Muhammad Abid al-Jabiri's Intellectual Contribution to Moderating Tradition and Modernity in Moroccan Islamic Education Reform

Agus Gufron Tamami[1]* iD , Helmiati[2] iD , M. Nazir[3] iD , Graiguer Abdelmounaim[4] iD

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*Corresponding Author:

Agus Gufron Tamami,
Universitas Islam Negeri Sultan
Syarif Kasim Riau, Indonesia
✉ agusgufrontamami@gmail.com

About Authors

[1] Agus Gufron Tamami, Universitas
Islam Negeri Sultan Syarif Kasim
Riau, Indonesia;

[2] Helmiati, Universitas Islam Negeri
Sultan Syarif Kasim Riau, Indonesia;

[3] M. Nazir, Universitas Islam Negeri
Sultan Syarif Kasim Riau, Indonesia;

[4] Graiguer Abdelmounaim,
University of Hassan II Casablanca
(UH2C), Morocco.

Abstract

This study explores the contribution of Muhammad Abid al-Jabiri's thought to the reform of Islamic education in Morocco, inspiring a balanced integration of tradition and modernity. This research is significant given the challenges of globalization and radicalism that Islamic education systems experience. Previous studies have primarily focused on historical and structural aspects and have yet to delve into the impact of al-Jabiri's ideas on policies and curricula. This research uses a qualitative approach based on content analysis to examine historical documents, educational policies, and al-Jabiri's works, such as *Naqd al-Aql al-Arabi*, to analyze the influence of his ideas on integrating religious and modern scientific knowledge. The analysis evaluates the transformation of Islamic education across three significant periods: pre-colonial, colonial, and post-colonial. The findings reveal that al-Jabiri's thought has successfully inspired curricula rooted in values of rationality and moderation, which are relevant for addressing globalization challenges without losing Islamic identity. These reforms promote inclusive and globally competitive education. The study recommends an integrative education model based on moderation as a solution to create an inclusive and tolerant society. Further research is needed to understand the long-term impacts of these reforms on social development and Islamic identity in the modern era.

Keywords: Islamic education, Muhammad Abid al-Jabiri, tradition and modernity, Morocco.

Introduction

Muhammad Abid al-Jabiri's intellectual contribution significantly influenced the discourse on the moderation of tradition and modernity in the reform of Moroccan Islamic education (Al-Jabiri, 1986; Al-Jabiri, 1991a). His thoughts on Islamic epistemology encouraged integrating Islamic and modern knowledge into a relevant modern Islamic educational framework, moderately embracing modernity and traditional entities (Aziz, 2016). The reforms inspired by his thoughts helped institutions such as the University of al-Qarawiyyin to develop into multidisciplinary learning centers, integrating Islamic studies with science, technology, and social sciences (Boyle & Boukamhi, 2018). Amid the impact of colonialism that introduced educational dualism and limited access to Islamic education, especially for rural communities, al-Jabiri offered an innovative approach to overcome the dominance of traditional memorization methods and enhance

critical thinking (Abun-Nasr, 1987). This education reform (since the *Chartre National d'Education et de Formation* [1999/2000] and followed by *A Strategic Vision of Reform 2015-2030* in 2019) has significantly encouraged increasing national literacy rates and access to education, including for women (Sanga & Chris, 2022). In addition, al-Jabiri's ideas support efforts to overcome radicalism by positioning Islamic education as an instrument to foster tolerance and build global competitiveness (Halstead, 2018). Therefore, al-Jabiri's intellectual contribution is influential in inspiring Islamic education widely in the Islamic education.

Furthermore, previous studies have examined his contributions to Islamic education reform from various perspectives. Assya'bani (2022) and Septiliana and Anam (2024) focused on the relevance of al-Jabiri's epistemology in the renewal of the Islamic religious education curriculum in elementary schools, showing the importance of integrating al-Jabiri's thoughts in formal education. On the other hand, Utomo and Mu'anayah (2020), Zherlitsina (2024), and Hakim and al-Habibi (2024) explored al-Jabiri's epistemology of Islamic education by examining the conservative, modernist, and neo-modernist schools and the integration of Islamic reason, which indicates the breadth of influence of al-Jabiri's thoughts. In addition, Pratama (2022), Fariq (2022), Putra (2022), and Yusrin (2023) provide a more in-depth analysis of al-Jabiri's Islamic educational philosophy, showing its theoretical applications and interpretations in contemporary education. Also, Huda et al. (2024) investigate theoretically the relationship between al-Jabiri's epistemology and Islamic education. Likewise, Lessy (2023) analyzes al-Jabiri's Qur'anic hermeneutics, its application, and its significance for religious education and applies a holistic method to construct the main idea and contextual meaning.

Although previous studies have examined al-Jabiri's thoughts on Islamic education reform, a research gap remains specifically examining how his thoughts are applied in Morocco's contemporary Islamic education. Zherlitsina (2024) and Hakim and al-Habibi (2024) highlight integrating Islamic and secular education into a balanced education system and encourage critical thinking with different focuses. Zherlitsina emphasizes the post-colonial transformation in the Moroccan education system rather than al-Jabiri's specific contributions. At the same time, Pratama (2022), Hakim and al-Habibi (2024), and Huda et al. (2024) examine his philosophical perspectives, especially in the concepts of *al-bayani*, *al-burhani*, and *al-irfani*. On the other hand, Utomo and Mu'anayah (2020), Putra (2022), and Yusrin (2023) explore conceptually al-Jabiri's philosophical perspective in integrating Islamic values into modern education. They emphasize a holistic approach in the epistemology of Arab thought to respond to the challenges of modernity through critical rationalism. Then, Septiliana and Anam (2024), Assya'bani (2022), and Fariq (2022) focused more on al-Jabiri's criticism of the traditional approach to basic education in Morocco, which was considered no longer relevant to the needs of society at that time. Likewise, Lessy (2023) does not explicitly discuss education but assesses that al-Jabiri's hermeneutic approach is important for developing religious education. However, these studies discussed the concept of Islamic education in general and did not highlight the context of contemporary Islamic education in Morocco.

Therefore, this study addresses fundamental questions: How has Morocco's Islamic education transformed from a traditional system into a modern framework integrating Islamic values and secular education approaches? How has Muhammad Abid al-Jabiri's thought—particularly regarding rationality, critiques of traditionalism, and the integration of religious and worldly knowledge—shaped the direction of Islamic education reform in Morocco? This study hypothesizes that al-Jabiri's contributions have been foundational in formulating Islamic education policies that address the demands of globalization and modernization without abandoning Islamic traditions. Al-Jabiri argues that Islamic education requires a rational approach that views religion as a traditional heritage and a tool for building a progressive society. His critique of traditional systems often bound by dogmatic learning patterns and his push for integrating religious and modern sciences aim to enhance the relevance of Islamic education in contemporary times. Through this research, new insights are expected to be gained regarding how al-Jabiri's thoughts are employed in Islamic education practices in Morocco and how this contributes to forming an Islamic education system that is more adaptive to modern challenges without neglecting Islamic tradition.

Literature Review

According to al-Jabiri, Islamic education operates an ideological process that transfers knowledge and constructs individuals' thinking to understand reality critically. Al-Jabiri emphasizes integrating religious sciences and modern knowledge in the education system and aligns with contemporary demands without undermining Islamic fundamental values. He advocated a dialogic and reflective approach in which students memorize, analyze, and evaluate knowledge instead of rote methods in traditional education as hindering the development of creative and critical thinking. He suggests that Islamic education should adapt technological and scientific advancements for Muslim generations; it means adjusting to globalization and modernity. Al-Jabiri's thoughts serve as a crucial foundation for curriculum reforms in Morocco that integrate tradition and modernity, ensuring that Islamic education remains relevant and progressive (Al-Jabiri, 1991a; Al-Jabiri, 1991b; Bennison, 2014).

Al-Jabiri's perspective on Islamic education offers an integrative approach combining Islamic traditions with the demands of modernity through critical and reflective thinking methods. He critiques traditional methods emphasizing rote memorization without deep understanding, arguing that this approach hampers students' critical reasoning and adaptation to contemporary developments (Al-Jabiri, 1991a). Instead, he advocates for an education model based on dialogue and philosophical reflection to develop individuals who comprehend religious teachings and innovate in various fields of knowledge. This concept stems from the need for curriculum reforms that merge religious sciences with worldly knowledge, including science, technology, and philosophy, to address globalization challenges without sacrificing religious values (Bennison, 2014). This integration can be seen in Morocco's post-colonial education reforms, such as at

the University of al-Qarawiyyin, which began incorporating traditional and modern curricula. Despite its innovation, this approach faces challenges such as resistance from traditionalist groups concerned about losing core Islamic values and finding educators competent in both fields. By balancing tradition and modernity, al-Jabiri's ideas provide a model of Islamic education relevant to contemporary needs, fostering critical, tolerant, and adaptive generations in a globalized world.

The transformation of Islamic education in Morocco reflects a complex dynamic between religious traditions, colonial influences, and modern needs. In the pre-colonial era, institutions like the University of al-Qarawiyyin symbolized the success of traditional, religion-based education. However, its emphasis on rote memorization limited innovation and adaptability to changing times (Bennison, 2014). During colonialism, the secular education systems introduced by France and Spain created a dualism that marginalized religious education and restricted access to inclusive education for society (Abun-Nasr, 1987). After independence, educational reforms sought to integrate Islamic values with modern knowledge through relevant curricula, though challenges such as foreign language dominance and unequal access persisted. Al-Jabiri's ideas strengthened these reforms by emphasizing rationality, integrating religious and scientific knowledge, and criticizing traditional rote learning methods as inadequate for contemporary needs (Al-Jabiri, 1991b). These reforms shaped an inclusive and globally competitive education system, though challenges like globalization and radicalization remain significant. A holistic approach is needed to guarantee accessibility, learning innovation, and strengthening religious identity to ensure relevance and sustainability. This transformation offers valuable lessons for other Muslim nations in balancing tradition and modernity in education.

Muhammad Abid al-Jabiri, a Moroccan philosopher and intellectual, is known for his critique of stagnant Arab and Islamic intellectual traditions. His thought highlights the importance of rationality and educational reform to liberate Muslim societies from traditional approaches that stifle innovation and creativity. He criticizes the dominance of rote memorization in Islamic education, which he believes inhibits critical thinking skills. According to al-Jabiri, education must involve deep analysis and reflection to help students understand concepts contextually rather than passively accept information. He also underscores the need for curricula relevant to advancements in knowledge, technology, and social dynamics without compromising core religious values. By integrating religious and scientific knowledge, he advocates for forming generations capable of innovating and contributing across disciplines while maintaining their religious identity. His ideas offer a middle ground that balances tradition and modernity, providing a solid foundation for addressing globalization challenges (Al-Jabiri, 1991a).

Al-Jabiri proposed a triadic epistemology that includes *al-bayani* (textual), *al-burhani* (rational), and *al-'irfani* (intuitive) as a comprehensive framework of thought in the Islamic tradition (Al-Jabiri, 1991a). The bayani's approach emphasizes the importance of understanding religious texts through analysis and interpretation, while the burhani

emphasizes rationality and empirical evidence to answer the challenges of the modern era. Meanwhile, *the irfani* explores mystical and intuitive dimensions to strengthen spirituality. In the context of Islamic education, these three approaches are relevant to creating an integrative curriculum: the bayani strengthens religious foundations, the burhani encourages the development of scientific rationality, and the irfani enriches the morality and spiritual depth of students (Bennison, 2014; Halstead, 2018). By combining the three, Islamic education can maintain tradition while remaining adaptive to modernity, producing graduates who are critical, spiritual, and able to contribute to various fields of knowledge in the era of globalization (Al-Jabiri, 1991b; Qarawi, 2020). This model not only addresses the fragmentation between religious and secular knowledge but also strengthens Islamic education as a moderate and holistic system.

As a leading thinker in modernizing Islamic education in Morocco, al-Jabiri proposed curriculum reforms integrating religious sciences with modern sciences. He emphasized the importance of rationality in education to foster a deeper understanding of Islamic teachings while ensuring the curriculum's relevance to contemporary challenges. His perspective aligns with Morocco's post-colonial efforts to preserve religious identity while responding to modernity and globalization. His critique of rigid conservative approaches supports the foundation for Morocco's educational reforms, prioritizing inclusive Islamic values in a more adaptive and globally relevant national education system. These reforms, combining tradition and innovation, serve as a model for other countries with similar contexts, proving that Islam can remain an intellectually relevant force in the modern world without losing its traditional values (Bennison, 2014).

Method

The research approach in this study employs a qualitative method focusing on content analysis, aiming to explore the transformation of Islamic education in Morocco, particularly concerning the thoughts of al-Jabiri. The study examines historical literature and educational policy documents, including classical texts on traditional education and post-colonial policies. Content analysis is conducted by interpreting relevant documents, both primary and secondary sources, to understand patterns of curriculum changes, teaching methods, and al-Jabiri's intellectual contributions to educational reforms in Morocco (Al-Jabiri, 1986; Qarawi, 2020). This process seeks to illustrate the influence of al-Jabiri's ideas in shaping the direction of Islamic education in the country.

Primary data is drawn from al-Jabiri's writings and perspectives, such as *Naqd al-Aql al-Arabi* (1991b) and *Al-Tafkir al-Arabi* (1986), which critique traditional methods and highlight the importance of critical thinking. This data is analyzed to assess the relevance of al-Jabiri's ideas to the demands of modernity. Meanwhile, secondary data includes historical reports, educational policies, and prior research covering the pre-colonial, colonial, and post-colonial periods. Post-independence policy documents are also examined to understand the direction of educational reforms in Morocco and the impact of al-Jabiri's ideas on these policies (Bennison, 2014).

The analysis comprises three main steps: 1) Identifying changes across the three critical periods of Islamic education in Morocco: pre-colonial, colonial, and post-colonial; 2) Conducting content analysis of al-Jabiri's thoughts, especially on critical thinking and educational innovation; 3) Comparing and evaluating Islamic education before and after colonialism to identify al-Jabiri's influence in balancing tradition and modernity. These steps aim to provide a comprehensive understanding of the transformation of Islamic education in Morocco and the relevance of al-Jabiri's ideas to contemporary Islamic education reforms (Al-Jabiri, 1986; Qarawi, 2020).

Results and Discussion

Al-Jabiri's Contribution to the Transformation of Islamic Education in Morocco

The transformation of Islamic education in Morocco encompasses curriculum reforms integrating religious education with modern scientific knowledge. Educational institutions like the University of al-Qarawiyyin have evolved into multidisciplinary learning centers, focusing not only on religious sciences such as jurisprudence (*fiqh*), exegesis (*tafsir*), and traditions (*hadith*) but also incorporating science, law, and economics to meet contemporary demands (Bennison, 2014). These reforms are supported by al-Jabiri's thoughts in *Naqd al-Aql al-Arabi* (1991b), which criticized traditional rote-learning methods and emphasized the importance of critical thinking and role-model-based education to produce generations capable of adapting to global challenges. Additionally, integrating religious values with modern sciences has enabled Morocco's Islamic education system to accommodate social changes and globalization while maintaining fundamental Islamic principles (Boyle & Boukamhi, 2018; Morocco Ministry of Islamic Affairs, 2022).

Factors influencing the transformation of Islamic education in Morocco include its long history of colonization, the challenges of modernity, and efforts to preserve Islamic identity. During French colonialism, secular education systems were introduced to weaken the influence of traditional Islamic institutions like *madrasa* and *zawiya*. However, scholars (*ulama*) used Islamic education to uphold religious values and advocate for nationalism (Munson, 1993). Following independence in 1956, the Moroccan government restructured the education system by integrating modern education while preserving Islamic ethical and moral values to be identified as part of an Islamic society (Llorent-Bedmar, 2014). In *Al-Tafkir al-Arabi,* al-Jabiri called for reinterpreting Arab intellectual heritage to address modern challenges (Al-Jabiri, 1986). This reform was further strengthened by King Mohammed VI, who initiated educational policies based on moderate Islam, emphasizing values of tolerance, interfaith dialogue, and rejection of extremism (Morocco Ministry of Islamic Affairs, 2022). These factors laid the foundation for integrating tradition and modernity in Morocco's Islamic education.

Al-Jabiri's triadic concept creates a balanced integration of the educational system between tradition and modernity in Islamic education in Morocco. At the bayani level, the Islamic education curriculum in Morocco still emphasizes the teaching of classical Islamic

texts, such as the interpretation of the Qur'an and fiqh, to preserve religious identity, as in University of al-Qarawiyyin, which is a concrete example of preserving the bayani method while maintaining a focus on traditional studies (Boyle & Boukamhi, 2018). On the other hand, the burhani approach encourages the integration of modern sciences, such as science and technology, into the Islamic education system. The revision of the curriculum that combines religious studies with secular sciences reflects the relevance of al-Jabiri's thinking in Islamic education facing the challenges of globalization with efforts to develop critical thinking skills, as emphasized by al-Jabiri as the core of this reform (Al-Jabiri, 1991b; Morocco Ministry of Islamic Affairs, 2022). Meanwhile, applying the irfani dimension in education instills spiritual and ethical values. Under King Mohammed VI's direction, the imam training program integrates spiritual aspects with the values of tolerance and moderation to educate religious leaders who can respond to modern challenges without abdicating their Islamic identity (Morocco World News, 2020). Such is al-Jabiri's success in Islamic education in Morocco in bridging tradition and modernity, promoting the values of moderation, and producing a generation that understands religion and is ready to face the complexities of the contemporary world.

The reform of Islamic education in Morocco has had significant transformative implications, including fostering national identity and supporting social stability. The moderate approach in religious education has helped prevent radicalization and promote interfaith coexistence. A curriculum emphasizing openness to modern science and technology has enabled Moroccan youth to compete in the global market without losing their Islamic roots (Boyle & Boukamhi, 2018). Institutions like the University of al-Qarawiyyin have become hubs for interfaith dialogue, reinforcing the values of tolerance (Bennison, 2014). In *Naqd al-Aql al-Arabi* (1991b), al-Jabiri stressed the importance of reconstructing Arab reasoning to build a progressive, tolerant society. Reform programs, such as training imams and scholars under King Mohammed VI, reflect a continued commitment to spreading moderate Islam and maintaining harmony in an increasingly diverse society (Morocco Ministry of Islamic Affairs, 2022). Thus, Islamic education in Morocco serves as a global example of how tradition and modernity can synergize to create a locally and globally relevant education system.

Table 1. *Al-Jabiri's Contributions to Moroccan Islamic Education*

Aspect	Contribution	Evidence	References
Integration of Curriculum	Reforms integrate religious education with modern sciences such as law, economics, and technology to balance tradition and modernity.	Incorporation of science, law, and economics into the University of al-Qarawiyyin curriculum.	Bennison (2014)
The Bayani Approach	Preserves religious identity through teaching classical Islamic texts like Qur'anic exegesis (tafsir) and jurisprudence (fiqh), exemplified by the University of al-Qarawiyyin.	Continued teaching of Qur'anic exegesis and fiqh at al-Qarawiyyin University to maintain traditional studies.	Boyle & Boukamhi (2018)

Aspect	Contribution	Evidence	References
The Burhani Approach	Encourages critical thinking and integration of modern sciences, addressing globalization challenges and preparing students for contemporary demands.	Curriculum revisions merge religious studies with science and technology, promoting critical thinking.	Al-Jabiri (1991b)
The Irfani Approach	Instills spiritual and ethical values in education, as seen in the imam training program, which focuses on tolerance and moderation.	Imam training program under King Mohammed VI integrates spiritual values with moderation.	Morocco World News (2020)
Promotion of Moderation	Prevents radicalization and fosters interfaith dialogue through moderate approaches in curriculum design.	Moderate education policies help prevent radicalization and promote interfaith coexistence.	Boyle & Boukamhi (2018)
Support for Social Stability	Strengthens national identity and creates a harmonious educational system that bridges tradition and global demands.	Programs fostering national identity and interfaith dialogue at institutions like the University of al-Qarawiyyin.	Bennison (2014)

Al-Jabiri's thoughts brought a fresh perspective to Islamic education, particularly in Morocco, by emphasizing the importance of critical and rational thinking. Al-Jabiri proposed the integration of religious sciences with modern knowledge, ensuring that Islamic education goes beyond rote memorization of religious texts to incorporate rational thinking relevant to contemporary challenges. Through this approach, the Islamic education curriculum accommodated advancements in science, technology, and values of moderation and tolerance (Al-Jabiri, 2010). This foundation paved the way for an Islamic education system that is more inclusive and responsive to global dynamics while preserving religious and cultural identity. His ideas influenced Morocco and the broader Islamic world, providing a robust basis for creating an educational system that balances tradition and modernity (Tabel 1).

In facing the era of globalization, the modernization of madrasas and Islamic universities has become an urgent need. Islamic educational institutions are expected to produce graduates proficient in religious sciences and capable of contributing to an increasingly complex global society. This modernization includes curriculum reforms integrating religious sciences with science, technology, and otherworldly knowledge (Rahman, 2015). Interactive and research-based teaching methodologies must also be developed to train students in analytical and creative thinking. Modern Islamic education must instill universal moral values such as tolerance, peace, and justice (Hashim, 2017). As a result, the younger generation will excel academically and be prepared to face global challenges with a moderate understanding of religion.

The state is central in promoting moderate Islamic education to create an inclusive and tolerant society. Through education policies that emphasize moderation, the state can ensure that curricula teach religious texts and incorporate Islamic values alongside science and technology (Azra, 2019). Islamic education that prioritizes critical thinking and tolerance is also essential to equip the younger generation to combat the challenges of radicalism and extremism (Saeed, 2021). Collaboration between religious scholars

(ulama) and intellectuals in formulating moderate education policies is vital to balance tradition and modernity. Additionally, interfaith dialogue and appreciation for diversity should be taught to strengthen harmony in multicultural societies. These measures ensure that Islamic education produces intelligent, open-minded, and adaptable individuals to change, fostering the creation of a peaceful and just society.

Reflection and Challenges of the Transformation of Islamic Education in Morocco from al-Jabiri's Perspective

The transformation of Islamic education in Morocco reflects efforts to integrate Islamic traditions with modernity through curriculum reforms that combine religious education with modern sciences. The University of al-Qarawiyyin is an example of revitalizing traditional institutions with a multidisciplinary approach, supported by al-Jabiri's thoughts (1991b), emphasizing the importance of critical thinking and role-model-based learning. The colonial history of French-imposed secularization significantly influenced this transformation. However, resistance from ulama and post-colonial government policies, such as the educational reforms led by King Mohammed VI, ensured the continued relevance of Islamic education (Munson, 1993; Morocco Ministry of Islamic Affairs, 2022). These reforms have transformative implications, such as preventing radicalization, promoting interfaith tolerance, and producing young generations capable of competing in the global market while preserving their Islamic roots (Al-Jabiri, 1986; Boyle & Boukamhi, 2018). This moderate approach successfully creates a harmonious educational system that bridges tradition and global demands.

The transformation of Islamic education in Morocco is shaped by interrelated factors, particularly the challenges of globalization and the threat of radicalism. Globalization accelerates the flow of information and cultural exchange but also pressures traditional values that form local communities' religious and cultural identity. In this context, Islamic education faces the dilemma of remaining relevant to contemporary demands without compromising its essence. As a country with a long history of Islamic education, Morocco has responded to these challenges through curriculum reforms emphasizing the integration of religious sciences with modern knowledge. Al-Jabiri's thoughts form a critical foundation, as he criticized the rigidity of traditional rote-based approaches and their lack of responsiveness to contemporary developments. He highlighted the need for critical thinking and innovation in education to prepare young generations for global challenges. Thus, the threat of radicalism remains a significant concern. Extremist religious education is often exploited to spread intolerant ideologies. Morocco has countered this by strengthening moderation-based education, prioritizing tolerance and cross-cultural understanding. Efforts also include expanding women's access to education, as exemplified by the historical legacy of the University of al-Qarawiyyin, founded by Fatima al-Fihri. In this light, Islamic education in Morocco functions as a guardian of religious values and an instrument for creating an inclusive, tolerant society that adapts to global changes (Lulat, 2005; Bennison, 2014; Al-Jabiri, 1991b).

The positive impact of Morocco's Islamic education transformation is further re-inforced by other studies, such as Abun-Nasr (1987), which highlight the importance of moderation in reducing the influence of radical ideologies. These reforms have fostered a more tolerant young generation, as seen in the increased participation of women in education, a significant part of Morocco's history since the establishment of the University of al-Qarawiyyin. However, while these reforms have improved literacy rates and educational access, challenges such as the influence of foreign languages remain significant issues (Sanga & Chris, 2022). Another outcome is the emergence of a generation better equipped to face global challenges without losing their religious identity. This conclusion confirms that Islamic education in Morocco serves a dual purpose: strengthening religious identity while creating a more inclusive society.

Table 2. *Al-Jabiri's Contributions to the Transformation of Islamic Education in Morocco*

Key Areas	Pre-Colonial Education	Colonial Education	Post-Colonial Education	Influence of al-Jabiri
Curriculum Structure	Religious sciences (fiqh, tafsir, hadith)	Secular subjects, French/Spanish influence	Integration of religious and modern sciences	Al-Jabiri advocated for the integration of religious and scientific knowledge (Al-Jabiri, 1991b)
Teaching Methodology	Memorization-based, traditional methods	Rote memorization and secular pedagogy	Focus on critical thinking, rationality, and analysis	Al-Jabiri critiqued rote learning, emphasizing dialogical and reflective approaches (Al-Jabiri, 1991b; Benjelloun, 2019)
Focus of Education	Preserving Islamic identity and tradition	Marginalization of religious education	Balancing Islamic values with global demands and modernity	Al-Jabiri emphasized the need for Islamic education to adapt to modernity without losing its core values (Al-Jabiri, 1986; Bennison, 2014)
Impact on Social Development	Strengthening religious and cultural identity	Separated religion from education, creating dualism	Strengthened national identity, interfaith tolerance, and global competitiveness	Al-Jabiri's thought helped shape a more inclusive and globally competitive education system (Boyle & Boukamhi, 2018; Al-Jabiri, 1991b)
Challenges Faced	Limited access, lack of innovation	Resistance to traditional education, secular dominance	Tensions between tradition and modernity, global challenges	Al-Jabiri's ideas influenced reforms to address radicalism and promote tolerance (Al-Jabiri, 1991b; Boustany, 2017)
Reforms Implemented	Focus on Islamic sciences	Introduction of secular subjects	Curriculum reforms integrating religious sciences and modern knowledge	His approach helped integrate rationality and modern disciplines into Islamic education (Al-Jabiri, 1991b)

In addition, al-Jabiri's triadic epistemologi (the bayani, burhani, and irfani) offers a holistic approach to understanding Islamic education (Al-Jabiri, 1991a). Al-Jabiri's triadic epistemology in Islamic education in Morocco is conceptual and has been applied to

reform Islamic education in Morocco. The bayani curriculum reflects the madrasah dimension, which maintains an in-depth study of the Qur'an, Hadith, and fiqh. This dimension maintains traditional Islamic values that are the basis of Moroccan society's spiritual and cultural identities. At the same time, the burhani dimension emphasizes a rational and critical approach, which applies to integrating modern sciences into the Islamic education curriculum. This reform involved the development of subjects such as mathematics, science, and philosophy in institutions such as the University of al-Qarawiyyin. This rational approach aims to equip students with critical and adaptive thinking skills to meet the challenges of globalization without abandoning Islamic values (Bennison, 2014; Boyle & Boukamhi, 2018). The irfani, which focuses on intuitive and spiritual knowledge, is applied through a Sufi approach in edu-cation and remains an important aspect of the Moroccan Islamic scientific tradition. This approach leads to reflective spiritual experience and the appreciation of Islamic ethical values, which aim to build individuals with integrity and social sensitivity (Rahman, 2015). Applying this triadic epistemology has integrated tradition and modernity and is recognized as a significant influence on educational reform in Morocco. This model is relevant not only in dealing with issues such as radicalism and secularization but also offers inspiration for other Muslim countries seeking to integrate Islamic values into modern education systems (Qarawi, 2020).

The transformation of Islamic education in Morocco shows similarities and differences with developments in other countries, such as Indonesia. Both nations face similar globalization challenges, particularly in preserving religious values amidst foreign cultural influences and the global flow of information. However, their approaches differ significantly. In Morocco, educational reforms focus on integrating religious sciences with modern knowledge, including science and technology. It is evident in the emphasis on developing curricula that blend Islamic values with secular subjects, deemed essential for addressing globalization. Differently, modern Islamic education in Indonesia emphasizes social inclusivity, focusing on implementing multicultural values in religious education. Islamic education in Indonesia often serves as a means of strengthening social harmony in a diverse society of ethnic and religious backgrounds. At the same time, Morocco emphasizes integrating Islamic intellectual traditions with modern global demands. In addition, the dominance of the French language in Morocco's education system is a notable difference. Using the national language in Indonesia ensures that local identity remains strong within the curriculum. These social, cultural, and historical contexts create different approaches to Islamic education in both countries. However, the shared goal of creating Islamic education relevant to the times underscores a universal need to navigate between tradition and modernity in Islamic education (Bennison, 2014).

Further research is needed to explore the effectiveness of integrating religious values with modern knowledge in Islamic education. Halstead (2018) discusses Islamic education in Western countries as a means of preserving religious and cultural identity for Muslim communities in predominantly non-Muslim environments. Key challenges include integrating Islamic values with secular societies, designing relevant curricula, and addressing

stigmas such as Islamophobia. Proposed solutions include inclusive approaches, inter-cultural dialogue, and increased recognition and accreditation of Islamic educational institutions. In Morocco, research could focus on developing interactive teaching methods, such as project-based digital platforms, to encourage cross-cultural collaboration and enhance critical thinking. From a policy perspective, the government must strengthen Arabic to preserve cultural identity while allowing room for mastering foreign languages. Collaboration between ulama and secular intellectuals, as exemplified by al-Jabiri, could form the foundation for creating a more balanced curriculum. Overall, Islamic education in Morocco could serve as a model for other countries by emphasizing moderation as a foundation for addressing globalization and radicalism (Bennison, 2014; Al-Jabiri, 1991b).

Conclusion

Al-Jabiri's thoughts have contributed to a significant foundation that emphasizes critical thinking (triadic epistemology, such as curriculum integration and promotion of moderation) and balance in the transformation of Islamic education in Morocco. Islamic education in Morocco has undergone significant reforms from a traditional memorization-based system to a modern system that combines religious values with science and technology in facing contemporary educational challenges. The government has attempted to combine traditional values with modernity to build an inclusive and globally relevant education system. Thus, this moderate approach has fostered interfaith tolerance and social harmony in the diverse Moroccan society. This study reveals that modern Islamic education has great potential to produce a young generation that excels both academically and has a tolerant and adaptive character to the challenges of globalization. Inclusive curriculum reform in Islamic education in Morocco has created a relevant model for other Muslim countries that seek to balance tradition and modernity as a strategic way to create socially and politically stable societies while maintaining religious identity amidst increasingly complex global dynamics.

This research contributes significantly to conceptual, methodological, and theoretical aspects. Conceptually, the integrative approach applied in Morocco demonstrates that Islamic education is not merely a means of transferring religious values but also a tool to bridge the gap between tradition and modernity. This transformation affirms that Islamic education can adapt to global challenges without losing its core identity. Methodologically, this study uses in-depth content analysis of historical documents and educational policies, offering new insights into the application of educational philosophy in curriculum reform. It enriches the study of Islamic moderation in addressing contemporary issues, such as radicalism and the tensions between traditionalism and modernity. Theoretically, this research underscores the importance of integrating religious sciences with modern knowledge to create a tolerant, inclusive, and globally competitive society. Al-Jabiri's thoughts on the importance of critical thinking provide a new paradigm that can be applied in other countries, such as Indonesia, Pakistan, or Egypt, which share

similar socio-political contexts. By implementing moderation-based education, these countries can produce a generation with academic competence deeply rooted in religious values and open to global developments. This educational model can serve as a strategic reference for creating Islamic educational systems that are both relevant and progressive in the modern era.

Although this research offers valuable insights, it has some limitations that must be acknowledged. One central area for improvement is the need for empirical data evaluating the impact of Islamic education reforms in Morocco on student learning outcomes and social dynamics. Additionally, resistance from traditional groups toward educational innovations has yet to be discussed in detail. This study also needs to sufficiently explore the influence of educational reforms on political stability and social participation in Moroccan society amidst globalization. Further research should delve deeper into interactive teaching methods, such as project-based learning or digital platforms, to enhance students' critical thinking skills. Thus, it is needed to evaluate the effectiveness of moderation approaches in tackling radicalism and extremism. The impact of foreign languages, such as the dominance of French in the education system, also needs to be investigated to understand its effects on local cultural identity. By expanding the scope of this research, new findings are expected to provide a more comprehensive understanding of inclusive and adaptive Islamic education. The resulting educational model can inspire other countries to create Islamic education systems capable of effectively bridging tradition and modernity while strengthening religious and cultural identities in the face of global challenges.

Author Contribution Statement

Author contributions to this article: Agus Gufron Tamami contributed as initiator and drafter; Helmiati, M. Nazir, and Graiguer Abdelmounaim contributed as data validators and analysis results. All authors agree to be accountable for all aspects of this work.

Statement of Interest

All authors declare that they have no conflicts of interest.

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