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CONTEXTUALIZATION OF THE UMMINESS OF THE PROPHET MUHAMMAD IN THE QUR'AN: an Analysis of the Burhani Epistemology of Muhammad Abed Al-Jabiri

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Abstract: *Prophet Muhammad was a perfect person in all things. His character, attitude, and intellectuality cannot be determined by anyone. Because of his profession, he received the title of Al-Amin, because of his morality he was known as a person with noble character and an example, and because of his intelligence, he could master language intelligence, arithmetic, memorization, visual intelligence, vision intelligence, and intelligence in solving problems. But behind all that, Prophet Muhammad was known as an ummi, meaning he could not read and write. Is a perfect person worthy of having an ummi personality? This study aims to explain the concept of the ummi of the Prophet Muhammad by observing the epistemology of Burhani Muhammad Abed Al-Jabiri. It is hoped that later it can produce a conclusion that successfully recontextualizes the meaning of ummi so that the existence of the Prophet Muhammad is truly very important. His greatness and glory can factually fulfill the four mandatory characteristics of the apostle. The method used in this study is a qualitative approach that is library-based and the data analysis used is descriptive. The results of this study indicate that the existence of the Prophet Muhammad as an ummi is that he did not know and understand the contents of the Bible at all. However, the revelation of the Qur'an that he received had many similarities in content, such as previous stories. The results of this conclusion then became a re-contextualization of the meaning of ummi, because if until now ummi is still interpreted as illiterate, it does not change that the Prophet Muhammad was stupid and backward and contradicts one of the mandatory characteristics that must be possessed by a Messenger, namely fathanah (intelligent).*

Keywords: *Burhani Epistemology; Muhammad Abed Al-Jabiri; Ummi*

INTRODUCTION

In Islam—even in other religious teachings—it is believed that the Prophet Muhammad was an *ummi* prophet. The established understanding says that the *ummi*-ness of the Prophet Muhammad is interpreted as a prophet who could not read and write (illiterate) (Hs, 1992; Ibnu Jarir al-Thabari, 1988; Mandzur, n.d.). This, among other things, cannot be separated from the history of receiving the first revelation to the Prophet Muhammad in the cave of Hira', which in many literatures states that the Prophet Muhammad could not read when Gabriel asked him to read QS. Al-Alaq [96]: 1-5. In addition, in one of its verses (QS. Al-A'raf [7]: 157-158), the Qur'an characterizes the Prophet Muhammad as *al-nabi al-ummiy*, which most scholars interpret as illiterate (Al-Hafidz, 2005). This understanding seems strange to reason. How could an illiterate person receive revelation in the form of a written holy book with the highest literary value and its purity maintained until now and in the future? Not only that, he gave guidance and taught knowledge in various things that were very advanced and modern (*shalih likulli zaman wa makan*). Was it true that the Prophet Muhammad was illiterate? What if the term *ummi* in the Qur'an is reviewed with the burhani epistemology of Muhammad Al-Jabiri's ideas? The two questions above are worth asking considering that so far what has been firmly understood about the *ummi* of the Prophet Muhammad is that the Prophet Muhammad could not read and write, with several textual arguments (the Qur'an) without considering the role of reason and only relying on Bayani epistemology, even though a prophet should be proficient in all fields, including reading and writing (Maulana & Lutfillah, 2023).

Discussions about the figure of Al-Jabiri and the concept of the *ummi*-ness of the Prophet Muhammad are not something new in Islamic studies. Historically, the concept has been one of the intellectual discourses since the early scholars. However, the study of it remains an interesting theme until now, especially when presenting newer analyses from scholars and thinkers of the past, such as the review of the burhani epistemology discussed by Muhammad Abed Al-Jabiri. Research on Al-Jabiri's epistemology such as that conducted by Hardiono (Hardiono, 2021), Al Ma'mun (Al Ma'mun, 2022), Niam A (Niam, 2021), Na'im Z (Na'im, 2021), Charles Rangkuti (Rangkuti, 2016), Nada Nur Aini dan Andi Prastowo (Aini & Prastowo, 2021), Muhammad Afif Amrullah, dkk. (Amrullah et al., 2022). A Khudori Soleh (Soleh, 2005), Ahsanul Anam (Anam, 2022), Mukmin (Mukmin, 2017), dan M. Agus Isnaini dan Achmad Khudori Soleh (Isnaini & Soleh, 2023). Some of the studies above are limited to the study of the implementation of Islamic epistemology in the study of philosophy, education, and learning. Furthermore, research related to the *ummi*-ness of the Prophet is still in global discussions, such as research by Muhammad (Muhammad, 2020) dan Maulana Iban Salda (Salda, 2018). From the two typologies above, the researcher did not find a study that focused on the implementation of Burhani epistemology in the meaning of *ummi* in the Qur'an. Thus, this research is very worthy of being carried out.

This article aims to contextualize the *ummi*-ness of the Prophet Muhammad with a review of Al-Jabiri's burhani epistemology. It is hoped that it will produce a conclusion that successfully recontextualizes the meaning of *ummi* so that the existence of the Prophet

Muhammad is truly very important, his greatness, and glory can factually fulfill the obligatory characteristics of a messenger which include: *fathanah* (intelligent and not forgetful), *shiddiq* (highly committed to the truth), *tabligh* (willing and able to convey revelation), and *amanah* (very credible) (Fajriyah et al., 2021). Nowadays, “illiterate” is synonymous with “stupid” and “backward”. It would be unethical and illogical if the Prophet Muhammad was said to be stupid and backward because it was not so.

Historical facts say that the Arabs and the Jews had civilization and progress in the historical dimension at that time. It is proven that the economic, political, and legal systems at that time were already organized and can be found in the sources of the prophetic history books (*sirah nabawiyah*), such as the existence of the Kaaba, the Grand Mosque, statues, and idols can be evidence of Arab-Jewish technology in the field of architecture; the buying and selling of idols is evidence of governance in the field of the economy; and the Christian empires of Byzantium, Persia, and the Himyar Dynasty are evidence of the existence of chess in the field of politics..

RESEARCH METHOD

This research design is qualitative research based on library research with a thematic approach (*maudhu'i*) on the umming of the Prophet Muhammad which is interpreted by the Salaf scholars as unable to read and write. With a review of the epistemology of Burhani Muhammad Abed Al-Jabiri, it is hoped that a conclusion will be born that is not only based on text but also supported by rational work so that the Qur'an continues to dialogue with the current era and reality. As a thematic step, the researcher first grouped the verses of the Qur'an with the term *ummi*, until finally it was found in four surahs, namely QS. Al-A'raf [7]: 157 and 158, QS. Al-Baqarah [2]: 78, QS. Ali Imran [3]: 20 and 75, and QS. Al-Jumu'ah [62]: 2. Of the four surahs, the characteristic of the Prophet Muhammad as an *ummi* is only in QS. Al-A'raf [7]: 157-158, while the remaining verses and surahs talk about the existence of Arab society, not specifically about the Prophet Muhammad. After that, the researcher revealed Al-Jabiri's interpretation regarding the analysis of the meaning of *ummi* with the framework of Burhani epistemology..

The data sources of this study consist of primary and secondary sources. The primary source is a book by Muhammad Abed Al-Jabiri, namely the book *Bunyah al-Aql al-'Arabi* and the books of interpretation of the Qur'an, both in Arabic and Indonesian. Secondary sources are in the form of books, books, and journal articles that are by the theme of this study (Basid & Rahmah, 2023). Essential data is taken from primary sources, although it does not rule out the possibility of being taken from secondary data as confirmation material. Furthermore, research data from several sources above are then analyzed using content analysis, to reveal the meaning that is still vague and hidden in a text, so that research results are obtained that can be accounted for.

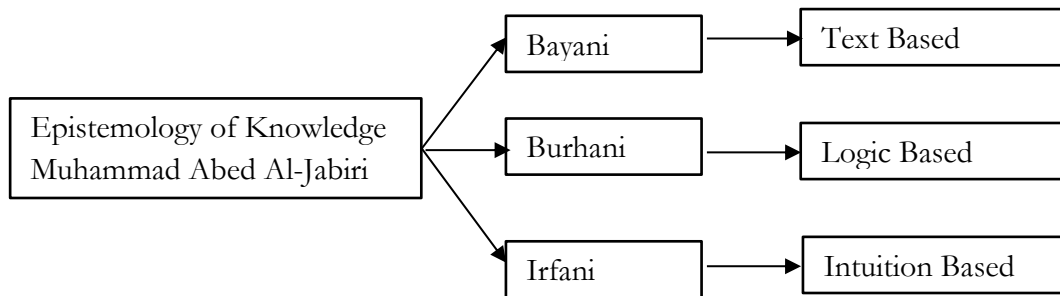
RESULT AND DISCUSSION

Muhammad Abed Al-Jabiri's Trilogy of Epistemology

There are three frameworks of Islamic scientific epistemology initiated by Muhammad Abed Al-Jabiri, namely Bayani, Burhani, and Irfani. Bayani's epistemology is based on text (revelation), Burhani's epistemology is based on reason and ratio, and Irfani's epistemology is based on experience. Bayani's epistemology focuses on the aspect of a broad understanding of a text by placing the truth of revelation (text) as the main priority compared to the truth produced through the use of reason and intuition..

If the main source of knowledge in Bayani epistemology is text (revelation), then the main source in Irfani epistemology is experience. The validity of truth can only be felt and experienced directly (*al-ru'yah al-mubashirah*), intuition, *al-dzauq* or *psycho-gnosis*. This reasoning tries to adapt the concept obtained through *kasyf* to the text, where the experience of *kasyf* can be produced through *mujahadah* and *riyadah* (spiritual moral self-forging) not produced through the process of human intellectual reasoning in which humans are required to be active and critical, but produced through *mujahadah* and *riyadah* (spiritual moral self-forging).

In contrast to Bayani and Irfani, Burhani epistemology is a thinking activity to determine the truth of a statement through the method of rational reasoning. Al-Jabiri emphasized that Burhani epistemology seeks to produce knowledge through logical principles on previous knowledge that has been believed to be true through text (Bayani). Logical arguments are intended to provide assessments and decisions on information that comes in through the senses (*tasammur* and *tasdiq*). *Tasammur* is a process of forming concepts based on data from the senses, while *tasdiq* is a process of proving the truth of the concept.



Ummi Terminology in the Qur'an

In *Mu'jam Maqayis al-Lughah*, Ibn Faris defines the word *ummi* as meaning a person who follows the condition or nature of a group of people who do not write (Faris, 1369). Meanwhile, Al-Raghib in his book *Al-Mufradat fi Gharib al-Qur'an* defines it as a person who cannot write and read books (Al-Isfahani, 1961). This opinion is in line with the meaning of QS. Al-Jumu'ah [62]: 2. On another occasion Al-Raghib defined him as someone who only has a little knowledge. This is in line with the meaning of QS. Al-Baqarah [2]: 78. In his commentary, *Jami' al-Bayan fi Tafsir al-Qur'an*, Imam Al-Thabari thinks that the meaning of *ummi* is "a person who is not able to write" (من لا يحسن ان يكتب) (Ibnu Jarir al-Thabari, 1988).

In his book, “*Metamorfosis Sang Nabi: Dari Buta Huruf Menjadi Ilmuan Jenius*”, Agus Mustofa explains that 7 (seven) meanings of *ummi* can be found from several textual and contextual references (Mustofa, 2008), namely 1) a person who has never received and come into contact with the Bible, 2) a person who has never been visited by a prophet or apostle, 3) an illiterate person, unable to read and write, 4) a person who is backward and far from the progress of civilization and science, 5) a person who is humiliated and deserves to be lied to or deceived, 6) a person who is accustomed to mystical and magical things, and 7) a people who have an oral information system in the form of fairy tales and stories, and like to guess in lies. Of the seven meanings of *ummi* above, meanings 1-3 are textually and contextually in QS. Al-Baqarah [2]: 78, QS. Ali Imran [3]: 20, and QS. Al-Jumua [62]: 2, that among the characters of people called *ummi* are those who have not received the Bible, have not been visited by the messenger of Allah, and the Arab nation who are far from the tradition of reading and writing, although it cannot be generalized because there are Jews and Christians who can read and write. The meaning of 4-7 is open to refutation because it is by the text and religious context (Mukmin, 2017).

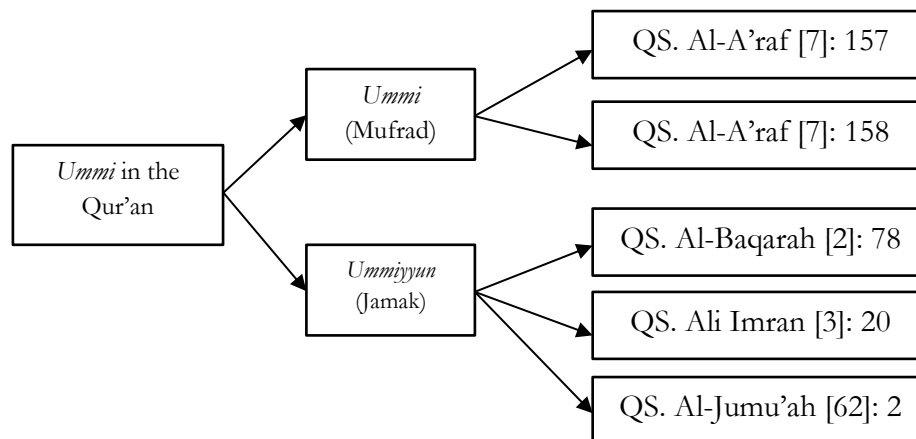
The Concept of *Ummi* in the Qur'an

In the Qur'an, the word *ummi* is not only directed to the Prophet Muhammad but also to the Jews and the Arab community. There are two terms of the word *ummi* mentioned in the Qur'an, namely the word *ummi* (*mufrad*) and *ummiyun* (plural). In the form of *mufrad*, it is found in QS. Al-A'raf [7]: 157 and 158, while in the plural form, it is found in QS. Al-Baqarah [2]: 78, QS. Ali Imran [3]: 20 and 75, and QS. Al-Jumu'ah [62]: 2. In the first category it talks about the person of the Prophet Muhammad and in the second category it talks about the Jews and the Arab community. Thus, in the context of the Qur'an, the word *ummi* is directed to the three objects above. In interpreting it, there are differences among the exegetes. Some commentators interpret the word *ummi* to mean illiterate and some other commentators argue that *ummi* is interpreted as someone who does not get the Bible or someone who is not able to write. Among the commentators with the first opinion are al-Thabari, Muhammad Ali al-Shabuni, Thaba'thabai, and Rasyid Ridha. While the commentators with the second opinion include Al-Qashimi (Al-Qasimi, 1957), Mutawalli al-Sya'rawi (Al-Sya'rawi, 2020), Quraish Shibab (Shihab, 2012).

The first opinion generally refers to the QS. Al-A'raf [7]: 157 and 158 which characterizes the Prophet Muhammad as an *ummi* prophet. They interpret the word *ummi* in two verses of QS. Al-A'raf was an illiterate person, referring to the prophet's hadith “إِنَّا «أُمَّةٌ أُمِّيَّةٌ لَا نَكْتُبُ وَلَا نَحْسَبُ» (actually we are an *ummi* people, not good at reading and arithmetic) (Anam, 2022). This interpretation then gets argumentative support when referring to dictionaries, such as the *Lisan al-'Arab* dictionary, which interprets the word *ummi* as illiterate (Mandzur, n.d.). In addition, another verse that is also used as an argument is QS. Al-Baqarah [2]: 78. In short, this verse describes that people who are called *ummi* are people who do not know the holy book, aka written pages, where to understand them, a person must have reading skills. In short, people who are called *ummi* are those who cannot read. For that reason, to obtain information not through writing but through oral

communication only, which in the terms of the verse above is referred to as “fairy tales” from mouth to mouth (Anam, 2022).

Furthermore, the argument of the second interpreter generally links to several verses at the beginning other than QS. Al-Ankabut [7]: 157 and 158. Furthermore, they say that the existence of the Prophet Muhammad who was illiterate and received the revelation of the Qur’an would certainly be denied by many. The verses of the Qur’an that he conveyed with the wording and content are very amazing and can reveal many things that were not known at that time were the result of his reading (Shihab, 2012). Furthermore, it is permissible for the Prophet Muhammad to be said to be illiterate, but that was when he had not been appointed as a Prophet and had not received the revelation of the Qur’an. Agus Mustofa, as quoted by Ahsanul Anam, said that everything changed when the Prophet Muhammad was appointed as an Apostle with the first revelation in the cave of Hira’. The Prophet Muhammad was gradually taught to read and write by Allah, which then led him to become a very brilliant scientist. Someone illiterate received his first revelation and was told to read! There must be a meaning behind all of this, which is none other than that the Prophet Muhammad was taught to read because he would gradually receive revelations which would later be compiled into a holy book, namely the Qur’an (Anam, 2022).

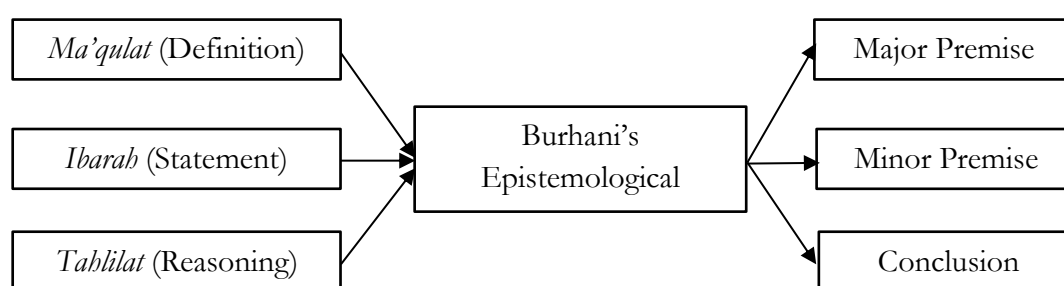


How Burhani Epistemology Works

As part of several epistemological steps in Islamic science, Burhani epistemology works as a continuation of Bayani epistemology by emphasizing the logical framework of thinking. Burhani’s epistemology is aware of the power of reason, reason, which is carried out through logical arguments. Text arguments can only be accepted as long as they are by rational logic. If Bayani epistemology can produce knowledge through non-physical analogies or *furu’* to the original, then Burhani epistemology produces knowledge through logical principles of previous knowledge (Bayani) which has been believed to be true (Al-Jabiri, 1989). To obtain knowledge, Burhani epistemology uses syllogism (*qiyas*), a form of argument in which two propositions called premises are referred to together in such a way that a decision follows. However, because Burhani knowledge is not purely sourced from the reason of external objects, it must go through stages before the syllogism is carried out;

first, the stage of understanding (*ma'qulat*). This stage is the stage of the abstraction process of external objects that enter the mind, by referring to the ten categories given by Aristotle.

Second, is the statement stage (*ibarah*). This stage is the stage of the process of forming sentences or propositions based on existing understandings. This proposition must contain a subject (*maudu'*) and predicate (mahmul) and the relationship between the two. To obtain an unquestionable understanding, a proposition must consider *al-lafẓ al-khamsah* (five criteria), namely species (*naw'*), genus (*jins*), differentia (*al-fashl*), and accidents (*arad*). Third, is the reasoning stage (*tablilat*). This stage is the decision-making process based on the relationship between existing premises and this is where the syllogism occurs. In concluding with this syllogism, according to Al-Jabiri, several conditions must be met: (1) knowing the background of the compilation of the premises; (2) there is logical consistency between the reasons and conclusions; (3) the conclusions drawn (must) be certain and correct.



Because burhani epistemology is based on reality (*al-waqi'*), both natural, social, humanitarian, and religious reality, the sciences that emerge from this tradition are called *al-'ilm al-husuli*, namely science that is conceptualized, structured, and systematized by/through logical premises or *mantiq* (Hadikusuma, 2018). These logical premises are structured through collaboration between the process of abstraction and valid sensory observation or by using tools that can help and increase the strength of the senses such as laboratory equipment, and so on. The role of reason is very important because the function of reason is always directed to find cause and effect (*idrak al-sabab wa al-musabab*) (Hadikusuma, 2018). The function and role of reason in this epistemology is not to confirm the truth of the text as in Bayani reasoning, but rather it is more emphasized to carry out analysis and continuously test (heuristic) temporary conclusions and theories formulated through premises of scientific logic (Husna, 2018, 2021).

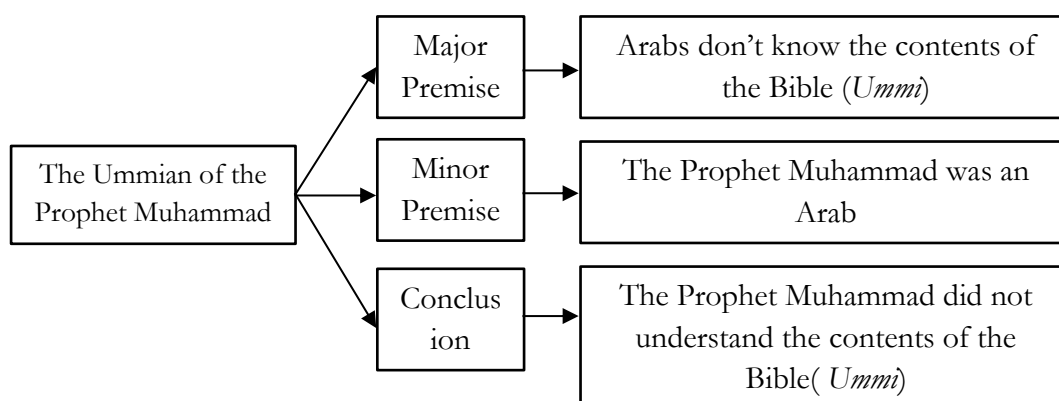
Contextualization of the Meaning of *Ummi*

Referring to several explanations above, starting from the concept of the epistemological trilogy to the working method of burhani epistemology, to implement it in the meaning of the word *ummi* here, it is necessary to map several premises and conclusions from the syllogism process (*al-qiyah al-'ilmi*), so that later it will produce a conclusion from the working method of Burhani epistemology, which are the major premise, minor premise, and conclusion. At the beginning, several verses containing the word *ummi* have been mapped in detail; QS. Al-A'raf [7]: 157 and 158, QS. Al-Baqarah [2]: 78, QS. Ali Imran [3]: 20 and 75, and QS. Al-Jumu'ah [62]: 2. In QS. Al-A'raf [7]: 157 and 158 in the context of the prophet Muhammad who is characterized as an *ummi* which means illiterate. In the

remaining verses in the context of Arab society, there are many differences of opinion regarding the meaning of *ummi* in it. Some interpret it as illiterate and others interpret it as someone who does not know (the contents of) the previous holy book.

The reason for the first opinion is based on QS. Al-A'raf [7]: 157 and 158 and the etymology of the language, while the reason for the second opinion is based on several contexts and the relationship between sentences in the verses therein. In QS. Al-Baqarah [2] says that Arabs are *ummi*, and do not know the (contents of) the Bible. QS. Ali Imran [3] says that some Arabs have (understand) the Bible and some do not understand it (*ummi*). While in QS. Al-Jumu'ah [62] says that Allah sent an apostle to the Arab nation (at that time) some of whom understood the Bible and some did not understand it (*ummi*). From this explanation, we can draw a common thread that Arabs do not know (understand) the Bible. This conclusion can then be used as a major premise in this implementation..

The next step is to determine the minor premise. This determination is related to the Prophet Muhammad who was a prophet from the Arab nation, in the conclusion of the premise can be said that "Prophet Muhammad was an Arab". The major and minor premises above can be arranged: (1) Arabs do not understand (content) the Bible (major premise), (2) Prophet Muhammad was an Arab (minor premise), and the conclusion is (3) Prophet Muhammad did not understand (content) the Bible. The major premise in the explanation above is formed from (interpretation) of the text of the Qur'an, namely QS. Al-Baqarah [2]: 78, QS. Ali Imran [3]: 20 and 75, and QS. Al-Jumu'ah [62]: 2 whose *mukhatab* context is Arab. While the minor premise is formed from the historical fact that the Prophet Muhammad was born and received the revelation of the Qur'an as an Arab. Furthermore, from the two premises, the conclusion is drawn that "Prophet Muhammad did not understand (content) the Bible". The process of drawing the above conclusions of course relies on reason which follows the requirements of the science of logic.



In the beginning, it was said that there are two opinions of scholars when interpreting *ummi* in the Qur'an and its relation to the Prophet Muhammad. Of the two opinions, researchers think the second opinion is stronger and more argumentative. This is because when examined, the first opinion is only based on the etymological meaning of the word *ummi* in the dictionary of the hadith "تَا أُمَّةٌ أُمِّيَّةٌ لَا تَكْتُبُ وَلَا تَحْسُبُ" which is incompletely quoted, so it is not complete in its meaning. If traced further, it turns out that the hadith above has a continuation whose contents greatly influence its main meaning. Referring to the book of Sahih Bukhari in its entirety the above hadith reads: "إِنَّا أُمَّةٌ أُمِّيَّةٌ لَا تَكْتُبُ وَلَا تَحْسُبُ"

«الشَّهْرُ هَكَذَا وَهَكَذَا يَعْنِي مَرَّةً تِسْعَةً وَعِشْرِينَ وَمَرَّةً ثَلَاثِينَ». After seeing the wording of this hadith, it can be said that the inability to read and count here is in the context of determining the number of days in a month between 29 days and 30 days. Therefore, it would be a mistake to understand if the word *ummi* in this hadith is said to be illiterate.

On the other hand, the second opinion of the scholars with the conclusion that the meaning of the word *ummi* is “not understanding (the contents of) the Bible” is more logical because, in addition to being based on the text, it is also supported by historical arguments that are in line with the facts. Muhammad was not an illiterate prophet. History records that sometime after the first revelation, the Prophet Muhammad had begun to order Ali bin Abi Thalib and other companions to write verses of the Qur’an on date palm stems, stones, bones, and camel skin. Of course, we can imagine, that it is impossible for the Prophet to simply entrust the writing of the revelation to someone else, without checking it himself. From here it can be said that at that time he was able to read and cross-check Ali bin Abi Thalib’s notes. Not only in his reading but also in his writing. The prophet’s abilities continued to develop along with the process of revelation (Anam, 2022). Another fact says, as explained by Muhammad Ishom that the Prophet once revised the draft of the Hudaibiyah Agreement which was drafted by Ali bin Abi Thalib. The Prophet himself removed the words “Rasulullah” and replaced them with “Ibnu Abdillah” after Ali bin Abi Thalib refused to do so. Ali bin Abi Thalib was only willing to show the place of the words “Rasulullah” (Ishom, 2017; Shihab, 2018).

Responding to the meaning of *ummi* here, Nasaruddin Umar, a professor of Tafsir at the Universitas Islam Negeri Syarif Hidayatullah in Jakarta, understands it in the sense of native, considering that the tribe and family of the Prophet Muhammad were not included in the group of readers of the book. According to him, the meaning of *ummi* is not “unable to read and write”, as understood by Islamic scholars so far. However, according to him, the more appropriate meaning of *ummi* is the one mentioned in Hebrew, namely native. He continued, that those who were famous as readers of the book (*qari*) at that time were the Jewish and Christian communities. They were not native citizens of the Arab world. If our understanding is like this, the Prophet Muhammad was certainly not a figure who had not yet embraced the teachings of one of the holy books. Therefore, he was chosen by God to be a Prophet and Apostle. A person as intelligent as the Prophet Muhammad is difficult to understand as an illiterate person or someone who was not allowed to read and write. (Anam, 2022).

The wisdom behind the fact that the Prophet Muhammad did not understand (the contents of) the Bible is that it is evidence that confirms that the Qur’an comes from Allah and is not his work. All information about stories or things in the Bible that were also conveyed by the Prophet Muhammad in the form of revelations were truly obtained by the Prophet Muhammad through intuition (revelation) from Allah which did not require the ability to read and write the Bible.

As a comparison, if we borrow the theory of psychology, the Prophet Muhammad was a gifted child, namely a person who had advantages beyond people in general. According to Hemat Nur Eva, gifted children have the following characteristics: 1) quicker to establish

eye contact and return smiles, 2) have faster motor development, 3) have a strong memory, 4) have a regular lifestyle, 5) are very alert, impatient, and sensitive, 6) faster communication and personality development (Eva, 2016). Of the several characteristics above, all of them are present in the Prophet Muhammad. He is easy to adapt and smiles a lot, is intelligent with a high memory, and has an exemplary lifestyle. Furthermore, Van Tiel and Widyorini said that gifted children sometimes show symptoms of cognitive development that jump further than children of the same age, developing independent behavior. However, some have development that lags behind their peers, especially in language, emotional, and social skills, which have an effect on their intelligence that will only be seen in the next period, which in psychology is known as the late bloomer (Silverman, 2002). This also happened to the Prophet Muhammad, where the little Prophet Muhammad was no different from Arab children in general, but when he was a teenager and an adult, he had a late bloomer with the guidance of Allah through the angel Gabriel .

CONCLUSION

Based on the description above, it can be concluded that Burhani epistemology does not stand alone but rather it is a further step from Bayani epistemology which emphasizes the text. The major premise in the process of concluding Burhani epistemology must be based on the text which is none other than a bayani step. This is different from Western-style epistemology of reason which is purely based on reason without text support and the process of concluding (conclusions).

Furthermore, the existence of the Prophet Muhammad as an *ummi* is that he did not know and understand the contents of the Bible at all, even though the revelation of the Qur'an that he received had many similarities in content, such as previous stories. The results of this conclusion then became a re-contextualization of the meaning of *ummi*, because if until now *ummi* is still interpreted as illiterate, then it is no different from that the Prophet Muhammad was stupid and backward and contradicted one of the mandatory characteristics that a Messenger must have, namely fathanah (intelligent).

Finally, this study only focuses on the contextualization of *ummi* with a review of Muhammad Abed Al-Jabiri's Burhani epistemology, not touching on the epistemology of other figures, so that the opportunity for further research is still wide open to be followed up, for example comparing the meaning of *ummi* from the perspective of the epistemology of Western and Eastern figures. It could also be a comparison between Western figures or between Eastern figures with different Burhani epistemology terminology.

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