

Empirical Experience of the Prophet as a Source of Knowledge Hadith Perspective

Nur Annisa Istifarin^{1*}, Ida Rochmawati²

¹²Universitas Islam Negeri Sunan Ampel Surabaya

*E-mail: annisafarin30@gmail.com

Abstract

Empiricism is a branch of Western epistemology that is based on experience and discourages reason. According to empiricism, the source of knowledge is experience or empirical. Reason is not a source of knowledge; instead, reason is tasked with processing knowledge gained from experience. The aim of this research is to find out hadiths about the life of the Prophet which can constitute epistemology as science. This research uses a descriptive method with a literature review. Thus, this research concludes that the application of Islamic epistemology based on the life of the Prophet is proven in the Muslim hadith no. index 2336 about the wrong story of the Prophet to date palm farmers. This hadith is a tribute to the Prophet because of his expertise and ability in the professional field. In other words, the Prophet's hadith shows that the only people who understand agricultural issues better are farmers. Judging from the *asbab al-wurud* hadith, the Prophet was born and raised on the barren Arabian Peninsula. Therefore, the Prophet only expressed his opinion without having experience in farming dates. From this experience of the Prophet's erroneous opinions, lessons can be made for farmers, as those who understand more about the world of Islamic boarding schools are the kyai and Islamic boarding school administrators.

Keywords: Empirical, hadith, science, Rasulullah

Abstrak

Empirisme adalah salah satu cabang epistemologi Barat yang berasaskan pengalaman dan mengecilkkan akal. Menurut paham empirisme, sumber pengetahuan adalah pengalaman atau empirik. Akal bukan sebagai sumber pengetahuan; sebaliknya, akal ditugaskan untuk memproses pengetahuan yang diperoleh dari pengalaman. Tujuan penelitian ini untuk mengetahui hadis tentang kehidupan Nabi yang dapat merupakan epistemologi sebagai ilmu pengetahuan. Penelitian ini menggunakan metode deskriptif dengan kajian literatur. Dengan demikian, penelitian ini menyimpulkan bahwa penerapan epistemologi Islam berdasarkan kehidupan Nabi terbukti dalam hadis riwayat muslim no. indeks 2336 tentang kisah Nabi yang salah kepada petani kurma. Hadis ini merupakan sebuah penghormatan terhadap Nabi karena kepakaran dan kemampuan dalam bidang profesi. Dengan bahasa lain, hadis Nabi menunjukkan bahwa yang lebih mengerti tentang masalah pertanian hanyalah para petani. Dilihat dari *asbab al-wurud* hadis, bahwa Nabi lahir dan dibesarkan di Jazirah Arab yang tandus. Oleh karenanya, Nabi hanya menyampaikan pendapat tanpa memiliki pengalaman dalam bertani kurma. Dari pengalaman atas kesalahan pendapat Nabi ini bisa dibuat pelajaran bagi para petani, sebagaimana yang lebih paham tentang dunia pesantren adalah kyai dan pengurus pesantren.

Kata Kunci: Empirik, hadis, ilmu pengetahuan, Rasulullah

Introduction

Knowledge is something that is very useful, liked and sought after. In Islamic teachings, knowledge is very important, as proven in many verses of the Qur'an which place knowledgeable people in a high and noble position, as well as many hadiths of the Prophet

that encourage his people to keep learning.¹ According to Endang Saifuddin Anshari, Science or knowledge is an attempt at human interpretation regarding activities, structures, divisions, laws regarding matters of the human race which are studied through sensing and demonstrated through experiments.²

While philosophy not only provides an overview, but also supports people in making decisions about objective, values, and appropriate actions. The method used in science is through controlled experimentation. Philosophy is knowledge that examines the origins or highest doctrines in human reason regarding everything that is achieved.³ While science is tasked with illustrating, philosophy is tasked with explaining the events of the universe and its validity comes from the results of thought throughout the experience gained.⁴ Philosophy aims to search for proper truth.⁵ The result of the scientific thinking process is the fire of progress that allows people to discover themselves and explore a better life.

The relationship between philosophy and science is mutually combined because they are all included in human activity. In this relationship, philosophy is the center of science, while science is a child of philosophy. Philosophy is very broad, unlimited or universal in its entity. Meanwhile, scientific entities are limited because they are limited to certain areas. The meeting of philosophy and science is because both use critical thinking to understand the world and its activities. When understanding the essence of truth, both imply a critical attitude and open and impartial ideas. Both want to gain knowledge systematically.⁶

One branch of philosophy that studies the essence of knowledge is epistemology. Epistemology is a part of philosophy that discusses the sources, characteristics, nature and truth of knowledge. The aim of epistemology is to ask how something happens, how to understand, select among others, as well as situations and conditions in time and space. Epistemology has several schools, one of which is empiricism. The process of knowledge according to empiricism can be obtained through experience, both sensory experience and inner experience. One of the figures of Western empiricism, Immanuel Kant, emphasized that the difference between empiricism and rationalism is based on experience and thought. He uses examples of objects around him; with empirical things are clear, but with ratios these things must be rethought, that knowledge is not only received empirically but also with ratios. Kant in his argument combines a priori synthesis by initiating it and giving rise to a priori synthesis, in which there are three transcendental knowledge, as follows:

¹ Su'eb, "Ilmu Pengetahuan Dalam Perspektif Hadis Nabi," *Jurnal Al-Ibrab* 6, no. 2 (2021): 73–89.

² A. Susanto, *Filsafat Ilmu: Suatu Kajian Dalam Dimensi Ontologis, Epistemologis, Dan Aksiologis*, Cetakan ke-7, (Jakarta: PT Bumi Aksara, 2016).

³ Moh. Rofik Fitrotulloh, "Konstruksi Filsafat Dan Agama Dalam Bingkai Peradaban Islam," (PPBA) *UIN Maliki Malang*, n.d., 1–20.

⁴ Dewi Rokhmah, "Ilmu Dalam Tinjauan Filsafat: Ontologi, Epistemologi, Dan Aksiologi," *CENDEKIA: Jurnal Studi Keislaman* 7, no. 2 (2021): 172–86, <https://ejournal.staiha.ac.id/index.php/cendekia/article/view/124>.

⁵ Bahrum SE, M.Ak, Akt, "Ontologi, Epistemologi Dan Aksiologi," *Sulesana* 8, no. 2 (2013): 35–45, <https://himpunanmakalahcutroes.blogspot.com/2012/08/manusia-adalah-makhluk-pencari-kebenaran.html>.

⁶ Meisakh Nur Anugrah and Usman Radiana, "Filsafat Rasionalisme Sebagai Dasar Ilmu Pengetahuan," *Jurnal Filsafat Indonesia* 5, no. 3 (2022): 182–87, <https://doi.org/10.23887/jfi.v5i3.41741>.

First, transcendental aesthetics: In this case, Kant analyzes several components of reasonable knowledge by referring to an a priori form of space and time. Like mathematics, whose existence is certain. *Second*, transcendental analytic: The physical world is analyzed into intellectual knowledge with its objects, such as physics as a perfect science where humans will encounter something that will be used as knowledge and the benefits will be received. *Third*, transcendental dialectic, the object of study is used as an observation where the object is through human experience, namely the essence of God, humans and the world. In this perspective, Kant wants to reduce objects that are metaphysical in nature, and then ideas that are ultimately useless and do not produce clear results.⁷

Hume, a pinnacle figure of empiricism, consistently used the principles of empiricism in extreme ways. In his various philosophical studies, he not only criticizes the rationalism of Descartes, especially the Innate Ideas, and also criticizes previous theological doctrines based on universal axioms, but also refutes the thoughts of previous figures, especially the empiricism of Locke and Berkeley, although in some perspectives he still explores the perspectives of these two philosophers.⁸ Hume once broke Kant's metaphysics which was based on cause and effect, which in his opinion was criticized by Kant and then accepted completely by rationalists. Kant knew that in the metaphysical view it was only a priori and not close to the elements of a posteriori (*empirical*) experience. Meanwhile, according to Kant, in solving metaphysical problems, a revolution of ideas from political propositions was established, just like the cooperative revolution which shifted the way humans think by proving that the center of the solar system is the sun, not the earth. In Kant's epistemological revolution, the materials of the mind are placed at the center of the mind.

The philosophy of empiricism focuses on sensory experience. Therefore, philosophy is not an enemy of religion, on the contrary, philosophy helps religion in realizing a worldview based on the Qur'an through the intellectual tools provided by philosophy. In philosophy, there are two concepts: *Burhan* (demonstrative evidence) and objective rationality. Thus, it is clear that the philosophical tradition relies heavily on reason and human senses in the search for factual truth. This tradition creates a systematic and empirical conceptualization of science. In the Islamic field, traditions or culture are usually passed down from generation to generation or can also be abandoned through religion, ritualism and others. According to Syamaun, tradition forms interpretations (understanding, experience, insight, knowledge, trust or belief), which are followed by affinity (feelings), such as happy, sad, longing, fear, etc., and emotions, namely the ability to accept or reject. So, tradition or culture will build and strengthen social and individual attitudes in one's environment.⁹ In Islam, the source of legal determination can be obtained through tradition (*al-'adalab muhakkamah*).

⁷ Muhammad Luthfi Jalaludin Al-Habibi, "Signifikansi Makna Kritisisme (Transdental) Dalam Filsafat Imanuel Kant: Studi Kasus Filsafat Modern," *Gunung Djati Conference Series* 24 (2023): 705–17, <https://conferences.uinsgd.ac.id/>.

⁸ Theguh Saumantri, "Metafisika Empirik Dalam Pemikiran David Hume," *JAQFI: Jurnal Aqidah Dan Filsafat Islam* 7, no. 2 (2022): 231–44.

⁹ Dedi Sahputra Napitupulu and Hasan Bakti Nasution, "Membenahi Pendidikan Islam: Sudut Pandang, Tradisi Dan Pengalaman," *Jurnal Reflektika* 17, no. 2 (2022): 253–74.

Religion is a component of experience that is considered to have the highest value, namely devotion to a power that is considered the source of everything. Religion is also a way for humans to relate to forces above human control, namely supernatural abilities, and as a guide for humans. Religion is divided into two categories based on its source, namely, first, cultural religion, this religion is a human creation. Second, namely revealed religion, which is a religion revealed to humans by Allah SWT. Islam is the only revealed religion according to the Qur'an because all religions taught by the prophets are Islamic religions.

Thus, from the explanation above, philosophy and religion have a connection that can never be separated from science and experience. As was done by the Prophet Muhammad when he met date farmers who were also inseparable from knowledge and experience. Therefore, the author is interested in discussing empiricist epistemology from a hadith perspective with the title "The empirical experience of the Prophet as a source of knowledge from a hadith perspective". The aim of this research is to explain science in philosophical terms from an empiricist perspective from a hadith perspective.

Based on previous research, there are relevant studies examined by experts. For example, Maria Ulfa studied the research title "Mechanisms for Acquiring Knowledge in the Perspective of Islamic Education Philosophy". The conclusion in this research is that in gaining knowledge the philosophical perspective of Islamic Education is classified into three things: first, through the senses/experience; second, through reason; and third, through inspiration and revelation.¹⁰ Apart from that, it was researched by Fadli Rahman and Mahyuddin Barni with the research title "Science and Islam: Unraveling the Concepts and Sources of Knowledge in the al-Qur'an and Hadith". This research found that the senses, reason, and inspiration are mechanical tools in acquiring knowledge. From these three elements a person can gain knowledge.¹¹ The results of previous research and current research have similarities, namely regarding the acquisition of knowledge. However, the difference is that the author focuses more on acquiring knowledge through the senses/experience in the hadith perspective.

This article is different from previous studies, in that the author will more specifically examine Islamic epistemology with a focus on hadith as a source of knowledge. To obtain a comprehensive understanding, the author uses a descriptive-qualitative method with a literature review (library research), namely a study that refers to various sources of national and international scientific works, books and others related to the topic being addressed. This research will discuss Western epistemology, namely empiricism which is based on experience in seeking knowledge, as well as Islamic epistemology, namely *Irfani* epistemology which is also based on experience, and one of the hadiths related to the Prophet's experience which is used as knowledge. The primary data source is the Prophet's hadith as an example

¹⁰ Maria Ulfah, "Mekanisme Perolehan Ilmu Dalam Perspektif Filsafat Pendidikan Islam," *Jurnal Ilmiah Didaktika* 12, no. 2 (2012): 289–307, <https://doi.org/10.22373/jid.v12i2.454>.

¹¹ Fadli Rahman and Mahyuddin Barni, "Ilmu Dan Islam: Mengurai Konsep Dan Sumber Ilmu Dalam Al- Qur 'an Dan Hadis," *Nalar: Jurnal Peradaban Dan Pemikiran Islam Ilmu Dan Islam* 5, no. 2 (2021): 121–29, <https://doi.org/10.23971/njppi.v5i2.3821>.

of experience, while the secondary data is in the form of books, articles and other references that are still relevant to the research study.

Results and Discussion

Western Epistemology-Empiricism

Epistemology is a philosophical science that explains knowledge. Epistemology in the philosophy section has various schools including Rationalism, Empiricism, Criticism, Realism, and Idealism.¹² However, so that the discussion is not too extensive, the author only focuses on Empiricist epistemology. Empiricism itself is a school of modern philosophy which is the second branch of modern philosophy that emerged in the modern era (enlightenment) as a view of the first school, namely rationalism.¹³ There are several standards of thought that are considered "modern". In general, modern standards are defined as if there is something new, different from usual, and does not conflict with culture, traditions or customs, including religious customs, and if there are activities or dynamics that reject or release things that are considered to be the past and adopting things that are considered new.¹⁴

The school of empiricism was founded in the 17th century, after the formation of rationalism. This flow is in contrast to the previous flow, rationalism.¹⁵ Empiricism originates from English, namely *empiricism* and *experience*, which means information or truth. In this condition, it means that an understanding opinion regarding human experience is not obtained by rational reasoning but by factual experience.¹⁶ In terms of empiricism, it is defined as a school which believes that all knowledge must be obtained through experience, the opinion that the only source of knowledge is sensory experience, not reason, and that all concepts are abstractions created by mixing and matching what has been experienced.¹⁷

Empiricism is a philosophical view that focuses on the contribution of experience in gaining knowledge and knowledge itself, while ignoring the contribution of reason. The word empiricism also comes from the Greek (*empeiria*) which means trial and error or experience. It is important to know that the content of the doctrine of empiricism has two main characteristics, namely the theory of meaning and the theory of knowledge. According to empiricism theory, factual knowledge is that which is obtained directly from actual

¹² Hesti Dwi Ira Utami, "Pengalaman Dalam Epistemologi Empirisme Sebagai Sumber Ilmu Pengetahuan," *Filsafat*, 2019.

¹³ Chusnul Chatimah Asmad, "Teori Epistemologi Empirisme," *TESIS UIN Alauddin Makassar* (UIN Alauddin Makassar, 2018).

¹⁴ Nurhadi, "Debat Pemikiran Dan Pergulatan Filsafat Modern," *Yasin* 2, no. 3 (2022): 408–27, <https://doi.org/10.58578/yasin.v2i3.480>.

¹⁵ Salma Yetti, Azmi Fitriasia, and Ofianto Ofianto, "Analisis Aliran Filsafat Ilmu & Etika," *Ensiklopedia of Journal* 5, no. 2 (2023): 1–8, <https://doi.org/10.48175/ijarsct-13062>.

¹⁶ Fuad Masykur, "Metode Dalam Mencari Pengetahuan: Sebuah Pendekatan Rasionalisme Empirisme Dan Metode Keilmuan," *Jurnal Tabawi* 1, no. 2 (2019): 57–68, <https://stai-binamadani.ejournal.id>.

¹⁷ Tedy Machmud, "Rasionalisme Dan Empirisme Kontribusi Dan Dampaknya Pada Perkembangan Filsafat Matematika," *Jurnal Inovasi* 8, no. 01 (2011): 113–24, <http://ejurnal.ung.ac.id/index.php/JIN/article/view/752/695>.

experience. This empiricism believes that natural phenomena are real and can be observed by humans through their five senses. Thus, humans can gain a lot of knowledge with the help of their five senses. According to advocates of empiricism, inductive reasoning is used to generate knowledge.

The senses absorb objects and create representations of those objects in the individual, in their mind or intellect. If the object is no longer nearby or the person closes their eyes, the image of the object remains in the body. This is proof that the image of the object is in his body. One type of knowledge like this is called object description.¹⁸ Apart from functioning as a support for revelation and reason, the senses also function as the basis and root of the philosophy of science. With the senses, the question of the object of philosophical diagnosis arises. The senses sometimes function as an initial process that encourages the human brain to think. Al-Farabi said that the senses are divided into two, namely external senses and internal senses, as one of several types of human senses.¹⁹

According to empiricism, the source of knowledge is experience, or empirical. Reason is not the source of knowledge; instead, reason is tasked with processing knowledge gained from experience. The figure of empiricism, Aristotle emphasized that to focus on universal laws and ideas, humans must use sensory experience. According to Aristotle, without sensory observation, humans cannot obtain things that are intellectual-universal. The philosophy of empiricism, with its figures from England such as John Locke and David Hume, made the flow of empiricism also known as British philosophy. They believe that clear knowledge can only be gained through the use of our five senses, which can provide information about certain things.

David Hume in his empiricism thought said I never catch myself at any time without a perception (I always have a perception in every experience I have). In his opinion, he said that all ideas and experiences consist of a series of impressions. This understanding goes further in explaining how knowledge is formed from experience, using institutions within humans (impressions, or systematic impressions), and ultimately becomes knowledge. Apart from that, Hume's understanding is an attempt to analyze empiricism so that science can be justified, especially with the emergence of science which is based on observation and experimentation, which in turn produces impressions, understanding and ultimately knowledge. Hume distinguishes between impressions and ideas/concepts. According to him, impressions always appear first, while ideas/concepts are impressions of impressions. Impressions are spontaneous sensations of apparent reality, while ideas are spontaneous experiences that cannot be considered anymore. In other terms, the content of human understanding depends on the activities of the senses because ideas are memories of impressions. Hume said that both ideas and impressions can be simple or complex. A simple idea is an extension of a simple impression, and a complex idea is an extension of a complex impression. However, simple ideas can be derived from complex ideas.

¹⁸ Fariz Pari, "Epistemologi Dan Pengembangan Ilmu Pengetahuan," *Ilmu Ushuluddin* 5, no. 2 (2018): 139–54, <https://doi.org/10.15408/iu.v5i2.12781>.

¹⁹ Atika Zuhrotus Sufiyana and Adi Sudrajat, "Sumber Filsafat Islam: Wahyu, Akal, Dan Indera," *Jurnal Tinta* 5, no. 1 (2023): 73–82.

Hume regarding the human mind argued that there are three principles of association of ideas. First, the principle of similarity, namely tracking the similarities contained in the contents of the human head to external facts. Second, the principle of closeness, namely tracking the closeness of human self-understanding contained in the contents of his head. Like thinking about a house, then you will think about what is in the house, such as windows, doors, roofs and so on. Third, the principle of cause and effect, namely tracking what has happened to humans in terms of the cause and effect of what has happened to them. Like feeling a wound, then you will think about the causes and effects that caused the wound.

Empiricists firmly believe that gaining knowledge can be achieved through experience. Like empiricists when listening to other people's opinions will say, "*Show me the proof*". Given this, without their own experience, empiricists will not believe it. Currently, empiricism is the main principle of the entire picture of scientific research. To turn knowledge against experience and escape from various religious reflections and conservative ways of thinking, knowledge must be based on empirical observation.²⁰ There are two main components in empirical theory: first, the knower (subject) and the known (object). Second, testing the validity of the facts referred to human experience, so that statements about whether something is true or not must be sufficient for the capacity of public scrutiny trials. There are at least six doctrines of empiricism, namely:

1. The opinion that all concepts or ideas are abstractions created from personal experience.
2. The only source of knowledge is sensory experience, not reason or reason.
3. Sensory experience depends on everything we know.
4. All knowledge comes from sensory experience, except for some valid definitions of mathematics and logic.
5. Reason itself cannot provide knowledge about reality without referring to sensory experience and the use of the five senses.
6. The philosophy of experience known as empiricism believes that the only source of knowledge is experience.

Figures who understand empiricism include Francis Bacon De Verulam, George Berkeley, Thomas Hobbes, John Locke, and David Hume. Due to the development of science from which benefits can be enjoyed, philosophical opinions are starting to fade. The reason is that philosophical opinions are no longer useful. However, the opinion that is still considered to have clear and precise benefits today with the help of the five senses is empiricism.

Islamic Epistemology

If Western epistemological studies are guided by the ideology of rationalism and empiricism as the main pillars of science. However, this is different from Islam, which also justifies intuition and revelation as science, not just rationalism and empiricism. Intuition

²⁰ Susanti Vera and R. Yuli A. Hambali, "Aliran Rasionalisme Dan Empirisme Dalam Kerangka Ilmu Pengetahuan," *Jurnal Penelitian Ilmu Ushuluddin* 1, no. 2 (2021): 59–73, <https://doi.org/10.15575/jpiu.12207>.

usually takes the form of inspiration which is a direct truth from God, revelation which does not involve observation, analysis or deduction.²¹ Apart from Western philosophical epistemology, there is also Islamic epistemology. In his books *Takwin al-Aql Araby* dan *Bunyab al-Aql Araby*²², Abid al-Jabiri put forward three concepts of thought, *first*; *Bayani* which has a textual-normative understanding style. This means prioritizing understanding of the text, without using reason. *Second*; *Irfani* has a spiritual-intuitive style.²³ This means that it tends to be irrational and based on experience. *Third*; *Burhani* has a rational-demonstrative style. This means that it is more guided by reason and ratio. However, the discussion here the author only explains the *bayani* epistemology which is related to the Prophet's experience when viewed from the position and function of the Prophet in Islamic epistemology.

Bayani epistemology is an Arabic style of thinking that prioritizes understanding the text rather than connecting it to the context through reason. Therefore, *bayani* epistemology reads a text without using reason and understands it literally. The texts in question are religious texts such as the Qur'an, hadith, or the words of scholars written in their works. *Bayani's* source of knowledge and reasoning relies heavily on texts or literature. As a result, the inevitability of the validity of the text is a logical consequence of the existence of the *bayani* thinking model, because there is no point if the source text or reference used turns out to have weaknesses in its effectiveness.²⁴ According to al-Jabiri, *bayani* epistemology is supported by *kalam* and *fiqh* thinking.

By definition, *bayan* means explanation (explanation). According to al-Jabiri, several definitions of meaning in the *Lisan al-'Arab* dictionary which are interpreted as *al-fashl wa infishal* (separate and separate), regarding methodology and *al-dhubur wa al-idhar* (clarity and explanation) are associated with the *bayani* vision and approach.²⁵ Ibn Mandzur (linguist) quotes from the book *Lisan al-'Arab*, that al-bayan has five main meanings:

1. Connecting with each other
2. Deciding on each other
3. Express meaning clearly
4. Ability to express meaning clearly and express understanding
5. Human ability to convey explanations

²¹ Mochamad Hasyim, "Epistemologi Islam (Bayani, Burhani, Irfani)," *Al-Murabbi* 3, no. 2 (2018): 217–28, <http://jurnal.yudharta.ac.id/v2/index.php/pai>.

²² Samsul Basuki, "Bayani, Burhani Dan Irfani Trilogi Epistemologi Kegelisahan Seorang Muhammad Abid Al Jabiri," *Cakrawala Hukum* XI, no. 1 (2015): 1–18, <https://e-journal.unwiku.ac.id/hukum/index.php/CH/article/view/171>.

²³ Nasyariah Siregar, "Epistemologi Ahmed Al-Jabiri Dalam Pembelajaran Sains Madrasah Ibtidaiyah," *Primary Education Journal* 1, no. 1 (2017): 1–10, <http://pej.ftk.uinjambi.ac.id/index.php/PEJ/index%0APRIMARY>.

²⁴ Hakam Al Ma'mun, "Hubungan Epistemologi Keislaman Muhammad Abid Al-Jabiri Dengan Tipologi Penafsiran Al-Qur'an," *Journal of Islamic Civilization* 3, no. 2 (2021): 135–48, <https://doi.org/10.33086/jic.v3i2.2252>.

²⁵ Yandi Hafizallah and Muhammad Abdul Wafa, "Pemikiran Muhammad Abed Al-Jabiri Terhadap Nalar Arab : Konsep Dan Relevansi," *Mawa'izh: Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan* 10, no. 1 (2019): 60–76, <https://doi.org/10.32923>.

There are three components that form this epistemology, including knowledge activities, knowledge discourse, and knowledge systems. As an activity of knowledge, *bayani* means “to appear” and “to understand”. As an intellectual discourse, *bayani* means the world of knowledge formed from purely Arabic Islamic sciences, namely linguistics and religious sciences. Meanwhile, as a knowledge system, *bayani* is a collection of principles, concepts and efforts that lead to the formation of a world of knowledge unconsciously.²⁶

In this *bayani* epistemology, al-Jabiri emphasizes understanding broader aspects of the text by investigating more deeply the linguistic aspects and locating the truth of revelation (the text). Al-Jabiri emphasized that the truth of revelation (text) is more important than the truth obtained through reason. In this case, the holy scriptures have full authority to determine the direction of truth. The role of reason as a protector of the meaning contained within can be discovered by examining the relationship between meaning and pronunciation, as well as a limiter/regulator of desires, justification and confirmation of truth.²⁷

The fuqaha' (*fiqh* experts), *mutakallimun* (theology), and *ulshuliyun* (*fiqh* ulus experts) have used *bayani* epistemology which is used to find out or study texts to find the desired meaning with the lafaz, this method is used to produce *zahir* meaning from *zahir* lafaz. Also. As well as *istinbat* (study) of laws from *al-nushubs al-diniyah* (al-Qur'an and Hadith). Because *bayani* is related to text, the main question revolves around the meaning of lafaz and *ushul furu'*. For example, whether a text is interpreted according to its context or original meaning (*tauqif*), how to make analogies with words or terms that are not mentioned in the holy book, how to use special terms in *asma' al-syar'iyah*, such as prayer words, *shiyam*, zakat and others.

Hadith about Experience

In one of the Prophet's hadiths, a story is mentioned about the Prophet making a mistake towards date palm farmers. If traced in the *asbab al-nurud*, this hadith is related to experience which makes it knowledge. This hadith is found in Muslim history no. Index 2363 as follows:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمَرُ النَّاقِدُ، كِلَاهُمَا عَنِ الْأَسْوَدِ بْنِ عَامِرٍ، قَالَ: أَبُو بَكْرٍ، حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، وَعَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِعُقُومٍ يُلْقِحُونَ، فَقَالَ: «لَوْ لَمْ تَفْعَلُوا لَصَلَحَ» قَالَ: فَخَرَجَ شَيْصًا، فَمَرَّ بِهِمْ فَقَالَ: «مَا لِنَحْلِكُمْ؟» قَالُوا: قُلْتَ كَذَا وَكَذَا، قَالَ: «أَنْتُمْ أَعْلَمُ بِأَمْرِ دُنْيَاكُمْ».

‘Has told us Abu Bakr bin Abu Syaibah and ‘Amru An Naqid all from Al Aswad bin ‘Amir, Abu Bakr said, has told us Aswad bin ‘Amir, has told us Hammad bin Salamah from Hisyam bin ‘Urwah from his father from ‘Aisha and from Thabit from Anas that the Prophet SAW once passed a people who were cultivating date palms and he said, ‘‘If they had not done so, the dates would (still) be good.’’ But after that, it turned out that the dates grew in a damaged condition. Until one day the Prophet SAW passed them again and seeing this he asked: ‘What’s wrong with your

²⁶ Zaedun Na'im, "Epistemologi Islam Dalam Perspektif M. Abid Al Jabiri," *Jurnal Transformatif* 5, no. 2 (2021): 163–76, <https://doi.org/10.23971/10.23971/tf.v5i2.2774>.

²⁷ Hasyim, "Epistemologi Islam (Bayani, Burhani, Irfani)."

*date palm trees? They answered, Didn't you say such and such a thing? He then said, 'You know better the affairs of your world.'*²⁸

This hadith is the basis for scholars to differentiate. In the opinion of the ulama, this hadith is sufficient to prove that the Prophet's sunnah is all *tasyri'*. The clearest proof of this is the words of the prophet, "Indeed, I am only human and you all know better about the affairs of your world." Actually the Prophet SAW. can say, "I don't have expertise in dates or I'm not good at farming, because my country has barren land." However, the Prophet chose to say something softer. In the matter of *ji'z'iyah*, he wanted to take general rules from hadith. Even worldly matters are not regulated by revelation. The question is about the experience and advantages possessed by those who are experts on the problem, not those who do not have the expertise.

Textually, this hadith provides an understanding that what happened was the Prophet's limited ability regarding world affairs. In this hadith, the Prophet said that his people had expertise in world affairs such as farming. There is another opinion that the hadith states that Islamic life has two parts: world affairs and affairs of the afterlife. On the one hand, humans have expertise and professionalism in world affairs and the Prophet conveyed matters of a spiritual nature.²⁹ In the hadith above, the Prophet does not mean he is blind to world affairs. However, this hadith can be understood as an activity or field of ability in terms of the world. In his *asbab al-wurud* the Prophet did not have any expertise as a farmer. Therefore, those who understand more about agriculture are farmers, not the Prophet himself.

According to Syuhudi Ismail, in his book he explains that understanding hadith is divided into two parts. *First*, the context of the hadith by looking at the function and position of the Prophet. *Second*, the context of the Prophet's hadith with the background of the emergence of the hadith (*asbab al-wurud hadith*).³⁰ In the second context, it is divided into two parts, namely hadith that do not have a specific cause and hadith that have a specific cause. Syuhudi Ismail's opinion about this hadith has *asbab al-wurud* (the cause of the emergence of the hadith). So, understanding this hadith must be contextual, not textual. Because this hadith is a tribute to the Prophet for his professional expertise or field of ability. Which means that it is the farmers who understand agricultural issues better than non-farmers, just as in the world of Islamic boarding schools, those who understand better are the Islamic boarding school kyai. Meanwhile, this hadith is global, not temporal.³¹

²⁸ Muslim bin al Hajjaj Abu al Hasan al Qushayri al-Naysaburi, '*Al Musnad Al Sabih Al Mukhtasar Binaqli Al 'Adl Ila Rasulillah Salla Allah Alayhi Wasallam*', (Beirut: Dar Ahya al Turath al Arabiyyu, t.th). Chapter Religious issues taught by Rasulullah SAW and the difference between religious matters and his opinion on world issues.

²⁹ Dayan Fithoroini and Muhammad Latif Mukti, "Hadis Nabi Yang Tekstual Dan Kontekstual Analisis Pemikiran Syuhudi Ismail," *Nabawi* 2, no. 1 (2021): 116–40.

³⁰ Siti Nur'aini, "Pemikiran Syuhudi Ismail Tentang Hadis Tekstual Dan Kontekstual," *Cendekia Inovatif Dan Berbudaya: Jurnal Ilmu Sosial Dan Humaniora* 1, no. 1 (2023): 1–6, <https://doi.org/10.59996/cendib.v1i1.145>.

³¹ Fithoroini and Mukti, "Hadis Nabi Yang Tekstual Dan Kontekstual Analisis Pemikiran Syuhudi Ismail."

The Relationship between Hadith and Epistemology

When asked about the relevance of the hadith to empiricism or *bayani* epistemology, namely that in the hadith the Prophet had an opinion about people who married dates, "I think their actions are useless" then Talha said to them and they did not do it anymore. As a result, several weeks after that, the opinions expressed by the Prophet no longer bore fruit. From this incident, it appears that the Prophet had no experience in farming, because the Prophet Muhammad was born and raised in the very barren Arabian peninsula.

With the experience of the failure of date palm farmers based on the opinion of the Prophet, the Prophet said; "If the date palm tree marriage is beneficial for them, then they should continue. Actually, I'm just taking my personal view. Therefore, do not accuse me because of my views. However, if I show you something from Allah, then you should accept it. Because, I never lied to Allah." Because this experience can be used as knowledge, if you (farmers) think it is correct, then continue. Because as Albert Einstein said, the only source of knowledge is experience.

Empiricism in this context can be understood as the process of seeking knowledge from farmers' practical experience. The Prophet really appreciated the empirical use of farmers in planting and cultivating date palm seeds so that they could grow well. Rasulullah firmly acknowledged the professionalism of farmers who have direct experience. In accordance with Kant's opinion about empiricism, truth is independent of the intervention of reason. Meanwhile, in the Islamic tradition, epistemology was introduced by Abid al-Jabiri. The empirical experience of farmers that was appreciated by the Prophet in the hadith of Muslim history was not a spiritual experience. In this context, Rasulullah provided space for empirical experience even though in *Irfani* epistemology in Jabiri theory prioritizes spiritual experience.

Meanwhile, if we refer to hadith texts as a source of knowledge, then the experiences of farmers in these hadith texts can be used as a reference as empirical epistemology. However, in the Islamic tradition, the reference source of knowledge is the text in the hadith which can be categorized as *bayani* epistemology. The Prophet's empirical experience with farmers in this hadith is proof that inner truth can be sought through sensory experience and personal experience in one case. Muslims today can refer to the hadith of the prophet to search for and confirm the knowledge contained in the text of the hadith. Of course, this could be considered a *bayani* epistemology.

Conclusion

From the brief discussion above, this research concludes that apart from epistemology western philosophy, there is also Islamic epistemology which was initiated by Abid al-Jabiri. He put forward three concepts of thought, *first*, *Bayani* which has a textual-normative understanding style. *Second*, *Irfani* has a spiritual-intuitive style. *Third*, *Burbani* has a rational-demonstrative style. In Western philosophical epistemology, experience is included in the epistemology of empiricism which is a philosophical view that focuses on the contribution of experience in gaining knowledge and knowledge itself, while ignoring the

contribution of reason. Meanwhile, in Islamic epistemology, empirical experience includes *Irfani* epistemology.

Regarding the problems contained in the hadith regarding the wrong story of the Prophet to date palm farmers, it can be concluded that the hadith which is used as an epistemology of science is included in the *bayani* epistemology. *Bayani* epistemology is based on knowledge of (*dhahir*) texts, while *irfani* epistemology is based on knowledge on intuition, kasyf, namely efforts to discover the secrets of the text as intended by God. In one of the Prophet's hadiths about the story of the Prophet's wrongdoing to date palm farmers, if traced in his *asbab al-nurud*, the hadith relates to experiences that turned it into science. This hadith is found in Muslim history no. Index 2363. This hadith must be understood contextually, not textually, because this hadith is a tribute to the Prophet for his professional expertise or field of ability, while this hadith is global, not temporal.

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