Epistemology Of Islamic Education Thought According To Mohammed Abed Al-Jabri

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Abstract
Going with the flow and not getting carried away, is a wise word for Mohammed Abed Al-Jabri, with the steps of modernity that he built trying to introduce his epistemological building to the western world, he is a figure who borrows a lot of old discourses and polishes them in a new style so that the originals impress as it was built until now still resonates as a discourse. Thus, the purpose of this study is to ascertain Mohammed Abed Al-Jabri's interpretation of the epistemology of philosophy in Islamic education. This is because the dominant way of thinking in the Islamic world does not take into account many aspects of progress in the West or in Europe. Therefore, when someone presents a belief or concept based on a philosophy, it arouses suspicion. This research includes qualitative literature research, which involves collecting data and information using various library materials. According to the epistemology of Islamic thought, Mohammed Abed Al-Jabri, which is based on the approaches of Bayani, Irfani, and Burhani, the epistemology of Islamic education aspires to produce and acquire knowledge.

Keywords : Mohammed Abed Al-Jabri, Epistemology, Thinking Islam

Abstrak
Mengikuti arus dan tidak terbawa arus, adalah kata bijak bagi Mohammed Abed Al-Jabri, dengan langkah modernitas yang dibangunnya mencoba memperkenalkan bangunan epistemologisnya ke dunia barat, beliau adalah sosok yang banyak meminjam bangunan kuno. mewacanakan dan memolesnya dengan gaya baru sehingga terkesan orisinil seperti yang dibangun hingga kini tetap bergema sebagai wacana. Dengan demikian, tujuan dari penelitian ini adalah untuk mengetahui interpretasi Mohammed Abed Al-Jabri tentang epistemologi filsafat dalam pendidikan Islam. Ini karena pola pikir yang dominan di dunia Islam tidak memperhitungkan banyak aspek kemajuan di Barat atau di Eropa. Oleh karena itu, ketika seseorang mengemukakan suatu keyakinan atau konsep berdasarkan suatu filosofi, maka menimbulkan kecurigaan. Penelitian ini termasuk penelitian kepustakaan kualitatif, yang melibatkan pengumpulan data dan informasi dengan menggunakan berbagai bahan pustaka. Menurut epistemologi pemikiran Islam, Mohammed Abed Al-Jabri yang berpijak pada pendekatan Bayani, Irfani, dan Burhani, epistemologi pendidikan Islam bercita-cita memproduksi dan memperoleh ilmu.

Kata Kunci : Mohammed Abed Al-Jabri, Epistemologi, Pemikiran Islam

Introduction

Islam, as a religion since his birth, has typical values. Therefore, the Quran, as pure Islamic heritage, is first of all believed to be a moral book (Achmad Bahrur Rozi, 2020) . In a civilization of ummah human beings, the Qur'an is knowledge's own role, which is very important. Civilization man forward or not determined by how much development knowledge Islamic teachings are perfect teachings, which cover the whole problem of man's life and are related to social, nature, and the creator (Kynes, 2020).

Islam puts knowledge as a tool for well-being for people based on divine values as well as goals for humanity. Islam places Knowledge on base faith and piety. Development is the task of believing man to Allah SWT (Supriatna, 2019). As for man's search for knowledge, he not seldom must learn epistemology, like wanting to know How models think somebody, whether rational or empirical. In terms of knowledge motive, that is obtained in two ways: acquired knowledge and, of course, without intention, desire, and effort (Jebari, 2018). And knowledge based on the motive of wanting to know, knowledge type, is very important because it is based on logic and empirical proof (Hardiono, 2021).

Mature this related critics to lasting epistemology. This influenced and inspired the West. That thing, if seen from the side discriminatory from epistemology, the West does not can, regardless of modernity, which is attached to progress and novelty, which affect it (Kersten, 2018). Next, on finally, can discriminate method known from public traditional or group ethnicity certain in a number of decades, this new trend of Islamic thought has coloured the history of Islamic thought (Parray, 2018). Various Muslim figures and thinkers have emerged, voicing their opinions on how Islamic revival should begin, what causes Islamic decline, and how progress and updates should begin. They ask for the return of Islamic culture and intellectuals. One of them is Muhammad Abid al-Jabri (Pangestutiani, 2020) . PAI's closeness to radical and intolerant views may be due because of the ideological-dogmatic nature of PAI. PAI curriculum is constructed based on the product of Islamic thought in the codification era. Because as a product thought, borrowing the concept of Al-Jabiri in distinguishing between reason and thought, then PAI contains a set of views, ideas, sect doctrines, as well political ambitions. In this context, PAI learning is in a position of knowledge transfer (read: thought) which means the duty to preserve knowledge products the. In addition, the existence of PAI also plays a role as a guard for political stability in Indonesia in the midst of ideological political conflict in Indonesia. Because that's the ideological pattern Dogmatic feels very dominant in PAI learning. Naturally, then the teacher and PAI students have the potential to be exposed to radical and intolerant perspectives. The epistemological problem in the construction of the PAI curriculum is not something that is exclusivity only occurs in PAI. Education in the Islamic world in general have the same problem. The combination of Western science and Islamic science postcolonialism left this epistemological problem. Western philosophy, like rationalism, empiricism, and pragmatism are not suitable as a framework theory and analysis of Islamic science. Western philosophy lies more in the region natural sciences, and partly in the areas of humanities and social sciences. Temporary Islamic knowledge is in the area of classical sciences. Muhammad Abid Al-Jabiri tries to solve epistemological problems this by criticizing Arabic reasoning and developing it bayani, irfani, and burhani epistemology. This view is built for provide the foundation for the development of contemporary Islamic thought. In it includes the study of Islamic Religious Education which is part of the study Islamic education in a review of Islamic studies.

Based on this mapping, this article uses the fourth type, namely contextualization of Al-Jabiri's thought in PAI learning. Nevertheless, before doing contextualization, the author conducts a study of thought Al-Jabiri's Islamic and epistemology as the first and second types. By because it is very possible repetition of studies that are conceptual. As for what distinguishes the study of this article with other articles The previous study context focused on PAI learning. Through In this study, the authors formulate three epistemologies in Al-Jabiri updating the PAI curriculum. As far as the search conducted by the author, not yet there is a study on the contextualization of Islamic thought and Al-Jabiri's epistemology in PAI learning, especially in formulating three epistemologies Al-Jabiri in updating the PAI curriculum. Thus can it is said that this study is a new approach in the study of thought Muhammad Abed Al-Jabiri.

This study will peel pattern thinking Islam Mohammed Abed Al-Jabri Which happen in Arab-Islamic in middle development knowledge in West (El Ahmadi, 2018). Al- Jabri through the conception the want to say that every stages in history development of Islam must noticed How characteristics think the people, because if found pattern think certain more dominant in an era then can directions are marked rate development knowledge his knowledge (Al Ma'mun, 2022).

Method

This study is qualitative, the goal of this descriptive study is to provide a systematic, factual, and accurate explanation, illustration, or painting of the facts, characteristics, and relationships between the phenomena under consideration (Muhammad Iqbal, Muhammad, 2022).
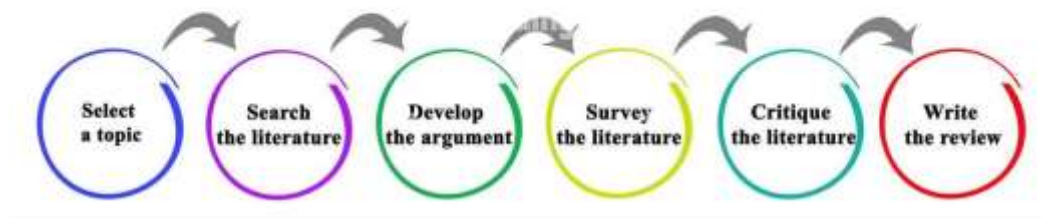

Figure 1. Literature review research

Type study This is *libraries research* that is data collection with method understand and learn theories from various related literature with study (Adlini et al., 2022). So, expected can descriptive data obtained, namely data regarding draft epistemology of Mohammed Abed Al-Jabri.

Result And Discussion

1. Biography Mohammed Abid Al- Jabri

He was born on December 27, 1953, in Firguig, Southeastern Morocco. He lives and thrives together with a family that supports the party Istiqlal, the party that supports independence and unity in Morocco, which at the time was in colonial France and Spain. He also started getting formal education in madrasas founded by the movement for independence, namely the Hurrah al-Wathaniyyah madrasah (Niam, 2021) .

Mohammed Abed Al-Jabri is known as a figure who has the spirit of Averroism and is an expert in the field of hermeticism. Mohammed Abed Al-Jabri, that name is a name that is often mentioned as a contemporary Islamic intellectual who comes from Muslims. His full name is Muhammad Mohammed Abed Al-Jabri. He is a person who is highly respected and respected by many people from all walks of life and has greatly influenced the minds of the next generation (Tohari, 2017).

2. Work Mohammad Abed Al- Jabiri

He started compiling and publishing a number of articles on Islamic philosophers in 1980 that he had previously written and presented at different conferences. We and Traditions (Nahnu wa at-Turas) is the title of the book. Al-Khitab al-'Arabi al-Mu'ashir: Dirasah Tahliliyah Naqdiyyah (Contemporary Arabic Discourse: Critical and Analytical Studies), a treatise on contemporary Arabic thought, was written by him two years later. His three-volume masterpiece Naqd al-'Aql al-'Arabi (Criticism of Arabic Reason), which was released in 1984, 1986, and 1990, came after this book.

Speak about integrity knowledge and solutions to education Islam, Mohammed Abid Al- Jabri put forward his thoughts in book "*Adhwa" Alas Musykilah al- Ta'lim bi al-Maghrib (1973)"* and *Min Ajli Ru'yah Taqaddumiyyah li Ba'dhi Musykalatina al- Fikriyah wow al- Tarbawiyyah (1977)"*. Second book the written leave from her anxiety to education in Morocco that is still maintain system education classic And hegemony France (Tohari, 2017) **.**

3. *Epistemology ; Burhani , Bayani, and ' Irfani*

First, **Bayani**, views that the emphasis is carried out through the bayani method, the power comes from the sacred texts, and the most important sources of Islamic religious teachings in full, the texts that can be studied are the Koran and hadiths. Al-Jabiri, based on several meanings given by the Al-Arabic dictionary, interprets it as al fashl wa infishal (separating and separating) in relation to methodology and al dhuhur wa al idhar (clear and explanation) relating to the vision of the bayani method (Al-Jabiri, 2000). Directly means understanding the text as finished knowledge and directly applying it without thinking; indirectly means understanding the text as raw knowledge so it needs interpretation and reasoning. However, this does not mean that reason or reason can freely determine the meaning and purpose, but must still rely on the text (Ben Hammed, 2021).

Second*,* **Burhani**, al-Jabiri bayani is a typical Arabic thought method which emphasizes the authority of the Arabic text (nas), directly or indirectly, and is justified by linguistic reason which is explored through inference (istidla). Therefore, the understanding of burhani reasoning is built on the existence of inductive logic, so that the understanding of burhani reasoning is far different from bayani reasoning, which is oriented on a deductive basis (Laviano, 2018). The presence of Burhani reasoning is not to strengthen the text, but it is present to establish universal laws along with partial cases. Burhani reasoning is obtained from various sciences such as logic, natural science, mathematics, divinity, social science, metaphysics and so on (Corrao, 2018;Hegasy, 2018). Thus the burhani reasoning sciences are the result of reasoning experiments and the existence of inferences as a method for obtaining knowledge (Brahimi, 2018). Besides that, in burhani epistemology the method of analysis is known as the method of abstraction (maujuddah al barilah al madah, bahtsiyah method, and al naqdiyah al aqliyah method (al muhkamah al aqliyah) or logic by reinforcing premises as Aristotle's logic. With this method, epistemology burhani wants the truth produced by the burhani mindset to appear to be close to the theory of coherence or consistency of truth (Bahari, 2015).

Third, **Irfani,** Al-Jabiri suggests that the meaning can be revealed first, by using what is called qiyas' irfani, namely the analogy of the inner meaning expressed in kasf to the zahir meaning that is in the text. Al-Jabiri then distinguished between 'irfani as an attitude and 'irfani as a theory (Eskandari & Najafi, 2023). 'Irfani as an attitude is a person's perspective on the world globally which is more directed to individual interests than communal needs, so from here an 'Arif prioritizes his ego rather than having to interact with the people around him (Al Ma'mun, 2022)

This epistemology existed in Persia and Greece long before the arrival of religious texts. While in the tradition of Islamic Sufism it only developed around the 3H/9M century. In line with its development, ma'rifat which is believed to be inner knowledge, especially about God, this term is used to distinguish knowledge obtained through the senses and reason(Titian Ayu Naw Tika, 2021). Regarding this irfani epistemology, al-Jabiri divides it into two, namely irfan as an attitude and irfan as a theory. 'Irfan as an attitude is a person's view of the world in general (Campanini, 2018). So, in general, this attitude tends to run away from the world and surrender to positive human laws, and even tends to prioritize individuals (Hardiono, 2021).

Conclusion

From this research it can be found that Islamic thought according to Muhammad Mohammed Abed Al-Jabri aims to acquire knowledge as well as produce knowledge. The methods used in order to achieve this goal are the bayani, irfani and burhani methods. Al-Jabiri begins by defining turats (traditional traditions). The existence of developed traditions can renew attitudes and stances by assuming the pattern of our relationship with tradition at the "modern" cultural level. In terms of philosophical schools, al-Farabi is classified as a rational-religious school. From al-Farabi's thought, between science and charity is a synergy in unity to seek happiness. Al-Jabiri invites Arab thinkers. Islam to be able to think critically addressing a tradition that is owned, no be exclusive, and shut

yourself off new theories. Because knowing new theories, and able to be open as well as objective, then development Islamic thought will be more advanced. Here's what offered by al-Jabiri in addressing tradition in Islamic thought. So that they don't confined to the authority of text alone, but can also develop so that it can be relevant to the present and in the face of modernity. In reviewing and criticizing a tradition, al-Jabiri uses historicity approach, objectivity, and continuity. "Historicity" and "Objectivity" equally in the sense of separation between sang readers and reading objects, meanwhile "continuity" means connecting the readers with reading objects. Then, truth knowledge can validated using the episteme of reason bayani, irfani, and burhani. Idea modernity offered by al-Jabiri not to reject tradition, or break past, but to upgrade attitude and stance. And because of that, concept modernity is a framework for developing a method and a vision modern about tradition. So, he becomes a message and impetus for change, as well revive various mentalities and norms of thought and all the appreciation.

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