

# Exploring the Philosophy of Life: Study of Muhammad Abed Al-Jabiri's Thought in the Context of Modernity and Tradition

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**Abstract**— This research aims to explore the philosophy of Muhammad Abed al-Jabiri's life, especially regarding the interaction between tradition and modernity in the context of the Islamic world. Al-Jabiri proposes a critical approach to Islamic intellectual heritage through epistemological analysis that divides tradition into three main systems: bayani (textualism), irfani (mysticism), and burhani (rationalism). He identified the dominance of bayani and irfani as an obstacle to the advancement of Islamic thought, and encouraged the rise of burhani to strengthen rationality and scientific methods in interpreting traditions. According to al-Jabiri, modernity is not something that should be rejected or accepted without consideration, but must be combined with Islamic values that have been reformed. With this approach, al-Jabiri proposed a reinterpretation of tradition that not only preserved the essence of Islamic culture, but also opened up opportunities for social and intellectual transformation. His thinking offers solutions to the challenges of globalization, intellectual stagnation, and the dynamics of modernity, with an emphasis on the importance of dialogue between tradition and modernity. The study concludes that al-Jabiri's thought has great relevance in building an intellectual framework that can bridge Islamic cultural identity with the demands of the times, thus allowing Muslim societies to play an active role in the ever-changing global world.

**Keywords**— Philosophy of life, Muhammad Abed Al-Jabiri's thought, Modernity and Tradition

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## I. INTRODUCTION

Examines the philosophical thought of Muhammad Abed al-Jabiri, one of the great thinkers of the Arab world (Juliansyahzen, 2019). Al-Jabiri is known for his critical approach to the Islamic intellectual heritage (turat), emphasizing the need to reread tradition in the context of modernity. He believes that cultural heritage and Islamic thought need to be contextualized in relation to the challenges of the times, especially amidst the turmoil of modernization which often clashes with traditional values. Al-Jabiri uses a critical epistemological approach to analyze the structure of thought in the classical Islamic tradition and draw connections between tradition and modernity without sacrificing fundamental Islamic values. He sought to create a synergistic effect.

In the context of modernity, al-Jabiri's ideas provide an important perspective for understanding the dialectical relationship between tradition and innovation. He emphasized the importance of avoiding the trap of extremism, whether in the form of conservatism which rejects change, or modernism which rejects tradition (Novia, 2016). For Al-Jabiri, the key to the transformation of Islamic society lies in a new way of thinking (tajdid fikri) which separates the universal and historical aspects of Islamic heritage (Yusron & Muslih, 2024). The study of his thoughts is relevant for today's society which continues to struggle to find a balance between local identity and global demands, and is an important reference for intellectual debates regarding Islam and modernity.

The Study of Muhammad Abed Al-Jabiri's Thought in the Context of Modernity and Tradition explores Al-Jabiri's critical approach to the intellectual heritage (turat) of Islam, referring to efforts to study it in an Islamic context. Al-Jabiri, a philosopher and thinker born in Morocco, is known for his monumental work Naqd al-Akr al-Arabi (Critique of Arab Reason) (Ridwan, 2016). In this work he examines Arab

epistemology. Arabic epistemology is divided into three main systems: Bayani (original), Irfani (mystical), and Burhani (rational). Al-Jabiri emphasized the importance of activating rational thinking (burhani) to meet the needs of Muslims in facing contemporary challenges while still respecting the essence of Islamic tradition.

His work has sparked intellectual debate, especially because he criticized the dominance of traditional epistemology and argued that traditional epistemology is not very relevant for answering modern problems. In literary studies, al-Jabiri's ideas are often placed in the context of broader debates about Islamic reform. Several studies emphasize its role in formulating criticism of Islamic society's dependence on static, classical ways of thinking. Al-Jabiri's ideas are considered a philosophical basis.

In previous research, no significant discussion was found regarding Exploring the Philosophy of Life: Study of Muhammad Abed Al-Jabiri's Thoughts in the Context of Modernity and Tradition. For this reason, researchers focus on the philosophy of life, the thoughts of Muhammad Abed Al-Jabiri, modernity and tradition (Saputra, 2016). So that the discussion is not too broad, the researcher prepared the problem formulation as follows; 1) What is Muhammad Abed Al-Jabiri's framework for dissecting the relationship between tradition and modernity in the context of the Islamic world? 2) How does Al-Jabiri offer solutions to overcome the challenges faced by Muslim communities in maintaining traditional identity while facing modernity? 3) What is the relevance of Al-Jabiri's thoughts to contemporary problems in the world of philosophy and culture? 4) How can Al-Jabiri's critical approach to Islamic intellectual heritage be used to encourage social and thought transformation in the era of globalization?

Muhammad Abed Al-Jabiri's thoughts in the context of modernity and tradition present crucial arguments regarding the need to recontextualize Islamic intellectual heritage to answer the challenges of the times. Al-Jabiri criticized the literal approach to turats (traditional heritage) which is often found and adapted in the global era (Rohmanu, 2014). In the epistemological framework he offers, Al-Jabiri believes that Muslims must be able to distinguish between historical and universal aspects of Islamic heritage, as a result of which traditional values do not become a burden but become a creative force. This view lays a strong argumentative basis that modernity and tradition are not always in conflict, but can be a complementary conversation space. In an ever-changing global world, the ability to re-read traditions is one of the keys for Muslims to remain relevant and competitive.

However, this argument also faces criticism that Al-Jabiri's approach can be believed to overemphasize rationality (burhani) and ignores the spiritual dimension (irfani) in the Islamic tradition (Yusron & Muslih, 2024). This approach, according to some critics, has the potential to reduce the religious depth at the core of Islamic tradition. However, Al-Jabiri's relevant ideas provide a crucial foothold in overcoming the gap between conservatism & modernism that often divides Muslim communities. By formulating a critique of the structure of Arab epistemology and emphasizing the importance of renewing thought, Al-Jabiri laid out a middle path that would allow Muslims to progress without losing their traditional roots. His argument is relevant in the modern era, where Muslims face identity challenges amidst globalization.

## **II. METHOD**

This research uses a qualitative approach using the library research method (Adlini et al., 2022). This approach was chosen because it is relevant for studying philosophical ideas and thoughts of characters through text and document analysis. This research is descriptive-analytical research (Mahsun, 2013). Descriptive because it aims to describe the thoughts of Muhammad Abed Al-Jabiri in the context of modernity, tradition, and analytical because it tries to know and evaluate the relevance of these thoughts in the contemporary context.

The primary data sources in this research are books and written works of Muhammad Abed Al-Jabiri, for example: *Naqd al-'Aql al-'Arabi* (Criticism of Arab Reason), *Al-'Aql al-Siyasi al-'Arabi* (Arab Political Reason), *Bunyat al-'Aql al-'Arabi* (Structure of Arabic Reason) Secondary data from other relevant literature, including; Books, journal articles regarding Al-Jabiri's thoughts. Studies on modernity and tradition in the Islamic context.

## **III. RESULT AND DISCUSSION**

### **A. Discussion**

#### **1. Muhammad Abed Al-Jabiri's Framework of Thought in Dissecting the Relationship Between Tradition and Modernity in the Context of the Islamic World**

Muhammad Abed al-Jabiri is one of the leading Islamic thinkers, at this time trying to share a new approach to Islamic tradition and modernity. Al-Jabiri's framework of thought was determined by all his efforts to overcome the intellectual and cultural bottlenecks which he saw as disrupting Arab

progress in the era of globalization. He formed an analytical approach centered on epistemological criticism of Islamic traditions with the aim of reconstructing the way Muslims think critically and rationally (Qoyyim, 2024).

Al-Jabiri divides Islamic epistemology into three categories, namely; Bayani, Irfani and Burhani. Bayani refers to the textualism approach, namely a method that bases knowledge in sacred texts, for example the Koran and hadith, as well as the works of classical scholars. Irfani refers to mysticism or an intuitive approach to knowing reality, which developed in the Sufism tradition. Meanwhile, burhani is a rational approach based on reason and scientific methods, as applied to Aristotelian philosophy and Islamic philosophical traditions, for example those developed by Ibn Rushd.

Muhammad Abed al-Jabiri views the relationship between tradition and modernity in Islam as a complex dialectic. He sees tradition and modernity as two opposing poles, but as two dimensions that can complement each other if approached critically and rationally. Al-Jabiri is of the opinion that Islamic traditions are treated unfairly by some people, with the result that they become an obstacle to social and intellectual transformation that is prepared to face the challenges of modernity. For this reason, he emphasized the need to re-read Islamic traditions using an epistemological approach that prioritizes rationality and contextuality.

Al-Jabiri criticized the mastery of bayani and irfani in the Islamic tradition because he believed it could ignore the burhani approach, which he considered more relevant for responding to the challenges of modernity. Through this framework, al-Jabiri called for the reconstruction of Islamic thought using an emphasis on rationality and a critical approach (Saputra, 2016). He argued that Muslims are obliged to reread tradition using a method that is in sync with the modern context, without being trapped in the dogmatic past. Al-Jabiri also saw the importance of establishing an Arab modernity project that only adopted Western modernity, but was also based on the identity and cultural heritage of reformed Islam. With this approach, he hopes that Islam can emerge from decline and play a significant role in global civilization.

## 2. Solutions to Overcome the Challenges faced by Muslim Societies in Maintaining Traditional Identity While Facing Modernity

The solution offered by Muhammad Abed al-Jabiri to face the challenges of Muslim society, especially related to intellectual, social and political setbacks (Syahid, 2021). He saw that the main problem faced by Muslims was the inability to respond effectively to modernity, due to being trapped in the traditional heritage that was criticized. In his efforts, al-Jabiri shows that the approach of epistemological reconstruction and reform of Islamic thought is a way out of this crisis.

One of al-Jabiri's primary solutions is to deconstruct tradition through critical analysis of the three epistemological frameworks that form it: bayani (textualism), irfani (mysticism), and burhani (rationalism)(Qoyyim, 2024). He proposed that Muslims shift from the mastery of bayani and irfani, which he said tended to be dogmatic and mystical, towards a more rational, scientific and critical burhani approach. By using burhani, Muslim people can see that tradition has become a historical construction that can be adapted to suit the needs of the times, rather than something sacred and changing.

This approach allows Muslims to maintain their culture and religion. They while remaining open to discovery and change. Apart from that, al-Jabiri emphasized the importance of creating modernity that is rooted in Islamic values but is trapped in imitation of Western modernity (Novia, 2016). He believes that Muslims must be able to build a bridge between tradition and modernity, using science, logic and rationality as primary pillars. Al-Jabiri also proposed that education reform be a strategic step to build a generation that thinks critically and can contribute to global development (Agustian, 2020). By reviving the spirit of rationalism and intellectual openness, the solution offered by al-Jabiri aims to bring Muslims out of the intellectual crisis and open the way to sustainable progress.

## 3. The Relevance of Al-Jabiri's Thoughts on Contemporary Problems in the World of Philosophy and Culture

The relevance of Muhammad Abed Al-Jabiri's thoughts to the problems faced by modern Islamic society, especially the problems of tradition, modernity and relations with Muslims, is very important in facing the global world (Fariq, 2022). Muhammad Al-Jabiri emphasized the importance of a critical approach to Islamic traditions, which are often considered an obstacle to modernization. He advocates reinterpreting tradition through an epistemological framework that prioritizes rationalism (burhani) so that Muslims can develop ideas that are relevant to the context of the times without losing their identity. In the context of globalization, the relevance of al-Jabiri's thought lies in his efforts not only to imitate the West, but also to build Islamic modernity based on reformed Islamic cultural and historical values.

Al-Jabiri admits that modernity is important, but reminds us that modernity cannot be introduced easily without adapting to local conditions (Ah, 2016). He provides a paradigm so that Islamic society

can maintain intellectual and spiritual sovereignty amidst global influences. Apart from that, al-Jabiri's ideas are relevant to efforts to create reform of the education system in the Islamic world. He stressed the importance of education based on rationality, science and openness to intercultural dialogue.

In a climate where dogmatism and conservatism are still strong, al-Jabiri's ideas provide an intellectual foundation for building a society that thinks critically and progressively. Al-Jabiri's ideas focusing on rationality and reform of tradition continue to be an important source of inspiration for Muslim intellectuals who seek to bridge tradition and modernity in the 21st century. Muhammad Abed Al-Jabiri is an Islamic scholar who pays great attention to contemporary issues, philosophy and culture, especially in the Islamic world. He acknowledged that Muslims face big challenges in responding to modernity, globalization and the dynamics of modern civilization (Irawan, 2011). In his view, the fundamental problem lies in the way Muslims understand and treat a tradition that critics often consider sacred and sacrosanct. This leads to mental stagnation and lack of adaptation to the needs of the times.

In the world of philosophy, al-Jabiri criticized the dominance of textualism (bayani) and mysticism (irfani) approaches which according to him placed too much emphasis on authority. Intuition Elimination of rationality. He proposed a solution by prioritizing the Burhani approach (rationalism) which is based on logic and scientific methods (Nasution, 2021). By reconstructing the tradition of rational thought found in classical Islamic philosophy, Al-Jabiri seeks to develop intellectuals who can overcome the challenges of contemporary philosophy, including issues of ethics, epistemology, and human relations in a world that is constantly changing a foundation. In a cultural context, al-Jabiri sees a serious problem in the contradiction between traditional Islamic culture and modern demands. He acknowledged that Islamic culture had been fragmented due to the impact of colonialism, forced modernization (Munawar Rachman, 2010) and domestic intellectual decline. To overcome this, he emphasized the importance of "epistemological deconstruction" of Islamic traditions.

The aim of this deconstruction is to understand the cultural structures that shape Islamic thought and create a space for cultural transformation that is in harmony with contemporary values without eliminating the roots of Islamic identity. Al-Jabiri's thought is relevant to today's world because it provides a way to combine tradition and modernity in philosophy and culture (Khotimah et al., 2022). He emphasized that Muslims must dare to criticize themselves, use scientific methods, and be open to intercultural dialogue. Only in this way will Muslims be able to overcome the problems they face and make a significant contribution on the world stage.

#### 4. Al-Jabiri's Critical Approach to Islamic Intellectual Heritage Can Be Used to Encourage Social Transformation and Thought in the Era of Globalization

Muhammad Abed al-Jabiri is one of the contemporary Muslim thinkers who tries to offer a new perspective in understanding and reconstructing the Islamic intellectual heritage. Through his critical approach, al-Jabiri seeks to dismantle the epistemological structure in the Islamic tradition which he considers to be the cause of intellectual stagnation in the Muslim world (Wahyudin, 2023). He not only provides criticism of the substance of the tradition itself, but also the methods and ways of thinking that have dominated Islamic thought for centuries.

##### 1) Three Systems of Islamic Epistemology

In his monumental work, *Critique of Arab Reason*, al-Jabiri divided the Islamic intellectual heritage into three main epistemological systems: bayani, irfani, and burhani (Anam, 2023).

- a. Bayani: This approach refers to textualism, which bases knowledge on sacred texts (the Koran and hadith) as well as the interpretations of classical scholars. Bayani is the main foundation in fiqh thinking and interpretation.
- b. Irfani: This system refers to mysticism or an intuitive approach that developed in the traditions of Sufism and Islamic philosophy, which emphasizes inner experience.
- c. Burhani: This is a rational approach based on logic and scientific methods, contained in Aristotelian philosophy as well as the works of classical Muslim philosophers such as Ibn Sina and Ibn Rushd.

Al-Jabiri argues that the dominance of bayani and irfani in the history of Islamic thought has hindered the development of the burhani approach, which is more rational and scientific. He noted that the balance between these three approaches is often not realized ideally, so that the Islamic world is trapped in intellectual stagnation.

##### 2) Deconstruction of Tradition

Al-Jabiri's critical approach also involves the deconstruction of Islamic traditions in order to understand how this intellectual heritage was formed and maintained over the centuries (Syafi'i Ma'arif, 2021). He analyzes elements of tradition that are considered to hinder the progress of Muslims, such as rigid text authority and a lack of openness to new interpretations, as well as a mystical approach that often ignores logic and empirical reality. Al-Jabiri did not call for a total rejection of tradition; instead, he emphasizes the importance of selecting relevant elements and discarding those that do not fit the modern context.

3) Epistemological Reform

As part of the solution, al-Jabiri called for epistemological reform in the Islamic tradition. He proposed reviving the burhani approach as the main basis in modern Islamic thought (Abbas, 1997). Burhani, with his emphasis on rationality and logic, is believed to be able to face the challenges of modernity while providing a strong intellectual foundation for building a progressive society.

4) The Relevance of Al-Jabiri's Critical Approach

Al-Jabiri's critical approach to Islamic intellectual heritage has deep relevance in the context of the contemporary world, where Muslims are faced with the challenges of globalization, modernity and complex social dynamics (Sofjan, 2011). By criticizing and reforming the dominant way of thinking in the Islamic tradition, al-Jabiri paved the way for the integration of tradition and modernity. He underlined the importance of using science, logic and scientific methods in understanding religion and life, so that Muslims can actively participate in global affairs without losing their cultural and spiritual identity.

Muhammad Abed al-Jabiri acknowledged that the era of globalization brings with it significant challenges and opportunities for the Islamic world. In this context, he seeks to encourage social and thought transformation through a critical approach to Islamic traditions and the ability to adapt to the demands of the times. Al-Jabiri argues that globalization, although complex, should not be seen as a threat per se, but rather as an opportunity to reform the thinking and social structures of Muslim societies so that they can contribute to an interconnected world.

5) Thought Reform: Rationality as a Pillar

Al-Jabiri emphasized the urgency of reforming the way Muslims think so that they are more rational, critical and open to change (Yandriani, 2022). In his works, he criticized the dominance of the bayani (textualism) and irfani (mysticism) approaches in the Islamic tradition, which often hindered intellectual progress. As an alternative, he encouraged the application of burhani (rationalism) as the main epistemological framework that can support the transformation of thinking in the era of globalization. According to him, rationality is not only important in understanding religious teachings in depth, but also in responding to global challenges, such as advances in science, technology and economic dynamics. This rationality, according to al-Jabiri, facilitates Muslims in taking advantage of the advances of modernity without losing their cultural and spiritual identity. He called for a reinterpretation of Islamic traditions so that they remain relevant to the context of the times, so that Muslims are not only passive consumers of modernity, but also actors capable of shaping global civilization.

6) Social Transformation: Linking Tradition and Modernity

In terms of social transformation, al-Jabiri believes that the relationship between tradition and modernity must be dialectical, not antagonistic (Effendi, 2023). Traditions need to be criticized and reformed in order to adapt to social changes without losing their essence. He proposed that Muslim societies open up space for dialogue between traditional values and the demands of globalization, such as democracy, human rights and gender equality. Thus, social transformation can take place harmoniously without triggering detrimental identity conflicts.

Al-Jabiri also highlighted the importance of educational reform as the main key in social transformation. He argued that the education system in the Islamic world must integrate modern science with reformed religious values. Education needs to be directed at creating a generation that thinks critically, is innovative, and is able to adapt to the demands of globalization. In this way, Muslim communities can build strong social foundations to face global challenges.

7) Responding to the Challenges of Globalization

In responding to globalization, al-Jabiri reminded that the Islamic world should not be trapped in two extremes: rejecting globalization completely or blindly accepting Western modernity. On the contrary, he invited the Islamic world to take a middle path by forming "Islamic modernity" (Novia, 2016) which is based on renewed religious values. This modernity, according to al-Jabiri, needs to be based on rationality, social justice, and active participation in global dynamics.

#### **IV. CONCLUSION**

In al-Jabiri's view, tradition should not be considered as a static, sacred entity, but rather as a historical construction that needs to be criticized and reformed in order to remain relevant to the demands of the times. He proposed a dialectical approach between tradition and modernity, where tradition can be utilized to support social and intellectual transformation without sacrificing Islamic cultural identity. In this way, modernity is not seen as a threat, but as an opportunity to build a progressive Islamic civilization capable of competing in the global arena. Al-Jabiri's thought offers a relevant framework for facing the challenges of the contemporary Islamic world, namely bridging the

legacy of the past with the needs of modernity. He emphasized that through traditional reform based on rationality and contextuality, Muslims can play an active role in global affairs. This makes it possible to create a harmonious synthesis between tradition and modernity, and build a better future.

#### Acknowledgment

Muhammad Abed al-Jabiri's approach in encouraging social and thought transformation in the era of globalization is very relevant in facing contemporary challenges. By emphasizing the importance of reforming tradition, rationality, and education, al-Jabiri provides a solid intellectual foundation for Muslims to adapt to globalization without losing their identity. Through a synthesis between tradition and modernity, Muslims can become active actors capable of making significant contributions in creating a more inclusive and just world. adaptive, progressive and prosperous. This approach teaches that tradition is not something sacred and cannot be changed, but rather a dialectical space that must be continuously translated and updated to remain relevant. Al-Jabiri's thought has become an important source of inspiration for efforts to renew Islamic thought in the 21st century.

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