



IMPLEMENTATION OF THE TAJRIBI, BAYANI, BURHANI, AND 'IRFANI METHODS IN THE STUDY OF PHILOSOPHY OF ISLAMIC EDUCATION

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Abstract

Allah is the source of all knowledge in Islam, and the Qur'an explains that Allah is the educator or teacher who educates the Prophet, Muhammad. This study aims to describe how the four scientific methods are implemented: Tajribi (observation and experiment), Bayani (explanation/interpretation), Burhani (logic/logical), and 'irfani (intuition). The data collection method uses library data, with various materials as the basis, research tools in literature, books, ancient manuscripts, notes, history, documents. The study results explain that tajribi is used to research empirical fields. Bayani is used to research, develop religious knowledge, explore knowledge in the Qur'an and hadith. Philosophers use Burhani to study and understand objects in the non-physical realm. Meanwhile, 'irfani is applied to uncover and reveal the secrets of God in the realm of non-physical objects. The Islamic method never taints the soul, only experiments, testing using reasoning to achieve goals. Since the early days of Islamic progress, these four scientific methods have been practiced with the applicable rules for

acquiring knowledge.

Keywords: *implementation, method, philosophy, Islamic Education*

A. Introduction

From an Islamic point of view, it shows that knowledge as a whole originates from Allah as the Lord of the Worlds. This cannot be disputed by remembering that the descriptions of the verses of the Qur'an, which indeed state that Allah is a teacher and educator, include tarbiyah, ta'lim, ta'dib. (Al Qur'an, nd). As well as a hadith of the Prophet: "addabani rabbi fa ahsana ta'dibi/My Lord has educated me, so He perfected my education" (Moh. Roqib, 2009). Therefore, in Islamic education, if you want to gain knowledge, you must first approach the Qur'an as a source of knowledge, in which there is also a lot of information given by Allah about how to acquire knowledge.

According to Suria Sumantri (1995:9), Epistemology, quoted by Nawari Ismail, is a tool used to examine and examine everything that can be seen by the eye in-depth to gain knowledge. The method or process used to obtain new knowledge is called the scientific method. Science is different from other ideas because it does not use methods. Knowledge can be obtained by applying scientific methods because science itself is part of knowledge(Nawawi Ismail, nd). It can also be said that to find out the truth of science that can stand firmly is to use scientific methods so that the truth of science can indeed be recognized as a science.

Meanwhile, the urgency of the existence of epistemology in the study of science has been mentioned that philosophy starts from confusion and curiosity (Aris Toteles: 384-322 BC). All humans, want to understand the two places they live. Many people create theories from

different points of view to help us understand the world. Given the various aspects of life that are not easy and very difficult to explain, they think to stop at one point and feel enough with the level of understanding they have reached. (Daniel Rusyad, 2020). This explanation is very far from philosophical reasoning itself because philosophy is endless. People who do philosophy will not quickly stop at one point with enough satisfaction, and a philosopher will continue to wander to find out about truth using the mind, of course with collect evidence and arguments that can be accounted for into a science.

It is further explained that philosophers are captivated and obsessed with understanding the world in depth, unlike most people. They try to build a synoptic theory, describe accurately, explain clearly, based on arguments that can be defended rationally. In carrying out these efforts, they carry out a process of investigation further than the average human, which is what is meant by the statement that someone is philosophizing about something. (Daniel Rusyad, 2020). In essence, we can conclude that he never feels satisfied with something he has got, but he will continue and continue to find out what he wants that exists and happens in this world until the end of his life. Because in essence, all creatures will return to the creator, who created this world and all its contents.

Indeed, before knowing what epistemology is, one must first know what philosophy means, what philosophy is, and what philosophy is for? Because studying epistemology without understanding philosophy is like learning to swim without knowing what water looks like. Likewise, methods are used to approach it easy to get what you are looking for about science. The method is very important in finding something new. Departing from this background problem, the aim is to discuss and

examine the implementation of the tajribi, bayani, burhani, and 'irfani methods.

B. Method

Method Using library research is a series of activities related to library data collection methods, reading and recording, and processing research materials (Mestika Zed, 2008). This type of research aims to collect data and all information by using various materials contained in the library room. The data can be used as the basic foundation and the main tool for research practice. The library materials used can be literature, books, ancient manuscripts, notes, historical stories, documents.

C. Finding and Discussion

Many scientists, both western and Islamic, define the meaning and meaning of philosophy. In this case, al-Farabi, as a Muslim scientist he stated that philosophy is a science that has a role in finding out about the nature of the real situation that is real in all that exists. He further said that the purpose of religion and philosophy is the same, namely the aim of knowing all forms as a whole. However, in philosophy, it uses the reference of arguments and can be believed and conveyed by all groups, while in religion, it uses the terms satisfying feelings and similarities, as well as images, which are conveyed to humans as a whole. As a Muslim scientist who has tried to put the teachings of Islam on a philosophical basis. He also said that what is seen is not contradictory to Plato and Aristotle in philosophy, which is only because they look different in terms of the style of their thoughts which they are united in purpose and purpose. In this regard, philosophy is a science that continues to seek the

"most end" and "deepest" point. (Mahfud Junaedi & Mirza Mahbud Wijaya, 2019). It can be said that whatever pattern of thought is expressed in this application of philosophy as a whole has the same goal, namely to find out about truth by using the power of thought or thinking.

Regarding philosophy, Hendry put forward the term *rahsa* education, where *rahsa* is a kind of illative sense that is part of the human body that can presuppose the state of an object and various possibilities for humans to take an attitude towards the object itself. (Haidar Bagir, 2005). From here, we will then enter into the subject and study of philosophy about the four methods, which are the important subjects of the philosophy of Islamic education.

1. Islamic Education Philosophy

To make it easier to understand, you must first understand the meaning of the three words and then understand them thoroughly from integrating the philosophy of Islamic education. Philosophy is very close and popular in life and academic life, especially among thinkers.

Philosophy/Philosophia, *Philos* (love), and *Sophia* (knowledge): means love of wisdom, truth, wisdom. If you philosophize, of course, it will be love. And the love of one truth is called a philosopher or called *failasuf*. Philosophy is called the realm of thought or thinking. Philosophy means thinking. Nor is every thought said to be philosophizing. Because thinking seriously and deeply, its roots are just said to be philosophizing (Usiono, 2007).

If we examine and study more deeply, philosophy is very broad because that philosophy is considered as a source of knowledge. At least there are very basic things that can be taken and understood from the word philosophy: it is a human activity that thinks seriously, speculatively,

deeply, and thoroughly about a thing including those related to God, the universe, living things, only to get an answer to the essence of that thing. The goal is to get a definite answer that will later become a science (Ahmad Syar'i, 2005a). Thus, it becomes clear that the existence of a single science about everything, whether it is about the universe, divinity, humans, and all, cannot be separated from human thinking and the influence of philosophy.

Education in Islam generally refers to tarbiyah, ta'lim, ta'dib. What is often used in practice is tarbiyah (Abdul Halim, 2002). Education is called tarbiyah, which means growing, developing, growing to be big, or mature. Education (tarbiyah) is an effort to grow and mature students, both physically, psychologically, socially, and spiritually. (Moh. Roqib, 2009)."

Al-Ta'lim is an artificial noun (mashtar) derived from the root word 'allama. The term tarbiyah is translated as education, while ta'lim is translated as teaching (Musthofa Rahman, 2001). Furthermore, the term ta'dib comes from the root words addaba, yuaddibu, ta'diiban, which means: making good, practicing good morals, manners, and procedures for implementing something good. The word addaba, which is the origin of the word ta'dib is also called muallim, which is the designation of people who educate and teach children growing and developing. (Munardji, 2004).

Islam is a religion that is based on revelation from God, not from humans. Whose teachings were revealed through the Prophet Muhammad as a Messenger to mankind. Which essentially brings the teachings of various aspects of human life. The source of the teachings of these various aspects is the Qur'an and Hadith (Harun Nasution, 1985). Islam is the last religion, which has a balance in the world and the

hereafter, does not contradict faith and knowledge, and even requires humans between men and women (Ali Muhammad Daud, 1998).

Islamic education is an effort to guide physically and spiritually to form a person according to Islamic law (Ahmad D. Marimba, 1989). Another understanding is a conscious effort to educate and care for students to understand Islam thoroughly according to the purpose and later be able to work on making Islam a guide for life. (Abdul Majid, 2005). Al-Qur'an and Hadith as a source of Islamic Education and become a reference for studies, studies, and sources of reasoning in the philosophy of Islamic education are absolute truths; a change cannot occur. (Ahmad Syar'i, 2005).

Islamic education aims to serve Allah. Service is the implementation of faith carried out in daily life. So that faith and piety become one that cannot be separated according to the ideals of Islamic education. Muhaimin, humans who can work in daily life, of course, have a religious attitude and cultural and scientific (Ramayulis, 2004).

Philosophy of Islamic Education is a discipline that studies specifically, thoroughly, deeply about education to provide answers to the problem of Islamic education itself. It also carries out philosophical reasoning based on scientific principles and thinks consciously and deeply with wisdom to find substance to the theory of Islamic Education (Noor Amiruddin, 2018). Philosophy of Islamic Education is essentially a concept of educational thinking based on Islamic teachings regarding human strengths directed and made as a Muslim in his soul embedded Islamic teachings. (Then Muhammad Nurul Wathoni, 2018).

Connecting philosophy and Islamic education with applying philosophical and analytical methods in Islamic education. Thus, the philosophy of education can be formulated to discuss Islamic education by

applying philosophical and analytical methods to Islamic education (Haidar Putra Daulay, 2014). To make it easier to find and understand everything, the right method is also needed, which can make it easier for human thinking activities to solve problems or find a definite answer and can be recognized as a science.

2. Tajribi method

Tajribis is a complete observation with the activities of the five senses to get new knowledge. Using the faculties of the senses to research and study material in-depth is an object of science. Classical scientists have applied this method in the past to seek and discover new knowledge so that all of them also understand the rational fields of science, including metaphysics, mathematics, medicine, psychology, physics, ethics, economics, and politics. (Charles Rangkuti, 2016).

If you look at this *tajribi* method, it is more related to natural or exact problems (Mujamil Qomar, 2005), which specializes in empirical studies and reality alone. This method is also known as the observation and experiment method (Nani Widiawati, 2020), which aims to carry out various experiments that can prove true or false to an existing theory or aims to find and create a new theory that did not exist before. The *tajribi* method was practiced in the early days of the rise of the Islamic world. *Tajribi* is used as a scientific method used to research in the empirical field, so it includes observation as a method (Mulyadhi Kartanegara, 2006).

One example is Haitsam, who immediately has thoroughly researched the theory of direct vision; with long observations and experiments, he was able to discover and create a new theory of vision with precision and accuracy. The theory that has been found that has

survived to this day is that every human being can see because objects always reflect light from themselves or other objects. (Warto Ahmad Syaifuddin & Abdul Jamil, 2019). From this, it is clear that using the *tajribi* method very nicely, well, and correctly in its implementation will lead to proving something right or wrong and giving birth to a new theory from one science.

In today's century, *tajribi* has been developed by modern western scientists and is known as the Scientific Method. The conditions used are various types of knowledge, including natural and social sciences. It can be said that the unification of the two methods of empiricism and rationalism, the unification of the inductive-deductive thinking model (al Rashidin & Ja'far, 2015).

Islamic epistemology has given the recognition that *tajribi* is relatively successful in managing the phenomena of material nature, but as a method, it has not been able to provide a comprehensive explanation of all realities. Islam emphasizes that this world consists of the spiritual and material worlds. While *tajribi* as a method can only explain in the material realm, and certainly also cannot explain the nature of the spiritual dimension. Indeed, Islamic scientists are also very other ways that can be used to explain the material nature and spiritual nature as well as a method. (al Rashidin & Ja'far, 2015).

3. *Bayani*

Bayan means (explanation). Continuity (al-waslu), electability (al-fashlu), clear and bright (al-zuhur wa al-wudhluh), and the ability to make light, generic (Mahmud Arif, 2002). According to the term, *bayan* means 1) the rules for interpreting discourses/sentences (qawanin tafsir al-khithabi), 2) a condition for producing discourses/sentences (syuruj

intaj al-khithab) (Khudori Sholeh, 2016). The discourse/sentence meant here is a book, a book using Arabic.

Because writing is considered a very basic source of Bayani epistemology, it is clear that language (Arabic) occupies the most strategic place in this epistemology, and even more so than other disciplines. Jabiri, there are at least 2 things that make Arabic very special in the scope of Arab culture. 1) Because of the Arabic style in Islam, it is impossible to leave the role of the Arabic language, that's because the Qur'an is an Arabic book which may be difficult to obtain and can be approached without mastering good and correct Arabic language rules. 2) because the historical reality that shows that scientific activity was first carried out was Arabic reasoning in collecting Arabic and the compilation of all its rules, which resulted in 'Ilm al-Lughah (the science of language) and 'Ilm al-Nahw (the science of grammar) (Aid Rohmanu, 2014).

Furthermore, Jabiri also argues that the epistemology of bayani in history is a system that originally existed in the thinking of the Arabs.(Muhammad Abed al-Jabiri, 2003). In the past, this system was always used to interpret every existing discourse and determine the conditions for producing discourse. Kalam experts (theologists) and ushul experts often use bayani in making a law. Electiveness and clarity, such as perspective, certainly requires a concept of mind not only in the scope (literary aesthetics) and (logic-discursive). It can be said, bayani will be a meaning other than including meaning as a complement to the act of understanding (Mahmud Arif, 2002). It is also called bayani because it is epistemic, based on the form of writing taking two straight paths in every sentence lafadz editor uses Arabic language rules and by analogy or qiyas as a method. (Nani Widiawati, 2020).

A similar explanation states that al-bayan comes from the word bayyani - yubayyinu - bayaan, which means real, bright, and mubin, which means real, bright. Then it changed to the word bayyana – yubayyinu – tabyiinan, which means to explain. Al-bayan means a description or explanation (Abuddin Nata, 2018). The first person who was given the mandate to explain the Qur'an was the Messenger of Allah.

Meaning: "Remarks (miracles) and books and We have sent down to you the Qur'an so that you explain to mankind what has been revealed to them and so that they think about it." (Surat an-Nahl: 16: 44).

It can be seen in the description of the verse that it clearly shows that to understand it is to use the bayani method, and there are also human thinking activities (philosophy) at the end of the meaning of the verse so that humans think.

Bayan vocabulary is used to explain the contents of the Qur'an with intelligence. Nevertheless, the scholars of commentators prefer to use the word tafsir, mashdar (form of change) from the word fassara - yufassir - tafsiran, rather than the word tabyin or bayan. It is also not clear the reason for them preferring to use the word tafsir over tabyin. Furthermore, the word tabyin or bayan is used to mention one of the methods in researching and developing religious knowledge, such as in the science of interpretation and jurisprudence. (Abuddin Nata, 2018). In essence, the Bayani model or methodology tends to think activities based on texts have the power to show the way and the meaning of truth, while reason is the guardian, the safest guard of text authority. (Abd. Haris & Tohar Bayoangin, 2016).

4. *Burhani*

Burhani is that episteme depends on the power of reason, and its

activities are based on the rules of logic (Nani Widiawati, 2020), whose activities are not based on text or experience but are based on a systematic, logical sequence (Abd. Haris & Tohar Bayoangin, 2016). In its implementation, the Burhani method puts forward the results of a clear (accurate) knowledge and the building (science) that can provide confidence in the problems of the world and the universe by fulfilling certain conditions and rules.

Al-Jabiri stated in his explanation that the Burhani method focuses entirely on a set of human intellectual powers, through the senses, experience, the power of reason, with an effort to gain knowledge of the universe, even to obtain one truth. So, burhani knowledge comes from reason or logic. Put forward logical arguments to assess and decide on every information received by the senses (Wira Hadi Kususma, 2018).

Burhani which fully relies on the ability of reason through logical propositions. The natural, social, humanitarian, and religious realities are the main sources. Therefore, Burhani puts more emphasis on the realm of correspondence (the suitability of the formula created by the activity of the human mind with the natural laws that occur) and the realm of coherence (the sequence/regularity of logical thinking activities) by continuously trying to make improvements, perfecting the findings, formulas, and theories that have been developed—built by the activity of the mind (M. Noor Fuady, 2015).

Thus, the burhani method can be interpreted as direct observation activities using all the five senses that exist in humans to the maximum such as the senses of sight, hearing, smell, touch, to be able to recognize a real object that is around us through its 5 dimensions, namely: shape, sound, smell, and taste. From a philosophical point of view, Burhani is divided into two, namely Burhani dilalah and Divine. Burhan dilalah: the

process of drawing argumentative conclusions from the effect to the cause, while the divine: the process of drawing argumentative conclusions from the cause to the effect (Edi Susanto, 2016).

Historically, general scientists have introduced and developed burhani as a method. It can be seen and seen that they as scientists have used and applied the Burhani method, including peripatetic philosophers (al-Kindi, al-Farabi, Ibn Sina, and ibn Rushd), the theologians in particular (muktazilah and Shia), from the fuqaha especially (the Hanfi madhhab), also the commentators especially (the face of the characteristic of dirayah interpretation). All of them are known as rational people in the Islamic world, using ratios as a scientific method to develop their knowledge(al Rashidin & Ja'far, 2015).

5. Irfani

'*Irfani* is a model of human thinking based on approach activities and direct experience (direct experience) on spiritual reality to religion (Abd. Haris & Tohar Bayoangin, 2016). 'Irfani is a form of episteme based on kashf, which is the revelation of a secret reality by God. In its implementation, 'irfani' is a method of taking the path of purification of the human soul/heart as a medium for transferring knowledge received directly from God. The stages of using 'irfani' as a method, in general, start from preparation, acceptance, and disclosure(Nani Widiawati, 2020). Thus, implementing the 'irfani' method will involve the body parts, including the senses, mind, and heart.

The stages of implementing Irfani are in 3 ways: Takhalli min ar-Radza'il or purifying the body of all despicable moral traits (Akhlaq Mazmumah). Furthermore, tahalli, decorating the body/soul for commendable moral behavior (Akhlaq Maheasy). Then the tajalli stage,

getting a clear explanation of all the problems faced directly (Duski Ibrahim, 2014).

The method used by 'irfani as a method of training oneself and practicing seriously is by doing the practice continuously in certain ways and such as qira'at al-Qur'an, reading wirid with asthma al husna, tahmit, tahlil, taqbir, and praying on the Prophet, which is done alone or together. By doing these things, it is hoped that the truth will come without going through any intermediary. This is known as the method used by the Sufis.

The 'irfaniyun's believe that dzahir-batin as a concept is the basis for thinking to see the world and treat everything. The pattern is thinking from the inner to the outer: or from meaning to lafadz. The mind is the source of knowledge because the mind is the essence, while the dzahir is the text of explanation (Andrigo Wibowo, 2017).

The form of this kind of thinking system among 'irfaniyun, according to Jabiri can be seen in al-Ghazali; he emphasized that the meaning of the Qur'an is the inner, not the outer; so that the essence can be revealed, the lafadz must follow the original meaning. Muhasibi, also said that in every verse of the Qur'an there is an inner dzahir. Dzahir is the recitation (recitation), while the mind is the ta'wil." (Andrigo Wibowo, 2017).

The main source of knowledge in the 'irfani' tradition of thinking is authentic daily life experiences, invaluable lessons. The truth of the 'irfani epistem' can only be felt and lived directly by intuition, al-dzauq, feeling. Sufists do this a lot (M. Noor Fuady, 2015). Looking at the explanations above, the implementation of the 'irfani method aims to reveal the secrets of reality by God, which is to purify a clean and pure heart. It is hoped that God will give direct knowledge to him, which enters his mind

and is compiled and conceptualized, which in turn will be presented to others logically and can be accounted for as a science.

Gaining new knowledge through the 'irfani method is by first doing self-cleaning of all impurities of the soul which is commonly known as *tadzkiyat an-nafs*, which includes three hierarchies: First, moral disposition (*al-akhlaq*), which is manifested in the values of *zuhud*, *faqr*, and what is called *graded maqamat*. Second, the level of the soul (*an-nafs*) in which the struggle for behavior on the outside is turned into a struggle on the inside, such as pessimism (*khauf*) and optimism (*raja'*), between conscious (*as-Shahw*) and unconscious (*as-Sukr*). , between presence (*hudhur*) and absence (*al-ghaibah*). Third, the level of ecstasy (*al-fana*) and *mennggaling kaula gusti* (united, *ittihad*) is illusory and fantastic. (Akmal Bashori, 2020).

D. Conclusion

From the description as described above, it can be concluded: The Islamic method never tarnishes the soul, if we pay attention to its application, it's just that it conducts an experiment and testing so that it becomes part of the thinking activity and the process of achieving the goal confidently. (Mujamil Qomar, 2005). The scientific approach that has been practiced lately has been put into practice with serious experiments in the early days of Islamic progress. As well as *tajribi*, *bayani*, *burhani*, *'irfani* as a scientific method. Its implementation requires serious and consistent effort and experiment following applicable rules, and new knowledge can be obtained.

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