

Al-Jabiri's Epistemology of Bayani, Irfani, Burhani on the Critique of Arabic Reason and Its Correlation with Islamic Education

Epistemologi Bayani, Irfani, Burhani dalam Al-Jabiri Terhadap Kritik Nalar Arab dan Korelasinya dengan Pendidikan Islam

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Abstract

In the 17th century, there were two critical moments in the history of world civilization, namely the beginning of the rise and dominance of the West and the beginning of the decline and destruction of Islam in Arabia after its glory for several centuries. For this reason, Arab intellectuals began to examine the causes of this decline and devise solutions to rise again. Then came one of the Arab intellectuals who provided critical solutions and impacted Islamic thought, Muhammad Abid al-Jabiri. He provides ideas from Bayani, Irfani, and Burhani epistemology, which have implications for the revival of Islam, including Islamic education. This research is analyzed theoretically to describe the construction of al-Jabiri's thoughts on Bayani, Irfani, and Burhani epistemology and their correlation with Islamic education. This research aims to overcome the existing knowledge deficit and investigate the impact of epistemology on the criticism of Arabic language education reasoning and its correlation with Islamic education. The research method used is a literature study by taking primary data from Muhammad Abid Al-Jabiri's work entitled "Takwin al-'Aql al-'Arabi". The results show that Bayani, Irfani, and Burhani epistemologies criticize the dominant Arabic reasoning, explore less noticed aspects, and offer more inclusive thinking alternatives in the context of Islamic education. This research also opens a new paradigm on the relationship between these epistemologies and Islamic education. By understanding Arabic reasoning deeply and applying epistemological principles in Islamic education, Islamic education can become more holistic, inclusive, adaptive to the modern world, and develop critical thinking.

Keywords: muhammad abid al-jabiri, epistemology, islamic education.

Abstract

Pada abad ke-17, terdapat dua momen kritis dalam sejarah peradaban dunia, yaitu awal kebangkitan dan dominasi Barat serta awal kemunduran dan kehancuran Islam di Arab setelah kejayaannya selama beberapa abad. Untuk itu, para intelektual Arab mulai mengkaji penyebab kemunduran tersebut dan merancang solusi untuk bangkit kembali. Lalu muncullah salah satu intelektual Arab yang memberikan solusi kritis dan berdampak pada pemikiran Islam, yaitu Muhammad Abid al-Jabiri. Ia memberikan gagasan-gagasan dari epistemologi Bayani, Irfani, dan Burhani yang berimplikasi pada kebangkitan Islam, termasuk pendidikan Islam. Penelitian ini dianalisis secara teoritis untuk mendeskripsikan konstruksi pemikiran al-Jabiri mengenai epistemologi Bayani, Irfani, dan Burhani serta korelasinya dengan pendidikan Islam. Penelitian ini bertujuan untuk mengatasi defisit pengetahuan yang ada dan menyelidiki dampak epistemologi terhadap kritik nalar pendidikan bahasa Arab dan korelasinya dengan pendidikan Islam. Metode penelitian yang digunakan adalah studi literatur dengan mengambil data primer dari karya Muhammad Abid Al-Jabiri yang berjudul "Takwin al-'Aql al-'Arabi". Hasil penelitian menunjukkan bahwa epistemologi Bayani, Irfani, dan Burhani mengkritik nalar Arab yang dominan, mengeksplorasi aspek yang kurang diperhatikan, dan menawarkan alternatif pemikiran yang lebih inklusif dalam konteks pendidikan Islam. Penelitian ini juga membuka paradigma baru tentang hubungan antara epistemologi tersebut dengan pendidikan Islam. Dengan memahami nalar Arab secara mendalam dan menerapkan prinsip, pendidikan Islam dapat menjadi lebih holistik, inklusif, adaptif terhadap dunia modern, dan mengembangkan pemikiran kritis.

Keywords: muhammad abid al-jabiri, epistemologi, pendidikan islam.

1. Introduction

Bayani, Irfani, and Burhani's epistemology in Muhammad Abid Al-Jabiri's thought is an interesting topic in the context of criticism of Arabic reason and its correlation with Islamic education. Muhammad Abid Al-Jabiri, a highly respected contemporary Arab thinker, has developed a critical view of traditional Arabic reason and tried exploring new epistemological principles to understand Arabic reality holistically. In Islamic education, exploring the influence of Bayani, Irfani, and Burhani epistemologies in shaping an intelligent perspective on Arabic rationality is important. A strong and developed Arabic rationality will influence Islamic understanding, thought, and education implemented in muslim societies. Research that examines the epistemology of Bayani, Irfani, and Burhani in Abid Al Jabiri's thought and its relationship with criticism of Arabic reason and Islamic education still needs to be improved. One of them is from previous research, namely an article with the title "The Relevance of Abid Al-Jabiri's Epistemology to the Renewal of the Elementary School Islamic Religious Education Curriculum" researched by Ridhatullah Assya'bani in 2022, which only focuses on updating the Islamic religious education curriculum in elementary schools (Assya'bani, 2022). Therefore, researchers want to conduct this research by examining the correlation of Islamic Religious Education to Al-Jabiri's Bayani, Irfani, and Burhani Epistemology as a Criticism of Arabic Reasoning is important to be interesting and studied in depth.

This study aims to address the existing knowledge deficit and investigate the impact of such epistemology on the critique of Arabic reason and its correlation with Islamic education. By delving deeper into the Bayani, Irfani, and Burhani epistemologies in Abid Al Jabiri's thought, we can gain a better insight into how these views affect the understanding of Arabic reason and thought in the context of Islamic education. It is hoped that this research will significantly impact the advancement of Islamic education, which is more centered on constructive criticism of Arabic reason and the application of relevant epistemological principles.

2. Literature Review

Ahmad Lahmi conducted the first research, and Sandra Ayu with the title "Muhammad Abed Al-Jabiri, Arabic Cultural Reasoning, and its Implications in Islamic Education". This study focuses on the ideas of Muhammad Abed al-Jabiri, as presented in his work "Takwin al-'Aql al-'Arabi", to understand the construction of cultural rationality, especially in the context of Arabic. The study results show that Arabic cultural reasoning tends to see everything from a normative perspective by trying to place everything in the value system used as a reference and center of thought (Lahmi & Ayu, 2019). The second research was conducted by Yandi Hafizallah and Muhammad Abdul Wafa, titled "Muhammad Abed Al-Jabiri's Thought on Arabic Reason: Concepts and Relevance" (Hafizallah, 2019). This study explores the main concepts of Al-Jabiri's thinking about Arabic reason. It discusses how Al-Jabiri defines and criticizes Arabic reason and its relevance in the modern context. The concrete difference between previous research and this research lies in the variables, where researchers conduct research focusing on the correlation of Islamic Religious Education to Al-Jabiri's Bayani, Irfani, and Burhani Epistemology as a Critique of Arabic Reason.

3. Research Methods

This literature study takes primary data from Muhammad Abed Al-Jabiri's work entitled "Takwin al-'Aql al-'Arabi". Researchers use this research method because this study aims to understand Al-Jabiri's construction of ideas regarding Bayani, Irfani, and Burhani epistemology and its correlation with Islamic education. The literature review method allows a deeper and more systematic theoretical analysis of Al-Jabiri's work to show how the epistemology relates to Islamic education. This research is analyzed theoretically to describe the construction of al-Jabiri's ideas regarding Bayani, Irfani, and Burhani epistemology and its correlation with Islamic education. The steps taken in the theoretical analysis are as follows:

3.1. Data Collection

The primary data used is the word "Takwin al-'Aql al-'Arabi" by Muhammad Abed Al-Jabiri. Secondary data used are journals that discuss Al-Jabiri and his epistemology.

3.2. Data Analysis

The data is categorized into four parts: Bayani, Irfani, Burhani epistemology, and its correlation with Islamic education. Theoretical analysis is conducted by comparing and connecting Al-Jabiri's ideas in the work with the concepts of epistemology and Islamic education.

3.3. Interpretation of Results

The analysis shows that Al-Jabiri has a critical view of Irfani and Bayani epistemology and a more rational and logic-based view of Burhani epistemology. The correlation between Al-Jabiri's epistemology and Islamic education shows that Islamic education must be based on a more rational and logical epistemology and maintain traditional Islamic values.

4. Results and Discussion

4.1. Biography

Perhaps his name has become familiar to many, especially muslim intellectuals worldwide, such as Muhammad Abid al-Jabiri. Regarding his name, some mention it as Muhammad Abed al-Jabiri, Mohammad Abed al-Jabiri, and usually muslim intellectuals call him al-Jabiri. He is a leading modern muslim intellectual widely recognized in Morocco and significantly impacts many generational ideas (Lahmi & Ayu, 2019). Muhammad Abid al-Jabiri was born in the city of Figuig in 1936, Morocco. Al-Jabiri grew up in an environment rich with intellectual traditions, and his interest in thought and philosophy developed from a young age. Al-Jabiri studied at the Faculty of Humanities at the Muhammad V University in Rabat, Morocco. He completed a bachelor's degree in Arabic, and in 1958 he began postgraduate studies at the Faculty of Letters at the Sorbonne University in Paris, France. There, he delved into the study of philosophy and science. Al-Jabiri's thinking was influenced by thinkers such as Martin Heidegger, Jean-Paul Sartre, and Friedrich Nietzsche. He is also inspired by the Arab intellectual tradition, including the thought of Ibn Khaldun. Al-Jabiri is known for his contributions to epistemology, philosophy, and literary criticism (Mugiyono, 2017).

One of Al-Jabiri's famous works is his monumental book, *The Formation of Arabic Reason* (Takwin al-'Aql al-'Arabi), published in 1989. In this book, he critically critiques traditional Arabic thought and introduces new concepts to help understand Arabic culture and thought. Throughout his life, Al-Jabiri has been active in the Moroccan academic and intellectual world and has been

involved in various international conferences and seminars. He is widely recognized as one of the leading Arab thinkers of the 20th century, and his contributions in analyzing Arabic reason and its relationship with Islamic education are highly valued. Muhammad Abid Al-Jabiri passed away in 2010, leaving a significant legacy for the Arab intellectual world and contemporary critical thinking. His works continue to reference and inspire scholars and thinkers in various fields (Jābirī, 2011).

4.2. Muhammad Abid Al-Jabiri's Bayani, Irfani, and Burhani Epistemology

According to its etymology, epistemology is a mixture of the words episteme and logy. While logy often refers to science or theory, the Latin word episteme implies knowledge or knowing. The Latin and Greek words for "logy" are derived from the words "logia" and "logos" respectively. The etymology of logos is speech, word, reason, or reasoning. In ancient Greek philosophy, reason, or logos, is the principle that governs nature. The study of science known as epistemology (theory of science) examines knowledge to understand science's history, philosophy, and nature. The ultimate goal of knowing epistemological research is belief (Inani & Norhaniza, 2019). The discipline of philosophy known as epistemology examines the nature and limits of knowledge. Epistemology looks at the composition, sources, and standards of knowledge. Epistemology also addresses issues with sensory perception, the relationship between "the knower" and "the known," the nature of truth, the types of knowledge possible and the degree of certainty for different types of knowledge, and the basis for various inferences or conclusions (*Miftahul*).

4.2.1. Bayani's Epistemology

Traditional Bayani thinking has evolved into an oral culture over time. Eventually, it evolved into a writing culture. This lasted until ash-Shafi'i, for the first time, started laying down rules and creating standards for interpreting his books (Hafizallah, 2019). Epistemology in Islam is closely related to the metaphysical structure of Islam, which has developed over time accordingly through the use of revelation, hadith, reason, experience, and intuition. Islamic knowledge comes from understanding the essence of existence. It includes principles that are universal, eternal, and ever-evolving (*mutaghayyir*), as well as concepts that are definitive and ambiguous (*mutasyabih*), fundamental and non-fundamental. Therefore, it is not always possible to distinguish clearly the meaning of words such as historical-normative, textual-contextual, subjective-objective, and other terms. First, revelation needs to be understood as a reality-building concept or thought that offers a new perspective on existence. Then, to be used to understand and explain the reality of the cosmos and existence, the actuality that develops from this idea must be explained and understood. Epistemology is the most important component because the concept building in revelation that creates the worldview is packed with scientific principles. It seems plausible that the intellectual tradition of Islamic culture could survive and advance over time (Muslih, 2021).

According to Muhammad Abid al-Jabiri, Bayani is an epistemology that emphasizes the importance of language in understanding reality and knowledge. According to Al-Jabiri, language is central to building understanding and interpretation of reality. Bayani's epistemology focuses on analyzing and understanding classical and historical texts as a source of knowledge. The development of Bayani chronology can be traced back to the time of the Prophet Muhammad, when he recited complex verses challenging his followers to understand. The believers referred to the translation of the Qur'an provided to them by the Prophet Muhammad. Later, the Tabi'in collected the verses of the Prophet and the Companions, and they then emphasized their interpretations by using reason and *ijtihad* as the primary text. After that, a generation arrived who interpreted in the manner of the ancients until passing the torch to the next generation. Against

this background, therefore, jurists, theologians, and ushul fiqh scholars all utilize Bayesian epistemology. Under what circumstances do they utilize the Bayesian method to: 1) gain an understanding or conduct an analysis of the text to identify or derive the makeup hidden within the lafaz; alternatively, this phrase can be used to separate the makeup that is also zahir from the zahir of the same lafaz. 2) the process of deriving rulings from the Qur'an and Hadith through the process of Steinbach (Amalia, 2023). Bayesian is connected to the text. Therefore the main pronouncements are between the understanding and application of lafadz-makna and the main principles and branches (ushul furu'). For example, how a particular text fits its context or is written literally (tauqif), related to how to translate words or other styles not found in formal writing, and how to use special styles specifically designed for asma' al-syar'iyah, such as prayer, shiyam, and zakat (Musyafa'ah, 2009).

4.2.2. Irfani's Epistemology

Irfani is the mashdar form of the word "ع-ر-ف", which means "knowledge". "Irfani" is a mashdar form of the word that refers to the knowledge of al-Ma'rifah meaning. Irfani later became more famous as a translation that specifically refers to the understanding of God. Irfani was a close friend of Bayani, but the two men's understanding of this differed. Bayani emphasizes understanding in the text, whereas Irfani does so in kashf, emphasizing it specifically about or because of God. Because of this, "Irfani" is not subjected to analysis of the text but rather of the pure heart, which allows God to impart some knowledge (*al Jabiri*). When deciding to examine a religious doctrine, practitioners of the Irfani method of epistemology follow instructions given by local scholars, including al-Riyadlah.

Mujahadah and inner appreciation are difficult to explain operationally because these methods are so fraught with aversion. In order to receive the various teachings, those embarking on a spiritual project must overcome every problem that arises in their spiritual life. This method can be successful with repentance, zuhud, ridha, and tawakal. In the second method, once a person reaches a certain level of spirit, that person will receive advice or messages from God (Kusuma, 2018). In this situation, people can distinguish whether something is a manifestation of reality or faith. Given that neither the senses nor the apparatus of external elements can play a role in the context of this claim, the consciousness we experience is a consciousness that has an understanding of itself. Fourth, the method for expressing what has been revealed by Irfan's understanding-expanding process, whereby expertise and practical knowledge in this regard will be disseminated to others, either orally or in writing. However, because of this understanding, we work to give our best selves to Allah SWT, and not everything we experience is revealed by the heavens, so there is nothing to say about it to others.

In terms of epistemology, the goal of Irfani is to identify some things, specifically the zahir and batin, that cannot be seen with direct vision. As is common practice, in this case, the definition of the text is similar to that found in Bayani when it is referred to as recitation (tilawah). However, the definition of the inner is referred to as takwil. This concept has similarities to what is found in the relationship between lafaz and meaning, but Irfani's epistemology focuses on the movement from the inner dimension to the outer dimension (*Muslih*). According to Jabiri, several important points must be understood to fully grasp how humans understand this knowledge. First, this understanding must be conveyed using the Irfani method of *I'tibar*, deviating from Bayani by promoting understanding through literature, specifically Qiyas *Al-Ghaib 'ala al-Shahid*. With this philosophy, Irfani does not require the same illat requirement in the context of Bayani Qiyas. One of Irfani's advantages of acquiring knowledge through intuition, contemplative experience, and direct disclosure is that it is more valuable than rational argument and reasoning.

Although Sufis claim that human weaknesses and racial traits only affect external reality, they also assert that people are capable of naturally interacting intuitively with the concept of a

supreme being (Allah) that destroys their aspirations. However, epistemological issues can only be understood by a few people who can achieve the maximum penetration level. Moreover, Irfani's opinions are highly subjective based on a particular human perspective (Muslih, 2021). Irfani's epistemology emphasizes the importance of experience and intuitive knowledge in understanding reality and knowledge. Al-Jabiri considers spiritual experience and self-introspection important in deeply understanding truth and knowledge.

4.2.3. Burhani's Epistemology

Burhani epistemology is a form of knowledge based on strict rules and logic. Although it may be reflected in the senses, the principle of racial understanding does not come from the senses (Saduloh, 2009). Burhani's epistemology is a rational and argument-based approach to acquiring knowledge. Al-Jabiri emphasizes the importance of using critical methods and rational logic in interpreting reality and building accurate knowledge. Al-Jabiri uses this Burhani phrase, which has its root thought in Aristotelian philosophy, as referring to a special system of knowledge, known as "nidham ma'rifi," using a different methodology, which directly writes down knowledge and has a certain worldview without referring to other theories of knowledge (Rahmadi, 2020). It relies on the natural potential of humans, namely empirical experience and rational judgment dealing with cause-and-effect relationships. Aristotle's critique of logic cannot explain such a practice.

Aristotle is credited with pioneering the development of the widely adopted Burhani epistemology with its three-part mantiq logical reasoning. Aristotle himself emphasized logic through the method of analysis. According to the thesis, the analysis of a theory based on its fundamental premises, whether through the lens of amaliyah or shar'iyah propositions, is an important step towards achieving the goal of reaching the error of thinking. The area of the object covers much substance of direction; the first and second are fine with their derivatives, such as in terms of quantity (length), quality, relationship (idhafah), place or space, and time or knowledge-based activities (Kartanegara, 2007). The straight way of thinking and reasoning has two aspects: analysis and negotiation (dialectics). However, Burhani is the act of thinking in a way consistent with parables or al Qiyas al Jami, which are taken from various proposals. The analysis shows sentences and arguments based on true facts and perceptual evidence. In this way, Burhani verbalizes three concepts:

- a. Understand the intermediate concept that causes the conclusion.
- b. Maintain a harmonious connection between the relational relationships between concepts and inferences and between intermediate concepts and inferences as an analogical way of thinking.
- c. Conclusions must arise spontaneously, and other conclusions cannot arise. This third principle of analogical thinking is an integral part of Burhani epistemology.

From the passage mentioned above, it is clear that Aristotle's logical emphasis is more on epistemology than formal logic. In today's philosophical discourse, our attention is drawn to issues concerning the topics of nature, God, and man, the focus is no longer on metaphysical statements. This is due to the Burhani epistemological approach emphasizing producing accurate knowledge and formulating interesting insights into global and natural phenomena (Pink, 2015). Al-Jabiri uses a Burhani epistemology model similar to that used by Ibn Rushd, which focuses on using Aristotle's murky logic to illustrate the theory of causality. In Ibn Rushd's epistemology of Aristotle's biography, it is straightforward that the transformative wave of thought has been developed to increase the wheels of progress while providing a place for the growth of knowledge based on reason and revelation.

Al-Jabiri refutes this argument by quoting from logic. Abu Bakr al-Razi presents his logical argument in his work "al-Tibb al-Ruhani" and supports it with rational justification. Al-Razi asserts that reason is God's highest, most beneficial, and best manifestation. So don't wait until we start exercising degrees and dignity; don't label it as something to be avoided if it is being pursued; don't

label it as something to be considered if it is being given; don't label it as something to be considered if it is being given. We must clearly state our intentions towards them, move forward by basing our actions on their wishes, and take all necessary actions with their consent (As'ad, 2012).

4.3. Implications of Bayani, Irfani, and Burhani on the Critique of Arabic Reasoning

From early on in his career, al-Jabiri consistently expressed a strong interest in religious studies. Al-Jabiri, like Hasan Hanafi, is renowned for being very active in presenting the critique that results in his work in various forms, from articles to book works. Moreover, he makes thoughtful contributions to the discourse on tradition and knowledge using post-structuralist methods of criticism that are significantly hampered by the French tradition of deconstruction. In fact, the academic anxiety I felt was when I studied the failure of the Muslim Brotherhood's drive for cultural and political hegemony in the West due to its ineffectiveness, which, as I may have mentioned earlier, stems from its supposed underlying mechanisms. Moreover, the second is that it served as a first step in implementing Islamic beliefs. As a result, the critique of Arab culture in this article has been met with hostility towards Islamic beliefs in one place and a desire to improve them in another (Sulastriyani, 2023).

Al-Jabiri uses the phrase "Arab reason" without intending, and without necessarily meaning, to do so because when using thought, especially when connected to the thought of a nature that associates it with certain communities, such as Arab thought and British thought, or others, he conveys a collection of views and thoughts that, when used together, allow a community to express its doctrinal aspirations and associated doctrines. The other words used in this sentence have ideological similarities. Al-Jabiri applies Lalande's theory of the distinction between active or forming reason (al-'aql al-mukawwin au al-fa'il) and static reason (al-'Aql al-Mukawwan) to define Arabic nal. Formative reason refers to the instinct that enables man to draw general principles based on his understanding of the relationship between things, while formed reason refers to several principles or rules used to guide arguments. According to these distinctions, the Arabic word for "reason" is "formed" (al-'Aql al-Mukawwan), which refers to the many principles and norms that Arab culture provides for those who are bound to it as a source of knowledge that can be acquired or generated.

Al-'Aql al-Mukawwan has a good reputation, which is consistent daily and shows the difference between one follower and another. The reason in this sentence refers to the Arabic reason al-'Aql al-Mukawwan, which is a unique example of a shared cognitive system based on knowledge, or what is known as episteme. The critique of Kant's reason that Abid al-Jabiri makes is similar to Immanuel Kant's efforts. The Arab Reason project by al-Jabiri aims to analyze the mechanisms that govern the operation of the intellect, specifically the active and acquired intellect. An operational critique of the Arab world examines the daily activities of the workers responsible for the ankles that are being bent on a particular subject. By engaging in Arab criticism, one means engaging and examining the layers included in the structure of Arab thought to challenge its "epistemological defects" before accepting them or seeking alternatives.

The implications of Bayani, Irfani, and Burhani for the critique of Arabic reason involve a deep look into the understanding of Arabic reality, respect for Arabic intellectual traditions, integration of experience and intuition, and applying critical and rational methods. First, Bayani's epistemology emphasizes the importance of the Arabic language in understanding reality. In the critique of Arabic reason, it is important to respect Arabic for accurate communication and understanding. This involves a deep understanding of the Arabic language, literature, and rhetoric rules to achieve a more precise and comprehensive interpretation. Second, Irfani epistemology has important implications for respecting the Arabic intellectual tradition. A deep understanding of

classical Arabic texts and history is important in contextually interpreting and criticizing Arabic reason in the criticism of Arabic reason. By paying attention to the Arab intellectual tradition, we gain a more comprehensive and in-depth understanding of various aspects of Arab thought.

Third, Burhani's epistemology emphasizes integrating experience and intuition in critiquing Arabic reason. A deep understanding of Arab reality and its social, cultural, and spiritual context requires thinking that involves personal experience, introspection, and intuitive observation. By integrating experience and intuition, we can gain more holistic insight into Arabic reason. Finally, Burhani's epistemology also carries implications for applying critical and rational methods in the criticism of Arabic reason. Logical thinking, strong arguments, and objective research methods are important in evaluating and criticizing Arabic reasoning with an objective and evidence-based approach. We can achieve a more accurate and accountable understanding of Arabic reason by applying critical and rational methods. Overall, the implication of Bayani, Irfani, and Burhani epistemology in critiquing Arabic reason is to build a more comprehensive, contextual, and meaningful understanding of how to think and understand reality in the Arabic context. This can enrich Arab intellectual insights in various fields and help build more advanced and relevant thinking in Arab societies.

4.4. The Correlation of Al-Jabiri's Epistemology Between the Critique of Arabic Reason and Islamic Education

From the perspective of globalization and world peace, the development of modernism and modernization in Islamic education is considered necessary. It is easier for traditional Islamic education systems and institutions to survive with modernizing. Islam's relationship with modernism, modernity, and modernization in general is one of the major issues that has plagued Islam to date. It seems that at this point, almost all contemporary muslims agree that there is no relationship between Islam and modernity (Za, 2013). The failure of Western modernism and modernity is often associated with the epistemology of knowledge and technology that emerged after the Age of Enlightenment and the Industrial Revolution in Europe, the shortcomings of Western modernism and modernity, and its perceived impact among muslims. Contrary to the "theo-centric" epistemology of the day's lecture (Izad, 2020).

According to Azyumardi Azra, modern and contemporary epistemology is more "anthropo-centric" (Azra, 1999). For people in the West, the "theo-centric" and "anthropo-centric" epistemological paradigms are roughly equivalent. Similar to this, there is a very strong tug-of-war among them. Contemporary Muslims who embrace various Islamic paradigms. Well-known modernist intellectuals, including Muhammad Abduh and Sayyid Amir Ali, have advanced a more "anthropo-centric" oriented epistemology of knowledge. Such as Sayyid Husein Nasr, who, after criticizing the "anthropo-centric" epistemology of Westerners and the "neo-traditionalist" modernism of muslim thinkers today, went on to condemn the "theo-centric" epistemology of knowledge (Mastuhu, 1994). The existence of this apparent push-pull dynamic and the attempt to critique such epistemologies resulted in a concept that has existed in the past, there is a movement known as the "Islamization of science" started by muslim intellectuals such as Ismail Al-Faruqi. Modernism and modernization in the education system and the Islamic education community in contemporary Indonesia were not initially well received.

If one looks at the various teaching materials or curriculum components, Islamic understanding is given in educational institutions such as schools, madrasahs, pesantren, and Islamic colleges, one may see a disconnect between the philosophical and theological foundations of the teachings. And much of the material, including fiqh, morals, tawhid, Islamic educational psychology, Islamic law, and Islamic scholarship, contradicts the religious doctrine. It is said to be

theological because it involves concepts, ideas, and notions presented based on religious texts and slightly influenced by independent rational thought (qiyas) so that it can be considered as science or material by Islamic principles without neglecting its scientific principles. In al-Jabiri's view, this is referred to as the Bayani typology. Almost all the principles, laws, and educational frameworks they presented are taken from the verses and hadiths of the Prophet, combined with the laws of reason to give them their current position under the control of Nash itself. The role of reason is the most frequently mentioned form of *ijtihad*, which is not *qiyas*.

Al-Jabiri's perspective confirms that this particular *qiyas* plays an important role in intellectual discourse, often used in *fiqh*, *nahwu*, and *kalam*. According to *fiqh qiyas*, it is advisable to find and apply the law of the barn (*far'un*) by using a method similar to the ash law (the law already mentioned in the Nash) (Tabrani). Muhammad Al-Jabiri is strongly motivated to create an epistemology to spread societal progress. He has skepticism towards the Salafi movement, and according to Al-Jabiri, it was reported by people from the area. Other Muslims raised by them have not achieved success, and these Muslims do not share the same values as liberal ideologies that seek to embrace Western customs in unorthodox ways. This happens because a very different branch of Arabic and English culture has stuck on the back of the other. Al-Jabiri is also a critique of Arab culture's desire to transform. Muhammad Abid Al-Jabiri is not only a contemporary Arab scholar of Islam but also considers experimenting with alternative methods to resolve conflicts between Islamic tradition and the unattractive modernity advocated by Arabs (Musyafa'ah, 2009).

The founding of Islam is based on the text that God's revelation read to him at another time. Because there is no longer the presence of the Prophet and the Prophet's caliphate in this world, there is no longer a need for a movement capable of addressing today's ongoing problems. Furthermore, the religion of Islam itself is obligated to provide support for the rights of all people in this world. Although it has been stated that the text has been corrected, there is still a need to conduct a re-study applying the epistemological frameworks of Irfani, Burhani, and Bayani as previously outlined by Muhammad Abid Al-Jabiri (Bahri, 2015). The correlation between Al-Jabiri's epistemology in the criticism of Arabic reason and Islamic education includes a deep understanding of Arabic-Islamic thought, the development of appropriate educational methodologies, and the application of Islamic values in the learning process. In criticizing Arabic reason, Al-Jabiri's epistemology offers a comprehensive view of Arabic-Islamic thought and its intellectual history. Islamic education can integrate such understanding into curriculum and teaching by understanding the historical roots and Islamic thought that influenced Arabic reasoning. This helps students to have a richer insight into the Islamic intellectual heritage and its impact on the development of Arab thought.

In addition, this correlation also emphasizes the importance of developing educational methodologies that are in line with Al-Jabiri's epistemology. Teaching methods that emphasize contextual understanding, critical analysis, and open dialogue will assist students in developing their ability to think critically and constructively critique Arabic reasoning. Islamic education can integrate this approach in curriculum development, teaching methods, and learning evaluation. Furthermore, this correlation also emphasizes the application of Islamic values in the learning process. Al-Jabiri's epistemology emphasizes the importance of integrating Islamic values, such as justice, truth, simplicity, and mercy, in educational practices. By applying Islamic values in learning, Islamic education can shape the character of students with moral awareness, social responsibility, and mutual respect in the Arab-Islamic context (Al-Wafi et al., 2024).

The correlation between Al-Jabiri's epistemology in criticizing Arabic reason and Islamic education offers a holistic, contextual, and values-based approach to education. In implementing

Islamic education, it is important to understand deeper Arab-Islamic thought, develop appropriate educational methodologies, and apply Islamic values in learning. This will help create a generation capable of critical thinking and having a deep understanding of culture. As someone who comes from an Arab-Islamic background, Abid Al-Jabiri practiced Islamic values in his daily life. The Bayani, Irfani, and Burhani epistemologies in Al-Jabiri's thought are important in criticizing Arabic reason and its correlation with Islamic education. These concepts provide a framework for a deep understanding of how to gain knowledge and interpret reality in Arabic and Islamic culture. In Islamic education, this epistemology can provide a foundation for curriculum development, learning methods, and a richer understanding of Islamic values and principles in education.

4.5. Contextualization of Al-Jabiri's Epistemology for Islamic Education

Abid Al-Jabiri's three subfields of theology, Irfani, Burhani, and Bayani, are particularly important to study because this work will serve as a foundation for other contemporary muslim scholars to develop their Islamic epistemology. When Abid Al-Jabiri first constructs his epistemology, he offers a continuous list of viewpoints it contains. Ibn Manzhur, Al-Jahidz, Al-Ghazali, Al-Muhasibi, Imam Al-Shafi'I, Al-Syatibi, and others fall into this category. According to Bayani's words, Al-Jabiri borrowed from Ibn Mandzur's work, which had murky Arabic material and was unrelated to other works (Assya'bani, 2022) The contextualization of Al-Jabiri's epistemology for Islamic education involves the application of Al-Jabiri's thinking in developing educational approaches relevant to the Islamic context. Al-Jabiri's epistemology emphasizes the importance of understanding and analyzing Islamic thought's social, cultural, and historical contexts. In Islamic education, contextualizing Al-Jabiri's epistemology leads to curriculum development that pays attention to the uniqueness and distinctiveness of Islamic culture. This includes incorporating the study of Islamic history, scholarly thought, and Islamic intellectual heritage into the curriculum. With this, students will gain a broader comprehension of Islamic values, Qur'anic interpretations, and the Sunnah of the Prophet Muhammad PBUH, which can form a strong Islamic identity and understanding.

In addition, the contextualization of Al-Jabiri's epistemology also has implications for teaching approaches that respect students' cultural and social context. Islamic education must reflect the social and cultural realities of the society in which students live. Using interactive, contextual teaching methods that explore students' understanding of the Islamization of science will help students link religious concepts with their daily lives. Furthermore, in Islamic education, Al-Jabiri's contextualization of epistemology also emphasizes the importance of dialogue and a deep understanding of critical thinking (Jābirī, 1994). Islamic education should encourage students to think critically, develop insights, and ask questions critical to religious understanding. In this context, the role of the teacher is crucial as a facilitator of discussion and contextualized and reflective understanding of Islamic thought. Contextualizing Al-Jabiri's epistemology in Islamic education creates an educational environment that can build a rich, critical, and relevant understanding of Islam. Through a contextualized approach, students can develop an enhanced understanding of religion by examining their social and cultural backgrounds and integrating their teachings into their daily lives (Syihabuddin et al., 2023). This approach helps create a generation that has a more comprehensive understanding of Islam and can face modern challenges with a strong Islamic foundation (Saifuddin, 2016).

5. Conclusion

The conclusion is a generalization of the findings according to the research problem, and it can also be a recommendation for the next step. Suggestions can be in the form of input for future researchers or implicative recommendations from research findings. Al-Jabiri's Bayani, Irfani, and Burhani epistemologies significantly contribute to criticizing Arabic reasoning and its correlation with Islamic education. Through various epistemological approaches, such as Bayani, which focuses on language aspects; Irfani, which emphasizes spiritual understanding; and Burhani, which emphasizes rationality and logic, Al-Jabiri's thought provides a solid foundation in criticizing Arabic reason and exploring its implications in Islamic education. A deep understanding of Al-Jabiri's epistemology significantly impacts Islamic education. Integrating Bayani, Irfani, and Burhani's approaches in the Islamic education curriculum provides space for developing a contextual understanding of religion relevant to the times' demands. Through this approach, students can develop a holistic understanding of Islam, integrating aspects of language, spirituality, and rational thinking in learning.

In addition, Al-Jabiri's epistemology also encourages an interactive and dialogical approach to teaching. Teachers are important in facilitating critical and in-depth discussions about Arabic thought and its implications in Islamic education. This facilitates avenues for children to cultivate cognitive critical abilities, understand cultural and social contexts, and relate religious understanding to everyday life. Al-Jabiri's Bayani, Irfani, and Burhani epistemological thinking contributes to criticizing Arabic reasoning and examining its correlation with Islamic education. Islamic education can be improved with a deep understanding of epistemology in a contextual, relevant, and holistic manner. Implementing this approach in education will provide benefits by forming a generation that has a more comprehensive, critical understanding of religion and can face the challenges of the times with a strong Islamic foundation.

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