and mafhum or lafaz and meaning. Direct meanings are usually understood as those whose understanding is derived from the presentation of words some words receive only one interpretation, they bear a name associated with them and are generally known by everyone. Whereas indirect meanings are defined as those whose meaning is derived from a factor other than the presentation of the word. Its understanding is controlled by an intellect that is different from sensing with the ears or eyes.

In addition, Quranic verses are also behind the resilience of the general ('am), and special (khashsh), the general is a verse that implies plurality, and can be divided into two, namely the general meaning in the word itself, and general in the food it refers to. While special verses are tools that cover only one object, and can be distinguished in three types, namely special various types, special as a species or special as a single object. Finally, they categorize Quranic verses into commands ('amr) prohibitions (nahy), and as has been alluded to in scientific research in the field of fiqh, there are commands in the effect of these commands and prohibitions on human levels, such as haram, makruh, mubah, sunnah and wajib [14].

With the classification of the Quranic verses, it is hoped that the knowledge in the Quran will be easy to obtain and understand, whether it is used as a guide for one's own life, the community or the people, or to solve the problems of the people, even as a proof for those who need proof of the law of something, it can also be for. Therefore, with the bayani method, the Quran as a source of knowledge should be mastered by various Muslim scientists.

4. The 'Irfani Method

The 'Irfani method is an intuitive and spiritual approach in obtaining knowledge, which is very thick with the nuances of Sufism and the philosophy of wisdom. In Islamic education, this method emphasizes the dimension of purification of the heart, spiritual development, and appreciation of divine values. Figures such as Mulla Sadra view education as a process of transforming the human soul towards a higher essence, through inner experience, contemplation, and direct approach to God. In its implementation, this method makes room for reflective learning, spiritual meditation, dhikr, and deep mystical experiences. Education that accommodates this method produces people who are not only intellectually intelligent, but also spiritually mature.

The 'irfani method is a methodological model of thinking based on the approach and direct experience of religious spiritual reality. Meanwhile, according to Edi Susanto, Irfan knowledge (esoteric knowledge) is knowledge obtained by the qalb through kasyf, Ilham and 'iyan (direct perception). Many give an analogy regarding the knowledge gained by 'irfani is like the science of love, love cannot be explained in words, in logic let alone experimented but must be felt, as well as 'irfani, knowledge gained by 'irfani can only be understood by people who feel or people who gain that knowledge.

Islamic epistemology believes that human reason still has weaknesses, despite its relative success in providing a rational description of the spiritual world. For example, reason is not able to convince spiritual reality, or formulate the concept of worship that God wants, but reason is able to provide rational evidence for the existence of God and the angelic realm, or formulate human psychological powers, and prove the certainty of the Day of Judgment. Because the burhani method is unable to make humans able to witness spiritual reality, the 'irfani method is known in Islamic epistemology which is considered very effective in covering the weaknesses of the burhani method. In burhani epistemology, there is still a distance between the object of thought and the subject of thought, whereas in 'irfani epistemology, there is no such distance, because there is a unity between the subject of thought and the object of thought.

The 'irfani method is a Sufi method in Islam that relies on the purification of the soul to get closer to Allah swt and considers that true knowledge is only achieved by getting closer to the All-Knowing figure, not by observation and experimentation or rational methods. Among the prominent Sufis who held this belief were Al Ghazali (d. 1111), Ibn Arabi (d.1240), Suhrawardi (d.1191), and Mulla Shadra (d.1640). Despite believing in the superiority of the intuitive method over other scientific methods, the four Sufis have a number of differences regarding the method [15].

According to the 'irfaniyun, knowledge of God cannot be known through rational empirical evidence, but can be known through direct experience. To be able to relate directly to God, one must be able to detach oneself from all ties with nature that hinder it. In the 'irfani concept, God is understood as a reality that is different and unrelated to nature. Meanwhile, reason, the senses and everything in this world are part of nature so it is impossible to know

God with it.

The only tool that can know the essence of God is through the nafs, because it is a part of God that is thrown out of the world. He will return to him when he is free from contact with nature and clean from all sins. The concept of 'irfani by Ashab al-Akhwāl wa al-Syath as mauqif is a state where a person's understanding of himself to find his identity so that he is able to break away from nature and merge with God because God is al-Haqiqay al-Ulya, when meeting God, all other properties are embedded by themselves in his heart. To reach this stage one must do riyadah and mujahadah intensely then 'irfani is developed by inner philosophers and Shia ismailiyah into a theory of thought to provide interpretation of the reality of nature, humans, origins, and the ultimate goal. This knowledge is then claimed to be the highest truth that can be achieved by humans because it is directly given by God.

Thus, the steps taken in the 'irfani method are through: Takhalli min ar-radza`il, which is to clean yourself from all the traits and morals that are despicable (al-akhlaq al-mdzmumah). Then proceed with doing tahalli, namely adorning the self or soul with praiseworthy traits and morals (al-akhlaq al-mahmudah). Furthermore, this step reaches the tajalli stage, namely getting clarity and answers to the problems faced directly [16].

While the technique in this 'irfani method is to do riyadhah, namely exercises in the sense of doing practices continuously in certain ways. For example, by doing the following things regularly: reciting the Qur'an, wirid-wirid with asma` al-husna, tasbih, tahmid, takbir, tahlil, haqalah, shalawat, both individually and in groups by following the murshid, as seen in various thariqat groups. With these exercises, it is hoped that the human heart will be cleansed of all unpraised traits, because as it is known that knowledge will not enter a dirty or dark heart but will enter a clean heart. Unlike in the West, this 'irfani method is not recognized at all because its validation cannot be proven, as with other methods such as bayani, burhani, and tajribi. And not a few people who claim to master this 'irfani science are sometimes called cults by some people.

B. Discussion

1. Analysis of the Implementation of Tajribi, Burhani, Bayani, and 'Irfani Methods in the Study of Islamic Education Philosophy

Research methods in the West are certainly not always compatible with research methods in Islam, because there are some methods that are recognized in Islam but not recognized in the West. As explained above, there are four methods recognized in Islam to obtain knowledge, namely Bayani, burhani, 'irfani and tajribi. These four methods actually have their respective fields such as bayani which is used by mufasssirs to obtain knowledge from the source of Islamic teachings, namely the Koran and hadiths, Burhani is used by philosophers to explore or understand the knowledge that Allah entrusts in his verses or non-physical and spiritual objects, 'irfani is used by Sufis to obtain knowledge directly from the owner of knowledge while tajribi is a method used by scientists to study and obtain knowledge from various concrete things [17].

However, in this reality, we can see an imbalance between these four methods in the world of education, such as in the world of pesantren, especially classical pesantren, the Bayani method is very dominant compared to other methods, especially the tajribi method, whereas the integration of these four methods will certainly produce very complete knowledge even though uniting these four methods is not easy. However, when Bayani reasoning is faced with religious texts owned by other religious communities, cultures, nations or societies, the Bayani style of thinking argument takes a mental attitude that is dogmatic, defensive, apologetic and polemical.

Furthermore, the knowledge that emerges from the burhani tradition is identified as al-ilm al-Husuli, namely knowledge that is conceptualized and systematized through logical premises that are arranged through cooperation between the process of abstraction and valid sensory observations or by using tools. Therefore, reason has a very urgent role as in understanding the reality of religious or Islamic social life, the burhani perspective does not require religious texts, but rather sociology, anthropology, culture and history. And the measure of validity is the correspondence or compatibility between the formulas created by human reason with natural laws, coherence or the order and regularity of logical thinking and pragmatic or continuous efforts to improve and perfect the findings, formulas and theories built by human reason. While 'irfani is often questioned in terms of its truth, because when the knowledge obtained by 'irfani is published to various groups, this science cannot be proven as well as the science obtained by the burhani method let alone by the tajribi method [18].

2 . Integrating Tajribi, Burhani, Bayani, and 'Irfani Approaches in Developing a Holistic Philosophy of Islamic Education

In the study of the philosophy of Islamic education, the method of thinking plays a central role in forming a complete and transformative epistemological framework. The four main methods that have been developed in the Islamic scientific tradition, namely the tajribi, burhani, bayani, and 'irfani methods offer different but complementary approaches in understanding and developing Islamic educational thought.

The tajribi method is an empirical-inductive approach that emphasizes direct experience and observation of phenomena as the basis for knowledge formation. In the context of Islamic education, this method is implemented

in the form of classroom action research, field observation, and practical evaluation of the learning process. For example, in applying moral values at school, teachers can use the *tajribi* approach by observing changes in student attitudes after the moral development program is implemented. This shows that concrete experience is an important foundation in assessing the effectiveness of Islamic values in education [19].

Meanwhile, the *burhani* method is based on a rational-logical approach. In the philosophy of Islamic education, *burhani* prioritizes logic, systematic argumentation, and critical reasoning as tools for building educational theories and concepts. This approach is widely used by classical Muslim philosophers such as Ibn Sina and al-Farabi in compiling a rational educational framework but still based on divine values. In educational practice, the *burhani* approach encourages the birth of a curriculum based on the development of logic, critical thinking, and deep intellectual reflection on religious teachings. The *bayani* method is a textual-normative approach that relies on the authority of revelation, namely the Qur'an and hadith. This method is very dominant in traditional Islamic education discourse, especially in understanding basic concepts such as the purpose of education, the role of teachers, and the character of students. The implementation of the *bayani* method is seen in the learning process of *tafsir*, *fiqh*, and *akidah* in Islamic educational institutions that prioritize memorization, literal understanding of texts, and the authority of scholars. However, this approach faces challenges when it comes to responding to the needs of the evolving times, thus demanding integration with other methods that are more adaptive and contextual [20].

Finally, the *'irfani* method emphasizes an intuitive-spiritual approach in acquiring knowledge. In the philosophy of Islamic education, this method is closely related to inner experience, purification of the soul, and existential relationships between humans and God. Education in the *'irfani* perspective emphasizes the spiritual dimension of learners and aims to produce humans who are wise, wise, and aware of the existence of God in every activity. The influence of this method is very strong in the tradition of Sufism, where the educational process is not only a transfer of knowledge, but also a transformation of the soul [2].

The implementation of these four methods in an integrated manner provides a rich epistemological foundation for the development of Islamic education philosophy studies. *Tajribi* strengthens the empirical aspect, *burhani* strengthens rationality, *bayani* guarantees normative validity, and *'irfani* completes the spiritual-transcendental dimension. The integration of these four methods is important to create a holistic model of Islamic education, adaptive to the times, but still firmly rooted in the values of revelation. Therefore, in the praxis of contemporary Islamic education, the incorporation of these approaches is a necessity in order to be able to answer the challenges of modernity without losing the spiritual and intellectual identity of Islam [21].

In the reality of contemporary Islamic education, the integration of these four methods is not merely conceptual but also applicative in shaping curriculum orientation, learning strategies, and the character of both educators and learners. Each method contributes a distinct color in building an Islamic educational paradigm that is comprehensive and balanced across rational, empirical, normative, and spiritual dimensions. Epistemologically, these four methods represent a spectrum of ways to acquire knowledge in Islam, transcending the dichotomy between reason and revelation, between empiricism and intuition. Instead, they enrich the Islamic educational methodology and demonstrate that Islam offers a multidimensional and integral approach to knowledge [22].

The *tajribi* method, which emerges from interaction with empirical reality, plays a crucial role in bridging educational theory and practical application in the field. In this context, Islamic education must not be confined to normative ideals but should also be responsive to the social, cultural, and psychological dynamics of learners. The use of classroom action research, teachers' practical reflections on the learning process, and adaptation of teaching materials to contextual needs are concrete forms of *tajribi* implementation. This method aligns with project-based and experimental learning approaches in science and life skills subjects, which remain grounded in Islamic values such as hard work, honesty, and responsibility [5]. Meanwhile, the *burhani* method is highly relevant in strengthening critical and argumentative thinking skills in Islamic education. In today's modern era—characterized by information overload and the plurality of thought—learners need to be equipped with logical, analytical, and systematic thinking skills to understand Islamic teachings. Education that merely emphasizes dogmatism without room for intellectual dialogue risks stagnation. Therefore, the *burhani* method encourages the integration of religious sciences and philosophy, of text and context, and fosters a more open and inclusive understanding of Islam without compromising its intellectual foundations [23].

The *bayani* method, although often perceived as conservative, in fact plays a strategic role in preserving the originality of Islamic teachings. Amid rampant free interpretation and moral relativism, the *bayani* approach offers stability of meaning and strong normative authority. However, a productive implementation of *bayani* must be accompanied by a hermeneutical approach, so that textual interpretation is not merely literal but contextual and relevant to contemporary challenges. This is essential to prevent Islamic education from falling into formalism while still presenting Qur'anic values in real life.

On the other hand, the *'irfani* method brings a much-needed spiritual depth to modern education, which tends to be mechanistic and technocratic. Islamic education must awaken the inner awareness of learners, nurture their moral sensitivity, and provide authentic religious experiences throughout the learning process. In practice, this method is manifested in spiritual development programs, remembrance (*dhikr*), reflection upon nature (*tadabbur*), and spiritual mentoring by teachers who also serve as *murabbis* (spiritual guides). Here lies the importance of the teacher's example—not only as an instructor but also as an educator of the soul and heart, guiding learners toward

spiritual maturity and closeness to Allah SWT [24].

Conclusion

This study shows that the Islamic epistemological approaches—tajribi, burhani, bayani, and 'irfani—each contribute uniquely to shaping the Islamic educational framework. The tajribi method emphasizes objective empirical experience; burhani prioritizes rationality and logical reasoning; bayani relies on the authority of sacred texts and scholarly interpretations; while 'irfani highlights intuition and spirituality within the educational process. The findings indicate that no single approach is dominant or entirely sufficient on its own; rather, the four must be integrated to enable Islamic education to meet the demands of the times without losing its essential Islamic values.

Nonetheless, this study has limitations, particularly in its conceptual nature and lack of empirical analysis within actual Islamic educational institutions. It also does not examine in detail how these approaches are implemented in curricula or learning processes. Therefore, the generalization of its findings should be approached with caution. Even so, this study expands academic insight into how the diversity of Islamic epistemology can serve as the foundation for designing a holistic, integrative, and transformative educational system that remains relevant to the challenges of contemporary education.

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