

## SEMANTIC APPROACH (BAYANI) IN ISLAMIC STUDIES

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**Abstract.** The Semantic Approach (Bayani) is an approach in studying Islamic studies to comprehend Islam comprehensively. This research refers to some literature related to the semantic approach. Semantics as an epistemological system includes three basic concepts: pronunciation-meaning, *asl-far*, and substance-accidents. The first and second concepts include methodological aspects, while the third concept contains worldview elements. The urgency of this method is that this approach is used to extract the meaning of *zahir* from *lafadz* and *'ibarah* who is *zahir* and take the *istinbath* 2wof the laws of *al nushush'an diniyyah* and the Qur'an in particular. Therefore, this approach is classified as a textual method.

**Keywords:** approach, Semantics, Islamic studies

**Abstrak.** Pendekatan Semantik (Bayani) merupakan salah satu pendekatan dalam pengkajian studi islam untuk Memahami Islam secara komprehensif. Penelitian ini beracuan pada beberapa literatur pustaka berkaitan dengan pendekatan semantik. Semantik sebagai sistem epistemologi mencakup tiga pasangan konsep dasar, yaitu lafal-makna, *asl-far*, dan substansi-aksidensi. Konsep pertama dan kedua mencakup aspek metodologis, sedangkan konsep ketiga mencakup aspek pandangan dunia. urgensi dari metode ini adalah pendekatan ini dipergunakan untuk mengeluarkan makna *zahir* dari *lafadz* dan *'ibarah* yang *zahir* dan Mengambil *istinbath* hukum-hukum dari *al nushush 'an diniyyah* dan Al Qur'an khususnya. Sehingga pendekatan ini tergolong sebuah metode yang tekstual.

**Kata Kunci:** pendekatan, Semantik, Studi Islam

## Introduction

The term "Islamic Studies" has now been used in professional journals, academic departments, and higher education institutions that cover a broad field of study and research, all of which have the dimension of "Islam" and its connection with it. In addition, whether in the sense of culture, civilization, or religious tradition, reference to Islam has become increasingly used with the emergence of a large amount of literature in various European or Western languages, in general, relating to political Islam, or Islamism.

We can put forward two basic approaches to the definition of Islamic Studies, namely a narrow definition and a broader definition (Suleiman & Shihadeh, 2007: 6-7). The first approach sees Islamic Studies as a discipline with its methodology, material, and critical texts; this field of study can be defined as studying the traditions of classical religious texts and classical religious sciences; expanding its scope means reducing the quality of the study. In addition, Islamic Studies is different from the humanities and social sciences and will be weakened if belief-based education about Islam and cross-disciplinary studies of Islam are based on these two disciplines. There must be a clear distinction between anthropology and the other social sciences.<sup>1</sup>

Islam is one of the living religions in the world. Therefore, to study Islam as a part of religion, researchers need to understand and think about religion. Several essences can be found in all religions. Thus, despite the different traditions and cultures, it is possible to find several dimensions of religion. From here, they can see the dimensions of Islam that can be used as objects of scientific study.

Understanding Islam thoroughly (*kâffah*) is essential. This is the most minimal way that must be done to understand Islam properly. Many methods can

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<sup>1</sup> Baidhawiy Zakiyuddin, *Islamic Studies Pendekatan dan Metode*, ( Yogyakarta, Insan Madani, 2016) 1- 2

be used to understand Islam. There are at least two schools that stand out. One school emphasizes that the way to approach Islam should be *sui generis* and cannot be linked to methods in other fields of science. Another school states that, after all the legitimate method to be used is the scientific method. The scientific term here is used in a double sense. First, in a narrow sense, which shows the methods used in the Natural Sciences (*exacta*). Second, in a broad sense, which refers to a procedure that works with logical discipline and for clear premises.<sup>2</sup>

As for the direction and purpose of Islamic studies, it can be formulated in several ways. First, to study in-depth about the true religion of Islam and how it is positioned and related to other faiths in human cultural life. Second, to study in-depth the main contents of the original Islamic teachings and how to describe their operations in the growth and development of Islamic culture and civilization throughout its history. Third, to study in-depth the basic sources of Islamic teachings that remain eternal and dynamic and how they have been actualized throughout their history. Fourth, to learn in-depth the basic principles and values of Islamic teachings.<sup>3</sup>

The phenomenon occurs in Islam when understanding the source of the law<sup>4</sup> if there are differences in methods and understanding in interpreting and studying legal authorities, in this case texts. First, some hold on to the textual, then some carry out contextual interpretation.

Furthermore, the Qur'an and Sunnah are the two primary sources in Arabic. Therefore, we need a method to dissect and explore the meaning of Arabic,

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<sup>2</sup> A. Mukti Ali, *Ilmu Perbandingan Agama di Indonesia*, (Bandung, Mizan, 1992), 74-75.

<sup>3</sup> Muhaimin dkk, *Studi Islam dalam Ragam Dimensi dan Pendekatan* (Jakarta: Kencana Prenada Media Grup, 2005) 9-11

<sup>4</sup> Rusli, R., & Nurdin, N. (2021). Understanding Indonesia millennia Ulama online knowledge acquisition and use in daily fatwa making habits. *Education and Information Technologies*. <https://doi.org/10.1007/s10639-021-10779-7>

especially for generations who do not use Arabic as their original language (mother language).

Based on this, it has been understood that there are many approaches in Islamic studies that can be done, not limited to only one method. In this paper, one approach in Islamic studies will be presented, namely the semantic or Bayani approach

## Discussion

### *Semantics/Bayani as an Approach Method*

The word semantics itself comes from the Greek, *semantikos* (meaning), *semainein* (meaning) from the root word *sema* (noun) which means sign; or from the verb *samaino* which means to mark.<sup>5</sup> As a technical term, semantics implies the study of meaning. This means, semantics deals with linguistic symbols by referring to what they mean and what they refer to.<sup>6</sup> So, semantics is a systematic branch of language that investigates meaning or meaning.<sup>7</sup>

While *Bayânî* (Arabic) means explanation (explanation), uncovering, and explaining something, namely explaining the purpose of a conversation using the best (communicative) *lafzh*. Experts of *ushûl al-fiqh* understand that *bayân* is an effort to reveal the meaning of a conversation (*kalâm*) and explain in detail the things hidden from the conversation to the *mukallaf*.<sup>8</sup>

Al-Jâbirî interprets al-bayân etymologically, by referring to the *Lisân al-'Arabic* dictionary by Ibn al-Manzûr in which available Arabic language materials

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<sup>5</sup> Aminuddin, *Semantik: Pengantar Studi tentang Makna* (Bandung: Sinar Baru Algensindo, 2008),15.

<sup>6</sup> Lorens Bagus, *Kamus Filsafat* (Jakarta: Gramedia, 1996), 981.

<sup>7</sup> J. W.M.Verhaar, *Pengantar Linguistik* (Yogyakarta: Gadjah Mada University Press, 1995), 9.

<sup>8</sup> Afifi Fauzi Abbas *Integrasi Pendekatan Bayani, Burhani, Irfani dalam Ijtihad Muhammadiyah* Jurnal Ahkam: Vol. XII No.1 Januari 2012 52

since the beginning of the tadwn period, which still has the original meaning that has not been mixed by understanding others, because from the original meaning the character and situation will be known that surrounds it. Therefore, the definition of al-Bayan here contains four understanding, namely *al-Fashl wa'l infishal* and *al-zhuhur wa al-izhhhar*, or if it must be arranged hierarchically based on sorting between methods, (*manhaj*) and vision (*ru'yah*) in the epistemology of bayânî, can be mentioned that al-Bayân as a method means *al-Fashl wa'l Infishal*, while al-Bayân as vision means *al-zhuhur wa'l idzhâr*.<sup>9</sup>

Meanwhile, according to Arabic linguistic experts, according to Mamat Zainudin,<sup>10</sup> Bayan Science: is the science of looking at aspects of the approach to one meaning in different ways in the clarity of its implications, and varies in form and what characterizes creativity and beauty or ugliness or openly. A speaker shows as a listener with a clear statement: a diversion explanation, in the form of a copy of the text that enhances valid evidence and the final explanatory legal rule.

Imam Akhdari's opinion<sup>11</sup>, Bayan is a science that studies the procedures for expressing meaning by using different sentence structures with other explanations (from less clear to clearer, to clearer) to express an idea, thought, or feeling by expressing an idea, thought, or feeling using an expression that fits the context. The term varies from one condition to another.

KH. A.Wahab Muhsin<sup>12</sup>, the science of knowing how to compile an understanding with various editorials. Bayan science in this Islamic study approach is slightly different from *balaghah* science even though it still exists and is related to elements of Arabic literary values (Adabul Araby). Bayan in Islamic studies,

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<sup>9</sup> Muhammad'Abid al-Jâbirî, *Bunya al-'Aql al-'Arabî*, (Bayrût: al-Markaz al-Tsaqâfî al-'Arabî, 1993), cet. VI, h.15-20.

<sup>10</sup> Zaenuddin Mamat, *Ilmu Balaghah* (Jakarta:Refika Aditama, 2007) . 15

<sup>11</sup> Budiman Mamdukh, *Al Maun Tinjauan Bayani(Semantik)* Jurnal Revitalisasi Gerakan Ummat (Academidu 2012) 4

<sup>12</sup> Budiman Mamdukh, *Al Maun Tinjauan Bayani(Semantik)* Jurnal Revitalisasi Gerakan Ummat (Academidu 2012) 4

specifically the study of philosophy of science, is etymologically, bayan means explanation (explanation).<sup>13</sup>

In the discourse of interpretation, the word Bayan is understood by commentators in different meanings, namely in interpreting the word Bayan in the letter Ar-Rahman verse 4. al-Alusi<sup>14</sup>, for example, in the interpretation of Ruh al-Ma'ani, interpreting Bayan is speak fluently in expressing his heart. In addition, al-Bayan also means good and evil, or the way of guidance and the way of misguidance, or the knowledge of the world and the knowledge of the hereafter, or the names of all things, or also speaking in various languages.

In conceptual, theoretical connotation, al-bayan as an epistemological system includes three basic concepts: pronunciation-meaning, asl-far, and substance-accident. The first and second concepts cover the methodological aspect, while the third covers the worldview aspect.

Bayani, which in Arabic means explanation (explanation). Therefore, the text (*nash*) becomes a source for Bayani's epistemology. To gain knowledge from the texts, both the Qur'an and hadith, it takes hard work which is commonly known as "*ijtihad*". Nash as a source of knowledge, the approach is required to use language (*lughawiyah*). While the benchmark of scientific validity refers to the harmony between the texts and reality. Bayani epistemology also requires supporting sciences such as *kalam*, *nahwu*, and *fiqh* (jurisprudence).<sup>15</sup>

In the *ushul fiqh*, what is meant by the text as a source of bayani knowledge is the Koran and hadith. Therefore, Bayani epistemology pays excellent attention to the process of transmitting texts from generation to generation. This is important for bayani, because whether a text transmission is correct will determine whether

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<sup>13</sup> Budiman Mamdukh, *Al Maun Tinjauan Bayani(Semantik)* Jurnal Revitalisasi Gerakan Ummat (Academidu 2012)

<sup>14</sup> Lihat, al-Alusi, *Ruh al-Ma'ani*, Juz 29, (Beirut: Dar al-Fikr, 1994), 151- 152.

<sup>15</sup> Fadh Ahmad Arifan. "*Metode Filsafat dalam Islam*". Dalam *www.academia.edu* diakses pada tanggal 1 Maret 2019

or not the legal provisions are taken. If the text's message can be justified, it means that the text is valid and can be used on a legal basis. On the other hand, if the transmission is in doubt, the truth of the text cannot be used as a legal basis.

Furthermore, about the text of the Qur'an, although it is the main source, it does not always provide definite provisions. In terms of its legal designation (*dalalah al-hukm*), the Qur'anic text can be divided into two parts, *qath'i* and *zhanni*. A text that is *qathi ad-dilalah* indicates a meaning that can be understood with a particular understanding or a text that is impossible to accept interpretation and *takwil*, or a text that cannot have any other meaning than that one. In the Shafi'i concept, this is called a *bayan* which does not need further explanation. The *zhanni al-dilalah* texts show the meaning that still allows *takwil*, or is changed from its original meaning to another meaning.

This fact also occurs in the *sunnah*, even more widely. If in the Qur'an the concept of *qath'i* and *zhanni* is related to *dilalah*, in the *sunnah* it applies to history and its *dilalah*. In terms of history, it means that the hadith text is believed to be truly from the Prophet or not, or that this aspect will determine the validity of the transmission process of the hadith text, from which various qualities of hadith are born, such as *mutawatir*, *ahad*, *shahih*, *hasan*, *gharib*, *marfu*, and *maqthu* and so on. In terms of *dilalah*, it means that the meaning of the text has given a definite meaning or can still be interpreted.<sup>16</sup>

The semantic/Bayani method is present and developed to explore and understand scientific knowledge in Islam and has become an essential approach and is often used by *mujtahids* in legal *istinbath*.

### *The Development of the Application of the Bayani Approach*

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<sup>16</sup> Zulpa Makiah. "Epistemologi Bayani, Burhani, dan Irfani Dalam Memperoleh Pengetahuan Tentang Mashlalah", hlm: 2 dalam *jurnal.iain-antasari.ac.id* diakses pada tanggal 1 Maret 2019.

In Imam Shafi'i's work, *Ar-Risalah*, Imam Shafi'i begins the discussion of the theoretical method of *ushul fiqh* with the chapter title "*kayfal bayaan*". This chapter refers to one method of taking meaning from Arabic texts (*lafadz*), both from the Qur'an and Al-Hadith. Abed al-Jabiri argues a connection between the bayan method that Imam Shafi'i put in *ushul fiqh*, and the bayan method in grammatical science and Arabic language science (*nahwu* and *balaghah*). This is also supported by evidence that Imam Shafi'i originally named his work "Al-Kitab", as Sibawaihi named his work in Arabic linguistics, which also contains the bayan method in taking meaning from Arabic.

Starting from Imam Syafi'i's bayan method, this Bayani method of taking meaning to discover fiqh law continues to develop. Along with time. Furthermore, the Bayani method was designed and became a reason.

At the time of Shafi'i (767-820 AD), Bayani meant a name that included meanings that contained *ushul*/main issues and which developed to *furu'* or branches. In terms of methodology, Shafi'i divides Bayan into five parts and levels:

1. Text that does not require *ta'wil* or explanation because it is self-explanatory
2. Texts that require refinement and explanation
3. The text ordained by Allah and the text explained by the prophet
4. Texts that are not mentioned in the Qur'an but explained by the Prophet so that they have the power as the text of the Qur'an
5. Texts that Allah requires to His servants to perform *ijtihad*.<sup>17</sup>

Imam Shafi'i then stated that there are three main things, namely the Qur'an, *sunnah* and *qiyas*, then added *ijma*. Al Jabiri cites the opinion of Imam Shafi'i

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<sup>17</sup> Muhammad'Abid al-Jâbirî, *Bunya al-'Aql al-'Arabî*, (Bayrût: al-Markaz al-Tsaqâfî al-'Arabî, 1993), cet. VI, .22-23



who directs thought patterns horizontally by connecting *furu'* with *asl* (*qiyas*) and vertically by linking one word with various words in *fiqh*, language and theological studies.

Al-Jahizh (868 AD)<sup>18</sup> criticized the Shafi'i concept above. According to him, what Syafi'i did was only at the stage of understanding the text, not yet at the stage of how to give the listeners the understanding obtained. In fact, according to him, this is the essential part of the Bayani process. Therefore, according to his assumption, Bayan is a condition for producing discourse and not just a rule of discourse interpretation. Jahizh stipulates five conditions for bayani, namely: 1) fluency of speech, 2) selection of letters and pronunciations, 3) openness of meaning, 4) compatibility between words and meanings, 5) the strength of sentences to force opponents of the truth conveyed and admit weaknesses and misconception itself.

Up to this point, the Bayani has come a long way. It is no longer just an explanation of difficult words in the Qur'an but has turned into a method of how to understand a text, draw conclusions on it, then provide a systematic description of that understanding to listeners even as a tool to win debates. However, what was determined by the *jahiz* in the next period was considered less fixed and systematic. According to Ibn Wahab, Bayani is not directed to educate listeners but a method to build the concept of *ashul furu'* by combining patterns used by *fiqh* and *kalam* scholars. The combination of explanatory *fiqh* methods and dialectical theology to construct a new Bayani epistemology is very important, because according to him what needs explanation is not only sacred texts but includes 4 things, namely: 1) The form of material that contains accident and substance, 2) Secrets of the heart which gives a decision that something is true or false, during the process of contemplation, 3) Sacred texts and speeches that contain many dimensions, 4)

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<sup>18</sup> Muhammad Abid al-Jabiri, *bunya al-Aql al-Arabi.*, 23.

Texts that represent thoughts and concepts. From these 4 kinds of objects, Ibn Wahab offers 4 kinds of bayani, namely: 1) Bayan Al itibar, 2) Bayan Al itiqod, 3) Bayan Al ibaroh, 4) Bayan Al-kitab.

In the last period, Alsyatibi appeared (1388 AD)<sup>19</sup>. According to him, so far the Bayan had not been able to provide definite knowledge (*qoth'i*) but only the degree of conjecture (*dhzonni*) so that it could not be rationally accounted for. The two main theories in Bayani, namely *istinbat* and *qiyas*, only rest on something that is still conjectural. Therefore, Al-Syatibi offers 3 theories, namely: 1) *Al-istintaj*, 2) *Al-isthiqro'*, 3) *Al-maqosid sharia'*.

#### *The Purpose and Urgency of the Bayani Approach (Semantics)*

The Bayani method, which has long been used and applied by scholars (*fuqaha*, *mutakallimun*, and *ushuliyun*) aims to:

1. Understand and analyze the text to find the meaning in the (desired) *lafadz*. In other words, this approach is used to extract the *zahir* meaning of *lafadz* and *'ibarah* that is *zahir* too.
2. Taking *istinbath* laws from *al nushush 'an diniyyah* and the Qur'an in particular.<sup>20</sup>

The meaning of *lafadz* contained in the texts (Al Qur'an and Hadith), desired by and expressed through the text, can be known by looking at the relationship of meaning and *lafadz*. al Jabiri stated that the Bayani method used in Arabic thought, whether in *fiqh*, *nahwu*, or theology, was based on the mechanism that became the

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<sup>19</sup> A. Khudori Soleh, *M. Abid Al-Jabiri Model Epistemologi Islam*, dalam, A. Khudori Soleh, (edt), *Pemikiran Islam Kontemporer*, (Yogyakarta: Jendela, 2003), 182

<sup>20</sup> Rosihon Anwar, *Pengantar Studi Islam* (Bandung: Pustaka Setia 2009), 240-242.

basis for the fuqaha method. This is because the scholars of *ushul fiqh* summarize various branches of knowledge according to their goals and make it a science.

### *Semantic/Bayani Approach in Legal Istimbath*

#### 1. The rules of the Bayani method according to the *Jumhur Ulama'*

The number of scholars of *ushul fiqh (ushuliyyun)* divides the rules of taking/discovering meaning to determine the law into 4 general rules.

- a. Through the placement of lafadz on the meaning (باعتبار وضع اللفظ للمعنى).<sup>21</sup>

In this first rule, *lafadz* (text) is divided into 4 types:

- 1). *Al-Khosh*. Is that which shows a special meaning. There are 4 kinds of *lafadz* (text) that are included in the *al-khos* category:

- o *Muthlaq*. It is a self-explanatory *lafadz* and without ties or attachments to other *lafadz*.

- o *Muqayyad*. It is a *lafadz* that has ties and attachments to other *lafadz*, which usually limit the meaning of one word to another.

- o *Al-Amr*. Are forms of command *lafadz* that are enjoined in the text, either directly, using the form (*shighat*) of the command word, or other words that indicate the meaning of the command.

- o *An-Nahi*. Are records of prohibition enjoined in the text, either directly, using the form (*shighat*) of the word prohibition, or other words that indicate the meaning of prohibition.

- 2) *Al-'am* is a *lafadz* that is still general in scope.

- 3) *Al-Musytarok* is a *lafadz* that has an equivalent meaning with other *lafadz*. Imam Al-Ghazali adds an example in his work, *Al-Mustashfa*. "The meaning

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<sup>21</sup> Wahbah Az-Zukhailiy, *Ushul Al-Fiqh Al-Islamiy* (Damaskus: Daarul Fikr, 1989). 204.

in *musytarok lafadz* can sometimes be contradictory. For example: Lafadz Al-Qur'i (القرء) which can be interpreted as a holy period, can also be interpreted as a period of menstruation.<sup>22</sup>

4) *Al-Muawwil* is a *lafadz* that has been brought to one of the meanings of the existing equivalent meanings (from *musytarok*) through logic (reasoning) or by *ijtihad*.<sup>23</sup>

b. *Through the lafadz used in meaning.* (باعتبار استعمال اللفظ في المعنى)<sup>24</sup>

In this second rule, *lafadz* is divided into two types:

- 1). *Al-Haqiqah* (true meaning) is every word (*lafadz*) that is clearly meant for something that is commonly understood.
- 2). *Al-Majaz* (meaning connotation) is every word used (borrowed its meaning) in another context because there is a match between the two.<sup>25</sup>

Then, from the two forms of *lafadz* (*hakiki & majaz* – connotations) they are also classified into two classes:

- a. *As-Shorikh* (direct meaning). The point is that listeners or readers can immediately know the intended purpose of *lafadz* because the meaning is often used, either intrinsically or *majazily*.
- b. *Al-Kinaayah*. It is *lafadz* whose meaning will be known except by the presence of '*qarinah*' (limitation), both the meaning in question is the essential meaning and the *majazi*.

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<sup>22</sup> Abi Hamid Muhammad Al-Ghazali, *Al-Mustashfa min Ilmi al-Ushul* (Riyad: Darul Maimanah). 48.

<sup>23</sup> Wahbah Az-Zukhailiy, *Ushul Al-Fiqh*. 289.

<sup>24</sup> Wahbah Az-Zukhailiy, *Ushul Al-Fiqh*. 292.

<sup>25</sup> Wahbah Az-Zukhailiy, *Ushul Al-Fiqh*. 296.

c. *Through the level of strength of meaning contained in lafadz.* ( باعتبار دلالة اللفظ على (المعنى)<sup>26</sup>

The level of meaning power is divided into two: a) indications of meaning that are pretty clear (*Wadlihud Dilaalah*), and b) clues of meaning that are not yet clear (*ghoiru waadlihud dilaalah*).

According to the *jumhur ushuliyyun*, in *Waadlihud Dilaalah*, the text is divided into 2 types:

- 1) *Adz-Dzahir* The definition of *adz-Dzahir* according to *Jumhur* is *lafadz* (text) that allows for *ta'wil*. Or the text shows a guide (*dialalah*) through reason (دلالة ظنية).<sup>27</sup>
- 2) *An-Nash* The definition of *An-Nash*, according to *Jumhur* is *lafadz* (text) that does not need to be *ta'wil*. Or have shown a definite legal meaning (دلالة قطعية).<sup>28</sup>

Meanwhile, according to *Jumhur*, there is only one kind, namely *al-Mujmal* or *al-Mutasyabbih*. And according to *Jumhur*, there are 3 kinds of *al-Mujmal*: First, *Mujmal* (global) among its essential meanings. Second, *Mujmal* is one of the meanings intended by the text. Third, *Mujmal* is among the *majaz* (connotations) of *lafadz*.<sup>29</sup>

d. *Through the implied and explicit meaning in the text.* (باعتبار كيفية دلالاته على المعنى).<sup>30</sup>

In the fourth rule, *lafadz* (text) is divided into two types:

- 1). *Al-Manthuq*.

*Al-Mantuuq* is the meaning that is written directly in the text. *Al-Manthuq*, there are two kinds:

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<sup>26</sup> Wahbah Az-Zukhailiy, *Ushul Al-Fiqh*. 312.

<sup>27</sup> Wahbah Az-Zukhailiy, *Ushul Al-Fiqh*. 327.

<sup>28</sup> Wahbah Az-Zukhailiy, *Ushul Al-Fiqh*.

<sup>29</sup> Wahbah Az-Zukhailiy, *Ushul Al-Fiqh* 345.

<sup>30</sup> Wahbah Az-Zukhailiy, *Ushul Al-Fiqh*. 348.

*Manthuq Sharih*: is the meaning written directly, straightforwardly, and firmly, both in its entirety or in part only.

*Manthuq Ghairu Shorih*: is the explicit meaning in the text, but not the meaning is not the original meaning and depends on the context

2). *Al-Mafhum*.

While *Al-Mafhum* is the meaning implied in the text. In the methodology of Islamic law, *Al-Mafhum* refers to a law that is implied in the text of the Qur'an or Sunnah.

*Al-Mafhum* is divided into *Mafhum Muwafaqah*; which is the implied meaning and is in line with what is stated. Understanding *Mukholafah*; is an implied meaning that is contrary to the explicit meaning.

*Mukholafah*; is an implied meaning that is contrary to the explicit meaning.

## **Conclusion**

The Qur'an and Sunnah are the two primary sources in Arabic. Therefore, we need a method to dissect and explore the meaning of Arabic, especially for generations who do not use Arabic as their original language (mother language).

So that the presence of a semantic/Bayani approach is a method that previous scholars have offered in understanding the texts, Imam Syafi'i is one of the great scholars who echoed this method which is marked in his *Ar-Risalah* book, and further developed intensively by Ahmad Aljabiri with the concept of Bayani epistemology. But, in general, the Bayani approach sticks to the initial source, namely the text.

The rules for carrying out the Bayani approach have also been explained and have many ways so that the Bayani approach has indeed developed until now.

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