



**CRITIQUE OF ISLAMIC EPISTEMOLOGY: A STUDY OF THE
THOUGHT OF MUHAMMAD ABED AL-JABIRI**
*KRITIK EPISTEMOLOGI ISLAM STUDI PEMIKIRAN MUHAMMAD ABED AL-
JABIRI*

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ABSTRACT

This study discusses the Epistemological Criticism of Islam in the Thought of Muhammad Abed Al-Jabiri with the aim of describing and analyzing the epistemological criticism of Islam put forward by Muhammad Abed al-Jabiri and the influence of Muhammad Abed al-Jabiri's thought on the development of Islamic epistemology in the contemporary era. The method used in this study is library research with a philosophical and historical approach. Data analysis techniques are carried out qualitatively using inductive and deductive methods, based on relevant primary and secondary sources. The results of the study show that Muhammad Abed al-Jabiri (1935–2010) was a Muslim philosopher from Morocco who was widely known for his major intellectual project *Naqd al-Aql al-Arabi* (Critique of Arab Reason). Muhammad Abed al-Jabiri criticized the way of thinking in Islamic epistemology (*bayani* and *irfani* reason) because it was considered to hinder the intellectual progress of the ummah, and offered the rehabilitation of *burhani* reason as a rational and contextual epistemological solution.

Keywords: Criticism, Islamic Epistemology, Muhammad Abed al-Jabiri

ABSTRAK (BAHASA INDONESIA)

Penelitian ini membahas tentang Kritik Epistemologi Islam Studi Pemikiran Muhammad Abed Al-Jabiri dengan tujuan mendeskripsikan dan menganalisis kritik epistemologi Islam yang dikemukakan oleh Muhammad Abed al-Jabiri dan pengaruh pemikiran Muhammad Abed al-Jabiri terhadap perkembangan epistemologi Islam di era Kontemporer. Metode yang digunakan dalam penelitian ini adalah studi kepustakaan (library research) dengan pendekatan filosofis dan historis. Teknik analisis data dilakukan secara kualitatif dengan metode induktif dan

deduktif, berdasarkan sumber-sumber primer maupun sekunder yang relevan. Hasil penelitian menunjukkan bahwa Muhammad Abed al-Jabiri (1935–2010) adalah seorang filsuf Muslim asal Maroko yang dikenal luas melalui proyek intelektual besarnya Naqd al-Aql al-Arabi (Kritik Nalar Arab). Muhammad Abed al-Jabiri mengkritik cara berpikir dalam epistemologi Islam (nalar bayani dan irfani) karena dianggap menghambat kemajuan intelektual umat, serta menawarkan rehabilitasi nalar burhani sebagai solusi epistemologis yang rasional dan kontekstual.

Kata-kata kunci: Kritik, Epistemologi Islam, Muhammad Abed al-Jabiri

A. INTRODUCTION

Epistemology specifically studies the nature, sources, validity, and limits of human knowledge. In philosophy, epistemology is an important basis for understanding how humans acquire knowledge, how to distinguish opinion from true knowledge, and how the thinking process can produce truth. This study highlights fundamental questions such as what is knowledge? How is it acquired? What distinguishes true knowledge from false knowledge? And to what extent can humans achieve certainty in knowing something?

In modern developments, epistemology is not only a theoretical study but also involves practical aspects of everyday life. Questions such as how humans construct truth in the post-truth era, how it can influence the perception of knowledge, and how digital technology changes the way humans obtain information have become central issues in contemporary epistemology (Anggraeni et al., 2024). This makes epistemology a dynamic and relevant branch of philosophy in various contexts, whether scientific, social, or religious.

Epistemology is also an important foundation for understanding differences in scientific paradigms, such as the debate between positivism and constructivism, and how these approaches influence the development of theory and methodology in various disciplines (Tatang & Suherman, 2013). Thus, epistemology not only offers insights into human knowledge, but also shapes our view of reality and the world around us.

The discourse of Islamic epistemology has become an important focus in efforts to renew contemporary Islamic thought. This is due to the realization that the crisis of Islamic civilization is not solely rooted in political or economic decline, but more deeply in the fracture in the way of thinking (reasoning) of Muslims themselves (Kartanegara, 2018).

In Islamic tradition, epistemology is not only theoretical, but also inherent in the practical aspects that guide Muslims in understanding revelation and the realities of life in a comprehensive manner (Armas, 2016). Knowledge in Islam is revelation that has abso-

lute authority, but at the same time must be able to face the challenges of rationality and empirical experience within the framework of sharia.

Since the beginning of Islamic history, scholars such as Al-Farabi, Al-Ghazali, Ibn Sina, and others have developed an epistemology that integrates revelation with reason, while attempting to formulate a dialectical relationship between the two as sources of knowledge. However, with the passage of time and the entry of Islam into modern civilization, traditional Islamic epistemology began to show its limitations when faced with the development of modern science oriented towards empiricism, rationalism, and positivism (Arif, 2017).

In the context of Islamic thought, many contemporary scholars highlight that the crisis afflicting Muslims is not only occurring in practical areas such as politics, economics, and society, but also at the epistemological level. This crisis is related to the way Muslims understand, acquire, and use knowledge, which has been overly dependent on the intellectual heritage of the past without constructive criticism (Madjid, 2000). Therefore, what is needed is not only the development of technical or applied knowledge, but a reconstruction of the way of thinking, namely the epistemological structure of Muslims themselves. This crisis of thought has prompted a number of Muslim scholars to offer new models for reading the Islamic scientific tradition, one of whom is Muhammad Abed al-Jabiri (Al-Jabiri, 2017).

In a number of his monumental works, such as *The Formation of Arab Reason and Critique of Arab Reason*, al-Jabiri describes how the Islamic epistemological tradition is trapped in a metaphysical and textual heritage that limits the critical and scientific thinking capacity of Muslims. He highlights the failure of traditional epistemology in responding to the challenges of the modern era, thus requiring a radical and reflective epistemological renewal.

Al-Jabiri states that the legacy of old Islamic epistemology contains a reproductive, conservative, and closed mindset, which has led to intellectual stagnation and a standstill in the development of science. He proposes a new paradigm that promotes a critical and dialectical attitude in combining revelation, reason, and experience as sources of holistic knowledge. This approach aims to enable Muslims to build an epistemology that is adaptive to social dynamics, global knowledge transactions, and technological advances without sacrificing pure religious values (Al-Jabiri, 2017).

Al-Jabiri's epistemological critique is not only theoretical but also has broad conceptual implications for education, the renewal of Islamic research methodology, and the development of science in Muslim societies in general (Fakhry, 2019). He emphasizes the importance of a paradigmatic transformation in Islamic education to encourage the development of open and innovative critical thinking, which has been limited by dogmatic approaches. Education based on critical epistemology is expected to produce scientists and scholars who are able to bridge religious values and the demands of modern science.

B. LITERATURE REVIEW

The Sources of Knowledge in Islamic Epistemology

Imam al-Ghazali's epistemological concept states that the sources of knowledge in Islam include the Qur'an, hadith, senses (*hissi*), reason, and the heart as important instruments in obtaining truth (Al-Gazali, 2017). The following are the sources of knowledge in Islamic epistemology:

1. The Qur'an

The Qur'an occupies a very noble position in Islamic teachings because it is believed to be the perfection of all previous divine revelations. Its position is further emphasized by its content, which serves as a guide for Muslims to achieve happiness in this world and the hereafter (*sa'adatan fi al-darain*). In the perspective of Islamic law, the Qur'an is the primary source of law that cannot be replaced, making it the main reference in the process of *istinbat* law (Shihab, 2020).

2. Hadith (Sunnah)

In the Islamic scientific tradition, hadith occupies a central position as the second source in the epistemological structure, after the Qur'an. This position is based on the essence of hadith as a representation of all the behaviors, statements, and decisions of the Prophet Muhammad, which are essentially another form of divine revelation (Zahrah, 2016).

3. Heart (Qalb)

In Islamic tradition, the term heart is often identified with the Arabic word *qalb*. This can be found in a number of verses in the Qur'an, such as QS. al-Baqarah/2:10 and QS. al-Ra'd/13:28, which connect *qalb* with aspects of spirituality and human inner consciousness. However, Arabic has several other terms related to the heart, such as *şadr*, as stated in QS. Taha/20:25–28 when Prophet Musa asked Allah to expand his chest (Shihab, 2018).

4. Reason (Akal)

In philosophy, reason occupies a very important position as the main instrument in acquiring knowledge. Reason has the function of processing information received by the five senses and then analyzing it systematically to form structured knowledge. Through this process, reason becomes a tool for processing and filtering empirical data before it is processed into a body of knowledge (Kartanegara, 2018).

5. Sensory (Hissi)

In Islamic epistemology, *hissi* or the five senses are universal basic human potentials. The five senses, namely touch, smell, taste, hearing, and sight, were given by Allah SWT to all creatures, especially humans, without distinction of religion, race, or ethnicity. Knowledge obtained through the five senses is called empirical knowledge, and in the tradition of philosophy, this approach is known as empiricism (Kalin, 2020).

The Method of Acquiring Knowledge in Islamic Epistemology

The pursuit of truth and knowledge in the Islamic intellectual tradition is a multidimensional process that is not limited to a single approach. Islamic epistemology reflects the integration of various methods of understanding reality, which are broadly divided into three main approaches:

1. Burhani Method

The Burhani method is an approach that relies on the use of rational reasoning, formal logic, and structured reasoning processes in the pursuit of truth. This approach places human intellect as the primary tool for exploring reality, through critical, analytical, and argumentative thinking (Kartanegara, 2018).

2. Bayani Method

The Bayani method views revelatory texts, especially the Qur'an and Sunnah of the Prophet, as the most authoritative and absolute sources of knowledge. This approach is based on the belief that revelation is the word of God, which is completely free from error. Therefore, the main role of humans is to interpret and understand the contents of the revelation carefully and accurately, taking into account the linguistic context and sharia guidelines.

3. The Irfani Method

Etymologically, the term Irfani comes from the Arabic word 'irfān (عرفان), which means intuitive knowledge, inner recognition, or deep understanding obtained directly, not through a rational-formal process (Manzur, 1993). In the context of Islamic epistemology, Irfani refers to a method of acquiring knowledge based on spiritual

experience, inner revelation (kasyf), and divine intuition. This knowledge is obtained through Sufi approaches such as zikir, tazkiyat al-nafs (purification of the soul), contemplation, and muja-hadah, in which the practitioner follows a spiritual path (tarekat) to achieve the essence and ma'rifah of God (Schimmel, 2003).

C. METHOD

This research is library research with a qualitative approach. Library research is conducted through the study of materials such as books, magazines, and other sources relevant to the topic being discussed (Supranto, 1997). This research does not use field data, but focuses on the examination of primary and secondary texts.

The approaches used are philosophical and historical. The data collection method used is based on books and literature relevant to the topic. The methods and techniques used to process and analyze the data are inductive and deductive.

D. RESULT AND DISCUSSION

A Brief History of Muhammad Abed al-Jabiri

Muhammad Abed Al-Jabiri was a contemporary Arab philosopher born in Morocco who specialized in hermeneutics and Islamic philosophy. Abed Al Jabiri was born in the city of Figuig (Fekik), Morocco, on December 27, 1936, and died on May 3, 2010 (Aziz, 2015). Al Jabiri completed his elementary education at madrasah hurrah wathaniyyah, a private religious school founded by an independence movement at that time.

He pursued his secondary education from 1951 to 1953 in Casablanca and obtained a Diploma in Arabic High School after Morocco gained independence (Arfan, 2010). His philosophy education began in 1958 at the University of Damascus in Syria. Al Jabiri did not stay long at this university. A year later, he transferred to the newly established University of Rabat. He completed his master's program in 1967 with a thesis on Falasafah al-Tarikh Inda Ibn Khaldun under the guidance of N Aziz Lahbib and obtained his doctorate at Muhammad V University in Rabat, Morocco, in 1970 (Khairina, 2016).

From a young age, Al Jabiri had been a politically active socialist. He was active in the Union Nationale des Forces Populaires (UNFP) party, which later changed its name to Union Socialiste des Forces Populaires (USFP). In 1975, he became a member of the USFP political bureau.

Muhammad Abed al-Jabiri's works include:

1. Fikr Ibn Khaldûn: al-Asabiyyah wa ad-Daulah: Ma'alim Nazariyah Khalduniyah fî at-Târîkh al-Islami (1971)
2. Adwa' 'ala Mushkil at-Ta'lim fi al-Maghrib (1973)
3. Madkhal ila Falsafah al-Ulum (1976)
4. Min Ajli Ru'yah Taqaddumiyyah li Ba'd Mushkilâtina al-Fikriyyah wa at-Tarbawiyah (1977)
5. Nahnu wa Turath: Qira'ah Mu'asirah fî Turathina al-Falsafi (1980)
6. Al-Khitab al-'Arabi al-Mu'asir: Dirasah Tahliliyyah Naqdiyyah (1982)
7. Takwin al-'Aql al-'Arabi (1984)
8. Etc.

The Critique of Muhammad Abed Al-Jabiri on the Way of Thinking in Islamic Epistemology

In his major project Naqd al-Aql al-Arabi (Critique of Arab Reason), Muhammad Abed Al-Jabiri divides the way of thinking in the Islamic scientific tradition into three main epistemological typologies, namely bayani reason, irfani reason, and burhani reason (Al-Jabiri, 1990). These typologies not only explain the sources and methods of knowledge, but also reflect the characteristics of the civilization that was formed from them.

First is bayani reasoning (linguistic textualism), which is a form of thinking in the Islamic scientific tradition that is strongly rooted in the authority of texts and the structure of the Arabic language. In the epistemological classification developed by Muhammad Abed Al-Jabiri, this reasoning occupies a dominant position in the development of classical Islamic sciences, particularly in fiqh, usul fiqh, tafsir, and kalam.

Bayani reasoning makes revelatory texts (the Qur'an and hadith) the main source of knowledge, which is understood through a linguistic approach relying on the rules of grammar (nahwu), rhetoric (balaghah), and legal analogy (qiyas). Meaning is interpreted through reasoning based on wording and sentence structure, so that the validity of an understanding is highly dependent on its conformity with Arabic linguistic tradition and the authority of previous scholars.

The bayani method of thinking focuses on textual interpretation and legal deduction, reflecting a normative and conservative way of thinking (Al-Jabiri, 2017). On the one hand, this reasoning has the power to preserve the sanctity of the revealed text and ensure the continuity of the authenticity of Islamic teachings. However, on the

other hand, Al-Jabiri argues that the dominance of bayani reasoning in the history of Islamic thought has created a system of knowledge that is closed to criticism and change (Kartanegara, 2018).

The second is irfani (gnostic/intuitive) reasoning, which is a form of thinking in the Islamic tradition that emphasizes the inner dimension and spiritual experience as the main path to acquiring knowledge. Unlike bayani reasoning, which is based on texts, or burhani reasoning, which relies on logical reasoning, irfani reasoning relies on intuition, revelation (*kasyf*), and purification of the soul through spiritual practices.

Knowledge in this paradigm is not achieved through logical proof or linguistic structure, but rather through direct and personal mystical experiences. Therefore, it is more esoteric and transcendent in nature (Hafizallah & Wafa, 2019). The epistemological methods used include *riyāḍah* (spiritual training), contemplation, and *isyārī* interpretation of revelatory texts, which is an interpretation that symbolizes the deepest meanings of the holy verses.

The third is burhani (rational/demonstrative) reasoning, which is a form of thinking based on reason, logic, and rational evidence. In Muhammad Abed Al-Jabiri's epistemological framework, this reasoning is seen as the thinking instrument closest to the modern scientific approach (Kartanegara, 2018). It is systematic, objective, and open to criticism and development.

Al-Jabiri assesses that burhani reasoning has great potential to reconstruct Islamic epistemology and revive rationality in contemporary Muslim civilization (Hafizallah & Wafa, 2019). Unlike bayani reasoning, which emphasizes textual authority, and irfani reasoning, which relies on spiritual intuition, burhani reasoning demands logical argumentation, empirical observation, and rational methods of proof.

Muhammad Abed Al-Jabiri systematically criticizes the three dominant forms of reasoning in the Islamic scientific tradition: bayani reasoning, irfani reasoning, and burhani reasoning. This criticism is not intended to reject the intellectual heritage of Islam, but to pave the way for a more rational and contextual reconstruction of Islamic epistemology (Al-Jabiri, 2014).

1. Criticism of Bayani Reasoning

Muhammad Abed Al-Jabiri strongly criticizes the dominance of bayani reasoning in the Islamic scientific tradition. According to

him, bayani reasoning is a form of thinking that is too textual, conservative, and closed to rational renewal (Ro'uf, 2018).

2. Criticism of Irfani Reasoning

Although irfani reasoning has made a significant contribution to the spiritual heritage of Islam, Muhammad Abed Al-Jabiri views this approach as containing a number of significant epistemological weaknesses. In his critique of the structure of reasoning in the Islamic world, Al-Jabiri argues that irfani reasoning is an obstacle to the formation of a rational, systematic, and scientific epistemology (Abbas, 2015). The first criticism he raises is the irrational and subjective nature of the sources of irfani knowledge. Knowledge in this paradigm is obtained through intuition, revelation (kasyf), and personal inner experiences that cannot be objectively tested.

3. Criticism of Burhani Reasoning

Although Muhammad Abed Al-Jabiri considers burhani reasoning to be the most ideal and potential form of thinking for constructing modern Islamic epistemology, he also realizes that in the history of Islamic civilization, this reasoning has actually been marginalized (Arkoun, 1994).

Burhani reasoning, which is based on logic, rational proof, and empirical observation, rarely develops independently and is often "contaminated" by the dominance of bayani and irfani reasoning. In practice, the burhani rational approach is often forced to submit to the authority of texts or spiritual experiences, so that its critical and systematic potential does not develop fully (Qosim & Amin, 2025).

4. The Drive for Rational Reconstruction

The epistemological criticism put forward by Muhammad Abed Al-Jabiri is not a destructive deconstruction of Islamic scientific heritage, but rather a reconstructive project that aims to reform the way Muslims think so that it is more in line with the demands of the times.

Al-Jabiri recognizes the importance of turath (intellectual heritage), but he also emphasizes that the continuity of Islamic civilization depends on the ability to reorganize the structure of reasoning used by Muslims in understanding reality. In this context, he offers burhani reasoning as a new epistemological basis that is more adaptive to scientific developments and the needs of contemporary society (Al-Jabiri, 1990).

Burhani reasoning, which emphasizes the importance of rationality, logical proof, and empirical observation, is considered by Al-Jabiri to be the only type of reasoning capable of building an open,

critical, and progressive knowledge system. He does not invite Muslims to abandon their Islamic roots, but rather to build a dialogue between tradition and modernity through a rational approach.

The influence of Muhammad Abed al-Jabiri's thinking on Islamic epistemology in the contemporary era

Muhammad Abed al-Jabiri's thinking has made a significant contribution to reviving the discourse on Islamic intellectual reform, particularly in the field of epistemology. Through his major project *Naqd al-'Aql al-'Arabi*, Al-Jabiri not only criticized traditional ways of thinking that had developed in Islamic scholarship, but also offered constructive and futuristic solutions.

He made Muslims aware that the crisis afflicting the modern Muslim world was not solely the result of political, economic, or structural problems, but was even deeper, namely, it concerned the epistemological issue of how Muslims understand, acquire, and construct knowledge.

According to Al-Jabiri, the recovery and progress of Islamic civilization is highly dependent on the reconstruction of Islamic epistemology, which for centuries has been trapped in patterns of *bayani* and *irfani* reasoning (Al-Jabiri, 1990). He argues that without reform in the way of thinking, efforts at social or political renewal will only be superficial and temporary.

Al-Jabiri's idea about the importance of reviving *burhani* reasoning has inspired efforts to modernize Islamic education curricula to be more logical, open to science, and still grounded in Islamic values. He encourages dialogue between text and context, between tradition and reason, and between revelation and historical reality.

Thus, Al-Jabiri's influence is not only theoretical, but also practical and strategic. His thinking paves the way for a transformation in the way Muslims think, encouraging them to be more critical, scientific, and contextual, while also reviving optimism that Islam can become an epistemological force that contributes to global civilization.

1. Encouraging Rational Criticism and Epistemological Reform.

First, Muhammad Abed al-Jabiri as a catalyst for collective self-criticism. Al-Jabiri emerged as one of the central figures in the modern Islamic intellectual renewal movement that promoted the importance of collective self-criticism, especially in terms of the knowledge system that had been passed down from generation to generation.

He argues that the Islamic intellectual heritage (turath) has shaped a certain pattern of reasoning that is no longer relevant to contemporary needs. In his work *Naqd al-'Aql al-'Arabi*, Al-Jabiri deconstructs the structure of Arab-Islamic reasoning by analyzing its historical and epistemological roots (Al-Jabiri, 1990). According to him, the reasoning system used in Islamic tradition has long been trapped in a closed, ahistorical, and authoritative pattern, thereby hindering the collective intellectual development of Muslims.

2. Building a Modern and Rational Islamic Epistemological Foundation

First, the rehabilitation of burhani reasoning. Within the framework of reconstructing Islamic epistemology, Muhammad Abed al-Jabiri seriously encourages the revitalization of burhani reasoning as a new foundation for modern Islamic thought. He believes that only burhani reasoning, which is a way of thinking based on logic, rationality, and scientific demonstration, is capable of interacting productively with contemporary scientific developments (Al-Jabiri, 2009).

Muhammad Abed al-Jabiri explicitly places rationality and logic at the core of a healthy, progressive knowledge system that is capable of competing in the global landscape of science. He criticizes the way of thinking of Muslims, who for centuries have relied more on textual authority or spiritual intuition without the support of logical and systematic reasoning mechanisms. Therefore, Al-Jabiri emphasizes the importance of rehabilitating thinking methods based on syllogism, deduction, empirical observation, and the law of causality as a means of building a more modern and scientifically responsible Islamic epistemology (Al-Jabiri, 2009).

3. Bridging Tradition and Modernity

One of Muhammad Abed al-Jabiri's most fundamental contributions to contemporary Islamic thought is his effort to bridge the epistemological and historical gap between tradition (Turath) and modernity. He does not call on Muslims to abandon or reject the intellectual heritage of the past, but rather to critically re-examine the internal structure of tradition in order to discern what is still relevant and what should be discarded (Al-Jabiri, 1990).

According to Al-Jabiri, true renewal is impossible if Muslims continue to view Turath as sacred and close the door to rational evaluation. In this context, Al-Jabiri emphasizes the importance of activating burhani reasoning as a tool for re-reading Turath, not in

order to oppose tradition, but to reconstruct the foundations of Islamic thinking so that it is more compatible with modern rationality and the needs of contemporary society.

4. Influencing the Curriculum and Methodology of Islamic Education

Muhammad Abed al-Jabiri's thoughts have not only had a major influence in the realm of intellectual discourse, but have also become an important foundation for the reform of Islamic education, especially in terms of curriculum and teaching methodology in various modern Islamic universities. His ideas on critical reasoning and epistemological reconstruction have provided inspiration in designing Islamic education that is more rational, contextual, and multidisciplinary.

First, one of Al-Jabiri's main contributions to the world of education is the development of the Bayani, Irfani, and Burhani reasoning frameworks as tools for mapping and classifying epistemology in Islamic studies. This typology is now widely used in the curricula of Islamic philosophy, contemporary thought, and Islamic studies methodology, as it is considered capable of explaining the origins, methods, and nature of various disciplines in Islam (Widigdo, 2024).

Second, Al-Jabiri's thinking contributes to the formation of a critical academic culture, not merely based on memorization (taqlid), but rather on analytical, rational, and reflective thinking. This makes students not only recipients of knowledge, but also actors in the reconstruction and evaluation of Islamic knowledge (Hakim & Al-Habibi, 2024).

Third, Al-Jabiri's thinking encourages Islamic studies to not only focus on theological and spiritual aspects but also to open up to social, ethical, and epistemological dimensions. Thus, Islamic studies become more responsive to contemporary issues, such as the challenges of globalization, the crisis of values, and the problem of social justice.

E. CONCLUSION

Muhammad Abed Al-Jabiri, through his intellectual project *Naqd al-Aql al-Arabi* (Critique of Arab Reason), offers a sharp critique of the epistemological structure of classical Islam, which he considers to have stagnated. He identifies the dominance of two main forms of thinking in the Islamic scientific tradition, namely bayani (textual) reason and irfani (mystical) reason, as the main caus-

es of intellectual and civilizational decline in the Islamic world. These two forms of reason are considered closed to criticism, rationality, and the development of modern science.

Muhammad Abed al-Jabiri's thinking has made a major contribution to the renewal of Islamic epistemology in the modern era, particularly through his intellectual project *Naqd al-'Aql al-'Arabi*. His ideas encouraged the emergence of a new epistemological awareness, criticism of intellectual heritage (turath), the de-sacralization of scientific history, and a rational and contextual re-reading of Islamic texts.

His influence is felt not only in the realm of theory, but also in educational practices, Islamic curricula, and more critical and open Muslim intellectual movements. He bridges tradition and modernity with an integrative approach between revelation and reason, offering a paradigm of modernity that grows from within Islamic culture, not from imitation of the West.

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