

## Burhani Epistemology in The Scientific Development of Contemporary Pesantren

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**Abstract**

This paper aims to analyze and prove that the scientific development tradition of contemporary pesantren has begun to adopt a system of rational thinking (*burhānī*), which so far is still considered incapable of breaking away from the *bayānī* and *'irfanī* reasoning. The dominance of *bayānī* and *'irfanī* reason was assessed by Muhammad Abid Al-Jabiri as the source of the decline of Arab-Islamic civilization. The study in this paper is included in the qualitative research category through a literature study whose data sources come from books and journals. The data analysis technique follows the pattern developed by Miles and Huberman with a philosophical approach. The results of this research found that the tradition of contemporary pesantren scientific development has begun to follow a system of thinking in the progressive *burhānī* epistemology. This is characterized by: (1) the transformation of the Islamic boarding school/pesantren education system driven by visionary Kiai and (2) the pattern of development of *fiqh* and *ushul fiqh* that is appropriate to the times following the principles contained in the *burhānī* thinking system. This study revises previous research, which assessed that the tradition of scientific development in pesantren still follows the system of thinking in *bayānī* and *'irfanī* reasoning.

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**Abstrak**

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*Kata kunci:*  
*Epistemologi Burhani,*  
*Epistemologi*  
*Pesantren,*  
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*Tulisan ini bertujuan untuk menganalisa dan membuktikan bahwa tradisi pengembangan keilmuan pesantren kontemporer sudah mulai mengadopsi sistem berpikir rasional (burhānī) yang selama ini masih dinilai belum mampu keluar dari sistem berpikir/nalar bayani dan irfani. Dominasi nalar bayani dan irfani dinilai oleh Muhammad Abid Al-Jabiri sebagai sumber kemunduran peradaban Arab-Islam. Kajian dalam tulisan ini termasuk dalam kategori penelitian kualitatif melalui studi pustaka yang sumber datanya berasal dari buku dan jurnal. Teknik analisis data mengikuti pola yang dikembangkan oleh Miles dan Huberman dengan pendekatan filsafat. Hasil dari penelitian ini menemukan bahwa tradisi pengembangan keilmuan pesantren kontemporer sudah mulai mengikuti sistem berpikir dalam epistemologi burhānī yang bersifat progresif. Hal ini ditandai dengan: (1) transformasi sistem pendidikan pesantren yang dimotori oleh para Kiai yang visioner dan (2) pola pengembangan fikih dan usul fikih yang sesuai dengan zamannya mengikuti prinsip-prinsip terdapat pada sistem berpikir burhānī. Kajian ini merevisi penelitian sebelumnya yang menilai bahwa tradisi pengembangan keilmuan di pesantren masih mengikuti sistem berpikir dalam nalar bayānī dan 'irfanī.*

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## INTRODUCTION

Studies on scientific development efforts in pesantren are interesting to be done. The reason is, pesantren is the oldest Islamic educational institutions in Indonesia that still exist to this day. Pesantren is recognized as the center of Islamic civilization in Indonesia which can act as a link between religious texts and local culture (C. Abdullah, 2014). Pesantren has made a major contribution to introducing moderate Islam (Abidin, 2024; Ansori, 2020; Hadiyanto, Hanafi, & Dkk, 2022). Apart from that, pesantren is also considered to have played a major role in the development of Indonesia's human resources (M. Arifin & Kartiko, 2022; Sholichuddin, Muchtar, & Ratna, 2023; Suib, 2017) which has been well recorded since the independence struggle to the post-independence development period (Wahyuddin, 2016). Not only in Indonesia, pesantren has a big influence in building Islamic civilization in Southeast Asia (Aryati & Suradi, 2022; Fathullah, Ulfiah, Mulyanto, Gaffar, & Khori, 2023; Fidayani & Ammar, 2023).

However, with all its contributions to Islamic civilization in Indonesia and Southeast Asia, pesantren is still considered confused in integrating religion and sciences and confused in facing the challenges of modernity. As a result, the curriculum provided by Pesantren does not yet describe clear educational goals (Madjid, 1992). Besides that, pesantren is considered unable to adapt to the dynamic development of science. Contemporary scientific findings are not used to develop religious rationalization (Aziz, Nasution, Lubis, Suhardi, & Harahap, 2024; Futaqi & Mashuri, 2023; Iqbal, Nurwadjah, & Suhartini, 2023). For this reason, it is important to carry out studies on scientific development efforts in pesantren.

Previous research regarding the scientific tradition in pesantren is widely available. Among them, Mastuhu's research provides an initial picture that the pesantren's style of thinking is *fiqh-sufistic* (Mastuhu, 1994). This means that this style is a picture of a combination of two epistemologies, namely in Muhammad Abid Al-Jabiri's terms *bayānī* and *'irfanī*. Kholid strengthens previous research that the reasoning of pesantren, in the contemporary era is still struggling with the *bayani-'irfani* epistemology. The shift of paradigm from the *bayānī-'irfanī* thinking system to the *burhānī* occurs when graduates of pesantren enter college and are active in various organizations (Thohiri, 2019). In contrast to Mastuhu and Khalid, Mohamad Aso Samsudin concluded that *bayānī* epistemology is still dominant in the development of knowledge traditions in pesantren (Samsudin, 2019).

This article will prove that pesantren in the contemporary era have begun to adopt the *burhānī* system of thinking, unlike what Mastuhu, M. Kholid Thohiri, and Mohammad Aso Samsudin concluded. Pesantren in the contemporary era has begun to develop a rational Islamic religion that is appropriate to its time without losing its identity. The *'irfanī* reasoning which is deeply rooted in pesantren will become a sophisticated instrument for adapting to current developments.

## RESEARCH METHOD

The study in this paper is included in the category of qualitative research through literature study. Literature or library study activities limit their activities to library materials in the form of books, literature, notes, journals, research results, and so on without requiring data or field materials. Library materials are collected, read, recorded, and processed (Zed, 2014).

The data sources in this study are library materials from the works of Muhammad Abid al-Jabiri related to the *burhānī* epistemology and scientific journals and books related to the scientific tradition of contemporary pesantren. This study focuses on *burhānī* epistemology which is linked to the tradition of scientific development in contemporary pesantren. It is hoped that the benefits of this study will enrich the scientific treasures related to epistemology developed in the world of contemporary pesantren.

To analyze the data, the author uses qualitative analysis which technically follows the pattern developed by Miles and Huberman. The pattern in question is (1) reduction of data, namely the selection or classification of data that is relevant to the theme of *burhānī* epistemology and knowledge traditions of pesantren, (2) presenting data in the form of quotations from library materials that are abstracted and interpreted, then (3) drawing conclusions. The approach used at the abstraction and interpretation stage is a philosophical approach.

## RESEARCH RESULT AND DISCUSSION

### Result

Epistemology linguistically comes from Greek which consists of two syllables, namely *episteme* and *logos*. *Episteme* can be interpreted as knowledge while *logos* has the meaning of theory (Reese, 1998) or discourse (Hexham, 1994). Therefore, epistemology is often translated into English as a theory of knowledge and study of knowledge (Menon, 2010) or in Arabic, it is often found to be equivalent to the term *naẓāriyyah al-ma'rifah* (Aliani, Alam, Rofiq, & Srinio, 2023). In terms to the meaning of this language, epistemology can be understood as a theory, discourse, or study of human knowledge.

Whereas, word *al-burhān* is a term in Arabic where there are differences of opinion regarding the origin of the syllable. Ibn Manẓūr noted that the word *al-burhān* comes from the verb *bariha* and some argue from the verb *barhana* (Manẓūr, 1882). More in-depth research, Abdul Mukti Ro'uf found that the word *bariha* is actually an Arabic form of the Persian word *baran*, which means "defeat their argument" (Ro'uf, 2018). Generally, in Arabic, *al-burhān* means explanation and clarification of arguments/*bayan al-hujjah wa ittīdāḥuhā* or clear/*al-bayyinah* and distinct/*al-faṣilah* arguments. In English, it is often translated as demonstration, which means proof with a series of propositions to draw conclusions from. In the science of logic/*al-mantiq*, *al-burhān* is interpreted as an intellectual activity to determine the right and wrong of a problem through the process of forming conclusions/*al-istintāj* (Al-Jabiri, 1991b).

Muhammad Abid al-Jabiri – in this study is written as al-Jabiri - did not interpret *al-burhān* in the same way as logicians or Arab society in general. Al-Jabiri interprets *al-burhān* in a special sense as a system of thinking/*nizām ma'rifi* or epistemology with its own method which originates from a certain worldview/*ru'yah li al-'ālam*. *Al-burhān* or *burhānī* is different from other epistemologies that developed in Arabia, *bayānī* and *'irfanī*. If *bayānī* epistemology uses religious texts and consensus/*ijma'* as authoritative sources in constructing a view of life that cannot be separated from Islamic creeds, *'irfanī* epistemology takes *kashf* experiences/revelation of a spiritual or divine as its source, then *burhānī* epistemology is guided by natural abilities humans use the senses, experiments, and the laws of logic (Al-Jabiri, 1991b). The knowledge which is born from the *bayānī* tradition are called *'ilm tauqifi*, the knowledge which is born from the *'irfanī* tradition are called *'ilm hudūri*, and the knowledge which is born from the *burhānī* tradition are called by Suhrawardi *al-'ilm ar-rasmi* or *al-ilm al-husuli* (Suhrawārdī, 1976).

According to al-Jabiri, *burhānī*, both as an epistemology and as a worldview, originates from Greek thought, more precisely as formulated by Aristotle in his great work called the *Organon*. Aristotle himself called his method of thinking as analytical/*tahlīli*, namely a method used to explain knowledge until its principles and origins are discovered. Aristotle did not call his method as science of logic/*mantiq* which was introduced by Aristotle's student and main commentator, Alexander Aphrodisi. This method was later translated into *burhanī* when it entered the Arab-Islamic world (Al-Jabiri, 1991b).

The group that adheres to *burhānī* reasoning has a view regarding the scientific process where the true essence is universal. This view will certainly position the meaning of reality as the main thing, while language is positioned as an instrument for expressing a meaning. In line with this, al-Farabi explains that 'meaning' precedes 'words', the reason is because meaning comes from an intellectual activity in conceptualizing natural and social phenomena which is then expressed in words (Al-Fārābī, 1986). Thus, every science that is born from *burhānī* reasoning begins with the activity of abstraction/*tajrīd* towards reality so that a meaning is obtained. Then, so that the meaning can be understood properly, the meaning is placed in the words. Words or language in this case are a means of expressing meaning.

Technically, al-Jabiri cited the thoughts of al-Farabi who held that the scientific process consists of three stages, the first is the process of *tajribah* or experimentation, namely the process of sensory observation of reality; the second is the process of *tajrīd* or abstraction, namely the emergence of sensory forms in the mind, and the third is expressing meaning or ideas about reality through *'ibārah* or expressions in the form of words and language (Al-Jabiri, 1991b). In this third stage, the thinking system of *burhānī* in the form of analytical reasoning/*tahlīli* occupies an important position. The method used is the same as the group that adheres to *bayānī* reasoning, namely *qiyās*. However, Ibn Rushd terms the method used by the group that adheres to *bayānī* reasoning as *qiyās fiqhi* or *qiyās khatābi/jadali* while the *qiyās* in the *burhānī* are called by

*qiyās burhānī* or *qiyās 'aqli* (Rusyd, n.d.), Al-Jabiri calls *qiyās burhānī* with the term *qiyās jama'I* (Al-Jabiri, 1991b). The significant difference between the two is that *qiyās* in the *burhānī* reasoning departs from universal principles and values based on rational analysis and experimentation, while *qiyās* in the *bayānī* reasoning departs from an understanding of words originating from religious texts.

*Burhānī* is not only used to develop general science, such as Ibn Sina with his medical/natural sciences or Ibn Khaldun with his historical/humanities sciences, more than that, *burhānī* is also used to develop Islamic studies (Al-Jabiri, 1991b). Concerning the development of Islamic studies, al-Jabiri took the example of al-Kindi's efforts to win religious rationality in understanding religious texts by offering a metaphorical-allegorical/*ta'wīl* interpretation model. This is a method used to understand religious texts when there is a conflict between reason and text (Al-Jabiri, 2009). Another example is asy-Syatibi who has succeeded in incorporating Aristotelian character into his Islamic jurisprudence so that the theory of *maqāṣid shari'ah* was born (Al-Jabiri, 1991a). Likewise, Ibn Hazm, in the context of *fiqh* and *kalam*, recommends the use of syllogisms formulated by Aristotle rather than *qiyās* which are often used by *fiqh* and *kalam* scholars. The reason is that *qiyās* formulated by *fiqh* scholars tend to equate problems of different character and type (Al-Jabiri, 2013).

In the end, to revive the Arab-Islamic civilization which had reached the peak of its glory, al-Jabiri favored the *burhānī* system of thought over *bayānī* and *'irfanī*. For al-Jabiri, both *bayānī* and *'irfanī* were considered to only be shackles and obstacles to civilization because they were not in line with the principles of scientific development. Not only that, al-Jabiri explicitly prefers the *burhānī* system of thought originating from the Maghreb/West, such as Ibn Hazm, ash-Syatibi, Ibn Rushd, and Ibn Khaldun over Muslim thinkers originating from Mashriq/East such as al-Kindi, al-Farabi, and Ibn Sina. For al-Jabiri, Ibn Rushd was not a continuation of Ibn Sina or ash-Syatibi who continued Imam Syafi'i. West and East are two different regions, not only are their geographical locations different, but more than that, west and East are a matter of political and cultural competition (Ro'uf, 2013). Politically, Islam in Andalusia is a continuation of the Umayyad dynasty which was always in conflict with the Abbasid and Fathimiyyah dynasties. Along with this political contestation, it was finally able to create various competing ideas and cultures.

The West, which includes Cordova and Granada, which are the regions of Andalusia (Southern Spain), Tunisia, Morocco, Al-Jazair and Libya, is considered more rational because it adopts a pure Aristotelian thinking system, while the East includes Baghdad-Kufah-Bashrah (Iraq), Damascus-Syria and so on, which previously belonged to the Persian region, are considered to still be influenced by the Neo-Platonist system of thought, which still contains elements of *'irfanī* thought. Although al-Jabiri's attitude is considered to be full of ideological content because it carries the rationalism of Islamic thinkers from the Maghreb, he argues that only the thinking system of *burhānī* which originating from the Maghreb/West is considered more objective and relevant for advancing Arab-Islamic civilization.

Table 1. Characteristics of Burhānī Epistemology

	<i>Maghrib/West</i>	<i>Masyriq/East</i>
<b>Location</b>	Andalusia-Cordova-Granada (Southern Spain), Tunisia, Morocco, Algeria and Libya (North Africa)	Baghdad-Kufah-Basrah (Iraq), Damascus-Syria, ect. (Persian Region)
<b>Figures</b>	Ibnu Hazm, asy-Syatibi, Ibnu Rusyd, Ibnu Bajjah, Ibnu Masarraah, and Ibnu Khaldun	al-Kindi, al-Farabi, and Ibnu Sina
<b>Government</b>	Umayyad dynasty II	Abbasid and Fathimiyyah dynasties
<b>character of thought</b>	Aristotelian	Neoplatonisme-Aristotelian

## DISCUSSION

### Dynamics of Contemporary Islamic Studies

In the current era, according to Amin Abdullah, there are at least two groups in contemporary Islamic studies (M. A. Abdullah, 2006). The first group tends to preserve the legacy of classical scientific traditions. This effort aims to stem the negative things brought by the flow of modernity. For the first group, the classical scientific tradition enshrined in the Yellow Book/*kitab kuning/turath* is a powerful source of mental-spiritual strength to withstand various changes brought about by the flow of modernity. The yellow book is considered a finished product that is ready to use and its validity cannot be questioned even though the historical situations of the compilers and readers are very different. Examples of the first group are Seyyed Hossein Nasr (born 1933), Seyyed Muhammad Naquib al-Attas (born 1931), and Ismail Raji al-Faruqi (1921-1986). Scientific design in this group tends to neglect to use new approaches discovered in the 18th and 19th centuries, namely approaches to the social sciences, culture, and history. Although a philosophical approach is used by this group, it is widely used to analyze spiritual-metaphysical aspects.

The second group of contemporary Islamic thinkers tends to be critical of tradition. The scientific tradition that has received a lot of attention and has been accused of being the culprit behind the decline of Islam is *fiqh*. The normative character of *bayānī* in *fiqh* is considered to have a very strong dominance in Islamic studies. Among contemporary thinkers who fall into this second group is Fazlur Rahman (1919-1988). Fazlur Rahman urges that the pattern of understanding Al-Quran which follows classical jurisprudence reasoning be immediately overhauled. The reason is that classical jurisprudence tends to be atomistic in responding to social problems in society. As a result, the resulting legal products tend to ignore their original objectives. For Fazlur Rahman, Al-Quran must be understood in the social

context of society at that time holistically (Rahman, 1982). In line with Rahman, Muhammad Arkoun (1928-2010) considered that the construction of the principles of classical jurisprudence could not be separated from the intervention of dominant interests and ideology at that time. The practice of protecting certain ideological interests is often framed with the support of verses from Al-Quran and *Hadith*. Elements of historicity seem to disappear in the study of *fiqh* and *kalam* (Arkoun, 1996). Apart from that, Muhammad Abid al-Jabiri (1935-2010) considered *fiqh* or the same in the field of *bayānī* reasoning as a shackle on Arab-Islamic progress (Al-Jabiri, 1991b). Other figures who criticized classical jurisprudence were Hassan Hanafi, Muhammad Shahrur, Abdullahi Ahmed an-Na'im, Riffat Hasan, Fatima Marnisi, and others.

In general, this second group views that *fiqh* or *bayānī* reasoning produced by classical scholars in the 10th century is deemed unable to answer the demands of current developments in the 20th century, especially as we enter the 21st century. *Fiqh* is considered too rigid in dealing with issues of human rights, international law, public law, gender, criminal law, and views toward non-Muslims. Therefore, in reading the classical/literary scientific tradition, this second group makes extensive use of methodological tools that developed in the 19th-20th century such as hermeneutics, modern linguistics, philosophy, social sciences, history, and cultural studies. This effort was made to be able to delve into the historical recesses of episteme or reason which became the basis for the development of the classical scientific tradition. The hope is that jurisprudence will be able to be unified and flexible with its times (M. A. Abdullah, 2006).

Analyzed more deeply, the first group carries the spirit of spiritualization of modern sciences, while the second group carries the spirit of humanization of Islamic studies. The first group assumes that modern science has had a major negative impact on human civilization. The emergence of humanistic decadence, ecological damage, and existential crisis are caused by modern sciences which are far from divine values. For this reason, Seyyed Hossein Nasr sees the need for spiritualization of modern sciences/spiritualization of knowledge or Islamization of contemporary science/Islamization of knowledge as in the ideas of Seyyed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi (M. A. Abdullah, 2006). The spirit of the ideas of this first group reflects the harmony of two epistemologies; 'irfanī and burhānī, spirituality and rationality although the epistemology of 'irfanī dominates.

The humanization of Islamic studies promoted by the second group seems to follow the direction of the development of the latest scientific paradigm, namely the humanization of science. The contemporary scientific paradigm is trying to restore the human side of scientific activities/humanization of knowledge. For example, Wilhelm Dilthey (1833-1911) strongly criticized the arbitrary actions of positivists who adopted the epistemology and methodology of natural science to study humans. Even though humans are part of nature, humans are different from nature. Humans have awareness, feelings, desires, and ideals that can be seen through their expressions and actions, all of which require understanding (*Verstehen*) not just explanation (*Erklaren*) as

in natural sciences (Holborn, 1950). Other examples are Edmund Husserl (1859-1938) with idea of phenomenology (Husserl, 1960), Martin Heidegger (1889-1976) with the idea of *Dasein* (Ma'rufi, Nisa, & Madum, 2023). This movement emerged as a response to the positivistic paradigm which was considered too rigid and stiff and had eroded the human side of scientific activities/dehumanization. Positivism demands objectivity of knowledge which is often clashed with human subjectivity. Norms, beliefs and religions which are the basis of human's deepest experiences must be discarded as a result of the objectivity of knowledge. The elimination of the human aspect/dehumanization in scientific activities results in human alienation amidst the development of science and technology. The idea developed by this second group is the humanization of Islamic studies. This spirit reflects the harmony of two epistemologies; *bayānī* on one side and *burhānī* on the other.

Bringing together two epistemological models; *'irfanī* and *burhānī* or *bayānī* and *burhānī*, is certainly not the right choice considering that there are three epistemological models that have developed in the Islamic tradition. Amin Abdullah formulated a strategy for the development of Islamic studies in the contemporary era by building good relationships between *bayānī*, *'irfanī*, and *burhānī* in a circular form. The working pattern is that each epistemological model must be able to understand and acknowledge its limitations and shortcomings while simultaneously taking advantage of the findings of other scientific traditions to complement and correct the shortcomings that exist in each scientific tradition (M. A. Abdullah, 2006). Combining the three epistemological models will give birth to universal persons; firm in standing and wise in responding to diversity.

### **Scientific Tradition of Contemporary Pesantren: Efforts to Develop Burhānī Epistemology**

According to Zamakhsyari Dhofier, pesantren was the element that most determined the Islamic character of the Islamic kingdoms at that time (Dhofier, 1994), so it is not wrong that even today, people of pesantren play their role in influencing the style of contemporary Islamic studies. Thus, looking for a meeting point between the *burhānī* epistemology which has been developed by many contemporary Islamic thinkers, and the scientific tradition of contemporary pesantren can be seen from at least two things; there is a transformation of the pesantren education system and there is a pattern of development of *fiqh* and *usul fiqh* (S. Arifin, Sutama, Aryani, Prayitno, & Waston, 2023; Munawir, Alfiana, & Pambayun, 2024).

#### **Transformation of the Pesantren Education System**

After independence, the Indonesian Government through the Department of Religion-formerly known as *Kantoor Voor Inlandsche Zaken* - had a convergence mission to unite religious knowledge which was the concentration in pesantren with general science which was the main focus of schools (Qomariyah, Adityawati, & Aprilianto, 2023). For this reason, the Department of Religion urges pesantren to organize madrasas with a classical system, use a modern curriculum, and teach general science in addition to religious knowledge which is the hallmark of pesantren (Steenbrink,



1986). Among pesantren that responded to the government program was Tebuireng Jombang (Walid, 2021), An-Nawawi Berjan Purworejo (Wibowo, 2019), Al-Anwar Sarang Rembang (Subki, 2013), Nurul Jadid Paiton Probolinggo (Hafazah, 2020), and so on, by establishing government-style madrasas and managing higher education institutions side by side with the typical pesantren education system. Human resources in pesantren, starting from *Kiai*, teacher/*ustadz*, and even many *santri*, also have academic degrees (Komarodin & Rofiq, 2023; Ratna & Syafi'i, 2023). Apart from that, there are also pesantren that do not establish government model madrasas but revise their curriculum so that they can maintain their existence to answer the challenges of the times, such as pesantren Sidogiri (Muhith, 2019; Sunardi, Fathoni, & Munfarida, 2024).

Before the independence of the Republic of Indonesia, Muslim scholars were starting to become concerned about the condition of Islamic education which was far behind European models of education. One of the figures who not only spoke out but also took part in improving Islamic boarding schools was KH. Wahid Hasyim, person who has ideas on the development of pesantren education. In 1934, Wahid Hasyim began including 70% general science and 30% religious knowledge in his curriculum of pesantren (Hasanah, Sandy, Mannan, & Nasucha, 2022; Paisun, 2018). The idea of renewing pesantren was also voiced by KH. Abdurrahman Wahid. According to him, pesantren must adapt to the times, starting by improving their vision, curriculum, management, leadership patterns, and so on (PBNU, 2005). To realize this renewing, serious effort is needed to foster structural awareness as a natural part of pesantren renewing (Wahid, 2011).

The convergence mission carried out by the government and the ideas of renewing by the *Kiai* are an effort to bring together the *bayānī-'irfanī* tradition that developed in pesantren with the *burhānī* tradition that developed in schools and universities. The transformation of the education system in pesantren shows the spirit of knowledge integration; religion and science. However, because the *bayānī-'irfanī* tradition is deeply rooted in pesantren, it seems that more time is needed to improve when it comes to dialogue with the *burhānī* tradition.

### **Practicing the *Mazhab Manhājī*: Building Religious Rationality**

The *istinbat* method or legal decision method used by pesantren follows the pattern of classical Muslim scholar traditions which are guided by certain schools of thought/*mazhab*. KH. Hasyim Asy'ari, the founding figure of NU (Nahdlatul Ulama) who is a reference for *Kiai* in pesantren, explained the *istinbat* method used to take opinions from previous Muslim scholars so as not to violate the consensus of Muslim scholars (Komalasari, Maharani, & Nurulloh, 2023). These guidelines became known as the *qaulī* method. Ahmad Baso explained the *qaulī* method by: first verifying the validity of the opinions of Muslim scholars whether they are *sanad* or contained in credible books/*mu'tabarah* and conducting research in terms of quality, either by *takhṣis*, *taqyīd*, or *tarjīh* (Baso, 2006).

As time progressed, many problems of the Muslim community could not be answered through the *qauli* method and ended in *mauqūf* -pending or legal impasse-. To overcome this deadlock, the *Kiai* who are members of the NU organization held a National Conference of Muslim scholars on 16-20 Rajab 1412 H./21-25 January 1992 in Bandar Lampung with the decision to implement the *manhājī* method or practicing the *manhājī* school of thought/*mazhab*. This method is carried out by following the framework of thought and rules in determining the law adopted by the Imam of school of thought/*Mazhab*. The *manhājī* method requires using the *uṣul fiqh* of the imam, not his *fiqh*. Not many *Kiai* use this method independently except KH. Sahal Mahfudz who has developed the theory of *masalikul 'illah* which is based on theory of *maqāṣid syari'ah*. The *manhājī* method is usually carried out collectively or is often called *ijtihad jama'i* in *bahtsul masā'il* events (Asmani, 2015).

The decision of the National Conference of Muslim scholars of NU gave rise to a truly progressive scientific paradigm, especially in the study of *fiqh*. The progressive paradigm ultimately gave rise to the study of *fiqh* with a social perspective (Mahfudh, 1994), environmental perspective (Yafie, 2006), gender perspective (Muhammad, 2019), and the most recent is *fiqh* for a civilization formulated by the *Kiai*. The *bayānī* tradition developed by the *Kiai* in response to the challenges of their time certainly cannot be implemented if only using the atomistic *qauli* method (Aisyah, Ilmi, Rosyid, Wulandari, & Akhmad, 2022; Ma'arif & Nabila, 2020; Wajdi et al., 2022). Like ash-Syatibi, the *Kiai* seem to want to show that *fiqh* was built to achieve human benefit both in this world and in the afterlife. Therefore, the *fiqh* that is being developed is *fiqh* that is based on *maqāṣid shari'ah*, formulated from the *burhānī* tradition.

## CONCLUSION

This study finds that a progressive *burhānī* epistemology is beginning to be developed in the scientific tradition of contemporary pesantren. This was marked by the emergence of several *Kiai* who voiced the renewing of pesantren to make them more modern and contextual. The *Kiai* movement and the government's appeal have forced the pesantren education system to improve and transform to become more modern and contextual, the curriculum has also undergone changes, facilities and infrastructure have begun to be adjusted to suit needs, and many of the teachers have academic degrees. Apart from focusing on the education system, several *Kiai* have also begun to introduce and fight for religious rationality in the study of *fiqh* which has social, environmental, women, sustainable development, and civilization perspective.

This study complements previous research by showing that the pattern of scientific development in contemporary pesantren has begun to adopt principles in *burhānī* epistemology which was previously dominated by *bayānī* and *'irfanī* reasoning. *Burhānī* epistemology is not only relevant but important to develop so that pesantren values which are guaranteed to be connected to primary sources can be contextualized with current conditions. Combining three epistemological models in

developing scientific traditions in pesantren will produce intellectual Kiai; firm in standing and wise in diversity.

The author realizes that this study is limited to data sources originating from library materials, not the field. Therefore, literature studies are certainly not satisfactory because research data is often obtained from the readings of other people. For this reason, studies with the same theme will find depth of analysis if continued with field research.

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