



## Synergizing Religious and Modern Reason: Epistemological Study of Santri Education in the Framework of Al-Jabiri's Thought

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Received: May 18, 2025, Revised: May 22, 2025, Accepted: June 12, 2025, Published: June 12, 2025

**Abstract:** This study examines the relevance of Muhammad Abed Al-Jabiri's epistemology to the dynamics of *santri* education in modern Islamic boarding schools that integrate religious and general education. Al-Jabiri developed an epistemology with three forms of reasoning: *bayani*, *irfani*, and *burhani*, each of which reflects a different approach to acquiring knowledge. Bayani reasoning emphasizes revealed texts as the main source of knowledge, while *irfani* reasoning emphasizes intuition and spiritual experience, and *burhani* reasoning focuses on rationality and empiricism. This article also discusses how Al-Jabiri's thinking plays a role in reconstructing santri education to be more adaptive to the challenges of modernity, by balancing religious values and scientific rationality. In the application of Al-Jabiri's epistemology, especially *burhani* reasoning, knowledge is obtained through systematic deduction, induction, and empirical observation. However, in the context of the development of modern science, this model is considered limited, so M. Amin Abdullah proposed the addition of the concept of abduction, a more dynamic and flexible hypothetical inference method. Abduction allows knowledge to develop through further testing of hypotheses, which opens up space for creative reasoning in dealing with complex phenomena.

**Keywords:** Abed Al-Jabiri; education; epistemology; Islamic Boarding School; religion.

### Introduction

Religious education is one of the main pillars in the formation of character, spirituality, and ethics of Muslim society (Rahman, 2016). It functions not only as a means of transmitting religious knowledge, but also as a medium for internalizing moral and social values that form the basis of the order of people's lives. However, in its journey, religious education is faced with significant epistemological challenges, especially in responding to the demands of the modern era, which is full of dynamics of rationality, science, and technology (Abdullah, 2012). This tension arises from the fundamental differences between the traditional approach based on revealed texts and normative authority, with the modern approach oriented towards empirical observation, scientific verification, and critical-inductive reasoning (Azra, 2002). On the one hand, religious sciences are supported by the legacy of normative-theological traditions; on the other hand, modern sciences develop through a critical and scientific approach that emphasizes logic, observation, and empirical evidence. At one point, Islamic teachings based on the Qur'an and the Hadith of the Prophet cannot be separated from theological aspects, but on the other hand, the growth of knowledge and science requires a mindset and discourse that is not confined by theological understanding (Abdullah, 2003).

The classical Islamic scientific tradition relies heavily on normative-theological epistemology, as seen in the sciences of *fiqh*, *kalam*, and *tafsir*, which are heavily influenced by the *bayani*

approach. In contrast, the development of modern science demands a more open approach, based on rational reasoning and empirical evidence (Popper, 2002). This creates a dichotomy that is not easily bridged between revelation and reason, faith and reason, and between tradition and innovation. When religious texts are understood exclusively in the framework of halal and haram without openness to contextual and multidisciplinary approaches, the role of Islam in responding to contemporary problems becomes limited (Abdullah, 1999). This was emphasized by M. Amin Abdullah, who stated that as long as Islam is only understood transcendentally and all aspects of life are reduced to considerations of halal and haram, this religion will have difficulty contributing substantively to solving humanitarian and national problems in the modern era (Abdullah, 2012).

At one point, when Kuntowijoyo (Kuntowijoyo, 2007) gave a few words when publishing his book with the title *"Islam as Knowledge"*: "As long as the study of Islam is only transcendental and all things are faced with what is halal and haram, then Islam will not be able to convince people and participate in solving the problems that exist in this nation and also human problems".

This tension is a serious challenge in the process of modernizing religious education. Efforts to align the two are often hampered by the dichotomy between belief and reason, between revelation and reason, or between tradition and innovation. In this context, the emergence of critical thinking from contemporary Arab philosophers such as Muhammad Abed al-Jabiri is important to study (Abdullah, 2012). Al-Jabiri offers an alternative epistemological framework through the categorization of *bayani*, *irfani*, and *burhani* reason as an approach to understanding the dynamics of knowledge in Islam. This approach not only opens up space for reinterpretation of the Islamic scientific tradition, but also offers a theoretical foundation for the integration of Islamic science and contemporary sciences in a more proportional and contextual manner (Al-Jabiri, 1986b). One effort to bridge this tension is through the development of a rational-deductive *burhani* epistemology in a more flexible and open direction, one of which is by integrating the abduction method introduced by Charles Sanders Peirce. This method is considered capable of answering the limitations of traditional reasoning, which is often trapped in a rigid mindset and is not responsive to the complexity of modern phenomena (Al-Jabiri, 1986b). Thus, epistemological renewal, especially through the *burhani*-abductive approach, is an important step in developing religious education that is not only rooted in Islamic values but also adaptive to the development of science and the needs of the times. Modernization of Islamic boarding school education in this case becomes fertile ground for growing dialectics between text and context, between values and reason, and between spirituality and rationality (Mustari & Rahman, 2012).

This paper aims to explore the relevance of Al-Jabiri's epistemology to the dynamics of *santri* education in Indonesia. In more depth, this study wants to dissect how the epistemological dichotomy between religious knowledge and modern knowledge operates in the context of *santri* education. and to what extent is Al-Jabiri's epistemological thinking relevant to the dynamics and challenges of *santri* education in Indonesia? By critically examining Al-Jabiri's thinking, it is hoped that a middle ground can be found that allows the creation of religious education that is able to dialogue with contemporary reality without losing the essence of its spirituality.

Islamic epistemology initiated by Muhammad Abid al-Jabiri is a strategic effort to revive stagnant Islamic and Arabic reason. He offers a reconstruction of the way of thinking through three epistemic devices: *bayani* (text based), *burhani* (rational-logical), and *irfani* (spiritual-intuitive), all of which complement each other to read reality as a whole (Syahid, 2021). In the context of education, this approach is important because it positions the learning process as an articulation of values and norms that take place in socio-cultural interactions (Ramadhan, 2020).

Furthermore, the *burhani* approach considered most relevant to answer the challenges of modernity because it emphasizes rationality and scientific deduction. Al-Jabiri's philosophy through *burhani* positioning reason as the main means to produce knowledge, while bridging tradition and progress (Hakim & Al-Habibi, 2024). However, in the practice of Islamic boarding school education such as at the Miftahul Ulum Islamic Boarding School, the *bayani* and *irfani* approaches still more dominant, while *burhani* still needs to be strengthened in curriculum design (Fahrurrosi & Husni, 2024). A study of the reasoning of students shows that their thinking structure reflects a systematic epistemic composition between *bayani*, *burhani*, *irfani*, and wisdom. This not only strengthens the spiritual and intellectual identity of the students, but also enables them to be inclusive and critical of various religious and social discourses (War'i, 2019). Thus, al-Jabiri's epistemological concept

provides a strong foundation for the renewal of Islamic education, especially Islamic boarding schools, so that they do not only become institutions for reproducing religious knowledge, but also become centers for the development of knowledge based on rationality, spirituality, and universal humanity (Ramadhan, 2020).

Previous research emphasized the application of Muhammad Abid al-Jabiri's epistemology in Islamic boarding school education, with a focus on the integration of *bayani*, *burhani*, and *irfani* reasons as a tool for thinking of students that forms their spiritual and intellectual depth. *Burhani* reason recognized as important but has not been systematically implemented in the *pesantren* curriculum. Meanwhile, this study focuses more on the relevance of al-Jabiri's epistemology to the challenges of modernity in *santri* education, and offers the development of concepts through the abduction approach proposed by M. Amin Abdullah. This approach provides space for creative and dynamic reasoning, beyond the limits of deduction and induction *burhani*, so that it is more adaptive in responding to the complexity of contemporary reality.

## Method

In order to gain a complete understanding of the problems studied, this study adopts a methodological approach that combines field research and library research (D. Sugiyono, 2013). This combinative approach aims to synergize empirical data obtained directly from the field with theoretical foundations obtained through literature studies, so as to create a holistic and in-depth analysis (Johnson & Christensen, 2024). Field research is conducted by directly observing the phenomena that are the focus of the study (Moleong, 2007). The main technique used is observation, either participatory or non-participatory, depending on the context of the situation faced at the research location (P. D. R. Sugiyono, 2018). In addition to observation, researchers also use documentation techniques, on notes or other data that are directly available in the field. This approach allows researchers to capture social dynamics, practices, and behaviors that occur in real contexts (Miles & Huberman, 2013). Literature research, on the other hand, plays an important role in providing a strong conceptual foundation (Zed, 2004). Data are obtained through a review of various written sources such as scientific books, journal articles, policy documents, previous research reports, and other academic sources relevant to the topic of study. This literature study becomes the basis for compiling a theoretical framework, as well as a comparative material for reviewing field findings critically and objectively.

The research approach used is qualitative, with the main focus on understanding the meaning behind social phenomena and the context in which the phenomena occur (Moleong, 2007). Qualitative research does not rely on quantitative measurements or numerical data, but rather on in-depth exploration of the values, symbols, and perceptions contained in social practices (Denzin & Lincoln, 2011). In terms of data analysis, this study uses a descriptive-qualitative approach with an interactive model as developed by Miles and Huberman (Miles & Huberman, 2013). The analysis was carried out through three main stages, namely data reduction, data presentation, and drawing conclusions/verification (Sugiyono, 2019). This process takes place simultaneously and continuously throughout the research activity, allowing researchers to process data reflectively and in depth. Each finding from the field and literature is interpreted contextually in order to obtain a comprehensive understanding (Johnson & Christensen, 2024). Through a methodological strategy that combines the two data sources, this research is expected to be able to produce an analysis that is theoretically strong and relevant to empirical conditions, as well as provide a real contribution to the development of science and problem-solving in the field (Patton, 2002).

## Results and Discussion

### History and Dynamics of the Epistemological Transformation of *Pesantren*

*Pesantren* is the oldest Islamic educational institution in Indonesia which has played a strategic role in shaping the scientific and spiritual character of Muslims since the pre-colonial era. Its educational system is rooted in the transmission of classical Islamic sciences through the method *the bandongan*, *the grove*, and *halaqah*, with hierarchical and charismatic scientific relations between *kiai* and *santri* (Dhofier, 1982). In the early stages of its development, the *pesantren* developed an epistemology based on *bayani*, namely a textual-normative approach to religious texts (the Qur'an and Hadith),

accompanied by Sufi practices (*irfani*) in the experience of knowledge and morals (Nasution, 1995)

However, starting in the early 20th century, Islamic boarding schools began to experience transformation along with the entry of the influence of Western educational modernization and the demands of integration with the national education system (Azra, 2002). The response to the challenges of this era gave birth to an internal reform movement among Islamic boarding schools (Suryanegara, 2010). Modern Islamic boarding schools, such as Pondok Modern Darussalam Gontor [hereinafter Gontor], emerged as an educational model that combines religious knowledge and general knowledge, with a rational approach that is more open to science and technology (Zarkasyi, 2005). This shift marked the emergence of the Burhani epistemology form in the Islamic boarding school education system, namely the use of logic and a rational approach in building Islamic knowledge (Al-Jabiri, 1986b).

This transformation was also triggered by post-independence state policies, especially with the enactment of the National Education System Law, which encouraged the integration of the *pesantren* curriculum into the formal education system. Law of the Republic of Indonesia, "Law of the Republic of Indonesia Number 20 of 2003 Concerning the National Education System (Sisdiknas), Article 30 Paragraph (3)," 2003. As a result, many *pesantrens* then organized formal education such as Madrasah Thanawiyah (Islamic Junior High School) and Madrasah Aliyah (Islamic Senior High School), even higher education. In this context, Islamic boarding schools not only function as traditional transmission institutions, but also as centers of Islamic educational innovation that are able to dialogue with contemporary challenges such as digitalization, plurality of knowledge, and the need for soft skills (Mukhibat, 2019).

However, this transformation raises a number of challenges, including tensions between traditional and modern reasoning, as well as the dilemma between preserving classical science with demands for efficiency and global competence (Nata, 2003). Therefore, epistemological studies on Islamic boarding school education are important in order to formulate an integration model that is not only administrative in nature but also touches on the ontological, epistemological, and axiological realms of Islamic education (Abdullah, 1999).

Thus, the history and transformation of Islamic boarding school education towards a modern model not only reflect institutional changes, but also changes in the epistemological paradigm that supports the Islamic boarding school education system itself (Dhofier, 1982). In Al-Jabiri's framework of thought, this transformation becomes a field of articulation and synthesis between *bayani*, *irfani*, and *burhani* reasons as a foundation towards a synergistic, critical, and contextual Islamic education model (Al-Jabiri, 1986a).

### **Epistemological Study of *Santri* Education in the Framework of Al-Jabiri's Thought**

This study examines the relevance of Abed Al-Jabiri's epistemology in rereading the dynamics of *santri* education in modern Islamic boarding schools that integrate religious and general education systems synergistically. In this context, modern Islamic boarding schools are not merely places for reproducing Islamic scientific traditions, but also become important arenas for the transformation of educational thought and practice that are adaptive to the challenges of the times. For this reason, the epistemological approach offered by Al-Jabiri is very significant, because it touches on the roots of the way of thinking of Muslims who have so far been trapped in models of knowledge that are less open to the dialectics of contemporary science (Al-Jabiri, 1986b).

Al-Jabiri in the project of *Naqd al-'Aql al-'Arabi* divides the classical Arab-Islamic epistemological structure into three forms of reason: *bayani*, *irfani*, and *burhani* (Al-Jabiri, 1986b). These three forms of reasoning not only represent the diversity of approaches in the intellectual treasury of Islam, but also reflect the philosophical orientations that shape the way Muslims understand reality.

*Bayani* reasoning emphasizes understanding the text (*nas*) through language devices and textual logic, such as *qiyas*, *istidlal*, and *istinbat*. This approach is dominant in disciplines such as *fiqh* and *usul fiqh*, which tend to be normative and emphasize the authority of the text as a source of law and knowledge (S. Arif, 2008). Meanwhile, *irfani* reason is an epistemological approach rooted in the mystical tradition of Islam (Sufism and the philosophy of illumination), where knowledge is obtained through deep inner experience (*kashf*, *dzawq*, *shahada*), not through rationality or argumentative systematics (Al-Jabiri, 1986a). This approach is intuitive, transcendental, and often

cannot be verified by rational-formal devices. However, it plays an important role in the formation of ethical dimensions and Islamic spirituality, which greatly colors the life of Islamic boarding schools, especially in the formation of the character and morals of students. As for reason *burhani* is a form of reasoning that according to Al-Jabiri is most relevant to the demands of modernity. It is based on the principles of deductive and inductive rationality, the use of formal logic, and empirical observation in obtaining and developing knowledge (Al-Jabiri, 1986a). In this reasoning, truth is not determined by the authority of texts or personal intuition alone, but rather through a systematic process of *burhani* that can be tested and criticized. Therefore, *burhani* reasoning opens up a wide space for the integration of Islamic sciences with modern scientific methodology (Al-Jabiri, 1986b).

Al-Jabiri not only maps these forms of reason, but also criticizes the dominance of *bayani* and *irfani* reasoning in the classical Arab-Islamic intellectual treasury which he believes has caused stagnation of thought and resistance to scientific rationality. He distinguishes between the epistemological dimension, namely the rational-objective structure in the production of knowledge and the ideological dimension, namely the way of thinking shaped by political power, culture, or pragmatic interests (Al-Jabiri, 1991b). In this context, the education of students who have so far relied on memorization-based teaching patterns (rote learning) and absolute obedience to the text is considered insufficient to develop the critical and creative reasoning needed in the modern era (Al-Jabiri, 1986a).

Al-Jabiri emphasized that modernity does not mean abandoning tradition, but rather rereading the intellectual heritage of Islam with a more rational and contextual approach (Azra, 2002). Therefore, the integration of *burhani* reasoning in the *pesantren* education system is not only aimed at strengthening the scientific dimension in the curriculum, but also to encourage students to be able to read social reality with a more reflective and systematic approach. This is very important in presenting Islamic education that not only produces religious individuals, but also intellectuals who contribute to the public and scientific spheres. Therefore, strengthening the epistemology of Arabic reason is important to answer the challenges of the times and make the education of students not only religious but also rational and contextual (Al-Jabiri, 1991a).

### **Bayani Epistemology: Textual and Formative Foundations in Modern *Pesantren***

*Bayani* epistemology comes from the word *al-bayan*, which in Arabic tradition contains the meaning of connecting, separating, clarifying, and explaining fluently and communicatively (Al-Jabiri, 1986b). In terms of terminology, *bayani* refers to a way of thinking based on the text of revelation (the Qur'an and Hadith), *ijma*, ' and *ijtihad*, by placing revelation as the main source of truth and reason as the interpreter (Syahid, 2021).

This model is developed on the atomism theory of Abu al-Hudzayl al-'Allaf, which rejects the principle of causality and constructs reality as a discrete entity. In the atomism theory, Abu al-Hudzayl al-'Allaf states that reality consists of small separate atoms connected through causal relationships, depending entirely on God's will, not on the laws of nature (Fakhry, 1996). Al-Jabiri characterizes *bayani* with two basic principles: *al-infisal* (discontinuity) and *at-tajwiz* (contingency), which emphasizes the separation between substance and causal relations.

Historically, this epistemology has dominated the discourse of classical Islamic science, especially in fiqh, usul fiqh, kalam science, and *ulumul* Qur'an (Quraishi A & Kamali, 2000). Its main objectives are (1) to understand the meaning of the text literally and contextually, and (2) to formulate laws based on religious texts (Nasution, 1986). *Bayani* become the dominant framework in the formation of Islamic law and normative knowledge.

In the context of religious education in modern Islamic boarding schools, *bayani* epistemology occupies a fundamental position as an empirical basis and initial foundation for the formation of knowledge. This approach places educators as central figures (teacher-centered), namely the teacher who functions as an ideal model for students (Dhofier, 1982). Santri, as a subject, is seen as a clean and innocent individual who requires intensive training through a basic and continuous instructional approach, santri is not given the authority of independent interpretation, but is directed by the teacher through the text (M. Arif, 2006).

Even though teachers have an important position in the educational process, modern Islamic boarding schools such as the Gontor emphasize the spiritual dimension of teachers, which is called *Ruh al-Mudarris* (teacher's soul). This is reflected in the statement of K.H. Hasan Abdullah Sahal in (Wahid et al., 2018) who stated: "At-Tarīqah, I am grateful to God, and at-Tarīqah, I am grateful to

God, and at-Tarīqah, I am grateful to God, and at-Tarīqah, I am grateful to God.” [The method is more important than the subject matter, the teacher is more important than the method, and the soul of a teacher is more important than the teacher himself.]

This statement shows that in tradition *bayani*, educational success is not only determined by the content of the curriculum or teaching strategies, but also by the spiritual and moral integrity of the educator himself.

From an epistemological perspective, *Bayani*, the educational curriculum is directed at instilling basic values such as faith, morality, and discipline. The main goal is to form a logical and normative way of thinking from the early stages of education. The dominant teaching methods in this approach are memorization and intensive practice, which are considered effective in transmitting normative and textual knowledge (Madjid, 1997b).

The implementation of *bayani* epistemology in educational practices at Gontor is clearly visible in the learning methods of a number of core subjects, such as the *Hadiths*, *at-Tafsir*, *at-Mahfuzāt*, and *at-Mutala‘ah*. In this subject, students are directed to memorize large numbers of Arabic texts as part of the process of internalizing religious knowledge. This memorization-based pedagogical strategy reflects the main characteristics of *bayani* reason as conceptualized by Muhammad Abed al-Jabiri, namely centered on the authority of the text (*nas*), repetition, and literal preservation of scientific tradition. In this context, texts are considered as authoritative and unproblematic sources of truth, so that scientific understanding is formed through perseverance in memorizing and studying textually, not through critical deconstruction or reinterpretation (Al-Jabiri, 1986b).

Furthermore, the daily life patterns of students are also a reflection of the internalization of *bayani* reasoning, especially in terms of enforcing discipline and obedience to rules. Gontor implements a very structured and disciplined life system, where all students' activities are controlled by a strict daily schedule, starting from waking up in the early morning until going back to sleep at night. This pattern is not only administrative, but contains a deep pedagogical dimension, namely character formation through habituation. The principle that underlies this system is the philosophy of Islamic boarding school education: *The first tabādul al-‘amal* (rest is a shift from one activity to another), which emphasizes that perseverance, consistency, and a regular rhythm of life are part of the formation of the character of students (Madjid, 1997b). Thus, education at Gontor does not merely transmit knowledge textually, but also forms an epistemological habitus and life ethos that are consistent with the *bayani* framework. Obedience to texts and structures becomes part of a cultural strategy to instill the values of piety, discipline, and respect for the authority of religious knowledge.

### ***Irfani* Epistemology: Spirituality and Appreciation**

*Irfani* epistemology based on spiritual knowledge obtained through direct experience (*kashf* or *ilham*), different from rational epistemology which is based on the senses and reason. In the tradition of Sufism, *irfani* considered higher because only through the soul as an emanation of God can humans understand the Divine reality that transcends rational capacity (Al-Jabiri, 1986a).

In contrast to *bayani* epistemology, which emphasizes the relationship between text and its meaning through rational analysis, *irfani* epistemology emphasizes the relationship between the born and inner, as well as the search for the deepest meaning through symbolism and gestures. The concept of willingly in *irfani* opening up space for spiritual interpretation, going beyond the literal approach to the text, by involving emotional, social and spiritual intelligence (Kartanegara, 2002).

In religious education based on *irfani* epistemology, the main attention is given to the appreciation, spiritual support, and character formation. Educators are expected to have high spiritual maturity and spirituality, while students are invited to understand the values of ethics, character, and spiritual life (Kartanegara, 2002). The curriculum focuses on *ma'rifah* (inner knowledge) and the meaning of life, as well as the development of spiritual sensitivity and ethics in action.

Although modern Islamic boarding schools emphasize the integration of religious education and general education, spiritual values remain the main foundation in the formation of the personality of students. In this context, the Sufi or Tasawuf approach, although not formally taught in the form of a Sufi order or curriculum, remains rooted in the daily lives of students. Practices such as *dhikr*, inner contemplation in worship, and self-control training are consistently carried out as part of the spiritual development that characterizes the Islamic boarding school education system (Zarkasyi & Abbas, 2019). The importance of this dimension is increasingly apparent in the formulation of *Panca*

*Jiwa*, which is the philosophy of education at Gontor, namely sincerity, simplicity, independence, Islamic brotherhood, and freedom. These values not only function as ethical guidelines, but also as a medium for character formation that is rooted in an inner approach to living life. In the framework of epistemology, these values indicate an awareness that education is not only about mastering material or academic competence, but also the development of the transcendental dimension of humans, a main principle in the *irfani* approach (Zarkasyi, 1996).

Thus, *irfani* epistemology which emphasizes spiritual experience and inner meaning is very relevant to education in modern Islamic boarding schools, which emphasize character development and spirituality as an integral part of the educational process.

### **Burhani Epistemology: Rational Foundations in Pesantren Education**

Term *burhani* comes from the word *burhān*, which means strong argument, and refers to knowledge that is built through a rational, deductive approach and empirical data (Al-Jabiri, 1986b). In contrast to *bayani* epistemology, which relies on the authority of texts (the Qur'an, Hadith, *ijma*, ' and analogy), *burhani* epistemology emphasizes the ability of human reason to acquire knowledge systematically and logically, both through rational thought and empirical experience (Al-Jabiri, 1986b).

According to Al-Jabiri, logic in *burhani* epistemology is an intellectual activity that aims to prove the truth of a proposition through rational deduction or conclusion. Tradition *burhani* This is rooted in Greek philosophy, especially the thoughts of Aristotle, which were continued and developed by Islamic thinkers such as Al-Kindi, Al-Farabi, and Ibn Sina. Al-Jabiri criticized the influence of gnosis and hermeticism in Ibn Sina's thoughts, which were considered to deviate from pure rationality and become metaphysical (Al-Jabiri, 1991b).

In *burhani* epistemology, the source of knowledge comes from empirical reality that can be observed and verified, not from direct revelation or spiritual intuition (Al-Jabiri, 1986a). Knowledge is developed through *tahqiq* (verification) using a scientific and rational approach, and is known as *ilm husuli*, namely knowledge obtained through the compilation of rational premises that are logically valid, not through the authority of texts or inner experience.

In the context of education, *burhani* epistemology emphasizes the importance of rationality, independence of thought, and a critical attitude (Fakhry, 1996). Educators in this approach no longer function as authoritative centers of knowledge, but as facilitators who encourage students to explore *irfani* knowledge through their own reasoning and observation of life phenomena. Thus, students from the perspective of *burhani* epistemology are viewed as active subjects involved in the formation of understanding, not just as object that receives knowledge.

Modern Islamic boarding schools, such as Islamic educational institutions that were born in the context of social and intellectual change in Indonesian Muslim society, show a close relationship with the *burhani* epistemological approach. In the framework of Muhammad Abid al-Jabiri's thinking, *burhani* is a demonstrative reasoning based on rational logic, systematic *burhani*, and empirical observation.

This approach emphasizes the importance of rational argumentation and cognitive validity in the process of searching and developing knowledge, and avoids dogmatic attitudes that are often found in traditional thinking models (Azra, 2004). In modern Islamic boarding schools such as the Gontor, the implementation of Islamic values *burhani* seen in a holistic and integrative education system. Students not only receive the transfer of religious knowledge and general knowledge through classical methods, but are also actively involved in experiential learning, either through student organisations, extracurricular activities, or independent dormitory management. Furthermore, the life of the Islamic boarding school, which is regulated in a disciplined manner through a strict daily schedule and a multi-layered evaluation system, including oral and practical exams, becomes a vehicle for character formation, fighting spirit, and intellectual perseverance (Madjid, 1997a). This is in line with the spirit of *burhani*, which values the process of critical thinking, deductive-inductive reasoning, and the search for truth through experience and structured cognitive exercises. In this context, modern Islamic boarding school education does not only rely on the authority of texts or inner intuition, but encourages the strengthening of rationality as part of the integration of Islamic values and intellectual progress (Azra, 1999). In this case, the *mudabbir* system (mentors from among senior students) is not only a model of supervision, but also a horizontal mentoring media that encourage dialogic and reflective learning. In this context, independence, character building, and

development of reasoning power become the main elements in the educational process (Mujib, 2012). In fact, informal activities such as exams that test the perseverance and readiness of students are also important means in the formation of rational and critical thinking skills.

### Integration of Abduction in Burhani Epistemology

In the Islamic scientific tradition, *burhani* epistemology occupies an important position as a representation of rational and empirical approaches in acquiring knowledge. *Burhani* epistemology, focusing on the process of induction and deduction, has made an important contribution to the development of knowledge in the Islamic tradition, but cannot fully explain the more complex phenomena of the development of modern science. M. Amin Abdullah suggests that in order to understand and overcome these limitations, there needs to be an expansion in the methodology of *burhani* epistemology by adding the concept “abduction,” which was introduced by the American philosopher Charles Sanders Peirce (Abdullah, 2001, 2009).

Abduction, according to Peirce, is a method of inference that is different from induction and deduction. If induction involves generalization from particular observations and deduction leads to the application of general principles to specific cases, then abduction begins with an unexplained phenomenon or problem (Pierce, 1998). Abduction begins with a proposition about a known law or rule, a proposition about a particular case that needs explanation, and a proposition about a conclusion or hypothesis drawn based on the conformity between the rule and the observed phenomenon (Popper, 2002). In this process, abduction does not directly lead to a definite truth, but rather offers a temporary hypothesis that can then be tested further through induction and deduction.

It is important to understand that abduction is hypothetical and explorative. This means that abduction not only focuses on established reasoning or formal logic, but also opens up space for the creation of new hypotheses that can respond to more complex phenomena, which may not be fully explained through traditional methods such as induction and deduction (Nola, 2001). This process starts from curiosity or amazement at existing phenomena, then formulates a hypothesis that can be a starting point for further scientific testing (Abdullah, 2001).

By adding abduction into the epistemological structure *burhani*, Abdullah proposed that this method is more dynamic and flexible, because it is not only limited to existing evidence or the repetition of a rigid induction-deduction process (Abdullah, 2001). Instead, abduction allows researchers or individuals to develop knowledge in a more innovative and responsive way to changes in the ever-evolving scientific context. This is very relevant in facing the challenges of modern science involving complex and multidimensional phenomena, which cannot always be explained linearly or deterministically.

In the context of education in Islamic boarding schools, the concept of abduction also has the potential to enrich the *burhani* epistemological approach. In Islamic boarding schools, students are taught to explicate *irfani* knowledge through observation and verification of everyday life phenomena, as well as through interaction with their social and spiritual environment. This abductive thinking process is very important in the contemporary context, where knowledge is not final, but is constantly evolving along with human interaction with changing realities. In this context, Islamic boarding schools can transform into intellectual spaces that not only preserve the treasures of classical Islamic knowledge but also become incubators of epistemic creativity that bridge tradition and innovation (Abdullah, 2004). Integration of *abduction* in practice, *burhani* reasoning, can produce a learning approach that not only verifies the truth of the text, but also allows for new interpretations that are more contextual and relevant to the challenges of the times. Students are not only encouraged to analyze religious texts rationally but also to develop their ability to formulate new hypotheses based on real-world observations, which can then be tested and deepened through further rational processes.

### Conclusion

Muhammad Abed Al-Jabiri's epistemological thinking consists of three forms of reasoning: *bayani*, *irfani*, and *burhani*, which provide an important contribution to understanding the dynamics of santri education in modern Islamic boarding schools. *Bayani* reasoning, which prioritizes the text of revelation, plays a fundamental role in forming the basis of religious knowledge, while reason *irfani*



introduces a spiritual approach that involves intuition and inner experience. *Burhani* reasoning, with its emphasis on rationality and empiricism, offers a more scientific and systematic approach to building knowledge. However, along with the development of modern science, the approach of *burhani*, which is limited to induction and deduction, is considered inadequate to explain more complex phenomena. Therefore, the addition of the concept of abduction introduced by M. Amin Abdullah provides a new dimension in *burhani* epistemology. Abduction, with its hypothetical and exploratory approach, allows for the development of knowledge that is more flexible, creative, and responsive to changing times.

In the context of Islamic boarding school education, the integration of the concept of abduction into *burhani* epistemology can enrich the educational process by encouraging students to develop critical and creative thinking skills, and giving them the freedom to formulate new hypotheses that can be tested through further observation and rationality. Thus, Islamic boarding school education can be more dynamic, contextual, and adaptive to the challenges of modernity without ignoring spiritual and religious roots. This approach will not only form religious students, but also rational, critical, and ready to face global challenges.

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