

MEREKONSTRUKSI KONSEP KHILAFAH MELALUI EPISTEMOLOGI BAYANI DAN BURHANI MUHAMMAD ABED AL-JABIRI: WAWASAN BAGI INDONESIA KONTEMPORER

RECONSTRUCTING THE CONCEPT OF KHILĀFAH THROUGH MUHAMMAD ABED AL-JABIRI'S BAYĀNĪ AND BURHĀNĪ EPISTEMOLOGY: INSIGHTS FOR CONTEMPORARY INDONESIA

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Abstract

The resurgence of khilāfah discourse in Indonesia has intensified debates over the legitimacy of political authority in Islam, with several movements advocating the establishment of a universal caliphate as a religious obligation. While existing studies have examined this discourse from political, ideological, and historical perspectives, limited attention has been devoted to the epistemological assumptions underlying scriptural interpretations of khilāfah. Addressing this gap, this study reinterprets the concept of khilāfah through Muhammad Abed al-Jabiri's epistemological framework by integrating the Bayānī (textual) and Burhānī (rational) modes of reasoning. Using qualitative library research with a descriptive-analytical approach, the study examines Qur'anic verses, classical Arabic lexical sources, al-Jabiri's epistemological writings, and relevant contemporary scholarship. The analysis combines textual interpretation with rational inquiry informed by the objectives of Islamic law (maqāṣid al-sharī'ah). The findings demonstrate that the Qur'anic verses commonly invoked to justify a universal caliphate do not prescribe a single normative model of political governance. From a Bayānī perspective, khilāfah primarily denotes succession, stewardship, and accountable leadership, whereas the Burhānī approach situates political authority within the principles of justice, public welfare, social harmony, and the protection of fundamental human interests. This study contributes to the literature by offering an epistemological reinterpretation that challenges literalist readings of khilāfah and argues that claims regarding the religious obligation of a universal caliphate require contextual, linguistic, historical, and maqāṣid-oriented reasoning. The proposed framework provides a more inclusive and contextually relevant understanding of Islamic governance in contemporary Indonesia.

Keywords: Bayānī Epistemology; Burhānī Epistemology; Khilāfah; Islamic Political Thought; Muhammad Abed al-Jabiri

INTRODUCTION

The concept of *khilāfah* has long been a subject of debate in Islamic political thought and continues to attract scholarly attention in contemporary Muslim societies. In Indonesia, discussions concerning *khilāfah* have intensified over the past decade following the emergence of several movements advocating the establishment of a caliphate as the only legitimate political system for Muslims. These movements generally argue that the implementation of *khilāfah* constitutes a religious obligation derived from the Qur'an and the Sunnah, while critics contend that such interpretations overlook the historical, linguistic, and socio-political contexts of the scriptural sources (Bistara, 2021; M Yunus RKT, 2014; Yustika et al., 2018).

The Indonesian context provides a particularly important setting for this debate because the country is characterized by constitutional democracy, religious diversity, and cultural pluralism (Hidayat et al., 2026). Consequently, interpretations of *khilāfah* are not merely theological discussions but also have implications for constitutional order, religious harmony, and public policy. This situation calls for an objective academic approach capable of distinguishing between textual meaning, historical interpretation, and contemporary ideological claims.

Several organizations have promoted the discourse of *khilāfah* in Indonesia (Trisa, 2023). In the global context, the ideology has also been associated with movements such as ISIS, while in Indonesia organizations such as Hizb ut-Tahrir Indonesia (HTI) and Khilafatul Muslimin have argued for the implementation of an Islamic political system based on their understanding of Islamic teachings (Duryat, 2021; M Yunus RKT, 2014). These groups frequently refer to Qur'an 24:55 (Surah al-Nūr) as the principal textual basis for their arguments, interpreting the verse as evidence of a divine command to establish a universal caliphate.

Nevertheless, classical Qur'anic exegesis and Arabic lexical studies do not unanimously support such an interpretation. The term *khalīfah* and its derivatives possess a broad semantic range, including succession, stewardship, representation, and leadership, none of which necessarily denote a fixed model of state governance (Al-Aṣḥāhānī, 1991; al-Fāiruzabādī, 2008). Likewise, numerous Qur'anic commentators interpret Surah al-Nūr (24:55) primarily as a divine promise of security, stability, and continuity for the early Muslim community rather than as a constitutional blueprint for establishing a specific political system (Al-Zuhaili, n.d.; As-Suyuthi, 2014; Shihab, 2002b).

Previous studies have extensively discussed the relationship between *khilāfah*, democracy, and Islamic political thought. Ahmad and Zulfidar (2021) examined the historical development of the caliphate and demonstrated that its political form has changed significantly across different periods of Islamic civilization. Bistara (2021) argued that democratic governance is more compatible with Indonesia's pluralistic society than the establishment of a formal caliphate. Similarly, Yustika et al. (2018) concluded that the Indonesian constitutional system is not inherently contradictory to Islamic values. While these studies contribute important historical and political perspectives, they primarily focus on constitutional, sociological, or ideological dimensions.

A significant research gap remains regarding the epistemological foundation underlying the interpretation of *khilāfah*. Existing studies rarely examine how the concept should be understood through Muhammad Abed al-Jabiri's epistemological framework, particularly the integration of *Bayānī* (textual reasoning) and *Burhānī* (demonstrative rational reasoning) (Hendriza, Beggy, Miranda, Roza, 2024; Nur Ainiyah et al., 2020; Wajdi & Soleh, 2024). Consequently, many contemporary discussions continue to emphasize political conclusions without sufficiently evaluating the linguistic meaning of Qur'anic terminology, the historical context of revelation, and the rational objectives of Islamic law (*maqāṣid al-sharī'ah*) (Dedi, 2016; Laksana et al., 2023).

Al-Jabiri's epistemology offers a comprehensive analytical framework because it combines textual analysis with rational inquiry (Juwita et al., 2023). Within the *Bayānī* approach, meaning is derived through linguistic analysis, textual coherence, and established principles of interpretation. Meanwhile, the *Burhānī* approach emphasizes logical demonstration, causality, and rational evaluation aimed at realizing justice and public welfare. Employing these complementary epistemological approaches enables a more balanced understanding of religious concepts while avoiding purely literal or purely ideological interpretations (Ikrom, 2019; Ishak, 2023).

This study therefore seeks to answer the following research question: How can the concept of *khilāfah* be understood through Muhammad Abed al-Jabiri's *Bayānī* and *Burhānī* epistemologies within the contemporary Indonesian context? By

addressing this question, the study contributes to the literature in three ways. First, it enriches contemporary discussions on Islamic political thought through an epistemological rather than ideological perspective. Second, it demonstrates the relevance of al-Jabiri's theory for interpreting contested religious concepts. Third, it provides a contextual understanding of *khilāfah* that integrates textual interpretation, rational inquiry, and the objectives of Islamic law within Indonesia's pluralistic social reality.

The management of Khilafatul Muslimin, Rastoni and Agung said that actually Khilafatul Muslimin is not a new organization, but a continuation of an Islamic system that existed in the prophetic era. They mentioned that in Islam there are two systems of government, namely the prophetic system and the system *khilāfah*. The meaning of the prophetic system is that the previous Muslims were led by the prophet Muhammad (peace be upon him), while the change of the new prophet must exist if a prophet dies. Because the status of the Prophet (peace be upon him) was the last prophet, it was continued with the *khilāfah* (caliphs) after the prophetic system. They think that Khilafatul Muslimin is not a mass organization, but a systematic system in the sense that Allah and His Messenger rule (Duryat, 2021).

The assumption of the obligation to uphold *the khilāfah* in a state political system is based on Surah an-Nuur verse 55. There are four records submitted on the obligation to uphold this *khilāfah*. *First*, the reason that Muslims will return to power on the promise of Allah in verse 55 of Surah an-Nuur, and that the rule of these Muslims is considered to be valid only if the Islamic system of government (*Khilāfah*) is established. *Second*, the question of Allah's promise about *the khilāfah* is a matter of belief, so it is necessary to separate the issue between belief and *amaliyah* (sharia law) about the struggle to uphold *the khilāfah*.

Third, after it has been agreed that enforcing *khilāfah* is the law of sharia', so it is obligatory for Muslims to fight for its upholding *khilāfah* as a system of government. *Fourth*, a condition for the fulfillment of God's promise of the system *khilāfah* in Surah an-Nuur verse 55 is to have faith and do righteous deeds, so the second condition, namely righteous deeds, is the basis for the struggle to uphold *khilāfah* (Trisa, 2023).

Understanding of ideological concepts *khilāfah* This is an understanding that will certainly affect the order of the democratic government system that already exists in the Unitary State of the Republic of Indonesia (Hidayat et al., 2026). Therefore, the understanding of the truth of a system must be studied more deeply both in terms of the suitability of the meaning of the text and the socio-cultural context (Ginting, 2016; Sunarso & Sunarso, 2020). Epistemology *Bayānī* and *Stuttgart* is one way to study and gain correct knowledge about ideological concepts *khilāfah* which is currently echoed by some Muslim groups (Hasyim, 2018; Isaac, 2023; Juwita et al., 2023; Makiah, 2019; Mun'im, 2022; Nurhamidah et al., 2025). epistemology *Bayānī* and *Burhānī* is a concrete step and effort in the meaning of words that have been present in society in order to provide a clear understanding of the *Radīc* and intact without being contaminated by things that are still in the presumption.

In relation to the information above, there is a very problematic research gap in the form of shifting the meaning of *khilāfah* which is often misinterpreted and does not have any basis in the understanding present in society, so that the epistemology of *bayānī* and *burhānī* is present to validate and understand the word *khilāfah* in its entirety and comprehensively. This provides an academic question formulated in the formulation of the problem in the form of how *is the concept of khilāfah* in the epistemological view of *bayānī* and *burhānī* from the perspective of al-Jābirī? The formulation is put forward to see the concept and meaning of *the khilāfah* that is complete and comprehensive based on *the bayānī* and *burhānī* al-Jābirī methods.

Research conducted by Alaika M. Bagus Kurnia PS, Abdurrohman Wahid and Echo of Yustika Officers related to "Application Controversy *Khilāfah* in Indonesia" mentioned that it is impossible to have relevance related to the establishment of Islamic sharia as the basis of law in Indonesia with the obligation to establish an Islamic-based state concept. This is based on the territory of the Republic of Indonesia which is known for pluralism and has different characters and characteristics. In addition, Pancasila and the 1945 Constitution are the basis of the state system that does not contradict the rules and sharia of Islam (Hafizh et al., 2026; Yustika et al., 2018).

Kamaruzzaman Bustamam Ahmad and Fitri Zulfidar have discussed Re-Understanding the Concept *Khilāfah* in Global History, it is explained that the *khilāfah* brought negative responses from various groups, especially from scholars and the government. Various geo-political analyses consider that the concept of ideology *khilāfah* This has a devastating impact

on the global order. However, the concept of ideology *khilāfah* This has a very strong theological dimension in the teachings of Islam, so the more this ideology is opposed as a political force, the stronger the desire of some Muslim groups to continue to fight for the concept of ideology *khilāfah* Ini. In the article, it is also explained that the struggle to uphold the concept of ideology *khilāfah* This is not only triggered by theological factors but socio-historical and socio-political problems in Muslim countries and even the interests of Western countries also take part in the contestation of ideological concepts *khilāfah* Ini (Ahmad & Zulfidar, 2021).

Further Raha Bistara in his research on *Khilāfah Vis A Vis Democracy: Uncovering the System of Government of a Plural Country with a Majority Muslim Population* reveals that the many patterns of political thought of an Islamic-based country that are currently used by Islamic states are still controversial. Especially by some groups who strongly reject the democratic system in Islamic discourse, other groups relate Islam and democracy as a system that is not contradictory so that democracy is considered the most ideal to be applied in an Islamic country, not a system *Khilāfah Islamiyah*. This is reinforced by authentic evidence related to the system and concept of government applied during the time of the Prophet and *Khulafa' ar-rashidin* in the form of Islamic democracy. System *Khilāfah Islamiyah* itself is very difficult to implement in Indonesia because Islamic democracy is more suitable and suitable to be implemented without eliminating the characteristics of Indonesian culture (Bistara, 2021).

The conclusion to the thesis written by Muhammad Arwani entitled "*Khilāfah* in the Perspective of Abdul Qadir Al Jailani (Tafsir Al Jailani Study)" states that the mufasir agree that a result of thought related to *khilāfah* in *daulah* and every *ijtihad* is *zanny* (controversial) in the view of *ushuliyīn*. So there needs to be contextualization as an effort to adjust the law to the times, places and conditions that are taking place, it's just that the purpose of *the khilāfah* is an important point that must be considered (Hafizh, 2024; Suhendri et al., 2026). Although the system is not suitable, the main goal is a priority that should not be debated.

METHODS

This study employed a qualitative library research design with a descriptive-analytical approach to examine the concept of *khilāfah* through Muhammad Abed al-Jabiri's *Bayānī* and *Burhānī* epistemological framework (Anggito & Setiawan, 2018). Drawing exclusively on authoritative textual sources, the research utilized primary data from the Qur'an, classical Arabic lexical works, classical and contemporary tafsīr, and al-Jabiri's writings, complemented by secondary data from peer-reviewed journal articles, scholarly books, and previous studies on *khilāfah*, Islamic political thought, epistemology, and *maqāsid al-sharī'ah*. Data were collected through systematic literature documentation, purposive source selection, thematic classification to ensure analytical credibility (Hernawati et al., 2024; Pringgar, R. F., & Sujatmiko, 2020; Sugiyono, 2013; Yusuf, 2017) The analysis integrated textual and rational inquiry by first examining the linguistic meanings of *khilāfah*, Qur'anic vocabulary, *asbāb al-nuzūl*, and exegetical interpretations using the *Bayānī* approach, followed by *Burhānī* analysis employing logical reasoning and the principles of *maqāsid al-sharī'ah* to evaluate contemporary political interpretations in light of justice, public welfare (*maṣlaḥah*), social harmony, and the protection of religion, life, intellect, lineage, and property. Al-Jabiri's epistemological framework was adopted because it critically reconstructs Islamic intellectual tradition by integrating textual authority with rational inquiry, thereby overcoming literalistic and ideological readings of *turāth* and enabling a contextual reinterpretation of *khilāfah* that is responsive to Indonesia's contemporary socio-political realities (Hadikusuma, 2018; Hendriza, Beggy, Miranda, Roza, 2024; Ro'uf, 2018).

RESULTS AND DISCUSSION

Results

In epistemology *Bayānī* according to al-Jābirī, the concept of *khilāfah* It is understood through the analysis of the text (NASH), language, and the context of the passage of the passage. QS. an-Nūr: 55 does not mention *khilāfah* as an explicit system of government, but contains Allah's promise of peace, security, and the continuity of *da'wah* for the Prophet (saw) and his companions in a threatened situation (Hendriza, Beggy, Miranda, Roza, 2024; Makiah, 2015; Mochamad Hasyim, 2019). Linguistically, the root of the word *Khalfa* indicates the meaning of substitution or sustainability, not a normative order about the form of the state (Al-Aṣḥānī, 1991; al-Fāiruzabādī, 2008; Munawwir, 1997). Therefore, in the framework of *Bayānī*, *Khilafah* cannot be understood as a theological obligation to establish a single political system, but rather as a

mandate for leadership and management of social life oriented towards devotion to Allah and the benefit of the people according to its historical context (Munfaridah, 2016).

Meanwhile, in burhānī epistemology, khilafāh is analyzed through rationality and legal purposes (*Maqāṣid al-syarī'ah*). From this point of view, the ideology of forced khilafāh—as echoed by certain groups—is contrary to the main purpose of the Shari'a, which is to protect religion, soul, intellect, descent, and property. The application of khilafāh in the context of plural countries such as Indonesia has the potential to cause conflict, violence, and injustice, thus negates maqāṣid itself. Therefore, in a burhānī, a political system that is able to guarantee justice, peace, tolerance, and humanity even if it is not labeled “*khilafah*”, but this is more in line with Islamic values than the concept of ideological khilafāh that ignores social reality and the rationality of benefits (Ahmad & Zulfidar, 2021; Yustika et al., 2018).

Discussion

Bayānī Analysis: Reconstructing the Meaning of Khilafah

The analysis of *khilafah* through Muhammad Abed al-Jabiri's epistemological framework demonstrates that its meaning can only be comprehensively understood by integrating *Bayānī* and *Burhānī* modes of reasoning. From the Bayānī perspective, the interpretation of *khilafah* must begin with the linguistic structure of the Qur'an, authentic prophetic traditions, and the principles of classical Arabic. The Qur'anic verse most frequently invoked to support the establishment of a universal caliphate, QS. 24:55, does not explicitly prescribe a specific political system but rather conveys God's promise of security, continuity, and stability for the early Muslim community following periods of persecution (Taufiq, 2025; Wajdi & Soleh, 2024). This contextual understanding is consistently reflected in classical and contemporary *tafsīr*, including those of al-Zuhaili, al-Suyūṭī, and M. Quraish Shihab. Lexical evidence from major Arabic dictionaries further confirms that the root *khalafa* primarily denotes succession, stewardship, continuity, and responsible leadership, while the term *khalīfah* possesses a broader semantic scope than the modern concept of a centralized caliphate (Shihab, 1996). Consequently, interpreting every Qur'anic reference to *khalīfah* as a constitutional obligation represents an ideological expansion rather than the explicit textual meaning.

Al-Jabiri's Burhānī epistemology complements this textual analysis by evaluating the contemporary relevance of *khilafah* through rational inquiry and the objectives of *maqāṣid al-sharī'ah* (Fauziah et al., 2021; Nusantara & 2022, n.d.; Saiin et al., 2023). Rather than relying exclusively on literal interpretations, political authority should be assessed according to its ability to realize justice, public welfare (*maṣlahah*), social harmony, religious freedom, and the protection of religion, life, intellect, lineage, and property. Within Indonesia's pluralistic constitutional system, these objectives provide more meaningful criteria for evaluating governance than the formal adoption of a particular political label. From this perspective, the legitimacy of a political system lies not in whether it is designated as *khilafah*, but in whether it effectively fulfills the universal ethical purposes of Islamic law. Integrating Bayānī and Burhānī reasoning therefore offers an epistemological reconstruction that overcomes both textual absolutism and purely ideological interpretations by positioning *khilafah* as an ethical paradigm of accountable leadership rather than a universally binding constitutional model. This integrated framework constitutes the study's principal contribution, demonstrating that Islamic political thought should be interpreted through the complementary interaction of textual authenticity and rational contextualization, thereby producing a more balanced and contextually relevant understanding of governance in contemporary Indonesia (Gultom et al., 2022; Hasan, 2017; Rasyad, 2022).

Getting to know Muhammad Abed al-Jabiri

Muhammad Abed al-Jabiri (1936–2010) was a prominent Moroccan philosopher whose intellectual formation was shaped by the political struggle for Moroccan independence and a strong nationalist environment. Born in Figuig, southeastern Morocco, he initially received a traditional religious education before continuing his studies in nationalist schools and later in Casablanca. Following Morocco's independence, he completed his higher education in philosophy, eventually earning his doctorate from Mohammed V University, Rabat, in 1970. Alongside his academic career as a philosophy lecturer and educational planner, al-Jabiri devoted his scholarship to examining the foundations of Arab-Islamic thought through a critical and methodological perspective rather than a purely theological one (Hadikusuma, 2018; Ro'uf, 2018; Sholeh, 2003; Zami et al., 2024).

Al-Jabiri's intellectual project centers on reconstructing Arab-Islamic epistemology by critically reassessing the mechanisms through which knowledge has historically been produced and legitimized. Although his analysis primarily focuses on the Arabic intellectual tradition, his objective is not merely historical criticism but the renewal of Islamic thought through a more systematic epistemological framework. His early seminal works, *Nahwu wa al-Turāth* and *al-Khiṭāb al-'Arabī al-Mu'āshir: Dirāsah Naqdiyyah Taḥlīliyyah*, laid the conceptual foundation for his monumental project, *Naqd al-'Aql al-'Arabī (Critique of Arab Reason)*. Through these works, al-Jabiri developed a critical methodology that integrates historical analysis, linguistic interpretation, and rational inquiry to overcome dogmatism and ideological readings within the Arab-Islamic intellectual tradition (Mun'im, 2022; Nurhamidah et al., 2025; Sholihah et al., 2019).

Central to al-Jabiri's epistemology is the complementary relationship between *Bayānī* and *Burhānī* modes of reasoning. *Bayānī* derives knowledge from the normative authority of the Qur'an, Sunnah, Arabic linguistics, and established principles of textual interpretation, emphasizing linguistic precision and contextual understanding of revelation. In contrast, *Burhānī* is grounded in demonstrative reasoning, logical analysis, causality, and empirical reality, enabling Islamic teachings to be interpreted in light of justice, public welfare (*maṣlaḥah*), and the objectives of Islamic law (*maqāṣid al-sharī'ah*) (Laksana et al., 2023; Saiin et al., 2023). Rather than positioning these epistemologies as competing paradigms, al-Jabiri argues that they should operate synergistically, allowing Islamic thought to preserve textual authenticity while remaining responsive to changing historical and social realities. This integrative epistemological framework constitutes the distinctive hallmark of al-Jabiri's intellectual contribution and provides a robust methodological basis for contextual reinterpretations of contested concepts such as *khilāfah* (Gultom et al., 2022; Subakir & S, 2024).

Understanding Bayānī's Epistemology as a Developer of Knowledge

History of epistemology *Bayānī* is the method that first emerged in Arabic thought as an epistemological system (Hadikusuma, 2018; Hasyim, 2018; Hendriza, Beggy, Miranda, Roza, 2024; Sholeh, 2003). Meaning of etymology *Bayānī* includes continuity (*Al-Washlu*), sorting (*Al-Fashlu*), clear and bright (*Al-Zhuhur wa al-Wudhuh*), as well as the ability to make light and clear (Arif, 2008). *Bayānī* as a method of Arabic thought pays great attention to the authority of the text (*nash*) whether it is direct or indirect and justified by linguistic intellect explored through *Inference (istidlal)*. Knowledge obtained expressly constitutes direct understanding of the text, while implicit knowledge is obtained through interpretation that considers the text as raw data. However, ratios do not have the right to interpret texts freely, especially determining meaning and intent without referring to the text. *Bayānī* It is also used in the realm of sharia as an implementation of its method in religious discourse (Mun'im, 2022; Muzammil et al., 2022).

The source of bayānī knowledge rests on the Qur'an and hadith as religious texts (*nash*) that have the highest normative authority. Therefore, the process of understanding, interpreting, and especially the transmission of texts becomes a very crucial aspect within the framework of bayānī epistemology. The truth of a legal provision or the determination of the meaning of the sharia is highly determined by the extent to which the text is understood correctly and conveyed through valid and accountable transmission channels. Thus, the validity of the sanad, the clarity of the editorial, and the accuracy of the interpretation method are the main requirements for a text to be used as the basis for determining the law. The transmission of texts that meet these criteria is then considered to be able to produce the correct conclusions, which can then be formulated as a binding and legitimate legal product in the Islamic scientific tradition (Ikrom, 2019; Isaac, 2023; Taufiq, 2025; Wajdi & Soleh, 2024).

The Quran contains the main source *Qath'i* and *Zhanni* in the appointment of the law so that sometimes the Qur'an is clear and rejects interpretation other than what the text wants, but on the other hand there is an ambiguous meaning or unclear meaning so that it is open to interpretation, and even *takwil* is allowed if necessary in exploring the meaning and intention. Likewise, the hadith is very comprehensive in its discussion, which is not only talking about *matan* which is the content of the hadith, but also paying close attention to the *rawi* and *sanad* so that its authenticity is maintained which is confirmed from the Prophet (*saw*) (Ikrom, 2019; Isaac, 2023; Taufiq, 2025; Wajdi & Soleh, 2024).

The process of understanding the text using the *Bayānī* actually has two very different ways, namely the use of Arabic analysis tools (*nahwu, sharf, and balaghah*) and the use of ratios and reason in the effort to interpret the text. Logic in understanding a text must adhere to four ways or stages (Makiah, 2015).

1. paying attention to the vision of the decline of the text which encompasses the five vital interests (safeguarding the safety of religion, soul, intellect, posterity and property).
2. Paying attention to *the 'illah* text that is used as a basis in determining the law and to find it must use reason as *masalik illah*.
3. Refers to the secondary objectives of the text (supporting the implementation of the five main objectives). Istidlal is also needed as a means of achieving secondary goals.
4. Adhering to the silence of *the Shari'* (Allah Swt) and the Prophet (peace and blessings of Allaah be upon him) because of the difficulty in solving the problems caused by the law not in the Qur'an and the impossibility of using *qiyas*.

Understanding of Burhān in Philosophy of Al-Jābirī

Burhān according to the etymology interpreted with strong and clear arguments, logically al-Burhan is an intellectual activity through reasoning in order to prove the truth of a proposition with *deductive approach* and the method is by connecting a proposition that is one and has been proven axiomatically. This means that burhan is an activity to determine certain statements (Ikrom, 2019; Isaac, 2023; Makiah, 2015; Taufiq, 2025; Wajdi & Soleh, 2024).

The syllogism (Arabic calls it *qiyās al-jāmi'*) is a form of argumentation in drawing conclusions by paying attention to two propositions where two propositions (premises) are referred to in such a way. This syllogism was then adopted in the concept of burhani for the acquisition of knowledge. Burhani is not purely based on ratios, but based on ratios of some external objects the syllogism must be preceded by the stages as the process, namely: *ma'qulāt* (understood by reason). Abstracted external objects that come into the mind as a process and these are called *ma'qulāt*. Drawing conclusions from the perspective of al-Jabiri through the rules of syllogism must be met with four conditions that have been met, namely understanding the cause of the preparation of the premise, the consistency of rational reasons and conclusions, and the correct conclusion will not give birth to other truths, and the stages of similarity and reasoning are continued as the process (Abitolkha & Dodi, 2023; Cania, 2023; Taufiq, 2025).

Burhani reasoning in the acquisition of knowledge relies heavily on the power of the senses and the authority of reason, this is very synonymous with Islamized Greek philosophy. Aristotle's philosophy of logic and analysis can also be called burhānī epistemology in the context of classical philosophy. This analysis is essentially to analyze something radically (to its root) and logic aims to achieve the sciences of burhani, but nevertheless a syllogism is needed before entering the realm (Harahap & Taran, 2023; Olivia, 2021).

The syllogism itself is composed of major premises, minor premises and conclusions in drawing conclusions so that the conclusions obtained are the result of the analysis of both permits that have the same object (Hafizh, Dina, et al., 2023; Najib, 2003) The syllogism can be seen in the table as follows:

All the birds lay eggs	Major premises
Swans are beautiful birds	Minor premises
Swans are beautiful and egg-laying birds	Conclusion

The syllogism or burhānī has three conditions that must be met, namely: the first condition for a syllogism to be categorized as *burhān* science is a deep understanding of *the middle term* or *'illah*, which is the cause that is the basis for drawing conclusions. *This middle term* serves as a rational link between the major and minor premises, so that without a clear understanding of them, the resulting conclusions will lose their logical basis. In the context of *burhān*, *'illah* is not just an assumption, but an essential and inevitable cause, capable of explaining why a conclusion can be drawn rationally and scientifically.

The second condition emphasizes that the relationship between cause (*'illah*) and effect (conclusion) must be consistent and not contradictory. That is, *the 'illah* used in the syllogism must actually give birth to the intended effect, not just a coincidence or pseudo-correlation. The consistency of this relationship guarantees that whenever the cause exists, the

consequences are also bound to follow. Thus, *the burhāni* syllogism demands that there be a fixed causal relationship that can be rationally accounted for, so that the resulting conclusions are not variable or dependent on certain conditions.

The third condition is that the conclusions produced must be definite and unequivocal, so as not to open up the possibility of covering other things beyond what is intended. This certainty shows that the conclusion is universal and inevitable, not mere conjecture or probability. In line with that, Aristotle affirms that the entire premise used in the syllogism *Burhāni* It must be a premise that has been tested for truth. These premises no longer require empirical or concrete proof, because they have been accepted as clear and fundamental truths, so that they are able to produce scientific and demonstrative knowledge (Hafizh, Dina, et al., 2023; Harahap & Taran, 2023).

Reality (*al-Squirrel'*) is the main source of knowledge in burhānī epistemology which includes natural, human, and socio-religious realities, as understood in the perspective of M. Amin Abdullah, who emphasizes the integration of the three in rational and scientific studies. From the process of processing reality through the work of reason and logical premises, **al-'ilm al-hushūlī** is produced, that is, knowledge that is conceptual, structured, and systematic, which is born from critical and argumentative reasoning. This epistemology places rationality, logical coherence, and methodological accuracy as the main basis for understanding reality and bridging the dialogue between Islamic science and modern sciences (Abdullah, 2001).

Ibn Hazm argues that in the context of shari'a, a distinction must be made between what can be reached by the ratio and what is not (Abidin, 2022; Al-Jabiri, 2000; Scott, 2023). Sharia rationality is built based on the goals and intentions given by the makers of the shari'a and has an effort so that humans achieve policy values. The principles of causality and order are important foundations in building rationality (Al-Jabiri, 2000). As-Syatibi stated that building the dimension of rationalism in the discipline of shari'ah on the basis of *Qath'i* and based on the Burhani method so that discipline *Ushūl Fiqh* based on the universal field of shari'ah (*Kulliyah as-syarī'ah* (Al-Jabiri, 1991).

Abu Ishaq as-Syatibi has a formulation in terms of *maqāsid al-syarī'ah*, namely:

1. The purpose of enforcing sharia law is to maintain all *urgent* needs and human benefits.
2. The application of sharia to humans to be understood and appreciated by themselves.
3. Taklif, which is the imposition of all Islamic religious laws based on the ability of a mukalaf so that what he is unable to do has a status that is not mandatory for him even though it is rational according to reason.
4. Breaking free from the shackles of lust so that mukalaf can become a pious person (As-Syatibi, n.d.).

Understanding *Khilāfah* in the Epistemological Construction of *Bayānī* and Burhani

Conceptual basis of ideology *khilāfah* which is often heralded by some Muslim groups—who often identify themselves or are referred to as *Khilāfatul Muslimin* which refers to Surah an-Nūr verse 55 as its theological foundation. This verse is understood by the group as God's promise of leadership and power for believers on earth. Therefore, an-Nūr verse 55 is used as a normative legitimacy to establish the idea of the obligation to enforce the system *khilāfah* as an ideal form of Islamic government (Ahmad & Zulfidar, 2021; Bistara, 2021; M Yunus RKT, 2014; Yustika et al., 2018). The following is the redaction of the text of the verse as stated in the Qur'an.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

"God has promised to those who believe among you and do good that He will indeed make them rulers on earth as He made men before they ruled; He will indeed establish for them the religion that He has approved; And He will indeed change them from being in fear to be safe. They worship Me by not associating Me with anything. Whoever disbelieves after the (promise), they are the wicked."

Surah an-Nuur verse 55 is Allah's promise for the peace of the Prophet and his companions, Allah commands to be patient with various disturbances of those who oppose the preaching of the Prophet PBUH. (Hanafi, n.d.) This verse is motivated by the incident of the Ansar giving a residence as a shelter in the city of Medina for the Prophet (saw) and all the muhajirin so that this made the Arab infidels hostile to them. This condition also causes all the companions to carry weapons in their

sleep and in the morning and they say, "When do you think we will be able to sleep safely and peacefully and not fear anything but Allah?" (Al-Zuhaili, n.d.; As-Suyuthi, 2014; Shihab, 2002a).

No textual words *Khilafāh* in the redaction of the verse and in the entire Qur'an there is no verse that mentions the word textually *Khilafāh* with the light (*Nash*). *Khilafāh* (خلافة) when viewed from the perspective of language comes from the root of language (خلف) which has several different meanings according to its use (al-Fāiruzabādī, 2008; Manzūr, 1993; Munawwir, 1997). The derivatives of the word are *fil* اخلف استخلف and *ism* خليفة. Here are some meanings of the word (خلف) according to its use:

Laughter	Word Meaning
خلف الشيء خلوصاً	: Has the meaning of changed and broken
خلف بمعنى تناول سيفه	: Has the meaning of drawing a sword
خلف خلفاً مال	: Has an oblique meaning
خلف فلاناً أي صار خلفه	: Has a substitute meaning
الخليفة	: Has the meaning of supreme leader of the shaykh or amir

From the meaning that has been explained earlier, it can be concluded that the word *khalafa* etymologically refers to the meaning of transformation, change, or displacement, both between circumstances and between generations and places. From this root was also born the term *khalīfah*, which in its development can be understood as a substitute, leader, or manager of affairs, both within the scope of a small group and in the wider community. Thus, the meaning of *khalīfah* does not necessarily refer to a particular form of government system, but rather to the function of leadership and responsibility in managing a common life.

Quraish Shihab provides a conceptual affirmation that *khilāfah* is the position of a person who is entrusted by Allah SWT. to manage a region or community, with the main obligation to create a balanced and harmonious social order. This balance includes the vertical relationship between humans and God as well as the horizontal relationship between fellow humans, which includes aspects of morality, reason, and religious life (Ramayulis & Nizar, 2010; Shihab, 2011, 1996, 2002b). This understanding shows that *khilāfah* It emphasizes more on the values, responsibilities, and ethics of leadership, rather than on the necessity of implementing a certain form of political system. Therefore, the concept of *khilāfah* cannot be imposed as a system of government that must be adopted by every country, as claims are often echoed by the "Khilafatul Muslimin" group.

If we look at the main purpose of the derivation of the text of the Qur'an which is often used as the basis for the legitimacy of the ideology of the *khilāfah*, especially Surah an-Nūr verse 55, then the verse is not intended to establish a standard system of government. This verse is more accurately understood as Allah's promise to the Prophet (peace be upon him) and his companions that they would be given a sense of security, tranquility, and strength after being under pressure and threatened by the Arab polytheists. The promise aims to strengthen the spirit of Islamic da'wah so that it can continue to be fought in a challenging situation, not to formulate a rigid and ahistorical concept of state politics.

In the perspective of *burhānī* analysis by prioritizing *maqāṣid al-syarī'ah*, the concept of *khilāfah* heralded by the Khilafatul Muslimin group actually shows a serious contradiction. Efforts to establish a caliphate through confrontational means have the potential to give birth to social conflicts and wars, which clearly threaten the public interest and the safety of many people's lives. In fact, the main purpose of *maqāṣid al-syarī'ah* is to protect religion, soul, intellect, lineage, and property. In fact, if viewed objectively, the current state political system—especially in Indonesia—can be considered to reflect the values of Islamic sharia because it upholds justice, humanity, unity, and common good, compared to the ideological concept of *khilāfah* imposed by the Khilafatul Muslimin group.

Maqashid al-Shari'ah It is actually a horizontal concept that protects each other or can also be called a concept *Humans*. The pluralism that exists in Indonesia cannot be equated with the concept of pluralism that exists in Arabia as the beginning

of the concept *Khilafāh*. Indonesia itself has a variety of ethnicities, races, cultures, languages, religions, skin colors, etc. (Nur, 2019). which causes the inability to establish a concept *Khilafāh* with reasons based on sharia. Concept *Khilafāh* that wants to be applied in Indonesia has a number of problems that will actually trigger disagreement related to the concept because of the difference in the religious foundation embraced by the Indonesian people. In the end, Islam tends to give the impression of "coercion" to the establishment of the law for adherents of other religions and this itself is also very contrary to the teachings of tolerance in religion in Qs. al-Kafirun/109:6 (Yusalia, 2016; Yustika et al., 2018).

Furthermore, the concept *Khilafāh* is not enforced in Indonesia itself because of the many massacres related to the rights and obligations of the nation that pluralism is disturbed and this has become a dark history for the Indonesian nation. Religion is also included in the type of pluralism and this is often used in the political world to bring down opponents or support them because of the similarities in *Guidance of Life* (Purwanto, 2019). This means that there must be intelligence in religion so that the religious paradigm is not used as a weapon for a group of people like Khilafatul Mukminin with the concept of *Khilafāh* which is actually very different from *Khilafāh* that is in the view of Islam (Ahmad & Zulfidar, 2021; Bistara, 2021).

Not only that, in fact, Islam is a teaching that prioritizes obedience in carrying out all its sharia, not coercive ones that trigger a number of problems, even wars that can drain property, intellect, and the loss of very precious lives (Ansori, 2018; Hafizh, Lailah, et al., 2023; Wiranto et al., 2023; Zami et al., 2024). Concept *Khilafāh* who have never received an agreement instead take the means by imposing their ideology into Indonesian society so that it is very contrary to the soft teachings of Islam and prioritize peace and tranquility (Astuti et al., 2023; Saha et al., 2023). Finally, the concept *Khilafāh* which is considered to be very suitable for Indonesian society, which is majority Islamic, is even incompatible in Indonesia context. Conceptual incompatibility *maqāṣid al-syarī'ah* in ideology *Khilafāh* in fact cannot be applied in Indonesia which is plural (Laksana et al., 2023; Mirwan, 2025; Scott, 2020).

CONCLUSION

This study demonstrates that the concept of *khilāfah* cannot be adequately understood through a purely literal or ideological reading of Qur'anic texts. By employing Muhammad Abed al-Jabiri's integrated Bayānī and Burhānī epistemological framework, the study reveals that the Qur'anic discourse on *khilāfah*, particularly in Q.S. al-Nūr (24:55), primarily conveys God's promise of security, continuity, and responsible leadership rather than prescribing a universally binding constitutional model of government. Bayānī analysis confirms that the lexical and exegetical meanings of *khalīfah* encompass stewardship, succession, and ethical responsibility, while Burhānī reasoning evaluates political legitimacy through the higher objectives of Islamic law (*maqāṣid al-sharī'ah*), including justice, public welfare (*maṣlaḥah*), social harmony, and the protection of religion, life, intellect, lineage, and property. Consequently, the study rejects the reduction of *khilāfah* into a single ideological or political system and instead reconstructs it as an ethical paradigm of accountable governance whose legitimacy depends on its ability to realize universal Islamic values rather than its institutional designation.

The principal contribution of this research lies in offering an epistemological reconstruction that bridges textual authenticity with rational contextualization, thereby overcoming the long-standing dichotomy between scriptural literalism and political ideology in contemporary debates on *khilāfah*. Within Indonesia's pluralistic constitutional framework, this integrated perspective demonstrates that governance should be assessed according to its substantive realization of justice, peace, human dignity, and collective welfare instead of symbolic claims to religious legitimacy. The findings therefore contribute not only to the advancement of contemporary Islamic political thought but also to the broader development of Qur'anic interpretation by illustrating the continuing relevance of al-Jabiri's epistemology for addressing contested religious concepts in modern societies. Future studies may extend this framework by comparatively examining other Qur'anic political concepts through interdisciplinary approaches that integrate epistemology, constitutional law, and *maqāṣid al-sharī'ah*, thereby enriching contextual Islamic scholarship while promoting constructive dialogue between Islamic normative teachings and contemporary democratic realities.

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