



CATEGORIZATION OF ISLAMIC THINKING (BAYANI AND BURHANI)

Dalmi Iskandar Sultani¹

Muslim Nusantara University AL Washliyah Medan, Indonesia

dalmisultani@umnaw.ac.id

Mukhlis²

Sheikh Abdur Rauf Islamic High School, Aceh Singkil, Indonesia

mukhlisrasyid24@gmail.com

Syarifuddin³

MAN 4 Persiapan Medan, Indonesia

syarifuddin.addin@gmail.com

Ano Suherlan⁴

High School of Tarbiyah Muhammadiyah Sibolga, Indonesia

anosuherlan@gmail.com

Hasan Bakti Nasution⁵

North Sumatra State Islamic University, Indonesia

prof.hasanbnst@gmail.com

Abstract

Categorization of Islamic thinking (bayani and burhani). Using library research, with literature data sources, books, articles, manuscripts. Shows that epistemology talks about the sources and ways of obtaining knowledge. Sources of knowledge include; mind, senses, heart, and religion. How to gain knowledge by functioning of the senses of the heart, religion that is adapted to the character of religion. As a categorization of thinking, Bayani means continuity, separate or separate, clear, bright, the ability to make light and clear. Characterized by textual reasoning used to analyze the texts of the texts (al-Qur'an and hadith). Burhani means argument, which is clear. Centered on the power of the senses, reason with the rules of logic. Used by philosophers to study, understand objects in the non-physical realm.

Keywords: *Epistemology, Bayani, Burhani*

A. Introduction

The Islamic world is known for its scientific conditions, as evidenced by the command to read that the Prophet Muhammad received when he first received Allah's revelation. The first verse of surah al-'Alaq: "Read", illustrates that Allah's knowledge is very broad, and the Qur'an as a source of knowledge. The breadth of Allah's knowledge is the task of man to seek, to find it, with a real effort to use his potential, reason and mind and his position as Khalifah fil ard.

The amount of knowledge that can be felt, studied, cannot be separated from the efforts of scientists and Muslim thinkers who have existed in their time. Knowledge is obtained not just like that, but with a certain effort and way. To make it easier to get knowledge, the right method is needed. The right way to find knowledge that has existed for a long time and is still used today is bayani, burhani.

From the style of implementation, each emphasizes textual reasoning (nash) and natural powers in the form of senses, experience, and reason (logic). Mukti Ali stated that in studying and understanding Islam there are three clear ways, namely: naqli (traditional), aqli (rational), kasyfi (mystical). These three methods already exist in the pattern of thought of the Prophet and are used by Islamic scholars after his death until now. These three methods are better known as bayani, burhani, Irfani (Nur Rohmad Zamhari, 2011). However, bayani and burhani will be discussed specifically as a categorization of Islamic thinking.

B. Method

Judging from its nature, it is a qualitative research, with the type of library research, namely research activities related to library data collection, reading, taking notes, and processing data (Mestika Zed, 2004). Aims to describe and analyze phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts of people individually and in groups (Nana Syaodih, 2007). With a descriptive analytical research approach (Lexy J. Moleong, 2002) which provides an overview of how bayani and burhani are categorizations of Islamic thinking. The research uses data in the form of literature, books, articles, manuscripts containing the problems proposed as the basis for research tools.

C. Finding and Discussion

1. Epistemology of Science

Epistemology comes from the Greek episteme, which means knowledge or knowledge or scientific theory. The term epistemology was introduced by the Scottish philosopher James Frederink Ferrier (1808-1864) (Nurani Soyomukti, 2011). Ahmad Tafsir states that epistemology is closely related to knowledge, sources, and how to acquire knowledge (Ahmad Tafsir, 2000). Epistemology is also defined as the essence of knowledge which can be said to be the result of human knowledge of something or the result of human efforts to understand a certain object through the senses and reason (Miska Muhammad Amien, 1983).

In line with that, Hasan Bakti stated that epistemology talks about sources and how to obtain knowledge, sources of knowledge include; mind, senses, heart, and religion (Hasan Bakti Nasution, 2008). The way to acquire knowledge using the four sources is to function the mind (rationalism), the senses (empiricism), the heart (intuitionism), religion

(transcendentalism) adapted to the character of religion. Regarding how to acquire knowledge, in the field of Islamic thought studies there are several ways or categories of thinking that have been used until now, namely bayani and burhani.

2. Bayani

According to the term, bayani means continuity (al-wasl), separation (al-fasl), clear and bright (al-dhuhur wa al-wudhuh), the ability to make light and clear. The hallmark of bayani is the existence of textual reasoning centered on the area of words and meanings of texts or sentences (Zainal Arifin, 2019) As an epistemology Bayani approaches by analyzing texts of texts (al-Qur'an and hadith) and non-nash texts by scholars earlier (Peribadi, et al, 2021).

Bayani which emphasizes the authority of the text (nash), then in bayani reason / ratio does not have the ability to provide knowledge without relying on the text (Wira Hadikusuma, 2018). Bayani emphasizes the authority of the text directly by understanding the text as finished knowledge that is applied directly without the need for thought, and indirectly understanding the text as raw knowledge that requires interpretation and reasoning first (Ahmad Idrus, 2019)

When viewed from its history, bayani has existed since the time of the Prophet, when explaining verses that were difficult for the companions to understand. Companions interpret the Qur'an based on the provisions given by the Prophet through the text. Furthermore, the *tabi'in*, collect the texts that come from the Prophet and his companions, then add their own interpretations using the ability of reasoning and *ijtihad* possessed by the text as the main guideline. Then the generation

after the tabi'in who do the interpretation to the next generation (now) (Supriadi, 2019).

Bayanivery conditional on the nuances of the text and the role of reason is only limited to supporting it is not really a priority, because it is only as a justification for a text that has been interpreted. That is why reason here is more inclined to accept what is said by revelation without being much involved in thinking activities to question what is the cause, how, and why of something in depth (Absar Muhammad Ulil, 2020).

As a basis for thinking, bayani is used only for extracting and establishing laws from the Qur'an and Sunnah (Rosyadi Imroh, 2020). Al-Jabri said that bayani is found in the study of linguistics, nahwu, fiqh, theology (kalam science) and balaghah science. Bayani's reasoning works using the same mechanism, departing from the dichotomy between lafadz and ma'na, ashli and al-far', and al-jauhar and al-'aradh (Arini Izzati Khairina, 2016). However, in practice, bayani enriches the science of fiqh and ushul fiqh, especially for its qawaidul lughah (Muhammad Hatta, 2015). The focus is only on text descriptions and meanings. And the benchmark of scientific validity really refers to the harmony between the texts and reality.

From the beginning, Bayani's reasoning seemed to prioritize Qiyas and not mantiq through syllogisms and logical premises. The textual-lughowiyah truth takes precedence over the contextual-bahtsiyyah or spiritual/irfaniyah bathiniyyah. In addition, Bayani seems suspicious of the mind because it is considered to be away from textual truth. It even comes to the conclusion that the working area of the mind needs to be limited in such a way and its role is shifted to being a regulator and restraint of lust, instead of looking for cause and effect through accurate scientific analysis. Therefore, it can be said that bayani is an epistemology

that places the text as a definite source of truth (Rahmad, 2018).

Bayanivery necessary to understand the text of the Qur'an. According to Islamic teachings, the Qur'an, like the universe, is nothing but verses (signs) of the greatness of Allah. By Bayani, the verses of the Qur'an are classified into several types, namely: muhkamat verses (clear, clear) and mutasyabihat verses (ambiguous) (Fatimah Rahmah Rangkuti, 2019). And to get knowledge from the Bayani text, there are two ways: 1) Adhering to the editorial (lafadz) of the text using the Arabic nahwu and sharaf rules. 2) stick to the text and use logic, reasoning and ratio as a means of analysis. In the second way, logic is used with 4 kinds, namely: First, holding on to the main goal. Second, hold on to the illah or illat text. Third, adhering to the secondary purpose of the text. Fourth, stick to the silence of the shari'a (Allah and the Messenger of Allah) (A Khudori Sholeh,

Bayanitends to be deductive in order to find the contents of the text, so it can also be referred to as content analysis. So what are considered as weaknesses are: 1) placing the text under study as dogmatism that must be obeyed and should not be debated. 2) the text studied in Bayani is not examined for historical factors, because it may be that the original history is different from the history of the global era, such as post-industrial and modern informatics. 3) the study in Bayani is not reinforced by contextual analysis and even its contextualization and relevance are ignored.

Furthermore, the weakness of Bayani as a text-centered method of thinking is clearly visible when faced with religious texts that are also owned by communities, cultures, nations/peoples who adhere to other religions. When dealing with other religious communities. The style of thinking in arguing the Bayani text model usually takes mental traits that

are dogmatic, defensive, apologetic, and polemical with the motto "right or wrong is my country". This happens because the function of the role of human reason is only used to determine, justify the authority of the text alone (Izzatun Naimah, 2022).

By Imam Shafi'i, Bayani is distinguished in five levels: 1) Bayan which does not need further explanation regarding something that has been explained by Allah in the Qur'an as a provision for his creatures, 2) Bayan whose parts are still global and require an explanation of the hadith, 3) Bayan which is still global in its entirety so that it requires an explanation of the sunnah, 4) Bayan sunnah as a description of something that is not contained in the Qur'an, 5) Bayan ijtihad which is carried out with qiyas on something that is not contained in the Qur'an or Sunnah (Rasyid Ridlo, 2020).

In the next period, the Bayani base of thought contained two main theories of istinbath and qiyas which were later updated by as-Syatibi because they felt they could not provide qathi' (definite) knowledge, but only had zonni degrees (allegations) so they could not be rationally accounted for. He offers three theories to renew bayani: al-Istintaj, al-Istiqra', maqasyid al-Syar'i.

Al-IstintajIt is the same as a syllogism which draws conclusions based on the two preceding premises, in contrast to qiyas bayani which relies on furu' on ushul which is considered not to produce new knowledge. According to al-Syatibi bayani must be produced through a syllogism, because all the arguments contain two premises nadzoriyah/minor premise based on the senses, ratio, research, reasoning and naqliyah/major premise based on transmission. Al-Istiqra'/thematic education: research on texts/texts with the same theme and then the main theme is taken. Makasyid al-Syar'i: the revelation of the Shari'a has a

specific purpose, namely primary/dharuriyah, secondary/hajjiyah/tertiary/tahsiniyah goals.

Thinking bayani aims to: 1) understand and analyze the form of the text, 2) take istinbath laws from al-nushus 'an-diniyah (religious texts) and the al-Qur'an in particular. Bayani which cannot be separated from lafadz and meaning has several applicable rules in terms of:

1. The meaning of wad'i, which is what the meaning of the text is formulated for, includes a distinctive meaning. 'am, and musytaraq.
2. The meaning of isti'mali, what meaning is used by the text, namely the meaning of haqiqah (sarihah and mukniyah), and the meaning of figure of speech (sarih and kinayah)
3. Darajat al-Wudhuh, the meaning of lafadz in terms of the nature and quality of lafadz, consists of: muhkam, mufassar, texts, zahir, khafi, mushkil, mujmal, and mutasyabih.
4. Turuqu al-Dalalah, namely how to explain the designation of lafadz to meaning. Where there are differences between scholars, namely:
 - Hanafiyah: includes dalalah al ibarah, dalalah al isyarah, dalalah an nash, dalalh al iqtida'
 - Shafi'iyah: dalalah al-manjum, dalalah al mafhum (either mafhum al muwafaqah or mafhum al mukhalafah).

3. Burhani

Burhani is a form of epistemology based on the use of the power of the senses, reason with the rules of logic. Thinking activities that are not centered on text or experience, but on the basis of a systematic logical coherence (Gunawan, et al, 2022). In the Arabic order, burhani means argument (hujjah), which is clear (al-bayyinah). If bayani uses text (nash) as the basis for gaining knowledge, then burhani relies more on natural

human powers in the form of senses, experience (experience), and reason (Mohammad Muslih, 2004). The source of knowledge of burhani ratio/logic, prioritizing logical arguments, providing judgments and decisions on any information that enters and is received by the senses, is known as *tasawwur* and *tasdiq*.

In practice, Burhani uses the *tahliliyyah* (analysis) method and discourse. Which relies on a scientific approach (data and facts). Meanwhile, the relationship between reason and reality (correspondence) and logical consistency (coherence) are the benchmarks for scientific validity. As an epistemology, Burhani requires supporting knowledge such as philosophy, natural and social sciences. Thinking activities to determine the truth of statements through the method of reasoning, namely by tying in a strong and definite bond with axiomatic statements. In a broad sense, burhani is every thought activity to determine the truth of a statement (Syadidul Kahar, Muhammad Irsan Barus, 2020).

In its philosophical meaning, Burhani is divided into two types, namely Burhani *dilalah* and Burhani *Illahi*. Burhani *dilalah* is the process of drawing argumentative conclusions by starting from the effect to the cause, while Burhani *Illahi* is the process of drawing argumentative conclusions from the cause to the effect (Edi Susanto, 2016). Through the Burhani approach, scientific work can be structured and be able to give birth to a number of new scientific theories that are practical and can be justified logically, such as: biology, physics, astronomy, geology, as well as economics, agriculture and mining (Sutrisno, 2019).

Al-Jabiri stated that the logical principles used in Burhani were first built by Aristotle known as the analytical method (*tahlili*), which is a system of thinking (decision making) based on certain propositions,

hamliyah propositions (categorical propositions) or syarthiyah propositions. (hypothetical proposition) (Sutrisno, 2016). However, the first Islamic scholar to use burhani was al-Kindi (806-875 AD). In the book *First Philosophy* (al-Falsafat al-Ula), which was dedicated to the Caliph al-Mu'tashim (833-842 AD), al-Kindi wrote about various objects of philosophical study. However, due to the lack of philosophical references in the Arabic edition in addition to social academic problems between philosophy and religious science, the analytical method (burhani) introduced by al-Kindi became less resonant.

Furthermore, Burhani's position was strengthened by al-Farabi (870-950 AD), the philosopher who was dubbed the second teacher (al-Mu'allim al-Tsani) after Aristotle (384-322 BC) as the first teacher (al-Mu'allim al-Awwal) because of his services and great influence in Islamic philosophy after Aristotle, placing burhani as the best and superior method, so that the philosophical sciences that use burhani are considered to have a higher position than the religious sciences such as al-Kalam (theology) and Fiqh (jurisprudence), which does not use the burhani method.

In the next phase, the burhani was not only used by philosophers, but also by jurists such as al-Jahizh (781-868 AD) and al-Syathibi (1336-1388 AD), as well as philosophical Sufis such as Suhrawardi (1153-1191) and ibn Arabi (1165-1240 AD), even used by figures who reject philosophy such as al-Ghazali (1058-1111 AD) to compare all his ideas. The commentators also use the burhani method, especially (the face of the interpretation of dirayah). All of them are known as rationalists in the Islamic world, using logical reasoning as a scientific method to use to develop their knowledge.

Burhani which is inferential rational (*istidlal istintaj*) which uses logic and syllogism. Al-Farabi requires that the burhani premise must be a true premise. The true premise is the premise that gives convincing belief, namely: 1) Primary knowledge, 2) Sensory knowledge, 3) Accepted general opinions (*mahsurat*), 4) Accepted opinions (*maqbulat*). The level of truth (*hujjaiyah*) of these four premises is not the same, some are convincing, close to belief, and just believe (Mahfud Junaedi & Mirza Mahbud Wijaya, 2019).

Burhani characteristics, departing from the philosophical way in which nature is actually universal, places the meaning of reality in an authoritative position while language which is particular is only an affirmation or expression. Burhani science is patterned from burhani reasoning and reasoning starts from an abstract process that is rational in nature to reality so that meaning appears, while meaning itself needs actualization as an effort to be understood and understood, so this is where words are placed, with other editors, words itself is used as a communication tool and a means of thinking as well as a symbol of meaning statement (Fadlan Kamali Batubara, 2019).

However, burhani also has weaknesses, namely: 1) There are truths that are difficult to even reach by ratio and are approached through burhani, 2) There are truths outside the human mind, can be reached by reason but cannot be explained by burhani, namely the problem color, taste, and smell, 3) Burhani has the principle of saying that the attribute of something must be defined by several other attributes which will lead to an endless process. So far, it is clear that the burhani rational method and demonstration cannot reveal all the truth and reality in the universe (Murthadha Mutahhari, 2005).

4. New Method

If you pay attention to the implementation and application of the Islamic method, it does not stain the soul, but only tries to carry out an experiment and then test it so that it can be part of thinking activities in the process of achieving goals with confidence (Mujamil Qomar, 2005). Islam which is known for its integrated epistemology (Islamic metaphysics) does not deny the role of reason (burhani), nor does it deny reasoning on texts (bayani), but Islamic rationalism is transcendental rationalism, namely the actual form of reason to reveal the truth, namely the achievement of reason attached to revelation, whose existence does not come from nature but is an independent reality (revelation) (Alimuddin & Muhammad Ruslan, 2016).

Bayani and burhani used to find knowledge certainly has advantages and disadvantages. It is undeniable because science will continue to advance and develop according to the times, including how to acquire knowledge and find it. Therefore, there must be a new method or method that will emerge born by thinkers who are involved in the scientific world.

The weakness that appears to exist in bayani as a scientific method is that it only relies entirely on the text (nash) only. So that it focuses on things that are accidental and not substantial, because it is considered very less dynamic to follow the history of rapid and rapid social development. This can be seen in the fact that among Islamic thinkers who still hold on to Bayani fikhiyah reasoning, they are less able to respond and balance the world civilization that is increasingly advanced and developing. Meanwhile, burhani, as a scientific method that uses the ability of the mind is also not automatically able to reveal the whole truth of the reality that underlies the universe (Murtadha Mutahhari).

Based on this, Suhrawardi then created a new method known as Illumination (Isyraqi), combining burhani and irfani reasoning that relies on the power of the heart through kashaf or intuition and then analyzes and bases it on rational arguments. This method seeks to reach a truth that cannot be reached by rational (reason) (A Khudori Sholeh). With hope and confidence to be able to answer all questions related to science.

However, the reality that happened in the future was that scientific knowledge (isyraqi) also still had weaknesses, because Illuminative knowledge was only centered on the educated elite, could not be socialized to the lower classes, and even often led to conflicts with what was understood by exoteric circles (fiqh) (Mahfud Junaedi & Mirza Mahbud Wijaya). Then came another method of transcendent philosophy (hikmah al-muta'aliyah) by Mulla Sadra as the originator, by placing three categories of Islamic thinking at once; bayani, burhani, and irfani (A Khudori Sholeh). There are several views on the meaning of wisdom, ranging from al-Kindi to ibn Rushd and the culmination of the concept of Mulla Sadra. Al-Hikmah al-Muta'aliyah is a new concept offered by Sadra. The word al-Hikmah al-Muta'aliyah has actually been used by earlier Sufis and philosophers, such as ibn Sina and Nashir al-Din al-Thusi (Mahfud Junaedi & Mirza Mahbud Wijaya). Hikmah Muta'aliyah is a method of Islamic philosophy (first side) which seeks to understand God, as the "transcendent" (second side), using all methods, which are grouped into discursive, intuitive, and shari'ah (Hasan Bakti Nasution). Philosophical reasoning which in practice uses methods and tools to seek the truth to know God. which are grouped into discursive, intuitive, and shari'ah (Hasan Bakti Nasution). Philosophical reasoning which in practice uses methods and tools to seek the truth to know God. which are grouped into discursive, intuitive, and shari'ah (Hasan Bakti Nasution). Philosophical

reasoning which in practice uses methods and tools to seek the truth to know God.

D. Conclusion

Epistemology means knowledge / science / theory of science. Introduced by the Scottish philosopher James Frederink Ferrier. Epistemology discusses sources, ways of obtaining knowledge, sources of knowledge; mind, senses, heart, and religion. Epistemology is defined as the nature of knowledge, the result of human efforts to understand objects through the senses and reason.

Bayanim means continuity (al-wasl), separate/separation (al-fasl), clear and bright (al-dhuhur wa al-wudhuh), the ability to make light and clear. Bayani characteristics are textual reasoning. Bayani took the approach of analyzing the texts of the texts (al-Qur'an and hadith) as well as non-nash texts. Bayani is found in the study of linguistics, nahwu, fiqh, theology, balaghah. In practice, bayani enriches the science of fiqh, ushul fiqh, moreover to his qawaidul lughah. Lack of bayani only relies entirely on the text (nash)

Burhani based on the power of the senses, reason, logic, systematic logical coherence. Burhani means argument (hujjah), which is clear (al-bayyinah). The source of burhani's ratio/logic, logical argument, gives an assessment of the information received by the senses, known as tasawwur and tasdiq. Burhani uses the tahliliyyah (analysis) method, discourse. There are two Burhani, Burhani dilalah and Burhani Illahi. Burhani is able to produce practical and logical scientific theories, such as: biology, physics, astronomy, geology, as well as economics, agriculture and mining. The logical principle of Burhani was first developed by

Aristotle known as the analytical method (tahlili). Burhani's weakness is not able to reveal the whole truth of the reality of the universe.

Illumination (Isyraqi) as a new method by Suhrawardi, a combination of burhani and irfani relies on the strength of the heart through kashaf (intuition). It also has a weakness, centered on the educated elite only, cannot be socialized to the lower classes, and it often causes opposition by exoteric circles (fiqh). Then came another method of transcendent philosophy (hikmah al-muta'aliyah) by Mulla Sadra which combines the three basic thinking bases of bayani, burhani, and irfani. Al-Himah al-Muta'aliyah is a new concept offered by Sadra. Which has actually been used by the Sufis and philosophers earlier, such as ibn Sina and Nasir al-Din al-Thusi.

Bibliography

Al-Qur'an

Amien, Miska Muhammad, *Epistemologi Islam: Pengantar Filsafat Pengetahuan Islam*, Jakarta: UI Press, 1983.

Arifin, Zainal, *PENGEMBANGAN KEILMUAN INTEGRATIF DI UNIVERSITAS ISLAM NEGERI, INSANIA: Jurnal Pemikiran Alternatif Kependidikan*, Vol 19, No. 2, 2019.

Batubara, Fadlan Kamali, *METODOLOGI STUDI ISLAM "MENYINGKAP PERSOALAN IDEOLOGI DARI ARUS PEMIKIRAN ISLAM DENGAN BERBAGAI PENDEKATAN DAN CABANG ILMU PENGETAHUAN LAINNYA*, Yogyakarta: PENERBIT DEEPUBLISH, 2019.

Gunawan, dkk, *ONTOLOGI FILSAFAT PENDIDIKAN ISLAM Studi Terhadap Pemikiran Ibnu Sina*, Yogyakarta: K-Media, 2022.

Hadikusuma, Wira, *Epistemologi Bayani, Irfani dan Burhani al-Jabiri dan Relevansinya Bagi Studi Agama Untuk Resolusi Konflik dan Peacebuilding*, *Jurnal Ilmiah Syi'ar* Vol. 18 No. 1 Januari-Juni 2018.

Hatta, Muhammad, *HUBUNGAN ANTARA AKAL, PENGINDERAAN, INTUISI DAN WAHUYU DALAM BANGUNAN KEILMUAN ISLAM*, *ITQAN: Jurnal Ilmu-ilmu Kependidikan*, Vol. 6, No. 2, 2015.

- Idrus, Ahmad, EPISTIMOLOGI BAYANI, BURHANI, DAN IRFANI, AN-NIDHOM Jurnal Majemen Pendidikan Islam, Vol. 4, No. 1, 2019.
- Imroh, Rosyadi, Usul Fiqh Hukum Ekonomi Syari'ah, Surakarta: Muhammadiyah Universitu Press, 2020.
- Ja'far & Al Rasyidin, Filsafat Ilmu Dalam Tradisi Islam, Meda: Perdana Publishing, 2015.
- Kahar, Syadidul, Muhammad Irsan Barus, PEDIDIKAN PERSPEKTIF ISLAM Analisis Teologis Dan Filosofis Dalam Konteks Kontemporer, Panyabungan: Rumah Kayu Pustaka Utama, 2020.
- Khairina, Arini Izzati, KRITIK EPISTEMOLOGI NALAR ARAB MUHAMMAD ABED AL-JABIRI, EL-Washatiya: Jurnal Studi Agama, Vol. 4, No. 1, 2016.
- Muslih, Mohammad, Filsafat Ilmu, Yogyakarta: Belukar, 2004.
- Mutahhari, Murthadha, Tema-tema Filsafat Islam, Bandung: Mizan, 1993.
- Naimah, Izzatun, ISLAM NORMATIF: EPISTIMOLOGI BYANI DALAM STUDI ISLAMHLM, AL-JABIRI Jurnal Ilmiah Studi Islam, Vol. 1, No. 1, 2022.
- Nasution, Hasan Bakti, Hikmah Muta'aliyah: PENGANTAR FILSAFAT ISLAM KONTEMPIORER, Bandung: Citapustaka Media, 2006.
- Nasution, Hasan, Filsafat Ilmu Sebuah Pengantar Pengenalan Ilmu Pengetahuan, Medan: Istiqamah Mulya Foundation, 2008.
- Peribadi, dkk, EPISTEMOLOGI PERGERAKAN INTELEKTUAL DARI MASA KE MASA Sebuah Ulasan Komparatif, Jawa Barat: Adab, 2021.
- Qomar, Mujamil, Epistemologi Pendidikan Islam dari Metode Rasional Hingga Metode Kritik, Jakarta: Erlangga, 2005.
- Rahmad, Pengantar Studi Islam Interdisipliner, Yogyakarta: Bening Pustaka, 2018.
- Rangkuti, Fatimah Rahmah, IMPLEMENTASI METODE TAJRIBI, BURHANI, BAYANI, DAN IRFANI DALAM STUDI FILSAFAT PENDIDIKAN ISLAM, Al-Muaddib Jurnal Ilmu-ilmu Sosial & Keislaman, Vol. 1, No. 2, 2019.
- Ridlo, Rasyid, Penerapan Epistimologi Bayani dan Burhani Sebagai Metode Pembelajaran the Implementaton of Bayani and Burhani Epistemology as a Learning Method, Manhajuna: Jurnal Pendidikan Agama Islam Pascasarjana STAI Syamsul 'Ulum Gunung Puyuh, Vol. 1, No. 1, 2020, h. 29.

- Ruslan, Alimuddin & Muhammad, Ideologi Akuntansi Islam, Depok: Raja Grafindo Persada, 2016.
- Sholeh, A Khudori, MODEL – MODEL EPISTIMOLOGI ISLAM, PSIKO ISLAMIKA Jurnal Psikologi dan Psikologi Islam, Vol. 2, No. 2, 2005.
- Sholeh, A. Khudori, FILSAFAT ISLAM Dari Klasik Hingga Kontemporer, Jogjakarta: AR-RUZZ MEDIA, 2016.
- Supriadi, Keberpihakan Pada Bayani Atau Irfani (Sebagai Pendekatan Baru Dalam Memaknai Teks al-Qur'an, ISTIGHNA Jurnal Pendidikan dan Pemikiran Islam, Vol. 2, No. 2, 2019.
- Susanto, Edi, Dimensi Stusi Islam Kontemporer, Jakarta: Kencana, 2016.
- Sutrisno, EPISTIMOLOGI BURHANI, ACADEMIA Accelerating the world's research, 2019.
- Suyomukti, Nurani, Pengantar Filsafat Umum, Yogyakarta: R-Ruzz Media, 2011.
- Tafsir, Ahmad, Filsafat Umum Akal dan Hati Thales Hingga Capra, Cet. VIII, Bandung: Remaja Rosda Karya, 2000.
- Ulil, Absar Muhammad, Modernisasi Hukum Keluarga Islam di Indonesia, Depok: PT. Raja Grafindo Persada, 2020.
- Wijaya, Mahfud Junaedi & Mirza Mahbud, PENGEMBANGAN PRADIGMA KEILMUAN Perspektif EPITIMOLOGI ISLAM Dari Phrenialisme Hingga Islamisasi Integrasi dan Unity of Sciences, Jakarta: Kencana, 2019.
- Zamhari, Nur Rohmad,
<https://caktips.wordpress.com/2011/06/01/metode-bayani-dalam-pemahaman-makna/>, diunduh pada 17-04-2022.