



Article Information			
Received:	2 September 2023	Accepted:	2 October 2023
Revised:	29 October 2023	Published:	25 November 2023
Volume & Pages:	1(2) & 112-120		

## Muhammad Abid al-Jabiri's Contribution to Islamic Education

Yusrin<sup>a</sup>

State Islamic University of Sunan Ampel Surabaya, Indonesia

<sup>a</sup>[Yusrinasiah@gmail.com](mailto:Yusrinasiah@gmail.com)\*\*

\*\*Corresponding Author

Copyright © 2023. The authors. IJISS is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License

### Abstract

Along with the passage of time, the repertory of Islamic thinking evolves and changes. As a result, the notion of Islamic thinking must necessarily adapt to the times as a solution to ensure that Islamic thought does not fall behind. Muhammad Abid al-Jabiri is a Moroccan modern Islamic thinker who has also replied to the Arab nation's decadence and backwardness in science. It was done because he wished to restore logic and resuscitate long-dormant Islamic philosophy. The purpose of this study is to discover the notion of Muhammad Abid A-Jabiri's philosophy and his contribution to Islamic education. This study makes use of library research. Using the content analysis technique. The information comes from books, journals, and documents related to Muhammad Abid al-Jabiri. According to the findings of this study, *bayani* thinking is a way of thinking that is founded on the text of the Qur'an as well as the works of scholars. *Bayani* is the most basic idea of thinking in Islamic education, where an educator instills Islamic principles in students based on the Qur'an and hadith. *Irfani*, on the other hand, is a way of thinking based on direct experience through soul absorption. *Burhani*, on the other hand, is a way of thinking that is centered on rational reasoning or optimizing the intellect to gather information. An educator is merely a facilitator in Islamic education, and it is up to the students to study and comprehend an idea or occurrence that occurs.

**Keywords:** Contribution, Abid al-Jabiri's Thought, Islamic Education

### INTRODUCTION

The repertory of Islamic thinking has varied over time in response to changes in area, place, and time. According to Zulfata's explanation above, changes in space, time, and location have an impact on the evolution of Islamic philosophy and education. As a result, variations in Islamic thinking over time have demonstrated that the repertory of Islamic thought is worth studying. One of the topics covered today is the relationship between Islam and science in current Islamic philosophy (Wibowo, 2023).

This topic poses two questions: how to overcome Muslims' scientific decadence and backwardness, and how to respond to science as a result of Western ideas and discoveries. In practice, the two difficulties raised above are inextricably linked because they cannot be separated. When discussing the decadence of Islam in terms of science, one must also consider the advancement and successes of Westerners in the field of science, as well as Muslims' reactions to these achievements. As a result, many Muslim intellectuals respond to these conditions with the goal of rejuvenating the face of the Islamic world in order to fight the decline and backwardness of Western civilisation's advancement (Azra, 2019).

With regard to the above, Muslim intellectuals do not have to turn a blind eye to these conditions. therefore one of the contemporary Islamic thinkers, Arabic philosopher and sociologist from Morocco, Muhammad AbidAl-Jabiri, also responded to the condition of Arabic reasoning which caused backwardness in the field of science. From the beginning Muhammad AbidAl-Jabiri, in his study, focused on the study of the revival of Arabic rationalism that had long been dormant. With the hope of catching up with backwardness in the last centuries. Therefore, Jabiri offers an epistemological reconstruction that can help and develop religious science which according to him is different from the science that developed in the West. This epistemology is known as bayani, irfani and burhani.

Islamic education is an endeavor to improve human natural qualities in order to instill Islamic ideals in all people. Aside from Islamic Education, one approach to develop human views and character is via education. Islamic education may be defined in different ways. First, education according to Islam is a teaching whose teaching ideals are consistent with Hadith and the Qur'an. Second, education relating to Islamic culture and civilisation of the times began to emerge from the prophet's time and has continued to this day. Third, Islamic religious education serves as a way of life and a paradigm for people to follow in their daily lives (Cahyono, 2017). In this situation, Islamic education may be seen as a process of altering Islamic religious lessons for humans in everyday life in the form of references, viewpoints, and recommendations for life (Tantowi, 2022).

The preceding explanation of Islamic Education may be characterized as a person's effort in leading, educating, and establishing Islamic ideals based on Islamic principles, with the goal of directing and developing human potential and fundamental talents (Fachmi et al., 2021). As a result, it will develop a personality, character, and excellent temperament that will provide enjoyment in this world and the next. It is not as simple as turning the palm of one's hand or saying a few words to achieve the aims of Islamic education. However, it necessitates systematic and in-depth thinking; hence, Al-Jabiri with his thought-building known as

Islamic epistemology in the context of the text of the Qur'an and hadith, thought based on words and experience, and thought based on logic. Al-Jabiri's goal is to link people with Islamic education (Fariq, 2022), so that people might combine and optimize their use of reason, revelation, and intuition (Hatta, 2015).

According to Al-Jabiri, the challenge in Islamic education is how to gain and generate knowledge. The difficulty with Islam's resurrection is the dominance of thought from the legal basis in the form of the Qur'an and Hadith, also known as bayani reasoning. As a result, Islamic thought's epistemology must lay a solid foundation for a new epistemology. Someone sees Islamic education as a tool of changing Islamic norms and values in the community. As a result, scholars will investigate Muhammad Abid Al-Jabiri's epistemology and contribution to Islamic education (Mugiono, 2015).

## RESEARCH METHODS

This study employs qualitative descriptive research. This study's data sources are books, journals, and records about Muhammad Abid Al-Jabiri's ideas. The method employed in this study is literature review or library research. Library research is systematically collecting, processing, and concluding data using certain methods/techniques to find answers to the problems encountered in literature research. Library research or library research, namely research conducted through collecting data or papers scientific aimed at research objects or data collection is a literature, or a study carried out to solve problems that are founded on critical and in-depth review against relevant library materials. The reason for using library Research because researchers need data from various literature sources both in the form of books, and previous research journals as source of research data to get a theoretical foundation regarding the problem to be studied

## ANALYSIS AND DISCUSSION

### *Profile of Abid Al- Jabiri*

In the viewpoint of Muslim intellectuals, Muhammad Abid al-Jabiri is not a foreign name; he is a Moroccan modern philosopher who was born on December 27, 1935, and died on May 30, 2010. He began his education at a religious institution in his village before transferring to *Madrasah Hurrah Wathaniyah*, a nationalist private school. He attended Casablanca High School from 1951 to 1963 and graduated from the Arab College of Sciences (Al-Jabiri, 2003). In 1958, he pursued his studies in philosophy at Syria's University of Damascus before

transferring to Morocco's newly created University of Rabat. In 1967, he finished his master's degree with the thesis "Falsafah Al Tarikh Inda Ibn Khaldun." And he had already been teaching at Rabat's V University at the time. Then, in 1976, he finished his doctorate program and received his Ph. D, with the subject of his dissertation on Ibn Khaldun's ideas.

According to AbidAl-Jabiri, Bayani epistemology is a historical epistemology that initially developed in Arabic thinking (Al-Jabiri, 2003). Bayani epistemology even dominates Arab philosophy. Bayani has several etymological connotations, including *al-washl* (continuity), *al-fashl* (order), *al-wudhuh wa al-zhuhur* (clear and bright), and the power to make bright and clear (Arif, 2008). Meanwhile, bayani is defined as a way of thinking that stems from the text (Al-Quran and hadith). The structure of knowledge in *bayani* epistemology establishes the Qur'an as a source of truth that cannot be questioned (absolute). The rationale is solely utilized to clarify the meaning of the Qur'an and hadith (Naim, 2009). Bayani epistemology includes several scientific fields such as *fiqh*, *nahwu*, *ushul fiqh*, *kalam*, and *balaghah*.

This epistemology arose for obvious reasons, but it has its origins in the Arab people. Arabs, as is well known, place a high priority on their language. Furthermore, it is thought to be God's revelation. So, it is the synergy of language and religion that al-Jabiri stated as determining history at the outset of Islamic civilization (Naim, 2009). The *bayani* way of thought has authority in its interpretation, whether directly or indirectly. immediately means recognizing the Qur'n as something ready-made and applying it immediately without needing to blend logic and reason in comprehending it. In contrast, knowing the Qur'an indirectly involves employing reason as a tool in interpretation. However, this does not imply that the mind can interpret at will, but rather that interpretation must be founded on the text of the Qur'an and hadith.

The etymology of the Arabic term *arafa* has the same meaning as *makrifat* in the language of *irfani* epistemology. However, the *arafa* in issue differs from *makrifat* in that it is concerned with information received via the five senses. While knowledge is achieved by transformation (*naql*) and rationality, the revealing of information received through light or light from God to his slaves is referred to as *irfani* (Syaftrin, n.d.). And it is achieved after engaging in spiritual practice motivated by love for God. According to Al-Jabiri, *irfani* experience is produced through self-solemnity (*mujahadah*) and training themselves to be free of worldly traits (*riyadah*) by forging themselves morally and spiritually (Arif, 2008). For the *irfaniyyun*, knowledge of God cannot be demonstrated via reason or literature, but only through inner experience gained through spiritual cleansing. God, according to the *irfani* notion, cannot

be known via human intellect thinking, but only through the disintegration of the soul. A clean soul is the only way to comprehend God's essence (Muslih, 2004). According to Al-Jabiri, *irfani* epistemology is a mode of thinking that causes stagnation in Islamic philosophy and does not lead to new knowledge (Pratiwi et al., 2022). This is because the assumption of knowledge can only be attained through *ilhama* or divine gifts.

If *bayani* epistemology is based on text as a source of information, and *irfani* on direct experience by immersing oneself and morally and spiritually cleansing the soul, then *burhani* epistemology optimizes reason as a source of knowledge. According to Muhammad Abid Al-Jabiri, *bayani* epistemology is an Arab way of thinking that concentrates on the power of human reason. In the sense that reason becomes a tool for comprehending, learning, and interpreting God's verses in the Qur'an and hadith (Al-Jabiri, 2003). *Burhani* is a step in Islamic education that develops human potential. As a result, in comprehending science, both social and theological, more emphasis is placed on the application of reason or the optimization of students' brains. And educators only become persons who facilitate or offer stimulation, and just stimuli. *Burhani* epistemology is a natural epistemology that every human being possesses and should be cultivated and used as effectively as possible in order to get the best results (Mahmudi, 2019).

### *The Epistemological Contribution of Abid al-Jabiri to Islamic Education*

Humans try to teach about Islam through Islamic religious education. While Islamic education is a system based on Islam." According to Zakiyah Daradjat, Islamic education is an endeavor to guide and promote students' ability to comprehend Islam in a *kaffah* way. Then consider and comprehend its significance. Finally, students may put Islamic beliefs into reality and use Islam as a guidance in their lives (Majid & Andayani, 2004). Educators, students, and student guardians collaborate to realize the goals of Islamic education to establish an Islamic society that prioritizes *maqasid al-Syariah* in its everyday existence.

Islamic education is a worldwide obligation to educate and transmit the messages of Allah SWT in the Qur'an and hadith. This was truly done by the prophet Muhammad SAW when he provided spiritual instruction to the *jahiliyah* Arabs to improve their morals and morality. In essence, attempts to realize Islamic education are Qur'anic demands. Islamic education is not carried out in vain. The essence of Islamic education is to produce a complete human being in terms of morality, manners, and knowledge. To realize the human being who

is *insan kamil*, the capabilities that Allah SWT has provided to mankind, namely intellect, soul, and heart, must be integrated and optimized.

Islamic education primarily seeks to create and educate genuine human beings in order to achieve happiness in this world and the hereafter (Djamaluddin & Aly, 1999). Islamic education also strives to produce *insan kamil*, or people who can combine all intelligence, including physical, spiritual, emotional, and intellectual intelligence. As a result, the hallmark of *insan kamil* is to maximize all of the potential that Allah SWT has given on mankind, including mind and intellect. One of Muhammad AbidAl-Jabiri's contributions to Islamic education is the notion of thinking, also known as *bayani*, *irfani*, and *burhani* epistemology. According to *irfani* epistemology, Islamic education is a stage of living and meditating with a pure soul, hence it considers an educator to be morally and spiritually faultless (Yulanda, 2019).

If it is structurally transparent, AbidAl-Jabiri's epistemology will give rise to an accommodating Islamic education structure, that is, an educational framework that is tailored to students and their surroundings. The framework of Islamic education and learning materials, if contextualised, must synergise the epistemology of *bayani* (Qur'an and Hadith), *bayani* (intuition or spiritual), and *burhani* (empirical and rational). *Bayani* epistemology leads to Islamic science, *fiqh*, *nahwu*, *balaghah*, and *kalam* science based on the text of the Qur'an (Al-Jabiri, 2003). Meanwhile, *irfani* refers to a system of knowledge that is intuitive and spiritual in nature. This knowledge is founded on self-dissolution and self-purification to get knowledge, rather than on text and reason. If *bayani* epistemology is founded on text and *irfani* on intuition, then *burhani* epistemology is primarily concerned with optimizing reason as a means of gaining knowledge. According to the *Burhani*, reason can uncover numerous sciences, including the truth about religion.

These three epistemologies must be combined in order to construct *hadrah* and *tsaqafah islamiyah* (Samsudin, 2019). In practice, however, the contemporary Islamic education system employs *bayani* epistemology, which teaches religious sciences in line with the direction of the Qur'an and hadith, and rejects *burhani* epistemology (Al-Jabiri, 2003). *Burhani* epistemology focuses on how pupils develop their thinking abilities inductively, i.e. the way of reasoning that is specific to the general. Based on scientific and logical evidence. Then there is *Bayani* and *Irfani* epistemology, which is primarily concerned with the ability to think or reason from general to specific. It is understandable that Islamic educational institutions are now more focused on teaching religious values and less focused on promoting problem-solving learning (Hilmy, 2009). As a result, it is vital to integrate the three epistemologies in order to develop a complete and sustainable learning curriculum that encompasses all components of

competence in various scientific fields and is given at all levels of education (Muhaimin & Prabowo, 2008).

Abid-Al-Jabiri's epistemology is one of the answers in constructing and infusing an educational model at every level of knowledge in Islamic education. The first level of Islamic education is Bayani epistemology. Where a teacher becomes the focal point of information, instilling Islamic principles based on the Qur'an and hadith. According to Bayani epistemology, the objective of education is to instill essential values like as honesty, discipline, and critical thinking. While *irfani* is the stage of education in which the moral and spiritual soul melts, educators are persons who have been able to cleanse themselves and remove worldly things from their souls. And it can only be achieved by direct experience through soul fusion and purification. While the student as a person has attained moral and spiritual perfection. *Burhani* is the level of growth and development. As a result, instructors just assist and offer stimulus or stimulation. As a result, kids will use their brains to study and comprehend. In this scenario, Islamic education must be carried out by developing students' deep thinking reasoning so that students may optimize their brains in comprehending texts and occurrences that occur.

## CONCLUSION

Al-Jabiri provides his opinions on Islamic epistemology, known as the notion of thinking *bayani*, *irfani*, and *burhani*, to the repertory of Islamic education. Bayani is a way of thinking that is founded on text (Al-Quran and Hadith). This idea believes that the text is the source of information. The Bayani idea Islamic education is divided into two categories: textual education and non-textual education, often known as *ijtihat* of scholars. Bayani epistemology is the most fundamental idea of thinking in elementary and secondary school education. Whereas the notion of *bayani* must be applied by an educator, specifically by imparting Islamic principles based on the Qur'an and hadith. Meanwhile, *irfani* is knowledge gained by direct encounter with Allah SWT or through *kashf*. *Kashf* is created by *mujahadah* and *riyadah*, or moral and spiritual self-temporisation, rather than through text or human intellectual thinking (Hadikusuma, 2018) Bayani epistemology is the last position in Islamic education, where an educator is a person who has acquired moral and spiritual perfection, in this instance becoming a Sufi. *Burhani* is reasoning-based knowledge. In this epistemology, knowledge is derived via reasoning and processing of reason based on seen phenomena rather than through text or inspiration from Allah SWT. *Burhani* holds a crucial place in Islamic

education, where reason is employed to study and analyze the text of the Qur'an and hadith. *Burhani* is therefore of development and formation in which an instructor becomes a facilitator and learners study and comprehend with their intellect (Zaini, 2019). *Burhani* epistemology is particularly suited for usage in the field of higher education in this scenario.

## REFERENCES

- Al-Jabiri, M. A. (2003). *Kritik kontemporer atas filsafat Arab-Islam*. Yogyakarta: *Islamika*.
- Arif, M. (2008). *Pendidikan Islam Transformatif*. LKIS Pelangi Aksara.
- Azra, A. (2019). *Pendidikan Islam: Tradisi dan modernisasi di tengah tantangan milenium III*. Prenada Media.
- Cahyono, G. (2017). Pendidikan Karakter Perspektif Al-Qur'an Dan Hadits. *AL-ASTAR, Jurnal Ahwal al-Syahsiyah Dan Tarbiyah*, 5.
- Djamaluddin, A. A., & Aly, A. (1999). *Kapita Selekta Pendidikan Islam*. Bandung: *Pustaka Setia*.
- Fachmi, T., Umayah, U., Hasbullah, H., & Juhji, J. (2021). Pola asuh islami: Antara transformasi nilai-nilai theologis dan internalisasi karakter mahmudah. *Geneologi PAI: Jurnal Pendidikan Agama Islam*, 8(2), 423–432.
- Fariq, W. M. (2022). PEMIKIRAN PENDIDIKAN ISLAM PERSPEKTIF MUHAMMAD 'ABID AL-JABIRI. *Ta'allum: Jurnal Pendidikan Islam*, 10(2), 160–190.
- Hadikusuma, W. (2018). Epistemologi Bayani, Irfani dan Burhani Al-Jabiri dan Relevansinya Bagi Studi Agama Untuk Resolusi Konflik dan Peacebuilding. *Jurnal Ilmiah Syi'ar*, 18(1), 288055.
- Hatta, M. (2015). Hubungan Antara Akal, Penginderaan, Intuisi Dan Wahyu Dalam Bangunan Keilmuan Islam. *Itqan VI*, 2, 141–152.
- Hilmy, M. (2009). *Membaca agama: Islam sebagai realitas terkonstruksi*. Penerbit Kanisius.
- Mahmudi, M. (2019). Pendidikan Agama Islam Dan Pendidikan Islam Tinjauan Epistemologi, Isi, Dan Materi. *TA'DIBUNA: Jurnal Pendidikan Agama Islam*, 2(1), 89–105.
- Majid, A., & Andayani, D. (2004). *Pendidikan agama Islam berbasis kompetensi: Konsep dan implementasi kurikulum 2004*. Remaja Rosdakarya.
- Mugiono, M. (2015). Konstruksi Pemikiran Islam Reformatif M. Abid Al-Jabiri. *TAJDID: Jurnal Ilmu Ushuluddin*, 14(2), 203–222.
- Muhaimin, S., & Prabowo, S. L. (2008). *Pengembangan Model Kurikulum Tingkat Satuan Pendidikan (KTSP) pada Sekolah dan Madrasah* (Jakarta: PT. Raja Grafindo Persada).



- Muslih, M. (2004). *Filsafat Ilmu: Kajian Atas Asumsi Dasar. Paradigma, Dan Kerangka Teori Ilmu Pengetahuan, Yogyakarta: Belukar.*
- Naim, N. (2009). *Pengantar Studi Islam. Yogyakarta: Teras.*
- Pratiwi, L. D., Badriyah, N. A., & Setiawati, D. (2022). PERKEMBANGAN PEMIKIRAN, ILMU, DAN DINAMIKA PERADABAN MODERN. *SABANA: Jurnal Sosiologi, Antropologi, Dan Budaya Nusantara*, 1(3), 174–181.
- Samsudin, M. A. (2019). Revitalisasi Integrasi Nalar Bayani, Irfani Dan Burhani Dalam Pengembangan Pendidikan Pesantren. *Jurnal Pendidikan Islam Indonesia*, 3(2), 201–206.
- Syafrin, N. (n.d.). *Pemikiran Muhammad Abed al Jabiri. Lihat [Http://Istaviz.Co.Cc](http://istaviz.co.cc).*
- Tantowi, H. A. (2022). *Pendidikan Islam di era transformasi global. PT. Pustaka Rizki Putra.*
- Wibowo, H. S. (2023). *Wawasan Islam Kontemporer: Memahami Dinamika Umat Muslim pada Era Modern. Unwahas Press.*
- Yulanda, A. (2019). Epistemologi Keilmuan Integratif-Interkonektif M. Amin Abdullah Dan Implementasinya Dalam Keilmuan Islam. *TAJDID: Jurnal Ilmu Ushuluddin*, 18(1), 79–104.
- Zaini, N. (2019). Konsep Pendidikan Humanis dan Implementasinya dalam Proses Belajar Mengajar. *Karangan: Jurnal Bidang Kependidikan, Pembelajaran, Dan Pengembangan*, 1(01), 62–72.