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## The Contribution of Islamic Sciences Reasoning in Strengthening Religious Moderation in Indonesia

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### Abstract

*This study focuses on discussing the model of reasoning that develops in Islamic sciences on the one hand and its contribution to strengthening the concept and paradigm of religious moderation which is currently being developed as an effort to build civilization in Indonesia as a pluralistic country. The focus of this study asks research questions, namely, (1) How is the relationship between the reasoning of Islamic sciences and the conception of religious moderation?; (2) What is the contribution of the reasoning of Islamic sciences to the conception of religious moderation? This study is a library study that relies on data in the form of literature documents such as literature books, manuscripts, journals, and articles. This study is approached with a hermeneutic approach with descriptive analysis. This study found that the reasoning of Islamic sciences such as bayani, burhani, and irfani contribute positively intellectually in strengthening the concept and paradigm of religious moderation. All three contribute methodological sides in the form of textual arguments, logical arguments, and intuition arguments in strengthening religious moderation.*

**Keywords:** Religious Moderation, Bayani, Burhani, and Irfani.

### Introduction

In the last ten years, the discourse of religious moderation in Indonesia has been echoed in many discussions in many forums, especially in the extended family of the Ministry of Religious Affairs. Various seminars, workshops, research and community service programs have been directed to review, elaborate, and socialize religious moderation. This discourse has even received special attention from the government.

This can be seen from the birth of two national policies that are directly related to efforts to strengthen religious moderation, namely Presidential Regulation (Perpres) Number 18 of 2020 concerning the National Medium-Term Development Plan (RPJMN) for 2020-2024 and Presidential Regulation No. 7 of 2021 concerning the National Action Plan for the Prevention of Violent Extremism that leads to Terrorism. These two important policies are the legal umbrella for the implementation of the program to strengthen religious moderation in the country. With these two policies, strengthening religious moderation is no longer optional

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(should be done), but obligatory (must be done). In the 2020-2024 RPJMN, the topic of religious moderation is one of the important issues discussed at length (Anis Masykhur, 2021)

In substance, religious moderation is actually not a new discourse, especially when viewed from normative and historical teachings recorded in the core doctrines and historical journey of Islam. However, the introduction and re-understanding of the values contained in the substance of religious moderation has become a contextual need for historical and sociological reasons of the pluralistic Indonesian nation with all its dynamic challenges. Indonesia's identity as a pluralistic nation can only be sustained if it is supported by the knowledge of its citizens on how to maintain that plurality as social capital to advance their own nation. Well, religious moderation is a tool of knowledge and religious attitudes to support that plurality. In simple terms, religious moderation is interpreted as a perspective, attitude, and behavior that always takes a position in the middle, always acts fairly, and is not extreme in religion (Kementrian Agama, 2019). The whole bill of religious attitudes as idealized is often different from the social facts. Because of this, it is necessary to mature scientific insights to support practical attitudes in religion as the main goal of sharia on the one hand and the goals of the nation and state on the other.

The process of knowledge maturation, especially in understanding the substance of religious moderation, requires an examination of the core teachings contained in the conception and paradigm of religious moderation itself. And one of the centers of attention in exploring the contents and issues of religious moderation is the epistemological side of it. Therefore, this paper will focus on the problems of religious reasoning that become the driving force to revive thinking and practical attitudes as demanded by religious moderation itself. To elaborate on the issues that are the topic of this study, two key questions are asked, namely: (1) How is the relationship between the reasoning of Islamic sciences and the conception of religious moderation?; (2) What is the contribution of Islamic sciences reasoning to the conception of religious moderation?

This paper will be guided by a qualitative writing model with a library method (library reasech) that relies on searching and reviewing a number of documents relevant to the ocus of study such as the Qur'an, Hadith, literature books, manuscripts, journals, and various articles (Sudarto, 1996). The documents will be reviewed as guided by literature writing by collecting, reviewing, analyzing, and concluding from the content of meaning. This review activity will be analyzed with a hermeneutical approach, which is a method of understanding to produce an objective understanding as explained by Emilio Betti. According to him, the hermeneutic task includes two things: first, the deciphering of the exact meaning-content of a word, verse, text; second, the discovery of the purpose contained in symbolic forms (Emilio Betti, 1980)

## **Discussion**

### **Islamic Studies and Globalization**

The mainstreaming of religious moderation in Indonesia cannot be separated from the scientific problems in Islamic studies and globalization that more or less affect the way of thinking and acting of "religious people". It is clear that globalization not only causes the transformation of world civilization through the process of modernization, industrialization, and the information revolution, but also causes changes in the structure of life in various fields, both in the social, cultural, economic, political and educational fields. The era of globalization with its various trends has given birth to various new paradigms in the world of education, including religious education. The vision, mission, goals, curriculum, teaching and learning process, educators,

students, management, infrastructure, educational institutions, and others are now undergoing major changes.

So, if globalization - with all its good and bad impacts on human life - is an irresistible historical reality, where does Islamic education stand? The answer may be obvious: adapting to globalization without being swept away by it and anticipating its adverse effects. Because globalization is oriented towards modernism, and modernism is identical to Western culture, knowledge of "westernness"/occidentalism (*al-Istighrabiyyah*) needs to be prepared by the paradigm of Islamic education as an epistemological provision. Not only is knowledge of the West identical to the sources of globalism, knowledge of the East (orientalism/*al-istisrakiyyah*) remains relevant to revisit the classical Islamic treasures. (Hanafi, 1992)

Knowledge of the Orient (orientalism) and knowledge of the West (occidentalism) is an inseparable package to see the identity of Islamic education itself. Likewise, knowledge of contemporaneity (*al-Ashriyyah*) which is a continuation of modernity. Thus, if formulated with the hermeneutic triangle theory - to borrow Hassan Hanafi- Muslims and Islamic education are faced with challenges: how to face its own tradition (*turath*), face modernity (West), and face contemporary problems (*al-Waqi'iyah*). With such challenges, then among the important questions is, what system of reasoning can overcome the problems faced by Islamic education?

### **The Three Logics of Islamic Sciences**

In the Islamic scientific tradition, there are three traditions of reasoning as popularized by contemporary Moroccan Islamic thinker Muhammad Abid al-Jabiri, namely, Bayani reasoning, Burhani reasoning, and Irfani reasoning. All three can be important contributors in building and developing the pace of Islamic science and its various challenges, especially in the face of globalization (Jabiri, 1990)

They can also be used as reading tools to examine three issues at once: examining the heritage of the past (*turath*), modernity (*al-Hadathah*), and contemporaneity (*al-Mua'ashirah*). This epistemological model is considered relevant for understanding the development of Islamic sciences. So far, Islamic sciences are often understood through the "optics" of Western philosophies of science such as rationalism, empiricism and pragmatism where scientific buildings in the West are formed by "Western culture" which - according to al-Jabiri himself - can only be compatible with sciences that develop in the West (Natural Science) (Ibrahim Abu Rabi, 2003)

Meanwhile, Islamic sciences are in the realm of Classical Humanities which are only suitable to be approached with Islamic epistemological analysis tools. Such a view can be explained by the argument through the theory of "socioanalysis" in the sociology of knowledge of Karl Mannheim (1893-1947) who said that: "The principal thesis of the sociology of knowledge is that there are modes of thought which cannot be adequately understood as long as their social origins are obscure". This means that the sociology of knowledge is knowledge that discusses the relationship between knowledge and human thought with the social context in which it is embedded. With this theory it can be said that each "phase of civilization" has its own unique social character. (Karl Mannheim, 2013). So is the case with Western and Eastern-Islamic civilizations. So, the birth of the epistemological model initiated by al-Jabiri - in the perspective of the sociology of knowledge is the result of a historical struggle of a figure with his social circle, in this case Arab-Islam.

Bayani reasoning that relies on the power of text and transmission authority is useful for the maintenance of civilizational identity. Although the legacy of the past does not always have to be the judge of today's problems, the good things from the past - especially values that transcend time and space - will remain relevant for today's needs. The recent booming contestation of religious views, which within certain limits intersects with political motives, makes the birth and existence of bayani epistemology important to be revisited to find out how contestation is something common and historical. Bayani reasoning teaches that arguments based on religious texts must have an accountable sanad line to maintain authenticity and intellectual continuity. Differences of opinion in the field of fiqh, for example, as illustrated in the *aimatul mazahib* (imams of the madhhab) are "intellectual nutrition" in the internal bayani reasoning where the thoughts of the fuqaha - other than mutakallimun - are "epistemological actors" of the bayani reasoning model.

In addition to Bayani reasoning, Irfani reasoning that relies on the power of feeling (*dhauiq*) is an urgent need for human development in the midst of modernity that - whether we realize it or not - is decaying the fate and future of the world. The reasoning of positivism that underlies the thinking of modernism - besides bringing benefits to the growth and development of science, especially the exact sciences - also has a direct impact on a materialistic mindset. Everything is measured from a material perspective. Thus, the measure of human success is often trapped in the aspect of material possessions (to have). Educational materialism is a phenomenon of the global era where human values are often reduced by the free market system that is synonymous with globalization. Poor people who are smart but have no money, in global competition, do not have access to proper education. In such contestation, the aspect of "education of taste" which is the spirit of the essence of education itself is relatively neglected. So, in the midst of the contestation of educational materialism, the Islamic scientific paradigm offers irfani reasoning as an integral part of saving world civilization from the damage caused by short-term thinking: materialsme.

But is it with these two reasons that Islamic education can stand tall and stout in the face of modernity and contemporaneity? The contemporary era characterized by advances in technology and information requires adequate reasoning readiness. Burhani reasoning that relies on the power of ratio and empirical observation can be used as a reading tool to overcome contemporary problems. This reasoning is useful for analyzing positivistic problems. This reasoning is built on the Greek philosophical construction adapted by Ibn Rushd with the basis of Islamic Sharia values.

### **Indonesian Pluralism, Islamic Scientific Reasoning, and Religious Moderation**

Why does the discourse of religious moderation need to be mainstreamed in Indonesia? Doesn't Indonesia, as a country with the largest Muslim majority in the world, already have sufficient knowledge and experience? These are two key questions to find the relationship between the need to mainstream religious moderation on the one hand and Indonesian identity amid the onslaught of globalization and the dynamics of scientific reasoning that is dynamic and open.

### **The Relationship between Indonesia's Diversity and the Discourse of Religious Moderation**

To examine the relationship between the need for religious moderation for Indonesia, it is necessary to understand the historicity of Islam as a teaching that is in contact with the history of a nation. Islamic doctrines derived from the Holy Scriptures and Hadith in their historical

reality must address the historical and social facts of a particular civilization. So what happens is a reciprocal relationship between documented doctrine and historical facts that live and develop.

The Islamic doctrine that states that Islam is a religion that is rahmatan lil alamin if critically examined means two things. First, this doctrine encourages the spread of Islamic teachings in all parts of the world and, therefore, will factually synergize with the culture in each region it visits. A simple example that can be taken here is the method of da'wah and Islamization carried out by Sunan Kalijaga such as the kalimasada amulet (shahadatain sentence), the use of the term gapura (from Arabic, ghafura) for the gate of the temple which was converted into a mosque, and many other examples. However, secondly, the Islamization movement in the first point can become a weakness when the interaction of Islam with local culture can reduce the purity of the teachings, even threatening the existence of Islam itself. This is where the problem of Islamic authenticity arises. The purification of aqidah movement as campaigned by the Wahabi movement in Indonesia in the early days (at least since the establishment of the Muhammadiyah organization in 1912) is evidence of this tendency. (Aziz al-Azmeh, 1991)

The aforementioned dichotomy has, arguably, polarized the thinking of Muslim leaders and scholars from the early days of Islam until today. During the prophetic period, the text-context, normative-historical, das sain-das solen, ritual-spiritual debates could be resolved by the Prophet Muhammad. But when the Prophet died there was no longer a single holder of religious authority. People so often argue and are easily provoked to "paganize" the other side. Even worse, when theological debates are flavored with political battles between groups, or vice versa. The dark history of the tahkim (arbitration) event, the birth of the hardline Khawarij group until the killing of 'Ali ibn Abi Talib r.a. or the mihnah event driven by the Mu'tazilah rationalist group supported by the Abbasid government against the Sunni Muslim group is clear evidence of theological-political debates that end in hostility and even murder. (Jalaluddin As-Suyuthi, 2013)

What is sometimes overlooked by those who read about the early Islamization process in the country is that Indonesians did not actually convert to Islam in its entirety, as Islam is a prophetic religion that demands full commitment and makes no compromises for other ways of salvation. However, if observed, the conversion of Indonesians to Islam was not exclusive, and most of the newly converted Malay-Indonesian Muslims still retained their various commitments to their old (pre-Islamic) non-prophetic beliefs and practices. Therefore, Indonesians' acceptance of Islam is more accurately termed "adhesion", i.e. conversion to Islam without abandoning old religious beliefs and practices. Different cultures have different consequences for the Indonesian people's acceptance of the teachings of Islam. This is also the case with the propagators of Islam itself. As a result, the face of Indonesian Islam also varies according to the culture and the level of public acceptance of Islam itself. According to the author's observations, at least, there are four faces of Indonesian Islam that have been shown by the Indonesian people, namely: Shari'ah Islam.

An examination of the journey of Islam as a religion in Indonesia shows that Indonesia has the historical and social capital to develop moderate values. The values of religious moderation that prioritize the values of tolerance, inclusiveness, anti-radicalism are in line with the history of the entry of Islam in Indonesia. The disruption to these values comes from "foreign understandings" that are ahistoric with Indonesia's own identity. For example, the understanding of "Islamic unity" is rigidly conceptualized by Islamic views that developed in the Middle East with a

different locus from the archipelago. A misunderstanding of the doctrine and concept of "pan-Islamism", for example, will tend to reduce the rational relationship between religious doctrine and local aspects that are the basic characteristics of Islam itself as a teaching that is inclusive and adaptive to local culture. (Toto Suharto, 2017)

### **Contribution of Islamic Sciences Reasoning**

The discourse of religious moderation thus cannot stand alone without the help of science, especially the help of methodological tools to translate its epistemological foundations so that it is relevant to the past as a basis for legitimacy in the form of textual propositions (al-Qur'an and Hadith), texts in the form of turath (the legacy of scholarly thought) and relevant to current problems related to modernity (al-hadathah) and contemporaneity (al-Muashirah) and become an alternative to westernized ways of thinking that tend to eliminate taste as a source of knowledge. The epistemological foundations of religious moderation are thus contributed by the reasoning model that is the identity of Islamic sciences, namely, bayani reasoning, burhani reasoning, and irfani reasoning.

### **Bayani Reasoning and Religious Moderation**

From an epistemological point of view, bayani reasoning is a method of thought that takes the text (nash) either directly or indirectly as a measure to determine truth. Directly means that the text does not need to be interpreted but applied directly. Whereas indirect means that the text (nash) needs to be interpreted based on the text, not the ratio. Thus, bayani reasoning does not make the ratio a significant force. The function of reason is only as a guardian of the meaning contained therein. In a religious perspective, the target of the bayani method is the exoric aspect (shari'at).

Some of the religious texts that can be referred to to strengthen the basis of the bayani reasoning argument are as stated in the text of the Qur'an, among others, first, Surah al-Baqarah verse 144:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

Meaning: "And thus (also) We have made you (Muslims) a just and chosen people, that you may bear witness to the deeds of men and that the Messenger (Muhammad) may bear witness to your deeds".

Secondly, Surah al-Isra' verse 143:

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَآلُومًا مَّحْسُورًا

Meaning: "And do not let your hands be tied around your necks and do not stretch them out too much, so that you become disgraced and regretful".

Third, Surah al-Isra' verse 110:

وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتُ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا

Meaning: "And do not raise your voice in prayer, nor lower it, and find a middle way between the two".

And the fourth verse, Surah al-Qashas verse 77:

وَابْتَغِ فِيهَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَتَّبِعِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

Meaning: "And seek in what Allah has bestowed upon you (the happiness) of the Hereafter, and forget not your enjoyment of the pleasures of this world. And do good (to others) as Allah has done good to you, and do not cause mischief on the earth, for Allah does not like those who cause mischief."

These are the Qur'anic verses about the necessity that Islam is a moderate religion. Islam is not a religion of extremes either extreme left or extreme right. In the framework of bayani reasoning, texts sourced from the Holy Scriptures on religious moderation have epistemological strength that can be accounted for as a strong concept from a theological and linguistic point of view. This reasoning revolves around the level of dilalah al-khitab (discourse guidance) Dilalah al-khitab can be in the form of text guidance (dilalah al-nash) or text content guidance (ma'qul al-nash). In addition to the textual evidence in the form of the Qur'an, the concept and paradigm of religious moderation also gets support from the sources of hadith and the thoughts of scholars who have been documented in many legacies of thought (turath). All these sources help strengthen the conception and paradigm of religious moderation which is implemented in many Islamic studies. For example, "Theology of Religious Moderation", "Tafsir al-Qur'an Religious Moderation", "Fiqh Religious Moderation" and so on. The bayani reasoning analysis of religious moderation thus contributes to the development of Islamic studies by emphasizing textual arguments.

### **The Bayani Method Of Reasoning**

#### **As The Basis Of Epistemological Arguments**

SOURCES	Text: 1. Primary Texts: al- Qur'an dan al-Sunnah 2. Secondary Texts: Products of thought
THEORITICAL FRAMWORK	1. al-Asl-al-far 2. Istimbathiyah (deductive mindset based on text) 3. Qiyas al-'Illah (Fiqh), Qiyas al-Dalalah (Kalam) 4. al-Lafaz-al-Makna
APPROACH	Linguistic (lughawiyyah / language)
METHOD	Ijtihadiyyah Istimbathiyah/Istintajiyah/ Qiyas (Qiyas al- Gha'ib 'ala al-Shahid)

BASIC PRINCIPLES	<ol style="list-style-type: none"> <li>1. Infisal (Discontinue)</li> <li>2. Tajwij (Multiplicity)</li> <li>3. There is no law of causality</li> <li>4. Muqarabah (proximity, similarity)</li> <li>5. Deductive analogy; Qiyas</li> </ol>
VALIDITY MEASURES	Scholarly similarity / closeness between text (Nash)) with reality
SUPPORTERS / USERS	<ol style="list-style-type: none"> <li>1. Fuqaha (Fiqh experts)</li> <li>2. Mutakallmun (experts in Kalam)</li> <li>3. Linguists</li> </ol>
ROLE AND FUNCTION OF THE INTELLECT	<ol style="list-style-type: none"> <li>1. Intellect as a restraint on the passions (see Lisan al 'Arab Ibn Manzur)</li> <li>2. Taqlidi Repetitive Justification (reinforcement of the truth/authority of the text).</li> </ol>

### **Burhani Reasoning and Religious Moderation**

If in bayani reasoning the concept of religious moderation is discussed by textual arguments with all its methodological bases, then in burhani reasoning, concepts and paradigms will be photographed through logical cameras and empirical reasoning. Logical approaches and experimental arguments are needed so that the concept and paradigm of religious moderation have relevance to a living and dynamic reality.

The term al-Burhan comes from the Persian, baran (defeat their reason!). After being arabized, it became baraha, and burhan. Ibn Manzur defines it as proof, excuse, and reason. In English, burhan means demonstration. The term emerged in the Arabic tradition due to the influence of Greek logic that entered the realm of Islamic thought. According to the term logic (al-Mantiq) is an intellectual activity that determines the wrongness of a problem by means of conclusions or deductions. Burhani reasoning is simply defined as a thinking activity to determine the truth of a proposition through a deductive approach by linking one proposition with another proposition that has been proven axiomatically true. Historically, burhani reasoning was brought by Aristotle into Islamic thought through Islamic philosophers. The entry of the burhani type of reasoning into Islamic thought is not easy because it gets quite a challenge from the previous reasoning that has matured and rooted in the structure of Arabic thought.

Methodologically, Burhani reasoning emphasizes the dialogue between reason and reality. The premises formulated by reason must be in accordance with reality through an observation approach. The concept and paradigm of religious moderation cannot be separated from sociological religious practices. Sociologically, Indonesia's cultural diversity is a consideration in practicing religion by its adherents. When the world community, including Indonesian society, needs religion again, then a moderate religious perspective can be the solution. This has to do with extreme attitudes and behaviors in religion. The importance of religious moderation is also



due to conflicts in various regions in the name of religion. From the point of view of burhani reasoning, there is a generally accepted logic of peace, namely that the conflicts of world society triggered by the nature and attitude of exclusivity require moderate views and attitudes. This means that the values of moderatism in religion, sociologically, can be functional to deal with the reality of conflict. The syllogism formula inherited by this reasoning model can be useful for implementing religious values contained in the concept of religious moderation in solving the problems of human life.

### **The Burhani Method of Reasoning As the Basis of Epistemological Arguments**

SOURCES	Ratio
THEORITICAL FRAMWORK	Logical premises (al-mantiq) syllogism: two premises + conclusion
APPROACH	Logic
METHOD	Analytic (tahlili)
BASIC PRINCIPLES	<ol style="list-style-type: none"> <li>1. Principle of causality</li> <li>2. Certainty</li> <li>3. Compatibility between the truth of reason and the laws of nature</li> </ol>
VALIDITY MEASURES	Coherence-consistency
SUPPORTERS / USERS	Philosophy, science (scientist)
ROLE AND FUNCTION OF THE INTELLECT	<ol style="list-style-type: none"> <li>1. Analytic-critical</li> <li>2. Knowing cause and effect</li> </ol>

### **Irfani Reasoning and Religious Moderation**

Irfan comes from the Arabic root word, 'arafa, which is similar to makrifat, meaning knowledge. But it is different from ilmu ('ilm). Irfan or makrifat relates to knowledge gained directly through experience, while science refers to knowledge gained through transformation (naql) or rationality (aql). Therefore, etymologically, irfan can be interpreted as the disclosure of knowledge obtained through the illumination of the essence by God to His servant (kashf) after the spiritual exercise (riyadah) carried out on the basis of love. The irfan method is also often referred to as theosophical-philosophical which in Islamic philosophy was developed by Suhrawardi in his work al-Hikmah al- Ishraqiyah. If the bayani reasoning target is something that is explicit, then the 'irfani reasoning target is implied. In this context, Ibn 'Arabi said, 'Arif is someone who gets the appearance of God so that certain conditions of the heart appear in him (ahwal). 'Irfan is obtained by someone through al-idrak al-mubasyir al-wujdani (direct emotional capture), not direct rational capture.

In the framework of irfani reasoning, epistemological truth is based on forces beyond textual arguments and inductive logic as in bayani and burhani reasoning. Instead, it is based on the power of *Adi Kodrati* outside of human beings. The tools used are not the text and reason, but the heart/*dzaug*. In relation to religious moderation, this type of reasoning is useful for operating one of the value principles contained in religious moderation, namely, *tasamuh*/tolerance of other people's beliefs and inclusive religious attitudes. Among the social problems of religious communities is the occurrence of social rifts due to differences in religious views that often deny each other between different beliefs. Claims of "mutual disbelief" to each other become a social phenomenon that often leads to social conflict. So, where is the importance of the irfani approach in the context of social conflict due to differences in religious views?

In the notes of M. Amin Abdollah, in the Islamic intellectual treasury three cultures of thinking or reasoning of Islamic diversity have been formed, namely the textual-scriptural approach, the rational reason approach, and *al-aql al-'irfani* (conscience approach). Of the three, the 'irfani approach has not been explored. He explained that in the context of Islamic social religious life, the meeting and marriage between bayani reasoning and burhani reasoning, if not navigated properly, can give birth to Islamic social religious views and attitudes that tend to be rigid, hard and even lead to *karahiyatu al-ghair*, *rafdhu al-ghair*, and even violence. While the 'irfani reasoning approach that emphasizes the role of conscience, if empowered and developed properly can soften social attitudes, improve human temperament and social morals, soften uncompromising attitudes in the way of communication and religious social relations, and society.

The irfani approach can be used as a shaper of one's character to maximize the quality of "taste", heart reasoning, and empathy. As expressed by the Companion Ali Bin Abi Talib, "Listen to what he says, not hear who says". This principle presupposes to appreciate the substance of the conversation without recognizing the origin of religion, race, ethnicity, and class. It is also the opinion of Imam Syafii in the context of scholarship:

رَأْيِي صَوَابٌ يَحْتَمِلُ الْخَطَأَ، وَرَأْيُ الْآخَرِ خَطَأٌ يَحْتَمِلُ الصَّوَابَ

"My opinion may be right but it is likely to be wrong"

Irfani reasoning teaches that spirituality based on "direct truth" through inner experience can generate a feeling of mutual respect by transcending differences over textual and logical arguments. Irfani reasoning can thus be operated to bridge various sociological differences and invite to penetrate to the essence of truth that transcends reasoning and empirical observation.

### The Irfani Method Of Reasoning

#### As The Basis of Epistemological Arguments

SOURCES	<i>Kashf/ilham</i>
THEORITICAL FRAMWORK	<ol style="list-style-type: none"> <li>1. Zahir-Batin</li> <li>2. Tanzil-Taqwil</li> <li>3. Nubuwwah-Wilayah</li> <li>4. Haqiqi-Majazi</li> </ol>
APPROACH	Intuitif ( <i>al-dhauq/al-Qalb</i> )

METHOD	1. al-Dhauqiyyah (al-Tajribahal-Batiniyyah) 2. al-Riyadhah
BASIC PRINCIPLES	1. al-Makrifah 2. al-Ittihad/al-Fana 3. al-Hulul
VALIDITY MEASURES	1. Empatic 2. Simpatik
SUPPORTERS / USERS	<i>Al-Mutashawffun/al-Arifun</i> (Para Sufi)
ROLE AND FUNCTION OF THE INTELLECT	1. Partisipatif 2. <i>Al-Had wa al-Wijdan</i> 3. <i>Bila Wasilah/Bila Hijab</i>

## Conclusion

In its formulation, the concept and paradigm of religious moderation cannot stand alone. The construction of religious moderation thinking is built on a multi-approach religious reasoning. Both approaches are derived from Islamic epistemology models and models developed by modern scientific reasoning. From the aspect of Islamic sciences reasoning, religious moderation is supported by three main reasons that develop in Islamic studies, namely bayani reasoning, burhani reasoning, and irfani reasoning. In bayani reasoning, religious moderation is supported by religious arguments sourced from the main texts as the sources of the epistemology of Islamic studies, namely, the Qur'an, hadith, and turath (the legacy of scholarly thought). With references that have clear narration, the concept and religious moderation have theological and fiqhiyah legitimacy that can be accounted for bayaniyah.

In terms of burhani reasoning, the concept and paradigm of religious moderation are strengthened by burhani reasoning which relies on rational, empirical, and historical arguments through causal proofs. The sociological reality of religion can be unraveled through burhani glasses with historical and empirical observations. The irfani reasoning contributes to become a bridge in overcoming various social conflicts triggered by differences in religious views towards harmony and tolerance as one of the pillars of religious moderation. Irfani reasoning rests on the hope of the world.

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