

Epistemology of Islamic Education Al-Jabiri Perspective of the Conservative-Modernist-Neo Modernist Flow and Burhani-Bayani-Irfani

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Abstract

This research is a qualitative study using a library approach, the object is the epistemology of Islamic education, conservative-modernist-neo-modernist and burhani-bayani-irfani. The data collection method in this research uses literature study. In this stage, the researcher tries to select data (books) in the epistemology of Islamic education, conservative-modernist-neo-modernist and burhani-bayani-irfani. In this writing, the analysis used with hermeneutics, namely the author explains that behind the text there is context meaning or behind the explicit meaning there is an explicit meaning if interpreted literally can be interpreted as an interpretation or interpretation of the epistemology of Islamic education, conservative-modernist-neo-modernist and burhani-bayani-irfani. The author also uses content analysis, namely research conducted on information documented in recordings, both images, sounds, writing and others. With this method, data analysis and scientific processing will be carried out on the epistemological content of Islamic education, the conservative-modernist-neo-modernist and burhani-bayani-irfani schools. The results showed that science continues to develop throughout the history of thought such as rational flow of viewing educational activities as actualizing the potentials of individuals so that according to this flow the essence of education is the transformation of various potential potentials into actual abilities. The success of the transformation of the various potentials that exist in this rational flow, is largely determined by how much the optimization of the functions of sense powers and ratios. Baby epistemology is an epistemology that emphasizes the

authority of the text as an indicator of truth. Reason in this epistemology is only as a support text and does not have a good space or in other words lower when compared to the text. In object Bayani tradition can be seen in fiqh. Second, Burhani epistemology is knowledge gained from demonstrative analogies which in this case gives the role of reason and senses in human beings. Third, the epistemologist irfani is knowledge gathered from the human heart.

Keywords: Epistemology of Islamic Education, Conservative-Modernist-Neo Modernist and Burhani-Bayani-Irfani

Introduction

Education is one way to shape people into intelligent, moral, and responsible individuals. Through education one can develop attitudes, knowledge and skills optimally. In Law No. 20 of 2003 concerning the National Education System stated that education is a conscious and planned effort to create an atmosphere of learning and learning process so that students actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character, and the necessary skills himself, society, nation and state. In this context, Indonesia's national education functions to develop the capabilities and shape the character and civilization of a dignified nation in the context of intellectual life of the nation. In addition, it aims to develop the potential of students to become human beings who have faith and are devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Hamalik, Oemar, 2003).

A time experience consists of interconnected aspects and sequences of events. In the whole process of education in schools, learning activities are the most basic activities. This means that the success or failure of achieving educational goals depends a lot on how the learning process experienced by students. Learning and teaching are two concepts that cannot be separated from each other, these two concepts become integrated in an activity when there is interaction between educators and students, students and students, when the teaching takes place. This is the meaning of learning and teaching as a process of educator interaction with students as the main meaning of the learning process that plays an important role in achieving effective teaching objectives.

There has been a long debate when it comes to understanding the meaning of Islam. The proponents of Islam claim Islam as a religion of peace, while on the other hand, who are mostly Westerners, would dissent this claim by addressing jihad as a violent product of Islam. The Westerners certainly fail to grasp the spirit of peace in Islam because very often their argumentations are based on material events instead of philosophical approach. This paper is an effort to shed light the

true meaning of Islam by analyzing it from its philosophical aspects. Literal interpretations are specifically used as a method to analyze texts in the Quran and the Hadith to reveal the etymological, epistemological, and ontological meanings of Islam (Nikmah Rochmawati, 2018).

Efforts to create learning conditions that can involve the active role of students, require the ability of educators to apply appropriate and varied learning models so that students do not feel bored. The involvement of students in the learning process will foster high motivation and ultimately affect the improvement of learning outcomes. Here, as an teacher who has the task of developing students' potential, it is clear that a teacher must improve his abilities with various efforts, including writing, discussing, participating in scientific activities, attending seminars, and other activities capable of honing his noble duties as educators. Because some of the competencies that must be developed are social competencies, competencies, pedagogics, and professional competencies. A good teacher is those who meet the requirements of professional ability both as educators. Therein lies the importance of the teacher's professional quality standards to ensure teaching and learning and quality results.

Result and Discussion

While epistemology itself is a part or sub-system of philosophy. In this connection, Islamic epistemology has several methods that can be used as a means or tool to explore, discover, and develop Islamic science. The simplicity of this method is seen by Muslim scientists as equally legitimate, important, and complementary, rather than conflicting or obstructing one another.

The flow-or commonly referred to as madzhab / madrasa- is a pattern of thought and institutionalization of "ideology" that greatly influences people's lives because they obtain communal acceptability and continuity which is supported by the existence of a mutually agreed norm system.

Epistemology of Conservative-Modernist-Neo-Modernist Education

A conservative school in this context is a school that has a very strong "religious" tendency, even to the point that it is not uncommon to have the following implications: (1) Understanding knowledge is only limited to knowledge of God. This type of knowledge by some experts is termed divine knowledge (ma'rifat illahiyat) whose object of study is God and shari'ah; the purpose of knowledge is God's knowledge and understanding of His commands and

prohibitions; (2) Ambitious spiritual nobleness to be "downplaying" the world; priority is given to the kind of knowledge that is believed to support moral nobility and happiness in the hereafter. This type of knowledge is believed to have been largely passed on by previous generations so that the main task of science is to preserve; (3) Assume "knowledge is only for knowledge"; knowledge is intrinsically seen as valuable (primary) even though it is not used for service to others (Amin Abdullah, 2003).

The tendency of "religion" is so strong, especially shown by the formulation of this school of thought concerning the principles of education that are characterized by moral-religious morals, including; must be accompanied by knowledge with charity, distance themselves from greed, unwillingness to accept gifts and gifts intended as teaching fees, about taste and tolerance, conversion and justice, respect for the truth, devotion to others, and not feeling all-knowing and versatile. One of the most influential conservatives in this school is al-Ghazali, religious tendencies appear in his thinking about the classification of curricular programs in stages and the classification of knowledge.

The classification of the tiered curricular program namely; (1) the level of usefulness of science for religious life and human self-approach to God; (2) the level of use of knowledge in relation to the mastery of the religious sciences; (3) the level of usefulness of science for the life of the human world; (4) the level of usefulness of science for human intelligence and its readiness to enter the social world. From this emerges two al-Ghazali approaches in the formulation of educational material (curricular programs), namely (1) a religious approach that is Sufi-style and (2) a practical benefit approach. Development of thought or because of the perspective that al-Ghazali used, finally led to the classification of scholarship as follows; (1) division of the sciences becomes theoretical and practical; (2) division of knowledge into knowledge that is presented and knowledge that is achieved; (3) division of religious and intellectual sciences; and (4) division of knowledge into fardhu 'ain and fardhu kifayah.

The influence of this epistemological thought finally formed the conception of Islamic education which was oriented to the acquisition and practice of knowledge in the narrow sense, namely through world service to pursue the interests of the afterlife. In addition, this school emphasizes the concept of education for "cultural

inheritance", in the sense that a large portion of its education is directed at preserving and developing traditional scholarship (ulum naqliyyah).

The striking difference between the rational school and the conservative school is the viewpoint used by the two in discussing the issue of educational discourse. Rational flow uses rational-philosophical analysis significantly, unlike the conservative flow which tends to be normative oriented. Rational flow views educational activities as actualizing the potential possessed by individuals so that according to this flow the essence of education is the transformation of various potential potentials into actual abilities.

The success of the transformation of the various potentials that exist in this rational flow, is largely determined by how much the optimization of the functions of sense powers and ratios. This stream believes that the sense faculties and ratios that can make a person have a knowledge of reality around him and the ability to abstract it so that it can lead him to arrive at the knowledge / understanding of truth (al-ma'rifat) Epistemological thinking that is in accordance with this rationalist is Ibnu's thought Rusyd, in which Ibn Rushd based on his actions divided the rational soul, that is, reason as a tool to gain knowledge, in five parts; nutritive, sensitive, imaginative, appetitive, and cognitive. Humans have an element of reason or reason, because of that humans gain knowledge through the ratio, which takes it to a certain or universal knowledge, as well as using feelings and imagination. Intellect perceives ideas and concepts that are universal and essential. Accordingly, Ibn Rushd divided the path to attain knowledge in two parts, the senses and the ratio. However, knowledge generated by ratios can be considered true knowledge, while knowledge from the senses does not reach that degree. Therefore, knowledge gained through the senses can still be fooled by the shadow of the object of its own study. Knowledge of this model is still an individual perception and is very subjective. Furthermore, Ibn Rushd divided the mind into two parts; practical and theoretical. This practical sense is common to everyone, because this reason can be obtained through experience based on feelings and imagination. So that this mind is unstable, easy to change, develop, or shrink based on experience, imagination, images, and perceptions received (Amin Abdullah, 2003).

While the theoretical sense is related to the process of acquiring knowledge. In this case reason has three stages of work, (1) abstraction, (2) combination, and (3) assessment. Abstraction is the process of depicting or the absorption of universal ideas on objects that are captured by the senses. What is meant by combination here is that the mind combines two or more of the abstractions of the senses so that it becomes a concept. Then an assessment is given when the concepts produced must be confronted with true or false propositions. However, the superiority of the ratio as Ibn Rusyd did allegedly led to the weakness in the form of relying on pure rational reasoning in studying material-natural reality so that it was less reliant on observation and experimentation in producing general "theories" of material-natural phenomena. Because, here reason (ratio) is considered to have innate natural abilities in determining the right or wrong of empirical phenomena.

This ability does not originate from the senses, but it arises from reason itself. Therefore, it is not surprising that the construction of thought / knowledge is based more on the model of deductive-rational reasoning than on the model of inductive-empirical reasoning. This reasoning is seen in the thought of a hierarchy of sources of knowledge acquisition from the Ikhwan ash-Shafa group, namely (1) five sense faculties; (2) ratio (the basic principle of aprioric rational knowledge); and (3) rational reasoning (burhan) which needs to be based on mathematical knowledge and logic, in order to function optimally (Al-Jabiri Muhammad 'Abid, Bunyah al-'Aql al-'Arabi, 1991).

More detailed about the epistemology of Ikhwan ash-Safa can be seen from their view of science. Science in the Ikhwan ash-Safa view as an object of knowledge that humans can have, and can be broadly classified into three types: (1) Al-'ulum al-riyadhiyyat or 'ilm al-adab, the sciences that are generally intended to meet the needs of world life; (2) Al-'ulum al-syari'iyat namely some kinds of knowledge aimed at treating the soul and achieving the afterlife; and (3) Al-'ulum al-falsafiyyat is a group of knowledge which can be categorized as philosophical sciences (Al-Jabiri Muhammad 'Abid, Bunyah al-'Aql al-'Arabi, 1991).

This classification does not mean that the Ikhwan al-Safa views dichotomics about science, but rather as an affirmation that humans can obtain various types of knowledge, each of which has its own role. Each of these knowledge can be a separate profession for those concerned, and give an idea of the possibility of

humans becoming specialists in various fields. The description of the non-dichotomic of the Ikhwan ash-Safa can be clarified with the breakdown of each type of knowledge mentioned earlier. They provide explanations of the sciences which belong to the first group, al-'ulum al-riyadhiyyat, there are nine types, namely: (1) knowledge of writing and reading; (2) knowledge of language and grametics; (3) accounting and company knowledge; (4) knowledge of taxation and rhythm; (5) knowledge of good and bad predictions; (6) knowledge of magic, amulet, chemistry, mechanics, etc; (7) knowledge of various businesses and skills; (8) knowledge of trade and animal husbandry; (9) knowledge of history and geography.

Meanwhile, the knowledge they put into the second group, al-'ulum al-syari'yyat, there are six types, namely: (1) knowledge of revelation. Scholars in this field are called al-qari 'alhafidz; (2) knowledge of understanding revelation. Ulema in this field are called al-imam and khalifat al-nabiy; (3) knowledge of the Prophet's hadith. Experts in this field are called Hadith scholars; (4) knowledge of law and justice. Scholars in this field are called al-faqih, and fiqh scholars; (5) knowledge about religious; (6) knowledge of the meaning of dreams. The third group, al-'ulum al-falsafiyat, there are four kinds: (1) al-riyadhiyyat, namely mathematics; (2) al-manthiqiyat, which is logic; (3) al-thabi'iyat, namely physics; (4) al-'ulum al-ilahiyyat, namely the divine sciences.

From the description shows that the Ikhwan ash-Safa is not pessimistic and dichotomous in view of science, for them, as long as the methods used and the attitude of using them can be accounted for, there is no need to arise suspicion and concern. Therefore they do not appear to be condemning certain types of knowledge. What they criticize is the attitude and the way someone understands knowledge. Accordingly, they did not make the classification of knowledge as did al-Ghazali. They put more emphasis on the importance or not of a science not on the good or bad. In this case the Ikhwan as-shafa insisted "in fact all knowledge is noble, there is glory to it."

This neo-modernism is a flow that came later with a character namely Fazlur Rahman. Neo-modernism emerged as a marker of conservative tendencies that tend to be religious oriented and modernism. The background of Fazlur Rahman's life and his scientific journey shows that in him there is a combination of two

different social entities, giving birth to a methodical synthesis of Rahman's thought (Al-Jabiri Muhammad 'Abid, *Bunyah al-'Aql al-'Arabi*, 1991).

First, a combination of traditional educational background in eastern Pakistan and modern Western educational background in the United Kingdom. Second, a combination of intellectual career backgrounds with conservative parties in Pakistan and intellectual career background with liberal parties in Chicago. The combination of the two entities then influences the style of Rahman's thought as a thinker scholar who is critical, productive, and rich. Therefore, on the one hand Rahman's thoughts are strongly influenced by the nuances of thought originating from the insights of the treasury of classical Islamic thought both in the fields of interpretation, hadith, sufism, theology and fiqh and its methodology (*ushul fiqh*), while on the other hand Rahman also intensively utilizes the approach modern Western social sciences in studying Islam and the problems it faces. Rahman also stressed the importance of the approach of modern sciences, especially the hermeneutical method, in order to uncover the realities of Islam in the past and to reinterpret them to be relevant for the present. Rahman's critical attitude towards both the tradition of Western thought and the historical heritage of Islam is reflected in the Islamic neo-modernism movement which he pioneered.

Departing from the ontological basis of Islamic sciences based on the view of parallelism between materialism and spiritualism, the Islamic sciences must develop a theo-anthropocentric style or a synthesis between theocentrism-humanism. In Rahman's view, Islamic sciences must develop dialectical understanding patterns between the *bab* episteme which is grounded in the text and is theocentric patterned and the *burhani* episteme which is grounded in social reality and humanistic patterned. These two entities must be understood positively and proportionally in every formulation of Islamic sciences so that they produce a formula of synthetic Islamic sciences. With this dialectical pattern, the hermeneutics that to find creative syntheses between text and social reality. Besides using hermeneutic logic, Rahman used it to understand texts, Rahman also used it to understand people and society. In his hermeneutic formulation, tried to invite Muslims to make an intellectual pilgrimage to the past of the Koran, to know the traditions of the Arab community when the Koran was revealed and as if living in their midst (Hamalik, Oemar, 2003, 28). After that, again invites the Qur'an and Muhammad (as an authoritative interpreter of the Qur'an) to make a pilgrimage to

the present and as if to live again in the present to jointly look to the future. In this way, he tries to understand the meaning of a text (al-Qur'an) or precedent in the past (social context) that has a certain rule or norm, then tries to change these rules by expanding, limiting, and modifying a text or This precedent can be generalized into moral principles (moral ideal) and the principle is then formulated in a new rule so that a new situation can be included in it with a new solution (legal specific).

Epistemology of Burhani-Bayani-Irfani Islamic Education

In this context the word burhan has a special meaning, showing a particular method of thinking based on a particular world view (*weltanschauung*) which is not based on a system of thinking other than through the method itself, ie the source comes from the intellectual power of man namely: the senses, experiments The entry of Aristotelian philosophy into in the world of Islamic thought began with translations of Aristotle's books during the reign of al-Makmun which became a milestone in the meeting of Greek rational thought with Islamic thought. In this case al-Ma'mun began to instill reason in Islamic Arabic culture and associate it with "religious rationality" to deal with the attacks of Gnosticism, Gnosticism attacked Islam both politically or religiously. In this case Islam was aided by Greek philosophy and intended to shape the world of rational religious sciences. So as if official Islam had cooperated with Greek thought to fight Gnosticism (Qomar, Mujamil, 2005, 79).

The source of knowledge in burhani epistemology is different from the source of baby epistemology which makes the text of revelation the starting point. In Burhani epistemology which is used as a source of knowledge is an objective reality that exists outside of humans. This reality includes natural reality, social reality, human reality and even the field of physics. All of that in epistemology is considered as something real or real. Related to natural reality, Burhani epistemology (material) recognizes the principle of something that is permanent and exists continuously. This principle makes it possible in the burhani tradition to develop scientific research in the field of physics and so on. Likewise with other realities (Qomar, Mujamil, 2005, 97).

The stage of reason, and the rules of logic, Al-burhani in the etymological language of Arabic vocabulary means clear and explicit arguments. Then this word is adapted as one of the terminology used in logic to show the meaning of the reasoning process that determines whether or not a proposition is true by means of

deduction, namely through the linking between propositions whose truth is postulative. Burhani epistemic system relies entirely on a set of human intellectual abilities, both in the form of senses, experience, and rational power, in the effort to acquire knowledge about the universe, even for the solidification of systemic, valid, and postulative reality perspectives (HS and Hamid 2019a).

Regarding the standard of evaluation of knowledge, if the truth of knowledge produced from epistemology is measured by the extent of its compatibility with the meaning of the text and ignores logical and empirical evaluations, then the epistemology of Burhani uses the parameters of coherence and correspondence. As is known coherence is the evaluation of truth by looking at the extent to which an argument or statement has a logical coherence with the premises of knowledge that has been recognized truth. With this theory of correspondence, knowledge is logically validated for the first time and then empirically tested by seeing to what extent these logical conclusions have correspondence or conformity with empirical reality in the objective world (HS and Hamid 2019b).

Important principles underlying the epistemology of burhani are, (1) rationalism, (2) causality, and (3) essentialism, which was developed through the use of the main methods: deduction and induction, remembering that knowledge is sometimes obtained through the senses and sometimes through ratio. This is the reason why the episteme burhani still "serves" the episteme bayani and irfani, in the sense that the buristem episteme developed in the culture and tradition of Arab-Islamic thought has not been fully aligned with its original function, namely the analysis function and the function of argument (al-burhan).

Episteme burhani has not succeeded in establishing a solid formulation for (intellectual activity in order (methodological and metaphysical ratios), however, that in philosophical sciences, the superior method is "demonstrative method" (burhani), because it uses syllogism or logical reasoning, using premises that are "right, primary and necessary" (Kartanegara, Mulyadi, 2007, 77) The exact nature of these categories causes the conclusions obtained to be necessary, and the knowledge is true and certain. demonstrative proof is seen as the most scientific method of proof.

Infant epistemology is epistemology based on methods that use analogical thinking, and produce analogical knowledge also by relying on what is unknown to what is known, namely on the text (Kartanegara, Mulyadi, 2007, 27). Therefore,

this epistemology is very concerned about the process of transmitting a text, because transmission is correct or not determines the correctness of a legal stipulation taken. This method can be seen clearly by its use, for example, by hadith experts who determine the conditions or rules for examining the truth of a hadith. For example the science of *tahrij al-hadith*. When the truth of a text can be justified, then the text can be used as a legal basis. But on the contrary, if the text cannot be justified, then of course it cannot be used as a legal basis.

Infant epistemology that departs from the text to then produce as much meaning as possible from the text which is not infrequently less touching to reality. Because baby epistemology rests on the authority of the puzzle, the knowledge it produces is sky-high knowledge in the sense of not being rooted in reality. Unlike the demonstrative epistemology (*burhani*) because it is sourced from reality, the knowledge generated is also realistic and clawed to reality.

The emergence of the *tadwin* period (the massive codification of scientific knowledge) was allegedly a new round of the transformation of the epistemic *bayan* from the language discourse to discursive discourse. Furthermore, episteme *bayan* has become a kind of perspective and system that underlies systematic thinking in interpreting discourse (*fi tafsir al-bible*) and producing discourse (*fi intaj al-bible*).

In lexical etymology, *terma bayan* contains various meanings, namely (1) continuity (*al-washl*); (2) skills (*al-fashl*); (3) clear and bright (*azh-zhuhur wa al-wudhuh*); and (4) the ability to make light and clear. Based on this variety of meanings, it can be concluded that the generic meanings contained in the term *bayan* are division and clarity. As an episteme, this disaggregation and clarity that manifests in the image is like a perspective and method that determines the pattern of thinking in the aesthetic-literary sphere and at the same time in the logical-discursive sphere. In other words, *bayan* turns into a term that does not merely include the meaning of everything related to the realization of the act of understanding, but also includes the meaning of everything that underlies the act of understanding.

In Arabic, the term *al-irfan* implies knowledge (*alma'rifah al-'ilm*). Then this term is popular among Sufis to show the meaning of the noblest knowledge that is buried in the heart through *kashf* (inner eye disclosure) or inspiration. The scope

of spiritual-sufistic knowledge (ma'rifah-kashf) is more favored by sufi circles, not only covering religious or divine matters, but also including insights into the universe. Adherents of this understanding assume that natural reality is the theophany of God, or that this reality is composed of symbols that are understood as a stage of the journey to God; the reality of nature has the birth side as something visible money and can be absorbed by the sense power while the inner side as something that "controls" what appears. In this area human reason (ratio) has a very limited function, or even becomes a limiting curtain in the effort to attain that spiritual-Sufic knowledge.

By Sufis, the word irfan is used to indicate the highest type of knowledge, which is presented in the heart by way of kasyaf or inspiration. But this term does not develop its use in the Sufi world except in recent times. But the term quenching ma'rifat among Sufis is interpreted as direct knowledge of God based on God's revelation or guidance, not the result of the process or fruit of the mental process, but entirely very dependent on God's will and gift, which will give him gifts from Him, and God has indeed created man with the capacity to accept it. This is the Divine light that shines into the human heart and smothers the body parts with a dazzling beam of light.

Irfan's knowledge is not based on texts such as bayani, nor on ratios like burhani, the disclosure of the secrets of reality by God. Therefore, irfani knowledge is not obtained based on text analysis or logical wrangling, but with spiritual practice, where by purity of heart, God will bestow knowledge directly on him. From there then conceptualized or entered the mind before being told to other people. Thus, as Suhrawardi said, methodologically, spiritual knowledge was obtained through at least three stages, (1) preparation, (2) acceptance, (3) disclosure, either orally or in writing

First step, preparation. To be able to receive an abundance of knowledge (kasyf), someone who is usually called sâlik (spiritual path walker) must complete the stages of spiritual life. The figures differed on the number of levels that had to be passed. However, at least, there are seven stages that must be followed, all of which depart from the most basic level to the peak level at which time the heart has become neutral and clear so that it is ready to accept the abundance of knowledge. Among other things, repentance, wara`, zuhud, and faqir. Second, the acceptance

stage. If you have reached a certain level in the spiritual level, someone will get abundance direct knowledge from God illuminatively or noetically. In the study of Mehdi Yazdi's philosophy, at this stage, a person will get the reality of such absolute self-awareness (*kasyf*), so that with that awareness he is able to see his own reality (*musyâhadah*) as a known object (Qomar, Mujamil, 2005, 213). However, the reality of consciousness and realized reality, because they are not external objects, are not different but constitute the same existence, so the object that is known is nothing but the consciousness that knows itself, and vice versa. In such a way that in this epistemological perspective irfani knowledge is not obtained through any representation or sensory data, even external objects do not function at all in the formation of this general idea of knowledge. This knowledge is actually formed through existential unification which Mehdi Yazdi calls 'huduri science' or self-object-knowledge, or if in Wittgenstein's language game theory, irfaniic knowledge is nothing but the language of 'being' Third itself, disclosure. This is the final stage of the process of achieving irfani knowledge, where mystical experiences are interpreted and expressed to others, through speech or writing. However, because irfani knowledge does not enter the order of conception and representation but is related to the simplex unity of God's presence in self and presence in God, so it cannot be communicated, not all of these experiences can be expressed.

The Kashmiri experience mentioned earlier was not produced through a process of discursive-inferential reasoning in which the intellectual potential of humans is demanded to be active, critical, and reflective, but the experience was produced through the process of *mujahadah* and *riyadhah* (moral-spiritual self-forging). The probability of obtaining such knowledge can be fought through the fulfillment of the usual requirements, namely (1) the fulfillment of essential deficiencies; (2) purification of the soul from reflexional and acoustic rust; (3) concentration and solitude of the soul; (4) not immersing yourself in worldly affairs; (5) liberation from blind *taqlid*; (6) preparation of the necessary requirements (Soleh, A. Khudori, 2004, 16).

This intuitive approach is presidential, because the objects are present in a person's soul, so such a mode is called "knowledge of presence"). Because the objects under study are present in the soul, a person can experience and feel them. These objects can be known directly, because there is no intermediary or something that separates the subject from the object. In this mode of knowledge,

there is what is called unity between the subject and object, or more fully between the knowing, the knowledge, and the known.

From the differences in the above sources, the differences in opinions about the origin of the irfani source. There are four opinions from the source of irfani, namely; Persia and Magi, Christians, Indians, and Greeks. First, consider that the irfan of Islam comes from Persian and Majusian sources, as Dozy and Thoulk say (Sudjana, Nana, 2002, 12). The reason is that a large number of Magians in northern Iran continued to embrace their religion after the conquest of Islam and many Sufi figures from the Khurasan region. Besides that, some of the founders of Sufi sects came from Majusist groups, such as Ma'ruf al-Kharki and Bayazid Busthami. Second, irfan comes from Christian sources, as said by Von Kramer, Ignaz Goldziher, Nicholson, Asin Palacios and O'lery. The reason is, (1) there is an interaction between Arabs and Christians in the period of ignorance and the Islamic era. (2) there are similarities between the lives of the Sufis, in matters of teaching, the way of training the soul (riyadlah) and seclusion (khalwat), with the life of Jesus and his teachings, also with the monks in matters of clothing and ways of praying. Third, Irfan was drawn from India, as Horten and Hartman argued. The reason is, (1) the first appearance and spread of irfan (Sufism) was in Khurasan, (2) most of the first generation Sufis were not from Arab circles, such as Ibrahim ibn Adham, Syaqq al-Balkh and Yahya ibn Muadz. (3) In the pre-Islamic era, Turkistan was the religious and cultural center of East and West. They give the old color of mysticism when embracing Islam. (4) Concepts and methods of tsauf such as broadness of heart and the use of prayer beads are practices from India.

Problem Solving Strategies in Islamic Education

Religion is a source of truth, ethics, law, conversation, and signals of knowledge. However, religion does not make the revelation of Allah as the only source of knowledge while in one understanding of all the knowledge that comes from Allah. According to this view, there are two kinds of sources of knowledge, namely knowledge that comes from Allah and knowledge that comes from humans. This integration scene is called theoanthropocentricity. The benchmarks of the truth of science have been provided by religious normativity, how science (good, bad), and the goals of science (tahsiniyyah: Benefits, benefits). The dimension of axiology in the theology of science is important to underline before humans come out to

develop knowledge. In addition to ontology (whatness), scientific epistemology (howness), religion is very complementary to the axiology dimension of whyness. Furthermore, various problems in Islamic education need to be immediately resolved or strategic solutions so that Islamic science cannot dissolve. In this case Muslim intellectuals are the most responsible for finding alternative solutions. Holds the view, that is the task of Muslim scholars who ask and must immediately release those who develop the epistemology of Islam. This epistemology becomes the core of every view of any science. With this epistemology Islam was able to achieve glory as it carved the history of its golden age. This epistemology is proven to be able to deliver the classical times of Islam towards the ability to develop knowledge and support the non-dichotomic. Although al-Ghazali has provided a strong foundation for the establishment of Islamic epistemology in his day and is very applicable (Supena, Ilyas, 2008, 17).

The construction of his thinking which was based on mathematical astronomy made him the foundation of the development of Islamic astronomy, in addition to its development of the geocentric theory of Aristotle and Ptolemy. This is the real contribution of al-Khwarizmi that is very large and fundamental in the heyday of medieval Islam which eventually became the starting point of the scientific development and subsequent Muslim astronomers to date. The emergence of various observatories and planetariums which made observations with more modern tools finally gave birth to many new theories in the study of world astronomy (Achmad Mulyadi, 2018).

Thus it is stated that, the development of science that is rooted in Islamic systemology and value systems a science that can be internalized and can express the social responsibility of Muslims-truly will be an urgent need. This epistemology can revive Muslims to immediately develop science, especially civilization, considering that this epistemology is a medium or a tool to explore, discover, and develop knowledge. Islamic epistemology can also be used to align Muslim scientists so that they are no longer trapped in error because they only follow the secular Western epistemology. Epistemology thus becomes the first scientific problem that must receive serious attention and must be realized immediately (Amin Abdullah, 2003, 12).

The embodiment of epistemology is indeed necessary immediately with consideration that this epistemology provides an aspect of individual, societal, and

civilisational behavior. Civilization would be impossible without a clear epistemology. Without a "way of knowing" that can be identified as science, Islam cannot possibly elaborate on the Islamic worldview or attach Islamic identity to contemporary issues. Without the epistemology of Islam, it is impossible for Muslims to be able to foster the good life of the people with a civilization (Islam) that is established and can be trusted for the stability of its existence. Islamic epistemology is the solution when people want to develop Islamic civilization and do not want to repeat the backwardness suffered so far by working on stagnant routines.

On the other hand the problem of objectification of science still needs to be made into study material, where knowledge born of the parent religion becomes objective science (subjected to objectification). In the sense that the knowledge is not felt by followers of other religions, non-religion, and anti-religion as the norm (the normativity side), but as an objective scientific phenomenon (the historical side of empiricism) alone. Believe in the background of religion that is the source of knowledge or not, does not matter. Knowledge with a background in religion is objective science, not normative religion. Then the objectification of science is the knowledge of the faithful for all humanity, not specifically intended for people who believe in one particular religion.

Examples of science objectification include: Optics and algebra (without having to be associated with the Islamic culture of the al-Haitami era, al-Khawarizmi), Mechanics and astrophysics (without being linked to Judeo-Christian culture), acupuncture (without having to believe in the concept of Yin- The Toism), yoga (without having to believe in Hinduism), the efficacy of honey bees (without having to believe in the Koran that praises bees), syariah banking (without having to believe in Islamic ethics about economics).

The paradigm of science that unites not only combines the revelations of God and the findings of the human mind (holistic-integralistic sciences), this merger will not result in downplaying the role of Allah (secularism) or alienating humans so that they are alienated from themselves itself, from the surrounding community, and the surrounding environment. It is hoped that the concepts of integralism and reintegration of scientific epistemology will simultaneously be able to resolve conflicts between extreme secularism and negative fundamentalism of rigid and radical religions in many ways.

Thus, in an effort to overcome and find solutions to the problems of Islamic education, Islamic epistemology is the answer. And it needs to be stressed again that epistemology as a solution to the problem of Islamic education is seen as a whole, not just aspects of methods and mere sources of knowledge, but still pay attention and examine other aspects in the body of epistemology. In relation to this research, strategies and methods are aspects of choice. So the solution offered is the epistemology of Islamic education with the paradigm of scientific integration-interconnection.

Conclusion

From the explanation above, it can be concluded that conservative flow in this context is a flow that has a very strong "religious" tendency, a "religious" tendency that is so strong, especially indicated by the formulation of thought of this school regarding the principles of education that is characterized by moral-religious morale, including; must be accompanied by knowledge with charity, distance themselves from greed, unwillingness to accept gifts and gifts intended as teaching fees, about taste and tolerance, conversion and justice, respect for the truth, devotion to others, and not feeling all-knowing and versatile.

Rational flow views educational activities as actualizing the potential possessed by individuals so that according to this flow the essence of education is the transformation of various potential potentials into actual abilities. The success of the transformation of the various potentials that exist in this rational flow, is largely determined by how much the optimization of the functions of sense powers and ratios.

Neo-modernism emerged as a marker of conservative tendencies that tend to be religious oriented and modernism that is free rationalism. Departing from the ontological basis of Islamic sciences based on the view of parallelism between materialism and spiritualism, the Islamic sciences must develop a theanthropocentric style or a synthesis between theocentrism-humanism.

Epistemology is an epistemology that emphasizes the authority of the text as an indicator of truth. Reason in this epistemology is only as a support text and does not have a good space or in other words lower when compared to the text. In Islam the bayani tradition can be seen in fiqh. Second, epistemologi burhani is knowledge gained from demonstrative analogies which in this case gives the role of reason and

the senses contained in humans. Third, epistemology irfani is knowledge derived from the heart "qalb"

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