

AL-AFKAR: Journal for Islamic Studies

Journal website: <https://al-afkar.com>


P-ISSN : 2614-4883; E-ISSN : 2614-4905
<https://doi.org/10.31943/afkarjournal.v7i2.1001>

Vol. 7 No. 2 (2024)
pp. 262-276

Research Article

Application of Burhani Epistemology to Science Verses (Applied Studies in the Book of Science Verses)

Bayu Al Badjie Hasan¹, Sawaluddin Siregar², Dalmi Iskandar Sultani³, Nida Husna Abdul Malik⁴, Muhammad Faisal⁵, Andri Nirwana AN⁶

1. Universitas Muhammadiyah Surakarta; g10018010@student.ums.ac.id 
2. UIN Syekh Ali Hasan Ahmad Addary Padangdimpunan; sawaluddinsiregar@uinsyahada.ac.id
3. Universitas Muslim Nusantara Al Washliyah, Medan; dalmisultani@umnaw.ac.id
4. UIN Sunan Gunung Djati Bandung; nidahusna@gontor.ac.id
5. STAIN Teungku Dirundeng Meulaboh, Aceh; muhhammadfaisal@staindirundeng.ac.id
6. Universitas Muhammadiyah Surakarta; andri.nirwana@ums.ac.id



Copyright © 2024 by Authors, Published by AL-AFKAR: Journal For Islamic Studies. This is an open access article under the CC BY License (<https://creativecommons.org/licenses/by/4.0>).

Received : November 21, 2023
Accepted : March 05, 2024

Revised : February 09, 2024
Available online : April 17, 2024

How to Cite: Bayu Al Badjie Hasan, Sawaluddin Siregar, Dalmi Iskandar Sultani, Nida Husna Abdul Malik, Muhammad Faisal and Andri Nirwana AN (2024) "Application of Burhani Epistemology to Science Verses (Applied Studies in the Book of Science Verses)", *al-Afkar, Journal For Islamic Studies*, 7(2), pp. 262-276. doi: 10.31943/afkarjournal.v7i2.1001.

Abstract. Burhani epistemology finds relevance with a philosophical-scientific typology of interpretation based on rationality. The relevance of Islam and science in several books written by several authors have different perspectives, for example Achmad Baiquni, namely linking verses from the Koran to science and technology, especially science with the Islamization of science, justification and sacralization patterns. M Amin Abdullah's Islamic relationship to science is the Theo anthropocentric concept of Interconnection Integration with the symbol of a Spider Web. leads to the Islamization of integration typology science. Meanwhile, Agus Purwanto is the relation of Islamic

science in the construction of Islamic science with an approach to Kauniyyah verses including the integration variant of the Islamization of science pattern. What about the Book of Tafsir Verses on Science written by Andri Nirwana? This research is qualitative research, critical discourse analysis, the study of scientists' thinking using document studies in the form of books, journals, diktats and other notes. As well as adding direct interviews with the author to confirm any required data. This article finds the results of an analysis study of Islamic science relations carried out on Andri Nirwana's thoughts. Andri Nirwana is the author of a book that applies Reasoning Burhani in the Kauniyyah verses approach, he tries to break down the pattern of Islamic science relations in the book "Tafsir Ayat Ayat Ilmu". The results of research carried out by researchers are the findings of the relationship between Reasoning Burhani and Kauniyyah verses, namely the linking of verses from the Qur'an to science and technology, especially science with the pattern of Islamization of science, patterns of justification and sacralization and the relationship of Islamic science in the construction of Islamic science with a verse approach. -Kauniyyah verses are included in the integrated variant of the Islamization of science pattern.

Keyword: Burhani, Kauniyyah verses, Book of Tafsir verses on Science verses

Abstrak. Epistemologi burhani menemukan relevansinya dengan tipologi tafsir bercorak falsafi-saintifik yang berbasis kepada rasionalitas. Adanya relevansi islam dan sains dalam beberapa buku yang dikarang oleh beberapa penulis memiliki perspektif yang berbeda beda, misalnya Achmad Baiquni yaitu penautan ayat-ayat al-Qur'an pada ilmu pengetahuan dan teknologi utamanya sains dengan pola islamisasi sains pola justifikasi dan sakralisasi. Relasi islam sains M Amin Abdullah adalah konsepsi Integrasi Interkoneksi-Teoantroposentris dengan simbol Jaring laba-laba (Spider Web) mengarah pada islamisasi sains tipologi integrasi. Sedangkan Agus Purwanto adalah relasi islam sains dalam konstruksi sains islam pendekatan ayat-ayat kauniyyah termasuk pada pola islamisasi sains varian integrasi. Bagaimana dengan Buku Tafsir Ayat ayat Sains yang ditulis oleh Andri Nirwana? Penelitian ini adalah penelitian kualitatif analisis wacana kritis studi pemikiran ilmuwan dengan menggunakan telaah document studies berupa buku, jurnal, diktat dan catatan lain. Serta dengan menambahkan wawancara langsung dengan penulis untuk konfirmasi setiap data yang diperlukan. Artikel ini menemukan hasil Studi analisis relasi islam sains dilakukan terhadap pemikiran Andri Nirwana. Andri Nirwana adalah penulis buku yang mengaplikasikan Nalar Burhani dalam pendekatan Ayat-ayat kauniyyah, beliau mencoba meretas pola relasi islam sains dalam buku "Tafsir ayat ayat Sains". Hasil penelitian yang telah dilakukan peneliti adalah temuan relasi Nalar Burhani dengan ayat ayat Kauniyyah yaitu penautan ayat-ayat al-Qur'an pada ilmu pengetahuan dan teknologi utamanya sains dengan pola islamisasi sains pola justifikasi dan sakralisasi dan relasi islam sains dalam konstruksi sains islam pendekatan ayat-ayat kauniyyah termasuk pada pola islamisasi sains varian integrasi.

Kata Kunci: Burhani, Ayat Kauniyyah, Buku Tafsir ayat ayat Sains

INTRODUCTION

Religion and science have a complementary relationship, can be dialogued and can be discussed. the dichotomy between science and religion can be accurately integrated, so that science and religion do not stand alone (Lailiyah, 2020). The integration between science and religion is expected to increase confidence and increasingly realize the majesty of Allah SWT (Sudiarti et al., 2018). In the context of science learning, the integration of science and religion can be categorized in three contexts, namely bayani, burhani and irfani (Marvavilha & Suparlan, 2019). Bayani is the earliest epistemology to emerge in Islamic thought, where bayani is a typical

Arabic method of thought that relies on text (nash) (Zamzami, 2016). Bayani reasoning focuses on the meaning of the text which includes two frameworks, namely: the discussion of lafadzh and the meaning used by previous Arab societies that have not been contaminated with the outside world and Second, the discussion of far' and ash, a set of methods in understanding the text intended so that cases of waqi'iyah, far', can have a justification basis from ash, the text (Hashim, 2018). The main orientation of bayani is shari'ah at the operational level. while burhani according to Ibn Mansyur means a clear and firm argument, epistemologically burhani is a method of thought that relies on the power of reason and ratio carried out through logical propositions (Abbas, 2012). and irfani linguistically means knowledge but is different from science (Farabi et al., 2021). Epistemologically, irfani can be interpreted as the expression of knowledge obtained through irradiation by God to his servants after spiritual processing carried out on the basis of love (Abshor, 2018). In short, bayani is a method that rests on text, burhani is a method that relies on reason and ratio while irfani is a method that relies on one's spiritual experience.

In general, the general public understands ratio is the only tool used to gain knowledge. However, far from that burhani knowledge does not purely originate in the ratio of external objects, but through stages called syllogisms, among others; the first is the process of abstraction of external objects that enter the mind using ten categories given by Aristotle, the second is the stage of statement (like) (Bahri, 2015). In this process the formation of sentences or propositions on existing understandings. This proposition must contain the subject as (maudhu) and the predicate as (mahmul) and the relationship between the two (RIDWAN, 2016). The third is the reasoning stage where in this process is a decision-making process based on the relationship between existing premises. According to Al-Jabiri, this is where the syllogism occurs which contains several conditions such as knowing the background of the preparation of premises, the existence of logical consistency between reasons and conclusions, and the conclusions drawn must be certain and correct (Al Ma'mun, 2022).

Based on research conducted by Hakam Makmun found similarities between Al-Jabiri's Islamic epistemology and the typology of Qur'anic interpretation. First, bayani epistemology has similarities with fiqh-style exegesis typologies that tend to accommodate narration-based texts. Second, Burhani epistemology finds relevance to a philosophical-scientific typology of interpretation based on rationality. Third, the epistemology of 'irfani patron is a typology of isyari style interpretation that emphasizes more esoteric aspects. The three Islamic epistemologies of Muhammad Abid Al-Jabiri form a typology of interpretation that can make it easier for commentators to mark the dominance of reason that plays a role in a product of Qur'anic interpretation (Al Ma'mun, 2022).

Burhani is the term aql in Arabic. Aql in the Qur'an is not found in its mashdar form which exists only in verb forms (present and past) (Rahmadi, 2020). The word al-aql is used for something that binds or prevents a person from falling into sin (Soleh, 2005). Verses that use the word aql include meaning as a power to understand and describe something as one example is Qs Al-ankabut:43

وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ

The translation is: These are the parables that We give to people, but no one understands them except those who are pious. (Q. S : al-'Ankabut : 43).

In this verse, Allah SWT uses the phrase (ya'qiluun) to identify a pious person who always uses reason to understand the parables of Allah SWT (Jailani & Hasbiyallah, 2019). Ibn Majjah says that man can reach the pinnacle of knowledge by the path of burhani (reason) and not by the Sufi path. In addition, according to Ibn Majjah reason is considered capable of knowing God, thanking God, knowing good and bad and doing good and avoiding bad (Has, 2013).

Now many people are separating the three things that are obviously bound to each other and cannot be separated. in the context of science and religion, bayani, science is integrated with the text of the Qur'an (SHUKRI, 2013). Burhani, science is integrated with social, cultural and natural contexts. Irfani, science is integrated with benefits in everyday life. With these three contexts, it is hoped that learning will be more meaningful. Here it is clear, That all three Islamic methodologies have integrity with the science that is currently developing. If Bayani, Burhani and Irfani can be integrated with science, then Bayani, Burhani and Irfani should be more interrelated and should not be separated.

LITERATURE REVIEW

The article, Muhammad Arsham, Aisha Arshad, M. Ghalib and Zakariah, is entitled, "Science in the Qur'an. In this article, there are two conclusions that the author writes. That is about knowledge in the Qur'an and the epistemological process of knowledge referred to by the Qur'an, namely bayani, burhani and irfani.

Journal, Prof. K.H Saifudin Zuri Purwokerto entitled Sayid Qutub's Attitude towards Tafsir Ilmi. In this journal the author focuses on the discussion of the figure, namely Sayid Qutub, which according to the author, Sayid Qutub is inconsistent. On the one hand Sayid Qutub said that he should not submit to relative science, but on the other hand Sayid Qutub used scientific theory in his research.¹

Article, Hidayatullah, entitled "the relationship between science and religion" In this study, the author examines the character of Amin Abdullah where the author concludes that according to Amin Abdullah there are three approaches to give birth to patterns of relations between science and religion including; single unity model, isolated entity model and interconnected model. In addition, according to Amin Adullah, the relationship between religion and science forms an interconnected dialectic².

Journal, Riski Firmansyah, Methodology of Tafsir Ilmi: A Comparative Study of Tafsir Sains Thantawi Jauhari and Zaghulul an-Najjar. The results obtained in this study are; The interpretation of both is the same genre, namely science, but the status of both is not the same. The interpretation process of both is as follows: tafsir jauhari uses tahlili methodology with the order of interpretation, namely; Overview of suras,

¹ Journal, Prof. K.H Saifudin Zuri Purwokerto entitled Sayid Qutub's Attitude towards Tafsir Ilmi

² The article, Hidayatullah, entitled "the relationship between science and religion"

lafaz, overview of verses, plausibility and science. In addition, jauhari also uses other elements such as hadith, scientific theories, scientific opinions and images with philosophical status. While Thantawi uses the maudhu'I methodology but only uses two sequences of interpretation processes, namely general description and science. The other elements are general scientific theories and images with scientific status³

Ahmad Supriadi's article entitled Integrating Qur'an and Science: Epistemology of Tafsir Ilmi in Indonesia. From this study the author got two main conclusions, namely; the first is from a historical point of view where this ilmi interpretation developed in Indonesia in modern times (contemporary) with the aim of restoring it as a book of instruction in building the life of the world and the hereafter. Secondly, the interpretation of ilmi cannot be avoided from justification and apologetics, thus the categorization made by Massimo Campanini regarding the group of pros and cons of ilmi interpretation must be questioned.⁴

Journal, Faizin entitled Integration of Religion and Science in the interpretation of ilmi of the Ministry of Religious Affairs of the Republic of Indonesia. In this study, the author only examines in terms of the application of the integration paradigm in the interpretation of science in terms of epistemology, metaphysics and ethics. Tafsir ilmi Kemenag is one of the representations of the implementation of the paradigm of integration of religion and science. The paradigm of integration in the interpretation of ilmi does not only want to show that there is no such thing as a dichotomy between religion and science. More than that, it is an effort to introduce God to modern society through the meeting of interpretation and science. The combination of the concepts of tawhid, caliph and modern science has a functional relationship in presenting ethical values. This can give value to science in practically maintaining individual, social and divine relationships⁵.

Journal, Nor Syamimi Mohd Haziyah Husin Wan Nasyrudin Wan Abdullah entitled; Redefinition of the term Tafsir 'Ilmi Re-definition of the term Tafsir 'Ilmi (Scientific Exegesis of the Qur'an). In terms of the use of the term tafsir 'ilmi, there are various terms used by scholars to refer to tafsir 'ilmi. Among the commonly used terms are tafsir 'ilmi, tafsir 'ilmi tajribi, scientific exegesis, tafsir science and even scientific interpretation. Therefore, this study analyzes the terms adopted in the interpretation of 'ilmi and re-evaluates the definition of tafsir 'ilmi presented by scholars.⁶

Thesis, Ibn Ali Said Abdillah entitled; the phenomenon of rain in the Qur'an (study of tafsir ilmi). This research makes the Qur'an a reference in observation and uses thematic methods related to verses that contain scientific cues about rain itself. Which is where in the process of this rain phenomenon, starting from evaporation,

³ Journal, Riski Firmansyah, Ilmi Interpretation Methodology: Comparative Study of Science Tafsir Thantawi Jauhari and Zaghulul an-Najjar

⁴ Ahmad Supriadi's article entitled Integrating Qur'an and Science: Epistemology of Tafsir Ilmi in Indonesia

⁵ Journal, Faizin entitled Integration of Religion and Science in the interpretation of ilmi of the Ministry of Religious Affairs of the Republic of Indonesia

⁶ Jurnal, Nor Syamimi Mohd Haziyah Husin Wan Nasyrudin Wan Abdullah yang berjudul; Pendefinisian Semula Istilah Tafsir 'Ilmi Re-definition of the Term Tafsir 'Ilmi (Scientific Exegesis of al-Qur'an) .

the accumulation of clouds, condensation and the fall of rain described in QS An-Nur: 43. Evaporating water is also mentioned in surah Al-Mu'minun verse 18, The distribution of rain to areas experiencing drought is also mentioned in surah Al-A'raaf verse 57, Then the benefits of water flow formed after rain falls are also mentioned in surah Ar-Ra'd verse 17, where the debut water flow carries materials needed by humans, In addition, the wisdom about the rotation of the time and place of rain is mentioned in surah Al-Mu'minun verse 18, Water mixed with various substances in it will be converted into fresh and clean, as mentioned in surart Al-Waqi'ah verses 68 and 69, Rain plays a role also for the existence of plants on earth As mentioned in surah Al-Furqan verse 49.⁷

Thesis, Arina Zahrotul Ula entitled; Epistemology tafsir ilmi (study of Salman's tafsir scientific interpretation of juz 'amma). Tafsir salman is a tafsir compiled by a group of lecturers, researchers, and ustaz from the ITB campus which was later named the ITB ilmi salman tafsir team. This research focuses on three things, namely; reveals the epistemology used, which in Salman's tafsir uses two epistemologies of tafsir, namely by referring to the narration (bil ma'tsur) of the Qur'an, the information of Rashulullah and the interpretation of verses with the wisdom of the companions and the reason of the mufassir himself (bil ra'yi). Then the way researchers interpret begins by analyzing verses both in terms of language and terms, then explaining verses in terms of science. And the last is to introduce the interpretation of Salman and his characters.⁸

Thesis, Waffaqoni who has a critical study of scientific theory on the interpretation of the ilmi of the Ministry of Religious Affairs of the Republic of Indonesia about the sea. The relevance between science and the interpretation of the Ministry of Religion in this study resulted in three conclusions as follows; First, the boundary of two seas where both confirm that this phenomenon is caused by two seas meeting where each retains its characteristics so as to form a fortress. The second, waves above the waves and the sea are layered where both confirm that this phenomenon occurs due to wind energy and the sea which has three layers. And the last is underwater fire where both explain that this phenomenon occurs as a result of the phenomenon of volcanoes on the seabed which causes tectonic forces where there are plates moving away from the bowels of the earth⁹.

Dissertation, Ahmad Bazli bin Ahmad Hilmi entitled; Translation of the meaning of the kawuniyah verse in the Malay translation of the Qur'an: an analysis based on the tafsir ilmi. From the results of the translation of the meaning of the kauniyah verse translated into Malay, it covers approximately five problems, namely

⁷ Thesis, Ibn Ali Said Abdillah entitled; the phenomenon of rain in the Qur'an (study of tafsir ilmi)

⁸ Thesis, Arina Zahrotul Ula entitled; Epistemology tafsir ilmi (Study of Salman's Tafsir Scientific Tafsir of Juz 'Amma).

⁹ Thesis, Waffaqoni who has a critical study of scientific theory on the interpretation of the ilmi of the Ministry of Religious Affairs of the Republic of Indonesia about the sea.

the creation of animals, plants, humans, earth and sky. Which in conclusion shows the active role of the translators of the Qur'an¹⁰.

Article, Bint Nasuka entitled The prospect of scientific interpretation patterns of Al-Tafsir Al-Ilmiy and Al-Tafsir Bil Ilmi in interpreting and exploring scientific verses in the Qur'an. Despite the pros and cons of the presence of these scientific interpretations, both have tremendous prospects for Muslims (in particular) and humanity (generally). As such, this interpretation can better provide an understanding of the meaning contained in the Qur'an, encourage the emergence of knowledge derived from the Qur'an, show the miracles of the Qur'an and become a means of prosecution for non-Muslims¹¹.

Article, Siti lailiyah entitled correlation of the Qur'an and science. In the Qur'an there are many sciences, be it religious science or general science. In this research, the author discusses the definition of the Qur'an, the concept of the Qur'an in science which includes the theory of big bags in surah Al-Anbiyah; 30, orbit in surah Al-Anbiyah; 33 and the process of rain in surah An-Nur;43. In addition, it also discusses the concept of the Qur'an in social sciences¹².

Article, Asep Suhaldi entitled Tafsir Ilmi; Its history and perceptions. This research discusses the interpretation of ilmi in terms of history and concepts. Tafsir ilmi appears during the caliph Al-Makmun (abashia dynasty) was influenced by translations of Hellenistic books which gave rise to the tendency to interpret the Qur'an using scientific theories. Such as science, language / literature, social and other sciences¹³.

RESEARCH METHODS

Research is divided into two types, namely field research and literature research. In this case, the author takes a type of literature research. In terms of approach, research is divided into three, qualitative research, quantitative research and MMR (mix method research). In this case, researchers use qualitative methods (library research), namely using library data as the main material to explore theories and concepts that have been discovered by previous people (Burchsted & Bell, 2020; Sakat et al., 2015). Follow the development of research in the field under study, gain broad authority related to the chosen topic, and utilize secondary data to avoid duplication and similarity of research (Sari, 2020).

The approach method used in the preparation of this proposal is an effort to find out various problems that occur in the world of interpretation. The approach that the author will use in writing this proposal is the case study approach (Nurrohim et al., 2019). In this study, the author focuses his case study on a book entitled tafsir verses of science in which, in the book there are three focuses of discussion, namely

¹⁰ Dissertation, Ahmad Bazli bin Ahmad Hilmi entitled; Translation of the meaning of the kawaniyah verse in the Malay translation of the Qur'an: an analysis based on the tafsir ilmi.

¹¹ Article, Bint Nasuka entitled The prospect of scientific interpretation patterns of Al-Tafsir Al-Ilmiy and Al-Tafsir Bil Ilmi in interpreting and exploring scientific verses in the Qur'an.

¹² Article, Siti lailiyah entitled correlation of the Qur'an and science.

¹³ Article, Asep Suhaldi entitled TAFSIR ILMI; History and its perception

discussion of extraterrestrial verses, verses about the earth and verses about the sea (Al Ma'mun, 2022).

According to the author, this book is one of the phenomenal books planned to study the verses of the Qur'an related to science. There is a slight difference in the interpretation of this book, as it should use Burhani reason as a tool to explain verses related to science. Quite extreme, because usually the interpretation focuses on the problem of worship or muamalah. Therefore, this book is very interesting to study more deeply regarding the use of burhani reason in its writing.

Because this study uses a qualitative approach that utilizes library data as the main material to get optimal results. In this writing, data sources are divided into two, namely primary and secondary data. Here is the description as follows;

Primary data is related main data and obtained directly and obtained directly from the object to be studied. In this case, the author lists the primary data as follows; because this study focused on one book, namely the interpretation of science verses, the primary data is the book Tafsir of science verses by Dr. Andri Nirwana AN, M.Ag (Zabidi et al., 2020).

Secondary data is a source of data that is not directly related to the object of research. However, secondary data sources are present as a complement to enrich the object of research study. We can obtain secondary data from articles, journals, theses / theses / dissertations or other media. The secondary data are; Islam and science paradigm integrase M anugra Arifin and Critique of reason qiyas Al-Jabiri; from the logic of qiyas bayani ken alar qiyas burhani, Dr. Abid Rohmanu, M.H.I. The reasoning of the verses of the universe Agus purwanto, the Science of the Qur'an Dr. Nadiyah Thayyarah

In this study, the authors collected data by collecting data from several sources. Data collected from several academic activities, such as in lectures, discussions, debriefing thesis writing, theses / dissertations and public lectures. While the data collection technique used by the author is documentation / document techniques as written above that the object of research is a method study. In addition, because this research is qualitative, namely literature review by collecting both primary and secondary data. Furthermore, by collecting data related to the object of study from various media including theses, books, articles and others (Zahle, 2023).

In this research, the author used two data analysis methods, namely; Document analysis and interview methods where the author will analyze the object of study in this study the object of study is a book of interpretation of science verses and conduct interviews with book authors so that the data to be more valid data will be displayed.

First Part Interview Results

In developing this book, the author uses the method used to continue to make this book a more in-depth and complete book to find out the relationship between the truth of the verses of Al-Qur'an with the method of science that continues to develop day by day to solve everything that is still ambiguous in the minds of many people (Medihah, 2021).

The comparative method is a method by comparing the phenomena found so as to produce observations that can be developed. In the author's observation, this method is used by comparing what has been found by the author of the book to compare with the verses of the Qur'an, whether the facts found are in accordance with those stated in the Qur'an or not.

The observation method is the method of seeing, surveying, and concluding. In this method, the author of the book surveys several theories that are considered to really occur and are believed by various parties, then look carefully at what has been explained by the Qur'an, so as to be able to draw and draw conclusions from a survey that has been analyzed (Purwati, 2018).

The historical method is the method of stories – the stories of the Qur'an become material for the development of science for example in the fields of geography, geology and archaeology. The stories told by the author are stories that have happened and have been written in Al-Qur'an so that they become a reference for writing books that are being reviewed by the author.

Is a method that reveals an event that will occur in the future. In the review conducted by the author in this book, there are many things that have been written in the Qur'an but man in common sense, has not been able to prove it. So that gradually over time, science will prove everything written in the Qur'an with the discovery of various studies. (Rosyadi, 2019)

The lifestyle of the Prophet SAW in everyday life became the standard for developing scientific science which can be named the Uswah Hasanah Method.

Second Part Interview Results

It is explained in the Qur'an surah Ar-Rahman verse 33, 'O all jinns and men, if you are able to penetrate (cross) the corners of heaven and earth, penetrate, you will not be able to penetrate it, except by force (from Allah). Such is the word of Allah stated in the Qur'an, in fact no man can penetrate heaven and earth even if he is a genius scientist. There is a lot of speculation and controversy about how humans can penetrate the universe to go to the moon and plant their country's flag on the moon. Many do not believe what the United States did to send Neil Armstrong with its Apollo 11 aircraft to the moon (An et al., 2021).

In fact, this is just a real trick of NASA, this is what NASA has been hiding all along, that actually the flight to the moon never really happened. No rocket has ever penetrated the hemisphere, this is just a cold war going on.

In Balance of Power politics, the United States and the Soviet Union competed with each other in the military and space fields at that time (1947-1991) to show their power to the world. The Soviet Union demonstrated its strength by sending Yuri Gagarin aboard Volstok 1 aircraft to circle the earth for 180 minutes. This made the fierce, America immediately formed NASA (National Aeronautics and Space Administration) to launch an explorer satellite into earth orbit to record radiation belts in the earth's atmosphere. This continued until finally the United States sent Apollo 11 with a mission to land humans for the first time on the moon.

Indeed, Allah has designed the earth as well as possible, covered with the seven tiers of heaven listed in the Qur'an. Then arrogantly the humans want to match the

power of Allah SWT, which in fact is even just a trick carried out by stakeholders. In part two, there is also an understanding that heaven and earth were created by God in the best way. The occurrence of day and night proves that Allah provides opportunities for living things, especially humans, to rest at night and move during the day. As well as carrying out worship as well as following the time set by Allah SWT. The occurrence of day and night is caused by the rotation of the earth on its axis. The change of day and night can also be a marker of the known seasons, the number of days, months and years.

Stars can also be a guide to humans from ancient times to the present, because stars move regularly and can be predicted. So many people past and present use constellations for navigasu, agriculture, religion and mythology. From page 78, it is explained that the Milky Way galaxy with its 200 billion suns is traveling at a speed of 950,000 km / h through space. There is no collision between satellites with one another as shown in the image shown by NASA. Actually, the satellite is a fake satellite. The satellite in question is actually just a large antenna found in several countries to connect each other's networks.

In outer space, in addition to clusters of stars, there are also black holes, black holes are space black holes that are not yet known to be true. Black holes suck up whatever light is around them and objects that have been sucked into them cannot come back again. The size of a black hole cannot be predicted because it has many sizes. Initially, black holes form under conditions where radiation levels and gravity are balanced. When stars run out of fuel to shine, outgoing radiation levels weaken more than the inward gravitational force. From there, the star collapses and undergoes a supernova explosion. In this situation, there are two possibilities, namely becoming a neutron star or becoming a black hole. But in Islam, this black hole is real because it is contained in surah At-Takwir.

Interview Results Third and fourth parts

Surah Al-Baqarah:22, '(It is He) who made the earth as a bed for you and the sky as a roof, and it is he who sent down water (rain) from the sky, and he produced with the rain fruits As sustenance for you. Therefore do not make a match for God, when you know. How great is God's power on earth. God created this earth with mountains as its stake so that the earth does not shake because of the movement that occurs under the face of the earth. The mountain as a balancer of the earth for the earth remains solid (Sule, 2023). The movement of the earth's plates can be divided into 2, namely tectonism and volcanism. There are so many unstable plate movements, plates move every day slowly and very slowly, unstable tectonic plates will continue to move into the lithosphere, the outermost layer is often called the earth's skin. There are seven main layers that make up the earth's plates, namely the African, Antarctic, Indo-Australian plate, Eurasian plate, North American plate, South American plate and Pacific plate.

Plate tectonics are two different words, plate itself means the part that makes up matter in the uppermost area of the earth. While tectonics is a process of movement in the area of the earth's crust that causes indentations, folds, faults, which can result in high and low conditions of the earth's surface (Fadli, 2023). Earth's plates

move in the atmosphere, molten magma to be heated by the Earth's core so that it continues to form convection currents from top to bottom continuously. It's like someone cooking boiling water in a pot.

Many controversies say that the earth is round, and the whole society also believes that the earth is round, judging by the appearance of a globe, which is a globe that is round, and the image of the world in the atlas is also round. However, there are also many groups who deny that the earth is round. Many researchers say that the earth is flat (Rozy & AN, 2022). Proponents of the flat-earth theory say that the immovable flat disc, centered at the north pole with Antarctica is the ice wall of the outer boundary of the disc. However, basically no one knows for sure how the shape of the earth is inhabited by various living things. But there is a verse in the Qur'an that states that the earth is round. So how will a servant deny what is clearly laid out in the Qur'an?

In surah Al-Zalzalah it has been explained how Allah shook his earth. Earthquakes occur due to the shift of an earth plate, from the shift of the plate will form a new plate that is much smaller and than the specific gravity of the old plate. This shift causes earthquakes, God created a mountain to support the earth so that in its rapid shaking and rotation which is often also called the rotation of the earth, life can be maintained and maintained on this earth.

Interview Results Part five

In Surah At-Thur, Allah clearly explains the phenomenon of fire at the bottom of the sea. Generally, fire if exposed to water will go out, but in this event there is a fire that can survive even though it lives side by side with sea water. This is also evidenced by the principle of the theory of ocean separation that causes magma under the earth's crust to come out with strong pressure to the surface below the link. The occurrence of fire in the sea is also caused by natural phenomena that occur due to volcanic lava flows that occur on the seabed. Like a volcano when on land. However, there are also many people who say that the phenomenon of fire on the seabed is a big sign of the apocalypse. Many believe that in surah At-Thur before the end of the world the sea water will heat up, because there is a fire from the sea that heats it. Generally, volcanoes on the ocean floor are more numerous and more active than mountains above land. Volcanoes stretch along the ocean floor.

DISCUSSION AND DISCUSSION

Burhani's reasoning is theoretical, characteristic, characteristic and basic principles.

Burhani is knowledge derived from the senses, experiments and laws of logic. In essence, measuring or correcting something is based on the components of human natural abilities of experience and reason without the text of holy revelation that elevates peripatetics. Thus, the source of knowledge in Burhan's reasoning is reality and empirical related to nature, society and humanities (Rahmadi, 2020). This means that knowledge is obtained as a result of research, experimental results, experimental results both in the laboratory and in the real world, both natural and social (Idrus, 2019). The style of his thinking model is inductive, that is. generalize the results of

empirical research. Since Burhani uses reality and text as sources of research, there are two important sciences in this approach: oral science that discusses lafaz-lafaz, kaifiyyah, arrangement, and series and mantiq science which discusses mufradat and its arrangement

Burhani's Definition and His Understanding Insights

In the vocabulary kahzanah Arabic, according to Ibn Mansyur, the word Burhani epistemologically is a clear and powerful argumentation. This word is omitted in the terminology of mantiq science to show the process of reasoning that establishes the correct inconsistency of the deposition of the deduction way, by associating interpositions whose truth is postulative. According to Al-Jabiri, the burhani method is entirely focused on human intellectual abilities, whether indrawi, experience or rational, in an attempt to gain knowledge of the universe and even postulative truths (Zamzami, 2016). In Arabic, burhani means detailed and clear evidence. Whereas the meaning of ilmi interpretation consists of two vocabulary At-Tafsir and ilmi. According to Ibn Manzur, the epistemology of the interpretation is derived from the word Al-Fasr which means the evidence (Munandar & Amin, 2023). Al-Tafsir means explaining, explaining or elaborating. In terminology according to Azarkashy, tafsir is a discipline in understanding the Qur'an, explaining its meaning and issuing rulings and secrets in the Qur'an. Whereas ilmi by epistemology comes from the word ilm which means science, knowledge, science and information. According to Al-Zurjani ilmi is an absolute belief and is in harmony with his hakekat. As for the terms, ilmi is a syumul word that encompasses various types of old and new human knowledge. This term indicates that this knowledge is not only limited in astronomy only, but includes others. according to Ahma Bazli in his study, the term Ilm with the meaning of experimental knowledge and what it has to do with it from the natural sciences found in al-kawn (creation) such as physics, geology, biology, oseanography and astronomy. Thus, 'ilm encompasses all human knowledge without limiting one of those knowledge. Accordingly, the definition of 'ilm varies based on the individual differences that give the definition based on their respective areas of study. (ILMI interpretation definition)

Epistemology tasting water

Commentators such as Ahmad Baiquni, Nazwar Syamsu, Quraish Shihab and Agus Purwanto presented the epistemology of ilmi interpretation. However, these four scholars have different epistemic reasons to understand and explain the relationship of Qur'anic verses to science. For example, Nazwar Shamsu's epistemology tends to Islamize the verses of the Qur'an towards science so that interpretations derived from the Qur'an and scientific theory tend to seek justification of the Qur'an through scientific theory (Bahri, 2015). Ahmad Baequni's epistemology tends to dialogue between the Qur'an and modern scientific theory so as to produce Islamic science that is not appologetical but is integrative-interconnected. Quraish Shihab has a different way of interpretation, he places scientific verses as a medium to know the greatness of God and take lessons from every phenomenon relevant to modern science. While Agus Purwanto's epistemology

has similarities with Baequni's epistemology, however, in Agus Purwanto's epistemology he elaborated his own Islamic epistemology. It is the asthesis of the Qur'an and not the Islamization or Qur'anization of the verses of the Qur'an (Putera et al., 2022).

CONCLUSION

This study maps the epistemology of Burhani's Reason into the typology of Qur'anic interpretation of the verse of Science. The mapping done by the author of the book on the verses of science in the Qur'an is not hierarchical and does not negate each other, meaning that one typology with another typology has its own tendencies. Bayani's epistemology produces interpretations with fiqhi nuances, namely studying from aspects of Islamic law, Irfani's epistemology presents the esoteric side of a verse by prioritizing the role of intuition from its mufassir so as to give birth to Sufi-Isyari interpretations, while Burhani's epistemology is very thick with the dominance of rationality so that it gives birth to interpretations that tend to be philosophical or in the modern context more towards interpretation 'ilmi (scientific). As for how to obtain knowledge, bayani epistemology through two ways, namely guided by the redaction of the text directly with a language approach or through an indirect approach through qiyas (analogy). Meanwhile, Irfani's epistemology is not based on texts such as Bayani or the power of ratio as Burhani, but rather on direct grace from God when the heart as a means of receiving it is ready to accommodate it. The relationship between Al-Jabiri's Islamic epistemology and the typology of interpretation is based on the characteristics possessed, both by the tafsir itself and the dominance of reason that develops in each epistemology.

BIBLIOGRAPHY

- Abbas, A. F. (2012). Integrasi Pendekatan Bayâni, Burhânî, dan 'Irfânî dalam Ijtihad Muhammadiyah. *AHKAM: Jurnal Ilmu Syariah*, 12(1). <https://doi.org/10.15408/ajis.v12i1.979>
- Abshor, M. U. (2018). EPISTEMOLOGI IRFANI (Sebuah Tinjauan Kajian Tafsir Sufistik). *Jurnal At-Tibyan: Jurnal Ilmu Alquran Dan Tafsir*, 3(2), 249. <https://doi.org/10.32505/tibyan.v3i2.649>
- Al Ma'mun, H. (2022). Hubungan Epistemologi Keislaman Muhammad Abid Al-Jabiri dengan Tipologi Penafsiran Al-Qur'an. *Journal of Islamic Civilization*, 3(2), 135–148. <https://doi.org/10.33086/jic.v3i2.2252>
- An, A. N., Sari, I. P., & Hidayat, S. (2021). *Kajian Kritik pada Bentuk dan Pengaruh Positif al-Dakhil*. 5, 717–734. <https://doi.org/10.29240/alquds.v5i2.2774>
- Bahri, S. (2015). Bayani, Burhani Dan Irfani Trilogi Epistemologi Kegelisahan Seorang Muhammad Abid Al Jabiri. *Cakrawala Hukum*, XI(1), 1–18. <https://e-journal.unwiku.ac.id/hukum/index.php/CH/article/view/171>
- Burchsted, F., & Bell, E. (2020). *Library Research Guide for the History of Science: Introduction*. *Harvard Library*.
- Fadli, N. (2023). CONTRIBUTION OF ACEHNESE SCHOLARS TO THE

- DEVELOPMENT OF QURANIC EXEGESIS IN INDONESIA: A STUDY OF TENGKU MUHAMMAD HASBI ASH-SHIDDIEQY AND HIS WORK "TAFSIR AN-NUUR." *QiST: Journal of Quran and Tafseer Studies*, 3(1), 1–22. <https://doi.org/10.23917/qist.v3i1.3381>
- Farabi, M. Al, Tanjung, Z., & Irawan, R. (2021). Epistemologi Nalar Bayani, Burhani dan Irfani dalam Pengembangan Studi Islam. *Attaqwa: Jurnal Ilmu Pendidikan Islam*, 17(September 2021), 225–235. <http://jurnal.staidagresik.ac.id/index.php/attaqwa/article/view/91>
- Has, H. M. (2013). MEMBUKA TABIR SUMPAAH DALAM AL-QUR'AN (Studi Analisis Penafsiran 'A'isyah Bint Al-Syati' Tentang Ayat-Ayat Sumpah). *Fakultas Ushuluddin, Adab, Dan Dakwah IAIN Kendari*, 53(9).
- Hasyim, M. (2018). EPISTEMOLOGI ISLAM (BAYANI, BURHANI, IRFANI). *Jurnal Al-Murabbi*, 3(2). <https://doi.org/10.35891/amb.v3i2.1094>
- Idrus, A. (2019). Epistimologi Bayani, Irfani Dan Burhani. *An-Nidhom: Jurnal Manajemen Pendidikan Islam*, 4(1). <https://doi.org/10.32678/annidhom.v4i1.4421>
- Jailani, A., & Hasbiyallah, H. (2019). Kajian Amsal dan Qasam dalam Al Qur'an. *Islamika: Jurnal Ilmu-Ilmu Keislaman*, 19(02). <https://doi.org/10.32939/islamika.v19i02.373>
- Lailiyah, S. (2020). KEILMIAHAN SAINS ADALAH BUKTI KEBENARAN AL QUR'AN. *Prosiding Seminar Pendidikan Fisika FITK UNSIQ*, 2(1).
- Madihah, F. (2021). Corak Ilmiah Tafsir Salman di Zaman Modern. *Tesis*.
- Marvavilha, A., & Suparlan, S. (2019). Model Integrasi Nilai Islam Dalam Pembelajaran Sains. *Humanika*, 18(1), 59–80. <https://doi.org/10.21831/hum.v18i1.23129>
- Munandar, S. A., & Amin, S. (2023). Contemporary Interpretation of Religious Moderation in the Qur'an: Thought Analysis Quraish Shihab and Its Relevance in the Indonesian Context. *QiST: Journal of Quran and Tafseer Studies*, 2(3), 290–309. <https://doi.org/10.23917/qist.v2i3.1448>
- Nurrohim, A., Arungga Sweta, A., Yudha Pratama, K., Romadhona, A., Khanifah Zahroh, N., Tamami, R., & Sya'banurrahman, R. (2019). TARJIH HADIS: STUDI KASUS TERHADAP PESANTRENVIRTUAL.COM. *Riwayah: Jurnal Studi Hadis*, 5(2). <https://doi.org/10.21043/riwayah.v5i2.6400>
- Purwati, F. (2018). Penafsiran Ayat-Ayat Astronomi Agama. *Jurnal Al-Fath*, 12(1).
- Putera, A. R., Purwanto, N. A., Mulyadi, M., & Jannah, R. (2022). Hayula: Indonesian Journal of Multidisciplinary Islamic Studies Vol.6, No.1, January 2022. *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies*, 6(1), 59–80.
- Rahmadi, S. (2020). Epistemologi Arab-Islam Muhammad Abid Al-Jabiri. *Tarbawi*.
- RIDWAN, A. H. (2016). Kritik Nalar Arab: Eksposisi Epistemologi Bayani, 'Irfani dan Burhani Muhammad Abed Al-Jabiri. *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies*, 12(2). <https://doi.org/10.18196/aiijis.2016.0062.187-222>
- Rosyadi, S. (2019). Model Nalar Burhânîdalam Madzhab Tafsir Teologimu" Tazilah. In *Jurnal al-Fath* (Vol. 13, Issue 1, p. 2019).
- Rozy, Y. F., & AN, A. N. (2022). PENAFSIRAN "LA TAQRABU AL- ZINA" DALAM QS. AL-ISRA' AYAT 32 (STUDI KOMPARATIF ANTARA TAFSIR AL-AZHAR KARYA BUYA HAMKA DAN TAFSIR AL-MISHBAH KARYA M. QURAISH SHIHAB). *QiST: Journal of Quran Tafseer Studies*, 1(1).

- Sakat, A. A., Usman, A. H., Masruri, M., Amin, M. F. M., Ahmad, M. N., & Kadir, M. N. A. (2015). Qur'anic words: An analysis on Shihab's rules of exegesis in Tafsir Al-Mishbah. *Mediterranean Journal of Social Sciences*, 6(4S1), 454-461. <https://doi.org/10.5901/mjss.2015.v6n4s1p454>
- Sari, A. M. (2020). Penelitian Kepustakaan (Library Research) dalam Penelitian Pendidikan IPA. *Natural Science [Diakses 11 Juli 2022]*, 6(1), 41-53.
- SHUKRI, H. S. B. (2013). *Penafsiran Ali Ash-Shabuni Terhadap Ayat-Ayat Tasybih Dalam Surat Al-Baqarah (Kajian Dari Ilmu Balaghah)*.
- Soleh, A. K. (2005). MODEL-MODEL EPISTEMOLOGI ISLAM. *Psikoislamika : Jurnal Psikologi Dan Psikologi Islam*, 2(2). <https://doi.org/10.18860/psi.voio.342>
- Sudiarti, T., Delilah, G. G. A., & Aziz, R. (2018). Besi dalam Qur'an dan Sains Kimia (Analisis Teoritis dan Praktis Mengenai Besi dan Upaya Mengatasi Korosi pada Besi. *Al-Kimiya*, 5(1). <https://doi.org/10.15575/ak.v5i1.3720>
- Sule, M. M. (2023). RESPONSE TO MUSLIMS DA'WAH ACTIVITIES' BY NON-MUSLIMS IN AKWANGA AND NASSARAWA EGGON LOCAL GOVERNMENT AREAS OF NASARAWA STATE, NIGERIA. *QiST: Journal of Quran and Tafseer Studies*, 3(1), 23-39. <https://doi.org/10.23917/qist.v3i1.3110>
- Zabidi, A. F. M., Harun, N. I. I., & Zabidi, M. M. (2020). Tafsir 'Ilmi di Institut Pengajian Tinggi: Sorotan Literatur. *AL-TURATH JOURNAL OF AL-QURAN AND AL-SUNNAH*, 5(2).
- Zahle, J. (2023). Reactivity and good data in qualitative data collection. *European Journal for Philosophy of Science*, 13(1), 1-18. <https://doi.org/10.1007/s13194-023-00514-z>
- Zamzami, M. S. (2016). PENDEKATAN BURHANI DALAM STUDI AL-QUR'AN. *El-Furqania : Jurnal Ushuluddin Dan Ilmu-Ilmu Keislaman*, 2(01). <https://doi.org/10.54625/elfurqania.v2i01.1417>