

## **Intellectual Background of Ibn Badis and His Contribution on Societal Change in Algeria, 1913-1940**

Youcef Bensala,\* Abdul Karim Ali,\*\* Shuaibu Umar Gokaru\*\*\* & Mohamed Cherif Benaouali\*\*\*\*

### **Abstract**

Abd Al-Hamid Ibn Badis was a hugely influential figure in the Islamic world. He impressed scholars both in the East and the West, with the French historian and journalist Andre Julien describing him as one of the most powerful figures of his time. The Tunisian Mufti Tahar Ibn Ashour even called him the father of Algeria's Renaissance. In addition to exploring Ibn Badis' impact on societal change, this study has been conducted to examine the elements of his intellectual background and how he overcame the obstacles he faced during the French colonial period. At that time, the entire country, including schools and endowments, was ruled by the French. The study highlights that Ibn Badis' contribution to Algerian society was not only in education, but also in the economy, politics, sports, and all areas that promote human development. The study also reveals that Ibn Badis' success in preventing the colonialists was due to his ability to exploit legal loopholes and gain support from all social classes. After they applied his educational philosophy and saw its results, people were eager to support him. France even intentionally ignored some of his works due to the possible disruption of security caused by his rising popularity. Therefore, this study recommends that Abd Al-Hamid Ibn Badis' contribution should be implemented to add more value to human endeavours.

**Keywords:** Abd Al-Hamid Ibn Badis, contribution, elements, Algerian society

### **Introduction**

Most experts agree that the term "education"<sup>1</sup> has linguistic origins in Latin, French, and English languages. The Qur'an contains multiple references to this origin. Almighty Allah said, "... *And you see the earth barren, but when We send down upon it rain, it quivers and swells and grows [something] of every beautiful kind.*"<sup>2</sup> The verse illustrates how Allah used the term *Rabt* to demonstrate the growth of the earth after it had been lifeless and infertile, as a means to counsel and steer the unaware towards piety, in line with Allah the Almighty's words:

It is not for a human [prophet] that Allah should give him the Scripture and authority and prophethood and then he would say to the people, "Be servants to me rather than Allah," but [instead, he would say], "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied."<sup>3</sup>

Righteousness is a gradual process that nurtures the individual spiritually, intellectually, and ultimately physically. The concept of education holds various definitions, with some scholars such as Imam Al-Ghazali focusing on its spiritual aspect aimed at refining morals. He metaphorically compared educators to farmers who consistently tend to the garden by removing the rotten thorns and preserving what is beneficial.<sup>4</sup> Aristotle's definition is close to this, as he says, "A learner of virtue must be prepared for reason and teaching by habits, as is prepared to receive seed is "Preparing the mind for teaching just as

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<sup>1</sup> Inayatillah, Kamaruddin and M. Anzaikhan (2022), "The History of Moderate Islam in Indonesia and Its Influence on the Content of National Education," *Journal of Al-Tamaddun*, Vol. 17, No. 2, pp. 213-226.

<sup>2</sup> Al-Qur'an, Surah Al-Hajj 22: 5.

<sup>3</sup> Al-Qur'an, Surah Al-Imran 3: 79.

<sup>4</sup> Karim Siti Raudah Abdul Ismail, Huzaimah Burhan and Norhapizah Mohd (2021), "Al-Ghazali's Education Theory Towards Islamic Lifelong Learning," *The Sultan Alauddin Sulaiman Shah Journal (JSASS)*, Vol. 8, No. 1, pp. 69-83.

the earth prepares for seed.”<sup>5</sup> For Plato, it is a process that aims to build the body and mind. He argues, “Education is giving the body and soul all beauty and perfection, and it aims to achieve harmony between the soul and the body.”<sup>6</sup> Some people believe that education has two meanings. The first meaning is broader and refers to an individual’s interactions with their community and immediate environment. The second meaning is narrower and is limited to school education. What is clear from these definitions is that education is centred around the concepts of development, intellect, and spiritual nourishment. Therefore, it can vary depending on different concepts and beliefs.

To achieve the goals of education, Ibn Badis combined all aspects of educational philosophy<sup>7</sup>. One of the important goals is to improve the spiritual and temporal well-being of individuals, which can help them reflect on their daily lives. This is emphasised by the education of children and the roles of women in Algerian Muslim society. The attitudes of Muslim and European men towards women from different cultures can highlight the differences between Muslim and Western civilisations, and can be a major source of cross-cultural misunderstandings.<sup>8</sup> This signifies Ibn Badis’s educational philosophy<sup>9</sup> across various aspects of human endeavours such as building schools, educational institutions, publishing press, magazines, skills, and acquisition enters, and demanding participation of scholars in parliament, and other political institutions, which collectively forms what mode of education that Ibn Sina argues as he says,

Islamic education includes aspects of human psychology consisting of the souls of plants, animals, and humanity as subjects and objects involved in it. In addition, it also emphasises the importance of educational goals that contain directions, stimuli, and values.<sup>10</sup>

The purpose of this study is to delve into the educational philosophy of Ibn Badis and its practical applications in Algeria during the period of 1913 to 1940. The study aims to explore the various aspects of Ibn Badis’ philosophy, including his views on education, teaching methods, and curriculum development. Additionally, the study will examine the impact of Ibn Badis’ philosophy on the educational system in Algeria during the specified period, including the establishment of schools and the training of teachers. Through this research, we hope to gain a deeper understanding of the role of Ibn Badis in shaping the educational landscape of Algeria during this critical period of its history.

### **The Concept of Education in the Views of Ibn Badis**

Ibn Badis believed in a comprehensive approach to education, encompassing various aspects of life. He provided guidance to tutors on how to teach legitimate religious knowledge and practical skills that would improve the daily lives of their students. Ibn Badis did not limit education to a particular field, place, or culture, but rather combined classical and contemporary aspects of life. He encouraged students to embrace modernity and be men of their time, rather than being stuck in the past:

Guard strictly your prayer; you have no life without your people, nation religion, language, and your beautiful habits.” If you want to have all of that, then be the men of your time, keep up with your time according to the living conditions and the way you cohabit and deal with others.<sup>11</sup>

Ibn Badis based his educational philosophy on integrating authentic sources, drawing from his knowledge of the classical period while adapting to and cooperating with the demands of the modern era. He focused on equipping the new generation, both men and women, with diverse knowledge and skills to enhance their lives.

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<sup>5</sup> Hitz Zena (2012), “Aristotle on Law and Moral Education,” *Oxford Studies in Ancient Philosophy*, Vol. 42, No. 1, pp. 263-306.

<sup>6</sup> R. Shusterman (2004), “Somaesthetics and Education: Exploring the Terrain,” in Liora Bresler (ed.), *Knowing Bodies, Moving Minds: Towards Embodied Teaching and Learning*, Springer, pp. 51-60.

<sup>7</sup> Zineb Djoub (2017), “Enhancing Students’ Critical Thinking through Portfolios: Portfolio Content and Process of Use,” in *Handbook of Research on Creative Problem-Solving Skill Development in Higher Education*, pp. 235-259.

<sup>8</sup> Alghailani Said Ali (2011), “Ibn Badis and Modernity,” IPEDR, 2nd International Conference in Humanities, Historical and Social Sciences.

<sup>9</sup> Athar Ibn Badis (1968), *Abdulhamid Muhammad Bin Badis Al-Sanahajiy*, vol. 4, Al-Jaza’ir: Dar wa Makhtabat Al-Sharikah Al-Jaza’iriyah.

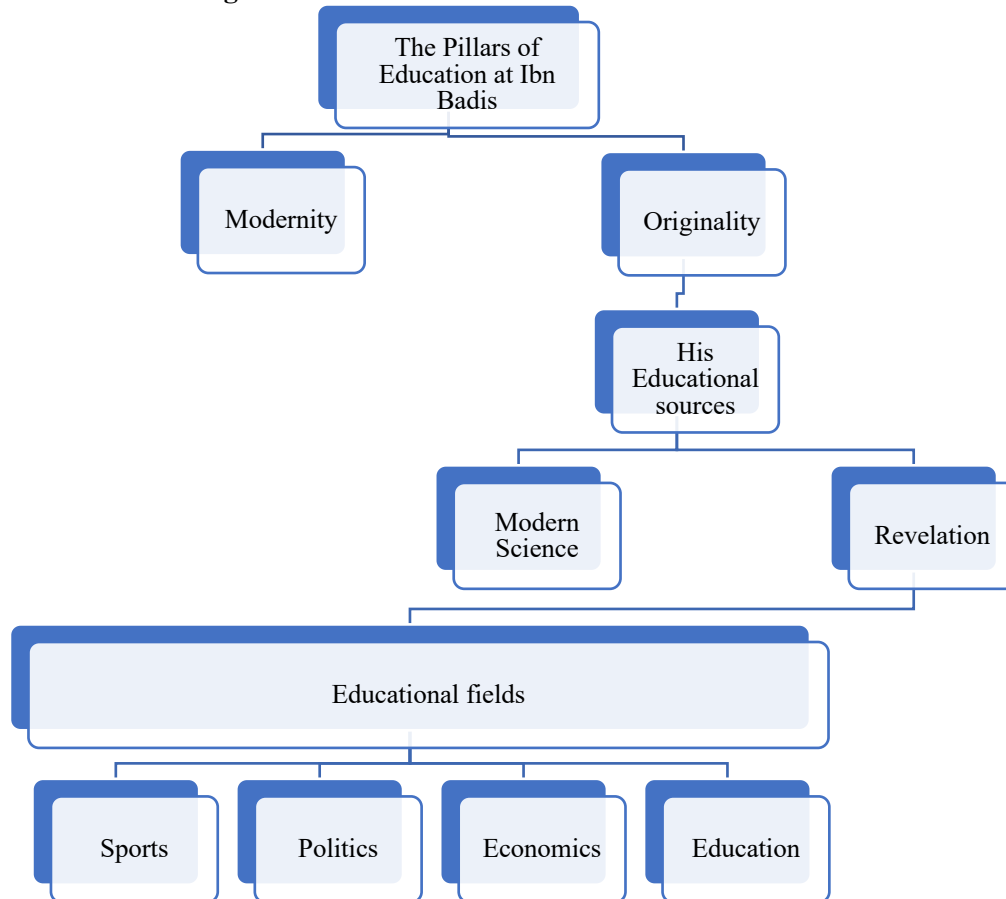
<sup>10</sup> Putri Yulita and Abid Nurhuda (2023), “Ibn Sina’s Thoughts Related to Islamic Education,” *Jurnal Hurriah: Jurnal Evaluasi Pendidikan dan Penelitian*, Vol. 4, No. 1, pp. 140-147.

<sup>11</sup> Ibn Badis Al-Athar (Heritage), ed. 4/ p43, retrieved from <https://timescience.net/2022/05/14/time-wasters-according-to-ibn-badis> on November 15, 2023.

Ibn Badis employed a systematic paradigm to achieve his educational goals. This paradigm involved building a foundation based on the pillars of his educational philosophy, followed by a deliberate integration of modernity through reliable sources. This integration allowed him to interpret and apply contemporary knowledge in alignment with his educational principles.

The diagram illustrates the interconnected elements of Ibn Badis's educational philosophy. It emphasises the pillars that form the basis of his approach and how he incorporated modernity into it. The universal nature of Ibn Badis's educational philosophy implies that it can adapt to different times and generations. It aligns with modernity and innovations brought forth by subsequent eras.

**Figure 1: The Pillars of Education of ibn Badis**



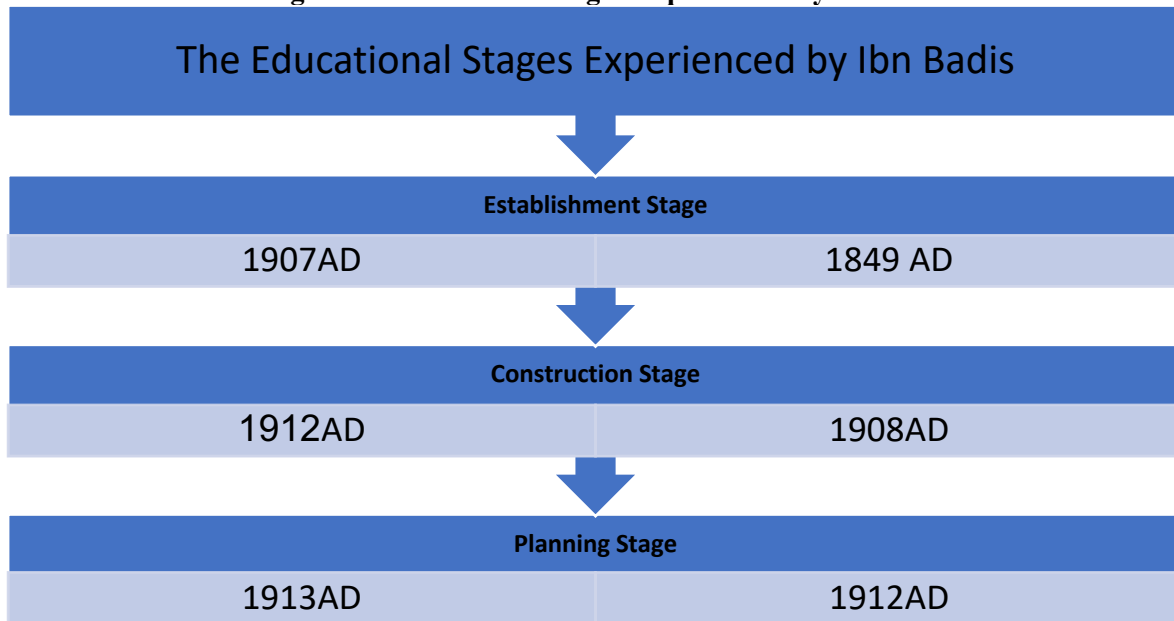
### **Educational Background of Ibn Badis**

Ibn Badis was raised in a family with a rich scholarly heritage. One of the notable figures in his family's history, whom Sheikh Abd al-Hamid Ibn Badis took great pride in, was Al-Muizz li Din Allah.<sup>12</sup> He played a significant role in eliminating the Ubaidi influence from the Arab west and worked towards organising the political and sectarian secession of the Islamic Arab west. Ibn Badis engaged in conflict with the Shiites in Africa and compelled individuals to adopt the Sunni faction, showcasing resistance against heresy while upholding and promoting the Sunnah. He established the doctrine of Sunnis as the state's official doctrine, marking his role as the founder of Sanhaji state. Ibn Khaldun noted that he had a prestigious lineage supported by forty turbans around him. Examining Ibn Badis' educational journey reveals three distinct stages before he commenced fieldwork in Algeria.<sup>13</sup>

<sup>12</sup> His nickname was Al-Mu'izz Li Din Allah, Babi Al-Futuh, and Saif Al-Aziz Billah, and his name was Yusuf. He died on the 21st of Dhul-Hijjah in the year 373 AH (984 AD), and his mandate was from the year 362-373 AH (972-984).

<sup>13</sup> Tawfiq Muhammad Shaheen, *Majalis Altadhkir* J1, p.6.

**Figure 2: Educational Stages Experienced by Ibn Badis**



### The Establishment Stage

Ibn Badis obtained his education in classical Islamic disciplines, which included the memorisation of the Qur'an, hadith, jurisprudence, language, principles of jurisprudence, and logic. His emphasis on these subjects reflects the conventional curriculum of Islamic education. It is noteworthy that Ibn Badis's father made a deliberate choice to distance him from French schools, which were perceived by some as a means of Western influence and colonial dominance. Instead, Ibn Badis received his schooling at the traditional Islamic institution called "Al-Kuttab," an educational establishment that emerged at the onset of Islamic civilisation.<sup>14</sup> The name continues to be used to today in Algeria and some Asian countries like Indonesia.<sup>15</sup> It was in the Al-Kuttab that Ibn Badis studied under the guidance of scholars, with his longest association being with Sheikh Al-Wanisi.<sup>16</sup> This suggests that Ibn Badis was influenced by the classical system of education that establishes master-apprentice relationships whereby a student remains within the circle of his teacher and studies religious knowledge.<sup>17</sup> Ibn Badis's dedication to Islamic education<sup>18</sup> and his decision to steer clear of French schools demonstrate his commitment to safeguarding Islamic values<sup>19</sup> and opposing Western cultural influence.<sup>20</sup> His focus on traditional Islamic knowledge and refusal of Western colonial education were integral aspects of his wider endeavours to rejuvenate Islamic values and advocate for cultural autonomy in Algeria.

Ibn Badis emerged as a prominent Islamic scholar and was instrumental in founding educational and cultural organisations, including the Association of Algerian Muslim Ulema, (Association des Oulémas Musulmans Algériens with the goal of promoting Islamic education and preserving cultural identity in

<sup>14</sup> Rarasati Mawftiq and Edo Segara Gustanto (2023), "Green Economy Dalam Pesantren: Ekonomi Keberlanjutan Dan Maqashid Syariah (Studi Kasus Di Pesantren an Nur Ngrukem Bantul)," *Tamaddun Journal of Islamic Studies*, Vol. 2, No. 1, pp. 23-36.

<sup>15</sup> Desti Widiani et al. (2023), "Kuttab in Indonesia: Its Existence and Development During the Reform Era," *Journal of Al-Tamaddun*, Vol. 18, No. 1, pp. 115-128.

<sup>16</sup> Hamdan Al-Wanisi (1984), one of the prominent figures of Algeria, prominent in jurisprudence and hadith, immigrated to the Hijaz in the year 1908 AD, where he was a teacher in the Prophet's Mosque, died in 1920, quoting Ahmed Hamani, *A Struggle between Sunnah and Heresy*, Part 2, Constantine: Dar Al-Baath, p. 231.

<sup>17</sup> Shuaibu Umar Gokaru and Mohd Roslan Mohd Nor (2023), "Ottoman Civilization and Its Impact in Contemporary Malaysia: An Evaluation," *Journal of Al-Tamaddun*, Vol. 18, No. 1, pp. 193-201.

<sup>18</sup> Mohamad Muzammil Mohamad Noor (2021), "Pengaruh dan Pemikiran Muhammad Natsir (1908-1993) dalam Pendidikan Islam Zaman Kolonial Belanda di Indonesia," *Afkar: Jurnal Akidah & Pemikiran Islam*, Vol. 23, No. 2, pp. 75-120.

<sup>19</sup> Elit Ave Hidayatullah and Syamsuddin Arif (2022), "Syed Muhammad Naquib Al-Attas' Exposition on the Concept of Ethics," *Afkar: Jurnal Akidah & Pemikiran Islam*, Vol. 24, No. 1, pp. 409-446.

<sup>20</sup> Marnia Lazreg (1990), "Gender and Politics in Algeria: Unraveling the Religious Paradigm," *Signs: Journal of Women in Culture and Society*, Vol. 15, No. 4, pp. 755-780.

*Intellectual Background of Ibn Badis and His Contribution on Societal Change in Algeria, 1913-1940* Algeria.<sup>21</sup> His enduring legacy extends beyond Algeria, leaving a lasting impact on the history and identity of the region through his contributions to Islamic education<sup>22</sup> and cultural conservation.<sup>23</sup>

## The Development Stage

Ibn Badis played a significant role in the educational and political development of Algeria during the colonial period<sup>24</sup>. During his educational journey, Ibn Badis spent some time at the University of Zaytouna in Tunisia. The university was well-known for its scholars and intellectuals, and Ibn Badis had the opportunity to learn from influential figures such as Al-Taher Ibn Ashour and Sheikh Al-Bashir Safar.<sup>25</sup> Al-Taher Ibn Ashour was an expert in Arabic language and “Maqāsīd ash-Sharī’ah” (Shariah objectives) who had a significant influence on Ibn Badis’s intellectual growth. According to Ibn Badis, Ibn Ashour’s publications, despite their small size, were a treasure trove of knowledge, particularly in understanding the history of the nation and its people. This exposure played a crucial role in shaping Ibn Badis’s political and intellectual perspectives.

Sheikh Al-Bashir Safar, an influential figure, played a significant role in shaping Ibn Badis’s political personality. Ibn Badis recognised Safar’s influence on him, stating that Safar’s teachings instilled in him a spirit that led him to become a dedicated advocate for Algeria and its people. Ibn Badis considered himself a soldier among the soldiers of Algeria, inspired by the wealth of knowledge and guidance he received from Safar and other professors.

Upon leaving Zaytouna, Ibn Badis was requested to undergo an additional year of educational supervision to further improve his understanding of the practical aspects of teaching. This request highlights the significance of combining theoretical knowledge with practical application, emphasising the need for a comprehensive education.<sup>26</sup>

Overall, Ibn Badis’s experiences at the University of Zaytouna<sup>27</sup> played a crucial role in shaping his intellectual, political, and educational perspectives, laying the foundation for his later contributions to Algeria’s social and cultural development.

## The Implementation Stage

Ibn Badis, a prominent Algerian Islamic scholar and reformer,<sup>28</sup> faced significant challenges in implementing his educational project upon returning to Algeria in 1912. At that time, the French colonial presence had tightened its grip on various aspects of Algerian life, including education. Many avenues for educational initiatives were closed, as the colonial authorities prioritised projects aligning with their interests.<sup>29</sup> Recognising the obstacles in his homeland, Ibn Badis decided to embark on a journey to the Arab East, seeking inspiration and guidance from scholars in the region. His travels took him through Egypt, where he engaged with scholars and continued his journey to the sacred cities of Mecca and Medina in the Hijaz region. The Hijaz was historically a hub for Islamic scholarship and virtue, and Ibn Badis aimed to draw upon the experiences and wisdom of the scholars there.

Upon arriving in the Hijaz, Ibn Badis received conflicting advice. Some suggested that he should settle in Medina, following the path of his teacher Al-Wanisi. Others, including his Sheikh Muhammad Hussein Fayyad, encouraged him to return to Algeria, emphasising the urgent need for his knowledge

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<sup>21</sup> Said Ali Alghailani (2002), *Islam and the French Decolonization of Algeria: The Role of the Algerian Ulama, 1919–1940*, Indiana: Indiana University.

<sup>22</sup> Saiful Akhyar Lubis (2012), “Islamic Education toward the Era of Social Change: Effort in Enhancing the Quality,” *Journal of Al-Tamaddun*, Vol. 7, No. 1, pp. 107-113.

<sup>23</sup> Alghailani (2002), *Islam and the French Decolonization of Algeria: The Role of the Algerian Ulama, 1919–1940*.

<sup>24</sup> Phillip Chiviges Naylor (2006), “The Formative Influence of French Colonialism on the Life and Thought of Malek Bennabi (Malik Bn Nabi),” *French Colonial History*, Vol. 7, No. 1, pp. 129-142.

<sup>25</sup> Shoko Watanabe (2018), “The Party of God: The Association of Algerian Muslim ‘ulama’ in Contention with the Nationalist Movement after World War II,” *International Journal of Middle East Studies*, Vol. 50, No. 2, pp. 271-290.

<sup>26</sup> Watanabe (2018), “The Party of God,” pp. 271-290.

<sup>27</sup> James McDougall (2011), “Dream of Exile, Promise of Home: Language, Education, and Arabism in Algeria,” *International Journal of Middle East Studies*, Vol. 43, pp. 251-270.

<sup>28</sup> Azaki Khoirudin, Zakiyuddin Baidhawiy, and Mohd Roslan Mohd Nor (2020), “Exploring Muhammadiyah’s Historical Civilizational Dimension of Social Reconstruction in Indonesia: Humanitarian and Cosmopolitan Approaches,” *Journal of Al-Tamaddun*, Vol. 15, No. 1, pp. 183-197.

<sup>29</sup> Lawrence W McMahon (2012), “Woman, Man and Nationality in the Writings of the Algerian Reformist Ulama,” *The Journal of North African Studies*, Vol. 17, No. 1, pp. 113-124.

and influence in his homeland. The pivotal advice of Sheikh Fayyad resonated with Ibn Badis, leading him to decide in favour of returning to Algeria.

Ibn Badis and Imam Ibrahimi formed a partnership during a crucial period. They spent three months in intense planning sessions at the Prophet's Mosque in Medina. Their aim was to create a comprehensive strategy for education and resistance against French colonial oppression in Algeria. Their collaboration resulted in a clear and determined vision.

After being energised and resolute, Ibn Badis continued his journey back to Algeria. During his journey, he sought advice from scholars in the Levant, which helped him expand his network of contacts and deepen his understanding of the challenges facing the Muslim world. With knowledge, determination, and a commitment to societal development, Ibn Badis returned to Algeria, ready to confront the deliberate ignorance imposed by the French colonial authorities.

His collaboration with Imam Ibrahimi and the meticulous planning carried out in the sacred precincts of the Prophet's Mosque marked the beginning of Ibn Badis's significant contributions to the educational and social transformation of Algeria. His efforts aimed not only to uplift the Algerian people but also to resist and eventually expel the colonial forces that sought to suppress the cultural and intellectual heritage of the Algerian nation.<sup>30</sup>

### **Educational Status of Algeria before 1913**

When we delve into the intellectual conditions in Algeria, it is essential to take into account the historical phases that have played a significant role in shaping its intellectual landscape. Algeria's intellectual development has been influenced by various factors, including its colonial past and the post-independence era. During the colonial period, Algeria was under French rule, which had a profound impact on the country's intellectual life. The French imposed their language, culture, and educational system, which led to the marginalisation of the Arabic language and the suppression of Algerian culture. However, this period also saw the emergence of a new generation of Algerian intellectuals who challenged the colonial discourse and advocated for independence.

#### ***Colonial Period (1830-1962)***

##### ***a. Impact of French Colonialism***

Algeria was under French colonial rule for 132 years, from 1830 to 1962. During this time, Algerian society underwent significant changes, including the imposition of French language, culture, and institutions. The French colonial administration aimed to assimilate the Algerian population into French civilisation, which resulted in the marginalisation of indigenous languages and cultural practices.<sup>31</sup>

##### ***b. Intellectual Resistance***

Despite the oppressive colonial rule, there were Algerian intellectuals who resisted and sought to preserve their cultural identity.<sup>32</sup> Some intellectuals engaged in the preservation of Arabic and Berber languages,<sup>33</sup> while others explored avenues for political resistance against colonial domination. Intellectuals like Malek Bennabi and Frantz Fanon played crucial roles in articulating the struggles and aspirations of the Algerian people during this period.<sup>34</sup>

In the nineteenth century, Demiri and others argued that Algerian life was characterised by the presence of thirty-five mosques in Constantine alone, which were used as centres for education before the occupation. Additionally, there were seven primary and secondary schools attended by six hundred to nine hundred students, who were taught by respected professors with high wages.<sup>35</sup> In 1846 CE, "Urban" confirmed that the illiteracy rate in Algeria was not higher than that of France. He stated that

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<sup>30</sup> Fritz Meier (1999), "Tāhir Al-Safādī's Forgotten Work on Western Saints of the 6th/12th Century," in *Essays on Islamic Piety and Mysticism*, Leiden: Brill, pp. 423-504.

<sup>31</sup> David Prochaska (2002), *Making Algeria French: Colonialism in Bône, 1870-1920*, England: Cambridge University Press, pp. 1-10.

<sup>32</sup> James D Le Sueur (2005), *Uncivil War: Intellectuals and Identity Politics During the Decolonization of Algeria*, United States of America: University of Nebraska Press, pp. 1-15.

<sup>33</sup> Ibn Khaldūn (1952), *Ibn Khaldūn and Tamerlane: Their Historic Meeting in Damascus, 1401 Ad (803 Ah) a Study Based on Arabic Manuscripts of Ibn Khaldūn's Autobiography*, United States: University of California Press, pp. 1-8.

<sup>34</sup> Jennifer Knauss (1987), *The Persistence of Patriarchy: Class, Gender, and Ideology in Twentieth Century Algeria*, United States of America: Bloomsbury Publishing, pp. 1-2.

<sup>35</sup> Lucinda Mosher (ed.) (2021), *Freedom: Christian and Muslim Perspectives*, United States of America: Georgetown University Press, p.1.

education in Algeria was on par with that of France in 1845. In Baylek, Algeria, between 2,000 and 3,000 young people were receiving an education that would qualify them for higher education. The curriculum included the sciences of the Qur'an, the fundamentals of principles of religion, arithmetic, principles of engineering, geography, and history.<sup>36</sup> Algerian scholars have made significant contributions to various fields of traditional and intellectual sciences. Their books are widely available in public and private libraries across Algeria.

### ***Post-independence Era (1962 Onwards)***

#### ***a. Reconstruction and Nation-Building***

Algeria had to face the daunting task of rebuilding itself as a nation after gaining independence in 1962, following a long and brutal war of independence. The period after independence was characterised by attempts to create a new society that would incorporate different cultural, linguistic, and ethnic elements.<sup>37</sup>

#### ***b. Arabisation and Islamization Policies***

The Algerian government introduced policies to promote Arabisation and Islamization, with a focus on Arab-Muslim identity. These policies had far-reaching effects on education, language, and culture, and had a significant impact on the intellectual discourse in the country. However, the emphasis on Arabisation often led to the marginalisation of the Berber-speaking population and their cultural contributions.<sup>38</sup>

#### ***c. Challenges and Tensions***

The post-independence era also witnessed intellectual challenges, including debates about the role of religion, the nature of governance, and issues related to identity and modernity.<sup>39</sup> Algeria faced economic challenges, political instability, and internal conflicts, which impacted the intellectual climate.<sup>40</sup>

#### ***d. Intellectual Diversity***

Despite challenges, Algeria has a rich and diverse intellectual tradition. Writers, philosophers<sup>41</sup>, and scholars like Kateb Yacine, Assia Djebar, and Mohammed Arkoun have contributed to the global intellectual discourse while addressing the specific challenges and aspirations of Algerian society.<sup>42</sup> In both phases, intellectuals in Algeria played crucial roles in articulating the identity, struggles, and aspirations of the Algerian people. The intellectual landscape reflects the complex interplay between historical, cultural, and political factors that have shaped the nation.

Before colonialism, education in Algeria held a high and prestigious position. However, during the occupation, the colonialists deliberately extinguished and destroyed it, leading to widespread ignorance and illiteracy among the people.<sup>43</sup> This caused a decline in the intellectual, scientific, cultural, and economic situation, which was a cause for sadness and sorrow. This is similar to what happened to many Muslim scholars, such as Muhammad Natsir, who was the leader of the largest Islamic political organisation in the Southeast Asian region and was constantly challenged by the Dutch colonialists in his efforts to educate the Muslim community.

## **Educational Philosophy of ibn Badis and its Implementation in Algeria**

Ibn Badis believed that education should establish principles and pillars that transform individuals and society as a whole. To achieve this, education must have a comprehensive understanding of human learning. Jarvis emphasises the importance of comprehensive insights into human learning, while Illeris

<sup>36</sup> Mahfoud Bennoune (2002), *The Making of Contemporary Algeria, 1830-1987*, vol. 19, England: Cambridge University Press, pp. 2-4.

<sup>37</sup> Benjamin Stora (2001), *Algeria, 1830-2000: A Short History*, United States: Cornell University Press, pp. 1-6.

<sup>38</sup> Bruce Maddy-Weitzman (2012), "Arabization and Its Discontents: The Rise of the Amazigh Movement in North Africa," *The Journal of the Middle East and Africa*, Vol. 3, No. 2, pp. 109-135

<sup>39</sup> Youssef Nafidi et al. (2018), "Impacts of the Use of a Digital Simulation in Learning Earth Sciences (the Case of Relative Dating in High School)," *Journal of Turkish Science Education*, Vol. 15, No. 1, pp. 89-108.

<sup>40</sup> John P Entelis and Phillip C Naylor (2019), *State, and Society in Algeria*, London: Routledge.

<sup>41</sup> Mohd Hilmi Ramli (2020), "Al-Taftāzānī's Sources of Knowledge in Sharḥ Al-Talwīḥ 'Alā Al-Tawḍīḥ Li Matn Al-Tanqīḥ Fī Uṣūl Al-Fiqh," *Afkar: Jurnal Akidah & Pemikiran Islam*, Vol. 22, No. 2, pp. 155-204.

<sup>42</sup> Mahfoud Amara (2012), *Sport, Politics and Society in the Arab World*, New York: Palgrave Macmillan, pp. 133-163.

<sup>43</sup> Youcef Bensala and Abdulkarim bin Ali (2024), "Nahdat Al-Faqīh Ibn Badis Al-Ilmiyyah Fī Al-Jaza'ir (1913-1940)," *Al-Qanadir: International Journal of Islamic Studies*, Vol. 33, No. 2, pp. 120-138.

focuses on psychological questions. Wegner supplements Illeris's work by focusing on sociological questions. The key difference between the two is that psychological theories are often cognitive-centred, leading to pedagogical practices that focus on information processing and problem-solving. In contrast, social learning theories emphasise interpersonal skills based on imitation and modelling. Jarvis argues that what is missing from the range of theories on learning are philosophical perspectives that recognise the inter-subjectivity of social life and human learning. The three main dimensions of learning are content, incentives, and environment. The content must include not only knowledge and skills but also other aspects of the hidden curriculum, such as contesting opinions, attitudes, values, and socially expected behaviours reflected.<sup>44</sup> Hence, Ibn Badis' educational philosophy and its implementation align with the following discussion.

### **Education**

Ibn Badis' emphasis on education as a lifelong commitment is evident in his statement, expressing a determination to remain devoted to education until the end of his life.<sup>45</sup> His efforts were particularly significant during a time when Algeria was under French colonial rule,<sup>46</sup> and the educational system was subject to restrictions and limitations imposed by the colonial authorities.

Ibn Badis initially prioritised providing education within mosques, acknowledging the significance of making knowledge accessible to a wider audience. His approach aimed to reach not only students but also common people, regardless of their age or gender. This commitment to inclusivity was revolutionary, as it surpassed the conventional boundaries of education during that era.<sup>47</sup>

Ibn Badis assumed the duty of educating his students on a diverse range of subjects, including those that were banned by the French authorities, such as geography and history. His aim was to safeguard the Algerian cultural and historical knowledge, which was at risk due to the colonial policies.<sup>48</sup>

His dedication to education is also reflected in his personal involvement in teaching, often conducting lessons himself.<sup>49</sup> The long hours he spent, starting before dawn, and continuing until the evening prayer, underscore his commitment to providing a comprehensive education that included both religious and secular knowledge.<sup>50</sup>

In addition to his efforts in general education, Ibn Badis placed importance on interpreting the Quran (tafsir),<sup>51</sup> highlighting the significance of understanding, and contextualising religious teachings.<sup>52</sup> This multifaceted approach to education contributed to the intellectual and cultural resilience of the Algerian people during a challenging period in their history.<sup>53</sup> The tables below showcase Ibn Badis' educational philosophy and its successful implementation in Algeria. The discussion is divided into programmes and categories.

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<sup>44</sup> Malick Elias (2022), "Introducing Existentialist Pedagogical Approaches for Cultivating Authenticity in Islamic Education," *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)*, Vol. 27, No. 2, pp. 289-310.

<sup>45</sup> Abd Al-Hamid Bin Badis (1997), *Athar Ibn Badis*.

<sup>46</sup> Youcef Bensala (2023), *Minhaj Al-Imam Bin Badis Fi Al-Fiqh Wa Al-Usul*, Blida, Algeria: Dar Al-Imam Malik.

<sup>47</sup> Cleo Cantone, *Making and Remaking Mosques in Senegal*, Leiden: Brill, pp. 227-296.

<sup>48</sup> Alghailani Said Ali (2002), *Islam and the French Decolonization of Algeria: The Role of the Algerian Ulama, 1919-1940*, United States: Indiana University, p. 1.

<sup>49</sup> Abdelbari Hamza (2019), "Ted Talks Videos' Impact on the Speaking Ability of Efl Learners a Case Study of First Year Master Students of Language and Communication, and Litterature and Interdisciplinary Approaches at Abdelhamid Ibn Badis University, Mostaganem," *Foreign Affairs*, Vol. 91, No. 5, pp. 1689-1699.

<sup>50</sup> Hanane Mekki (2017), "Testing the Learners' Perception of Distance Courses in EFL Classrooms a Case Study of First and Second Master Students at Abdelhamid Ibn Badis University, Mostaganem," master's thesis, Universite Abdelhamid Ibn Badis.

<sup>51</sup> Abdulhamid Muhammad bin Badis Al-Sanahajiy (n.d.), *Tafsir Ibn Badis Fi Majalis Al-Tazkir Min Kalam Al-Hakim Al-Khabir*, Beirut, Lebanon: Dar Kutub Al-ilmiiyah.

<sup>52</sup> Hayat Aoumeur (2017), "The Impact of Class Size on Teaching and Learning English as a Foreign Language: The Case of the Department of English at Abdelhamid Ibn Badis University," *Arab World English Journal (AWEJ)*, Vol. 8, pp. 349-361.

<sup>53</sup> Alghailani Said Ali (2002), *Islam and the French Decolonization of Algeria*, pp. 1-5.



**Table 1: Education Places and Specialist Student Programmes**

Types of Education	The Names of Science	First Level	Second Level	Third Level	Fourth Level	Common Subjects between levels (Inter-level lessons)
Mosque education	Jurisprudence Fiqh	Ibn ‘Āshir	<i>Risālat Abī Zayd al-Qayrawānī</i>	<i>Mukhtaṣar Khalīl al-Juz’ al-Awwal</i>	Mukhtaṣar Khalīl al-juz’ al-Thānī	<i>al-‘Aqīdah/</i> from his dictates al-Tajwīd Muwatta Malik Chapters of Islamic history The Introduction of Ibn Kholdoon Arithmetic and Mathematics Geography Languages
Institutional Education	<i>Uṣūl al-fiqh wa-al-mantiq</i>		<i>Sullam al-wuṣūl</i>		Miftāḥ al-wuṣūl lilmṣāny	
Education in Clubs	Grammar <i>al-Naḥw</i>	<i>Al Ājurrūmīyah</i>	<i>Qaṭar al-nadā</i>	Alfiyat Ibn Mālik al-Juz’ al-Awwal	Alfiyat Ibn Mālik al-juz’ al-Thānī	
	al-Muṣṭalaḥ	muṣṭalaḥ al-ḥadīth				
Weekly and Monthly visits out of state to deliver lessons	<i>al-‘Arūd wa-al-Balāghah wa-al-ṣarf</i>	<i>al-Kāfī fī al-‘arūd wa-al-qawāfī</i>	<i>al-Manzūmah al-Khazrajīyah</i>	<i>al-jawhar al-maknūn fī ‘ulūm al-balāghah</i>	<i>Lāmīyat al-af’āl fī ‘ilm al-ṣarf</i>	
weekly programme			from Saturday to Wednesday, Thursday and Friday are holidays			

The table above showcases the educational activities conducted by Ibn Badis, as mentioned earlier. The programme includes the subjects he taught, the venue, the levels, as well as the time and duration spent teaching students. All the activities were carried out every week, except on Thursdays and Fridays, which were holidays. This highlights Ibn Badis’ great concern for education and how it can improve the lives of the younger generation.

**Table 2: Education of Children and Non-Specialists for Men and Women**

Category	Courses	Days
Men	Qur’an Exegesis (Al-Tafsīr), lessons in preaching and guidance every night.	Every night
Youth	General lessons in religion, language, history, national, social, and political topics and issues	Once or twice a week at the Association’s Premises
Women	Lessons in jurisprudence and education issues	Every Friday after <i>al-‘Aṣr</i> Prayer

Children in primary school	Memorising the Noble Qur'an, Muslim principles, Islamic history, arithmetic, in addition to some Egyptian courses in language and reading	Every day in the morning. From 8am to 1pm.
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Ibn Badis taught different categories of students, including children, adult men, and women who were not specialists. He taught men the Qur'an Exegesis at night to help them understand the interpretation of the verses of the Glorious Qur'an and their lessons for their spiritual and worldly lives. To strengthen the youth and expose them to various knowledge and skills, Ibn Badis delivered lectures specifically to them once or twice a week at the centre of his established Association. In implementing his educational philosophy, Ibn Badis taught women Islamic jurisprudence to help them understand the lessons and legal rulings that were relevant to them. The table above summarises the categories of students Ibn Badis taught, including children, adult men, and women who were not specialists. To strengthen the youth and subject them to various knowledge and skills,<sup>54</sup> Ibn Badis established an association where he delivered lectures to both men and women. He specifically addressed women once or twice a week, teaching them Islamic jurisprudence to help them understand the lessons and legal rulings. For children, he focused on memorisation of the Glorious Qur'an, history, arithmetic, language, and other Egyptian courses to equip them with knowledge about life and civilisation during the medieval period.

**Table 3: Financial and Health Support for Students**

Support Way	The Donor
Owners of restaurants, bakers, and properties	They provide shelter and food
The peasants	They contribute quantities from the crops of their forests and fields
General residents of the region	Each helps according to his ability
Goodwill Project	In addition to the services related to the purchase of books for students and construction of the mosques and schools.
Volunteer doctors	They provide health services, such as Doctor Ibn Jalloul, Rizqin, and Ibn al-Muwaffaq.

In analysing the strategies employed by Ibn Badis to successfully implement his educational philosophy, the table above shows the extent to which he focused on supporting students by providing scholarships and health services free of charge. This kindness was an indication that he touched the lives of his community by providing services that catered to almost all aspects of human endeavours. It should be noted that anyone who wants to bring about positive change in society should emulate the philosophy of Ibn Badis.

### **Politics**

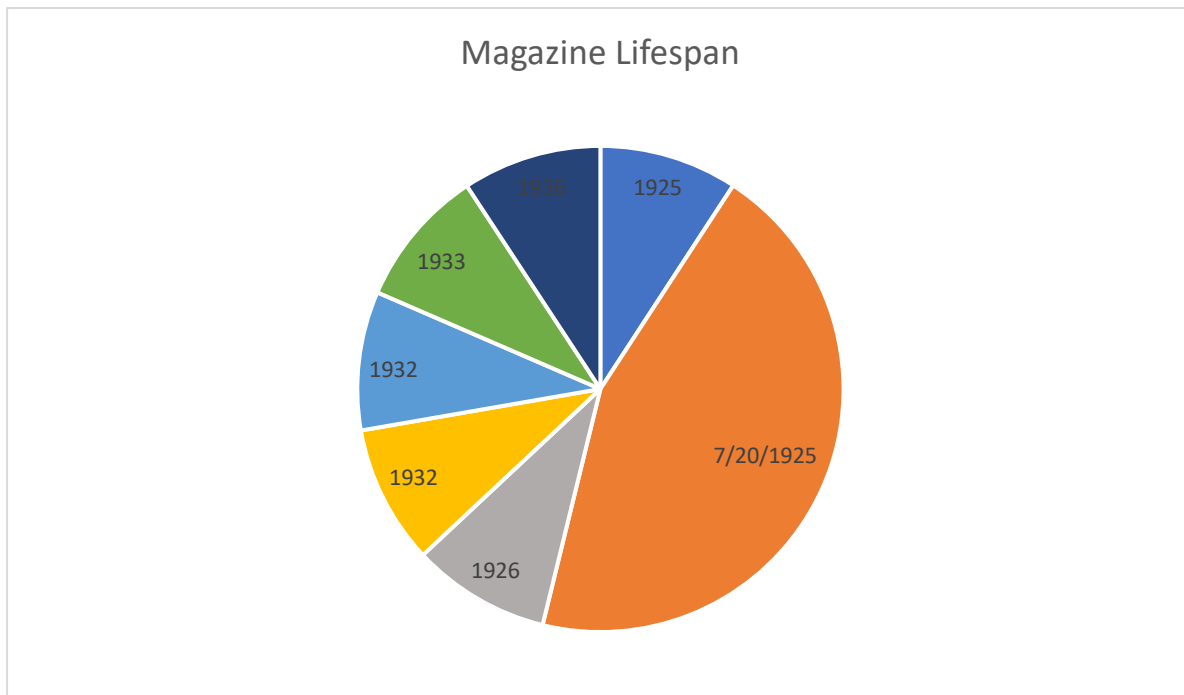
Ibn Badis, a scholar of his time, believed in the combination of science and politics, which set him apart from most of his contemporaries. He believed that science and politics should not be separated, as science helps individuals understand the world around them and escape ignorance and backwardness. Politics, on the other hand, is the system that manages and preserves people's rights and saves the country. Ibn Badis emphasised the importance of combining these two fields to achieve progress and prosperity: "Science and politics must be united, and science and religion do not rise unless politics rise."<sup>55</sup> Ibn Badis declared that I was the first spark in Algerian politics, illuminating their thinking. It burned the dreams and aspirations of the colonisers, spoiled their joys, and awakened them from their slumber. This decision by Ibn Badis came immediately after France celebrated the 100th anniversary of colonialism, which led to the adoption of Arabic as a foreign language.<sup>56</sup>

<sup>54</sup> Dallel Sarnou (2021), "Exploring the Necessity for Students to Exercise Digital Minimalism While Studying Online: Case of 35 Master Students at the Department of English of Abdelhamid Ibn Badis University, Algeria," *Journal of Language Teaching and Research*, Vol. 12, No. 3, pp. 370-376.

<sup>55</sup> Abdullah Reit (1987), *Hawliaat Jamieat Aljazayir*, First Issue 1987, p. 30.

<sup>56</sup> Amin Shariti (nd), *Al-Dawlat Wa al-Tanzim al Dusturii Li al-sultat al-Siyasiat Fi Fikr li Ibn Badis*, *Journal of Prince Abdul Qadir University*, p. 204.

Being in the world of journalism, writing newspapers, magazines, and participation in internal and external seminars and conferences, Ibn Badis began his first article with salutation<sup>57</sup> to Almighty Allah, which reads: In the name of Allah and then in the name of truth and the homeland, we enter the great world of journalism, “We feel the greatness of the responsibility we take to make every difficult thing easy for the sake of the goal that we seek it and on the principle which we work on.”<sup>58</sup>



Paris conference/ The straight path /Muhammadian Sunnah /The pure Shariah/Al-Shihab Magazine / Almuntaqidi newspaper/ Alnajah newspaper

It is evident that Ibn Badis ventured into the realm of politics, breaking a door that had been shut for decades to Algerians in general and scholars in particular. However, it is noticeable that he established more than one magazine in a short period of time, and each magazine had a short lifespan as clearly displayed in the above figure 1 from 1925, 1926, 1932, and 1933 respectively. Except that it constitutes long time is 1925. The reason for this was the French colonial pursuit of Ibn Badis and the restrictions imposed on him. This ultimately led to the banning of every magazine he created, and his press activity was completely prohibited. The newspapers had a significant impact on the Algerians, reviving their spirit of resistance and defending the three principles that Ibn Badis founded: religion, language, and homeland. This weakened France’s plans to obliterate and disfigure everything that is Algerian. In response to being denied his political right, Ibn Badis questioned why Islamic scholars were disgraced if they participated in politics, while priests and religious Christians were not prohibited from doing so, as the major and minor parliaments were crowded with them.<sup>59</sup>

Despite facing obstacles, he continued to engage in political activities beyond his work in the press. Through this, he developed a comprehensive understanding and plan for the principles of governance that should form the foundation of the state.<sup>60</sup> He was determined to achieve these goals, saying, “Can those who started building a house leave it without a roof, and what is our goal?” Our aim is to achieve independence.”<sup>61</sup>The flowing figure portrays the principles employed by Ibn Badis to achieve his political struggles.

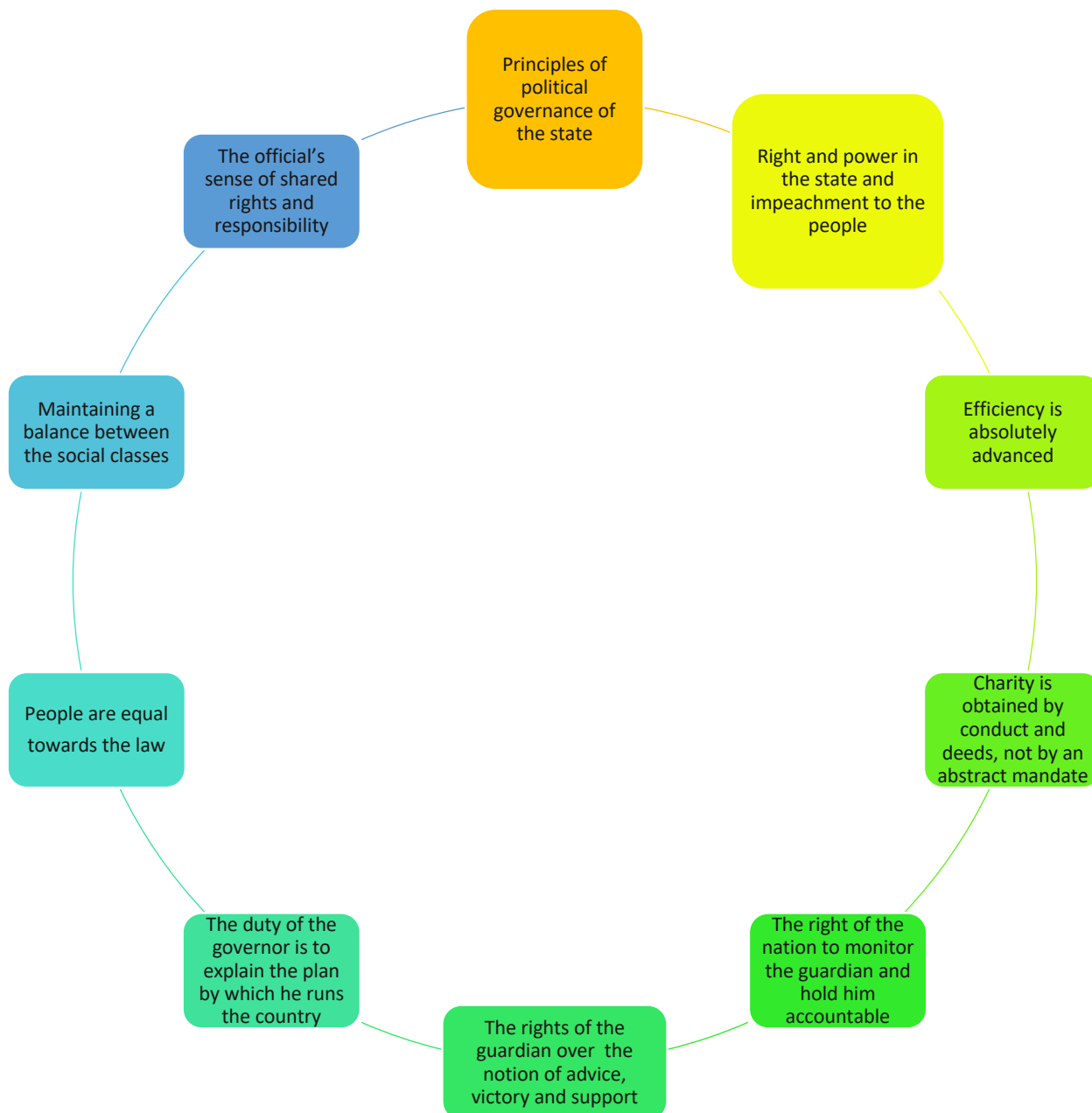
<sup>57</sup> Abdulhamid Muhammad bin Badis Al-Sanahajiy (1983), *Majalis Al-Tadhkir Min Hadith Bashir Al-Nadhkir*, Al-Jaza’ir: Wazarat Shu’un Al-Diniyah, p. 15.

<sup>58</sup> Alhamid bin badis, *Almuntaqidi, Al-Muntaqid*, 2008 AD, *Al-Muntaqid Newspaper*, First Issue, Beirut, Dar Al-Gharib Al-Islami, p 1.

<sup>59</sup> Al-Basir (1983), Issue 136, Third Year, Friday 27 Shaaban 1357 AH, corresponding to 10-21-1983 AD, p. 317.

<sup>60</sup> Abdulhamid Muhammad bin Badis Al-Sanahajiy (n.d.), *Al-Aqa'id Al-Islamiyah Li Ibn Badis*, Al-Jaza’ir: Makhtabat Al-Sharikat Al-Jaza’iriyah, 1-15.

<sup>61</sup> Jakob Kraus (2020), “Decolonizing Body and Mind: Physical Activity and Subject Formation in Colonial Algeria,” in Dietrich Jung and Kirstine Sinclair (eds.), *Muslim Subjectivities in Global Modernity*, Leiden: Brill, pp. 33-54.



### ***The Economic Field***

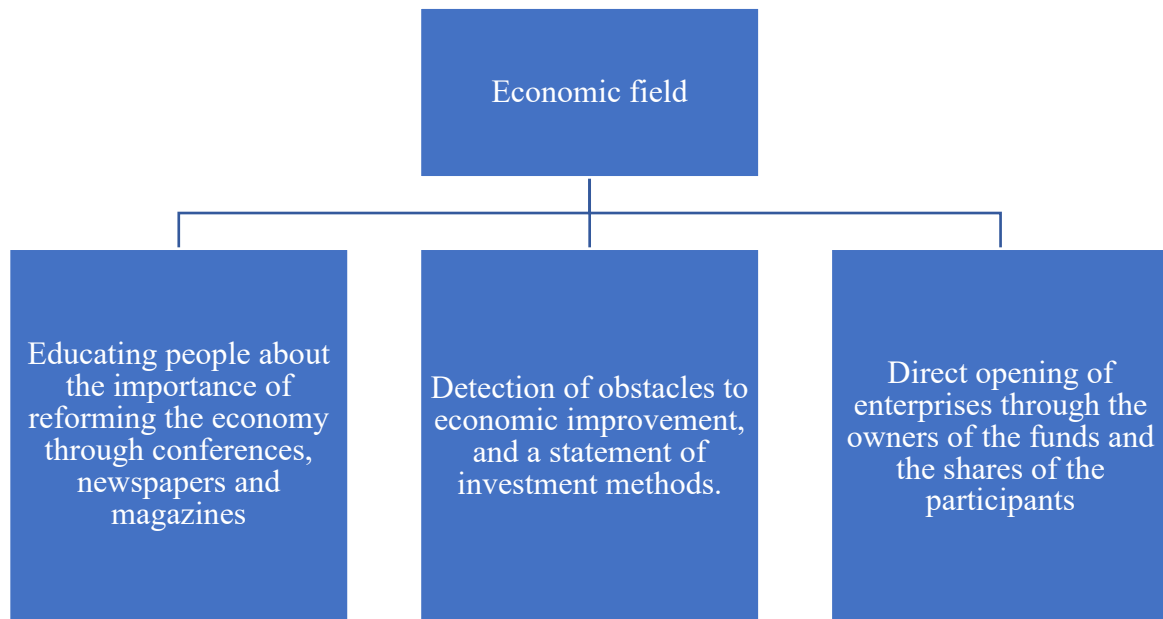
Ibn Badis understood the significance of the economy in the development of the country and the improvement of the living standards of its citizens. He also recognised the importance of liberating the country from the French usurpers. To achieve these goals, he laid the foundation for the country's progress, which was the most crucial step:

**1- Educating people about the importance of the economy and its consequences that benefit the country and its citizens.** Ibn Badis explained simple methods for all to understand, enabling everyone to contribute to the financial treasury for national projects.

**2- Establishment of Investment Companies:**<sup>62</sup> In 1942, the vice-president of the Association, Al-Bashir Al-Ibrahimi, was entrusted with the task of building Islamic economic institutions as can be seen in the structures below to help Algeria get rid of French hegemony and dependence. He managed to

<sup>62</sup> Tais M (2019), "Revivalism and Reconstructionism in Islamic: Reform Intellectual Trends in Modernist Maghribi Thought," *Journal of Religion & Society*, Vol. 21, p. 21.

secure Algerian capital for this purpose, and the response from potential investors was positive. As a result, the “Amal for North Africa” company was established on November 3, 1942, offering hope for Algerians. Other economic institutions were later established as branches of this company, and the number of shareholders grew to almost a hundred, with a share value of half a million. Muhammad Tayyar and Abbas bin Hassan were elected as the heads of the company.



### ***The Sports Field***

Imam Ibn Badis recognised the importance of both technical and sports aspects in the intellectual and physical development of individuals. He believed that sports could unite people and raise their spirits to defend their country and liberate it from colonialism. To achieve this, he established several associations, including the Al-Taraqi Club, which was the largest in the capital in 1927. These associations were not limited to football, but also included other activities such as theatre, drawing, scouting, and other sports and cultural activities. Ibn Badis was also instrumental in establishing the “MC Constantine Football” team, which still exists today. The team’s name was derived from the Prophet’s birthday, which coincided with its inauguration. Ibn Badis not only provided moral support but also gave the team a printing press to support them and asked them not to accept support from the colonisers.

### **Conclusion**

The previous discussion played a remarkable role in analysing the intellectual background of Abd al-Hamid Bin Badis and his contribution on societal change in Algeria from 1913-1940. It is noted that Ibn Badis’s personality and philosophy were greatly influenced by his social background, as well as the knowledge he gained both within and outside of Algeria. His interactions with prominent scholars and thinkers from various disciplines also played a vital role in shaping and refining his talents and versatility. The discussion further revealed that Ibn Badis’s success in overcoming the colonialists’ pitfalls was due to his reformation of laws and policies for all categories of society, across all aspects of human endeavours. His educational background, which continues to influence the lives of Algerians, was instrumental in this success. France, fearing the rapid impact of his works, became blind to some of his accomplishments for fear of causing chaos. In other words, it is understood that Ibn Badis asserted that political work is an integral part of religion because it manages the affairs of individuals and society, preserves rights, and leads to state reformation. Therefore, education, according to Ibn Badis, should be free and accessible to all, regardless of age, gender, or specialisation. In his view, everyone is equal when it comes to the right to education. Furthermore, a teacher, no matter how high their status, should not consider themselves above teaching young or non-specialist students. Thus, the teaching method of Ibn Badis emphasised practical application over theoretical debate. Vein the same, Ibn Badis had a strong focus on economics, which was reflected in his efforts to promote crafts and industry by adding a hall to scientific institutions. He also established commercial institutions and educated people on

practical ways to contribute to the growth of the economy. Finally, Ibn Badis' educational philosophy was not limited to a certain age, gender, or level of expertise. It was a universal phenomenon that could be adapted by anyone, young or old, male or female, specialist or not, from all corners of the world.

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