

**Implementation of Bayani, Burhani, And Irfani Concepts In Fiqh  
Learning At The Muhammadiyah University Of Jakarta**

**(Epistemological Approach)**

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**Abstract**

This study aimed to determine the application of the Bayani, Burhani, and irfani concepts in Fiqh learning in Al-Islam courses Muhammadiyah at the University of Muhammadiyah Jakarta. This research is a data-based library research (Library research) with descriptive analysis and an epistemological approach that refers to manhaj tarjih, especially the concepts of Bayani, Burhani, and Irfani. The object of this research is the Muhammadiyah University of Jakarta, one of the oldest Muhammadiyah tertiary institutions in Indonesia, which is bound by the policies of the Muhammadiyah Central Executive, especially in the application of al-Islam values of Muhammadiyah, especially in the realm of Worship. From the searches carried out in this study, it was informed that the application of the Bayani, Burhani, and Irfani approaches had not been fully implemented in learning Fiqh in the Al Islam Kemuhammadiyah course in aspects of Worship as a research focus.

Keywords: Implementation, Bayani, Burhani, Irfan, I Epistemology

## **Introduction**

To respond to various problems of Islamic law in its community, Muhammadiyah established an institution called the Tarjih Council, or Lajnah Tarjih. According to Prof. Dr. H. Amin Abdullah, one of the Muhammadiyah figures who once served as chairman of the Majelis Tarjih, Majelis Tarjih has two dimensions of the religious area, which need equal attention to one another. The first is the area of practical religious guidance, especially regarding mahdhoh Worship, and the second is the area of religious thought which includes visions, ideas, insights, and values and, at the same time, analyzes various issues (economics, politics, socio-culture, law, science). Knowledge, environment, and others). (M. Yusuf, 2016)

Admit it or not, the Fiqh currently available has a number of problems, including the establishment of the classical paradigm and the slow pace of renewal efforts so that unnecessary repetitions can easily be found, which in turn causes a gap between Fiqh and reality. (Mun'im Sirri, 1995) This problem needs to be addressed so that Fiqh, as a process of ijihad and dialectic between doctrine and reality, can speak again in an era that is contextually different from the era in which Fiqh was codified. This is where the urgency lies in bringing up a new perspective on Fiqh that accommodates currents of change and various social realities that have emerged in the modern era. Social reality needs to be accommodated by Fiqh, in accordance with Ibn Taimiyyah's suggestion that it is real problems related to everyday Muslims that are concerned, not formalistic scholastic problems. (M. Amin, 1991)

The accommodative attitude of Islamic law toward social change is in accordance with the expression, "changes in the law are due to changes in time and place." This rule has consequences, a reasonableness to replace Islamic law in accordance with the changing times and the influence of the social

environment. (Ahmad Zarqa', 1983) This adaptive nature needs to be inherent in the process of ijhtihad in Islamic law because the existing reality often shows that the development of society and public opinion is more dynamic and faster than the development of law itself. (Subhi, 1961) Thus, efforts to bring up new perspectives in Fiqh are part of an appreciation for the legacy of past jurists. This is because the people's respect for the work of past jurists should not be in the form of preserving the integrity of the formula as it is but rather in developing it creatively, dynamically, and constructively. Now, Muslims, especially scholars and experts, are required to formulate theories and legal formulas that are contextual-responsive in line with socio-cultural developments that continue to demand new paradigms.

The year 2000 was a big momentum for the Organization when the Tarjih Assembly in the 24th and 25th National Conference emphasized the Bayani, Burhani, and irfani approach as Manhaj or the approach in tajdid and the spirit in tarjih. Despite experiencing a warm dialogue process, the three approaches were accepted in the decision of the Tarjih Council. In the same year, the three approaches were emphasized as an Islamic way of thinking in the Guidelines for an Islamic Life for Muhammadiyah Members, which were established at the 44th Muktamar in Jakarta. With the reception in the document, the three approaches become an integral part of the personality norms of Muhammadiyah members.

It will be interesting when this policy is traced to the form of its application to the Muhammadiyah community, both personally and institutionally. As part of the Muhammadiyah Business Charity, Muhammadiyah University of Jakarta has an attachment to implementing the Bayani, Burhani, and irfani approaches in the process of learning al Islam muhammadiyah, especially in the implementation of Worship. .

## **Problem Identification**

From the narration in the background of the problem, interesting problems can be identified to be explored:

- What is the concept of Manhaj tarjih Muhammadiyah?
- How does Muhammadiyah, in this case, the Tarjih Council, make a dialogue between the manhaj tarjih and the realities and dynamics of life?
- How do you apply the Bayani, Burhani, and irfani approaches to fiqh issues, especially in the realm of Worship?
- How to implement the Bayani, Burhani, and Irfani approaches to the AIK learning process at Muhammadiyah University Jakarta?

## **Focus of Study**

Islamic jurisprudence in the Al Islam Kemuhammadiyah course at Muhammadiyah University Jakarta study learning muhammadiyah at the University of Muhammadiyah Jakarta, especially in thoharoh (ablution)

## **.Research purposes**

Knowing the implementation of the Bayani, Burhani, and Irfani approaches in the fiqh learning process in the Al Islam Kemuhammadiyah course at Muhammadiyah University Jakarta, especially in thoharoh (ablution).

## **Research Methodology Methodologically**

this research is library research with descriptive analysis using an epistemological approach. Epistemology, in a semantic approach, comes from the Greek “Epistem” which is defined as knowledge or science, and “Logos”

which means discipline or theory. In terminology, epistemology is understood as “The theory of knowledge (science) that underlies its studies on tracing the origins, footings or foundations, methods and limitations of objects.” (Webster, 1962) Referring to this conception, it is certain that epistemic objects revolve around issues of scientific criteria, limits and scope, and scientific procedures. This is what Suriasumantri calls philosophy; in addition to its development, the focus of searching for philosophy has penetrated into the problem of existence, the cause of existence, about humans and nature. (Sumantri, 1988)

According to Hollingdale, epistemology is part of the philosophy of knowledge which in its study explores and explores the ways and means of acquiring knowledge. In simple terms, epistemology is “Theories about the causes of the emergence of knowledge and the tools used to acquire knowledge.” (Hollingdale, 1993) There are two keywords of epistemology as a process referring to Hollingdale’s definition, To know (to know) and means (tools used). In general, the epistemological theory is presented in the form of a simple question “How?” how do you know, and how do you try to get it?

### **Theoretical Framework**

according to KBBI (Big Indonesian Dictionary), namely implementation/implementation. While the general understanding is an action or implementation of a plan that has been prepared carefully and in detail (mature). The word implementation itself comes from the English “to implement,” which means to implement. Not just an activity, implementation is an activity that is planned and carried out seriously and also refers to certain norms in order to achieve the objectives of the activity. So, implementation is an action or implementation of a plan that has been prepared in a mature and

detailed manner. Implementation is usually done after planning has been considered fixed.

In simple terms, implementation can be interpreted as implementation or application. Majone and Wildavsky (in Nurdin and Usman, 2002) stated implementation as an evaluation. Browne and Wildavsky (in Nurdin and Usman, 2004:70) argue that “implementation is an expansion of activities that adjust to each other.” The definition of implementation as an activity that adjusts to each other is also put forward by McLaughlin (in Nurdin and Usman, 2004). Schubert (in Nurdin and Usman, 2002:70) argues that “implementation is an engineering system.”

The definitions above show that the word implementation boils down to activity, an action, action, or mechanism of a system. The phrase mechanism implies that implementation is not just an activity but an activity that is planned and carried out in earnest based on certain norms to achieve the objectives of the activity. Therefore, the implementation does not stand alone but is influenced by the next object, namely modules or teaching materials

Arabi and Bunyah al-Aql al-Arabi. Al-Jabiri’s work concludes how Islam is approached and understood by its adherents in the long historical trajectory of its development. The Bayani, Burhani, and irfani approaches are not accepted as three separate approaches. Syamsul Anwar, chairman of the Tarjih Assembly, called the relationship of the three things a circular relationship, namely complementarity, making the living practices among Muhammadiyah members conceptually embodied. (Awan Fanani, 2020)

The term bayan first surfaced in the work of al Risalah Imam Syafii. Bayan is a religious explanation rooted in revelation. He said: “There is no calamity or difficulty befalling a member of the religion of Allah except that

in the Qur'an there is evidence as a guide in it." The first circle of religious provisions comes from revelation, then sunnah, and finally is ra'yu (thoughts) which relates new issues to provisions that have been determined by texts. So, the Sunnah of the Prophet Muhammad occupies the second position as Allah says: "If you are in disagreement over a matter, then return the matter to Allah (Qur'an) and His Messenger (Hadith). If you truly believe in Allah and the Last Day." (QS AnNisa' [4]: 59). Thus, the Bayani approach is based on the guidance of the Koran and Sunnah. Bayani's approach is called the textualist approach because it emphasizes texts as a basis for religious norms.

The Burhani approach is the use of human reason to understand the truth. The term Burhan is known in traditional logic as the strongest form of argumentation (demonstration). In traditional Islamic scholarship, the term Burhani is closely related to the use of traditional logic in proving the truth. However, the basic essence of the Burhani approach is the use of reason in religion. In Islamic law, reason has a place in ra'yu, whereas, in philosophy and kalam, the reason is understood as indirect knowledge, which is inferred from direct knowledge. The use of reason in Islam spans from the process of ijtihad, efforts to defend the main points of religious beliefs with reason, proving facts in court, to reflecting on natural phenomena to read the signs of Allah's power. Burhani's approach in the form of thinking principles is embodied in logic. In the form of scientific research, it gives birth to knowledge and science; in ijtihad, it is reflected in the use of ra'yu, and in reflection, it creates awareness about the Creator. (Bagus Mustakim, 2019)

Irfani's approach is based on heart and feeling. There are many terms close to the heart in Islamic tradition, such as dzauq (sense or the ability to distinguish between right and wrong without looking at the text), bashirah (inner eye as the strength of the heart), qalb (heart/spiritual element where

sense knowledge), *wijdan* (an inner movement that is causing sadness or joy, especially related to interaction with God), and *sirr* (the element in the heart that can witness God). Irfani's approach has long roots in the Gnostic tradition. This tradition exists in Greek philosophy and in Persian and Indian spiritual practices. In Islam, Sufism is the embodiment of the irfani approach. However, the institutionalization of *tasawuf* in *tarekat* and philosophical *tasawuf*, which tends to be pantheistic, creates a contradiction with the spirit of renewal and purification in *Muhammadiyah*, even though, in principle, spirituality is the basic strength of religion. Therefore, the irfani approach in *Muhammadiyah* emphasizes the substance of feeling to live in His presence, feeling to empathize with fellow human beings, feeling as part of cultural *da'wah*, and feeling to avoid strong attachment to worldly things that are doubtful and forbidden.

#### Diskursus dan Standarisasi Normatif

| Bayani           | Burhani          | Irfani         |
|------------------|------------------|----------------|
| Qiyas            | Akal-Indra       | Ma'rifat       |
| Istidlal - Illah | Argumentasi      | Wasilah - Imam |
| Tanzil           | Sebab-Akibat     | Takwil         |
| Syariat          | Ilmu Pengetahuan | Hakikat        |

(Bagus Mustakim, 2019)

Implementation of Bayani, Burhani dan Irfani on study about Jurisprudence of Worship Especially in *Thoharoh*. (Ablution).

| Konsepsi      | Interpretasi                                  | Impelementasi   |
|---------------|---|---|
| <i>Bayani</i> | Approach to the Text of the Qur'an and Sunnah | <ul style="list-style-type: none"> <li>• Dalil Al Qur'about ablution.</li> <li>• Dalil Sunnah about ablution.</li> <li>• Opinion of Ulama about the meaning, law and procedures for ablution</li> </ul> |



|                |   |   |
|----------------|---|---|
|                |   | <ul style="list-style-type: none"> <li>• Procedure for blution of Rasulullah SAW according to the Muhammadiyah Tarjih Council</li> </ul>  |
| <i>Burhani</i> | <ul style="list-style-type: none"> <li>• The burhani approach in the form of thinking rules is embodied in logic</li> <li>- In the form of scientific research gives birth to knowledge and science,</li> <li>- In ijtihad with ra'yu, and reflection on theological awareness</li> </ul>   | <ul style="list-style-type: none"> <li>• Ablution and health</li> <li>• Ablution and Psychology</li> <li>• Ablution and Economics.</li> <li>• Ablution and Management</li> <li>• Ablution and Social Conditions</li> <li>• Ablution and Behavior</li> <li>• Ablution and mental attitude.</li> <li>• Ablution and Human Values</li> </ul>   |
| <i>Irfani</i>  | <ul style="list-style-type: none"> <li>• Irfani's approach is based on dzauq (taste or ability to distinguish right from wrong without looking at the text).</li> <li>- Bashirah (the inner eye as the strength of the heart),</li> <li>- Qalb (heart/spiritual element where knowledge is felt),</li> <li>- Wijdan (inner movement of interaction with God),</li> <li>- Sirr (the element in the heart that can witness God).</li> </ul> | <ul style="list-style-type: none"> <li>• Ablution as a reflection of goodness that is reflected in good manners</li> <li>• Ablution trains to have the ability to self-organize and the quality of reason</li> <li>• Ablution becomes a medium to maintain the purity of the soul</li> <li>• Ablution fosters intuitive sensitivity to be able to understand spiritual cues</li> <li>• Ablution fosters self-awareness (Muroqobah)</li> </ul> |

## **Literature Review**

Studies on Al-Jabiri's epistemology, namely Bayani, irfani, and Burhani, both as a whole such as A. Khudhori Soleh's research (Khudori Sholeh, 2005) and separately, such as research conducted by Yogi Prasetyo and Absori (2018). Soleh presents a conceptual study of the three epistemologies developed by Al-Jabiri as a comprehensive offer of Islamic epistemology in the contest with Western epistemology, which dominates scientific epistemology. At the same time, Prasetyo and Absori present the peculiarities of Irfani's epistemology as an intuitive Islamic epistemology.

In its epistemic application, the contextualization of Al-Jabiri's thought focuses on specific scientific fields, one of which is education. For example, research conducted by Sembodo Ari Widodo (2007) and Hasan Baharun-Saudatul Alawiyah. (2018) Through his research, Sembodo conducted a scientific mapping of Islamic boarding schools based on Al-Jabiri's three epistemologies. Meanwhile, Baharun and Alawiyah presented Al-Jabiri's epistemology to assess the whole-day school policy. Institutionally, PWM Central Java formulated the Bayani, Burhani, and Irfani Concepts as *Manhaj tarjih Muhammadiyah*. (Awan Fanani, 2020)

## **Discussion of Research Results**

- Jakarta Muhammadiyah University

Referring to data from the Council for Higher Education, Research and Development (Diktilitbang) Muhammadiyah Central Executive, currently, there are 174 Muhammadiyah and A'isiyah Colleges (PTMA) with details:

- PTM has 164 campuses: a. Academy: 16 campuses, b. Institute: 4 campuses, c. Polytechnic : 3 campuses, d. High School: 94 campuses and e. Universities: 49 campuses

- PTA has eight campuses: a. Academy : 3 campuses, b. High School: 4 campuses, and c. Universities: 2 campuses

Muhammadiyah University Jakarta (UMJ) is the oldest university in PTM in Indonesia. Muhammadiyah University Jakarta always makes breakthroughs with its enlightening, empowering spirit. One of the things that have become his focus is improving spiritual quality through the learning system of Islamic Religious Education among academics through an integrated Al-Islam and Kemuhammadiyah (AIK) Curriculum.

PP Muhammadiyah's Diklitbangi Council, in its policy, states that as a manifestation of its duties and functions, the Diktilitbangi Council optimizes the role and function of Muhammadiyah educational institutions as a center for Islamic da'wah through efforts to broaden and deepen understanding of religion, practice worship based on the guidance of Rasulullah SAW, develop interactions by noble character and organize the physical environment that reflects progressive Islamic values. Especially in the implementation of Al Islam Kemuhammadiyah values, it is based on Manhaj and the Association of Tarjih Decisions of PP Muhammadiyah, including Bayani, Burhani, and Irfani as the approach.

- Institute for the Development and Implementation of Al-Islam and Kemuhammadiyah (LPP-AIK) UMJ

As an institution responsible for cultivating and developing the Islamic spirit, the Institute for the Development and Implementation of al-Islam and Kemuhammadiyah (LPP AIK) is tasked with achieving the vision: Creating an Islamic Campus in 2025 and the mission: Strengthening

Aqidah Tauhid., Practicing Mahdhah Worship according to the Sunnah of the Prophet saw., Implementing noble behavior in life., Integrating Science, Technology, and Art with Islamic Values., Fostering and Developing Branches of Persyarikatan Muhammadiyah

At the technical level, LPP AIK was given the mandate to carry out regeneration and institutional training through Baitul Arqam (Baitul Arqam is a form of regeneration and introduction to Muhammadiyah activities) both for leaders, lecturers, staff, and students. In the academic field, LPP AIK is entrusted with compiling the syllabus and developing the AIK curriculum, as well as controlling and evaluating the performance of the lecturers who teach this course every semester.

LPP AIK was also entrusted with making AIK standards and various kinds related to Implementation Operational Standards (SOP) in AIK, such as SOP for Reading the Qur'an, SOP for Study Ethics, SOP for Ethics of Dress, SOP for Communication Ethics, SOP for Association Ethics, SOP for Non-Smoking Areas, SOP for Arts and Culture, SOP for Congregational Prayers, SOP for Team Greetings, and SOP for AIK Comprehensive Examination.

The Urgency of AIK Learning in PTMA requires hard work as one of the critical foundations of the Muhammadiyah Higher Education Catur Dharma; AIK has even become the driving spirit and primary mission of organizing PTMA. AIK learning is also PTMA's strength because it can become a basis for spiritual, moral, and intellectual force for the entire academic community. AIK learning is also the identity of the character of the PTMA academic community, namely as Muslims who are noble, intelligent, progressive, have a leadership spirit, and care for the problems of the people and the nation.

AIK learning is also formulated to produce reliable Muhammadiyah Organization cadres with distinctive identities, as mentioned above, so AIK learning is mandatory for all students studying at PTMA. AIK became the first dharma at Muhammadiyah University Jakarta, as stated in the UMJ Chancellor's Decree Number 520 of 2015

#### The AIK Learning Development Model at UMJ

Based on the provisions of the Republic of Indonesia Law Number 12 of 2012 Concerning Higher Education, Religious Courses (PAI-for Muslims) are compulsory subjects taught at every tertiary institution in addition to Pancasila, Citizenship, and Indonesian Language Courses. (UU PT No. 12 of 2012 Article 35 paragraph 3).

In the PTMA environment, this PAI course is the Al-Islam and Kemuhammadiyah (AIK). Generally, this Religion Course (PAI) is translated by Public Higher Education (PTU) in 2 credits. Thus, students only get Islamic Religion subject matter in one semester.

LPP AIK as the person in charge of PAI, develops it into eight credits divided into two groups of courses, namely the Al-Islam Course and the Muhammadiyah Course. The Al-Islam Course Group is divided into three courses, namely;

- Akhlak Aqidah Course. This course is given to semester I students. This course is known as the AIK-I Course, with a weight of 2 credits.
- Religious Fiqh Course. This course is offered to semester II students. This course is known as the AIK-II Course, with a weight of 2 credits.
- Muamalah Courses. This course is offered to semester III students. This course is known as the AIK-III course with a weight of 2 credits.

UMJ students are also strengthened with Qira'ah, Worship, and Kitabah Practical Courses (1 credit) at the Faculty of Islamic Religion and Worship and Sermon Practice Courses (0 credits) in other faculties which are usually held during the month of Ramadan. In addition, UMJ students are also given guidance on reading and memorizing the Koran in the Al-Qur'an Reading Development and Memorization Course (0 Credits).

The AIK Study Materials are determined based on the main science clusters, supporters, characteristics, and others related to the learning outcomes of the AIK Course following Muhammadiyah's point of view. The collections of study materials are as follows:

| NO | Science Base, Technology and Art | Group of knowledge |   |
|----|----------------------------------|--------------------|---|
|    |                                  | Field              | Part                                      |
| 1  | Main                             | Religion           | Aqidah-Morals                             |
|    |                                  |                    | Fiqh of Worship                           |
|    |                                  |                    | Muamalah and Islam-Disciplines of Science |
| 2  | Ponent                           | Practical Worship  | Worship Practices and sermons             |
|    |                                  |                    | Bina Reading Al-Qur'an and memorization   |
| 3  | Characteristic                   | Organisation       | Muhammadiyah                              |

**Pembelaran Fiqh Ibadah sesuai dengan Kurikulum AIK**

|                 |  |                                 |  |
|-----------------|--|---------------------------------|--|
| Fiqh of Worship | Know and understand the Jurisprudence of Worship and | The Concept of Worship in Islam | - Rules of Jurisprudence regarding Worship |
|-----------------|--|---------------------------------|--|

|  |  |  |  |
|--|--|--|--|
|  | know the method of reasoning of the Jurisprudence of Worship |  | <ul style="list-style-type: none"> <li>• - Purpose of Worship</li> <li>• - Worship Sharing</li> </ul>  |
|  |  | Sources and arguments for the law of Worship | <ul style="list-style-type: none"> <li>• - Sources of law and its types</li> <li>• - Legal Argument and its various</li> </ul>                                       |
|  |  | The method of determining the law of worship | <ul style="list-style-type: none"> <li>- The sect method</li> <li>- Ijtihad method</li> </ul>  |
|  |  | Taharah in Islam                             | <ul style="list-style-type: none"> <li>- Definition and argument</li> <li>The law</li> <li>- Unclean and how to purify</li> <li>- Hadas and how to purify</li> </ul> |

In the learning process, AIK UMJ makes the PP Muhammadiyah Tarjih Decision Set as the main source and supporting literature that is in accordance with the ideology of Muhammadiyah jurisprudence.

• **Analysis**

Bayani, Burhani and Irfani's approach is an epistemological framework that is used as a method for obtaining integral concepts in a religious discourse. In the context of fiqh, this epistemic integration is expected to produce a comprehensive religious ritual practice, covering aspects of doctrinal, scientific (science) and intuitive (spirituality) practices. The achievement of this approach in practice is bridged by linguistic analysis in the hermeneutic paradigm, as a dialogue process between text and reality. Reflecting on the data regarding the description of the semester's Learning Plan, especially in worship material, including examining the main references that form the basis of fikh learning literacy, it seems that fiqh learning has not fully used the bayani, burhani and irfani approaches. The curriculum presented focuses more on the bayani approach or the text approach as a form of strengthening the theological basis. On the other hand, the description in the curriculum has not touched Burhani, whose approach is related to other scientific values, as is Irfani's focus on spiritual qualities, according to Irfani's paradigm from the Muhammadiyah perspective.

### **Conclusion**

The applied Fiqh learning does not fully comply with the concepts of Bayani, Burhani and Irfani. Even though this approach is very likely to be a bridge for the application of scientific integration, considering the application of fiqh learning is enforced in all faculties with different scientific families. Besides that, the application of this approach will also be a push factor for the realization of an Islamic campus in accordance with the Vision of the University of Muhammadiyah Jakarta.



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