

Formulating Behavioral Objectives and Pedagogical Mechanisms in Abdelhamid Ben Badis's 'Majalis al-Tadhkir'

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Abstract:

This study examines the crucial role of defining behavioral objectives in psychology, particularly within Sheikh Abdelhamid Ben Badis's Quranic Exegesis and his educational reforms. It aims to behaviorally articulate his educational goals and methods for shaping Muslim character, comparing them with Western behavioral studies. The research concludes that Ben Badis pioneered practical methods for evaluating behavior based on the Quran and Sunnah. These universally applicable objectives, rooted in the Quran, promote comprehensive reform. The study stresses the ongoing need to explore behavior modification within Islamic tradition, guided by clear educational aims, especially given contemporary challenges to inherent human nature and core values.

Keywords: Behavioral Objectives; Exegesis ; Abd al-Hamid Ben Badis ; Pedagogical Mechanisms

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1. INTRODUCTION:

The systematic investigation of behavioral objectives and the elucidation of their underlying mechanisms constitute a fundamental pillar of the educational endeavor. At its core lies the aspiration to cultivate human behavior in a manner that fosters the development of well-integrated individuals capable of effectively navigating the complexities of a balanced existence. This pursuit of holistic individual development through education remains a central tenet within scholarly discourse across various intellectual traditions.

This paramount aspiration was a central focus of the distinguished imam and thinker Abdelhamid Ben Badis's intellectual contributions. His overarching aim was the advancement of Islamic society through a unique pedagogical approach, clearly articulated throughout his collected writings and scholarly outputs, most notably his profound exegesis of the Holy Quran, "Majalis al-Tadhkir min Kalam al-Hakim al-Khabir" (Sessions of Remembrance from the Discourse of the Wise, the All-Aware). This seminal work serves as the focal point and primary reference for discerning the mechanisms employed by Sheikh Abdelhamid in the formulation of behavioral objectives.

An examination of Western behavioral schools and established educational theories reveals notable distinctions and a diverse range of approaches, notwithstanding a shared ultimate aim of positive behavioral change. Conversely, a rigorous scrutiny of the established principles within the exegesis of "Majalis al-Tadhkir" reveals a precise delineation of individual behavior within a comprehensive framework of interconnected purposes. Consequently, attitudes and emotions, understood within the context of universal principles, are shaped through sincere belief in Allah, His angels, His books, His messengers, the Last Day, and divine decree (*qadar*), both good and bad. Ben Badis's explicit emphasis on behavior is further underscored by a dedicated section titled "Monitoring Allah in Behavior," wherein he stresses the imperative of adhering to the straight path (*as-sirat al-mustaqim*) as embodied in the Holy Quran, the Prophetic guidance (*Sunnah*), and the way of the righteous predecessors (*Salaf as-Salih*).

This paper seeks to illuminate the educational thought of the esteemed scholar Abdelhamid Ben Badis, drawing primarily upon his compilation "Majalis al-Tadhkir," with a specific emphasis on his

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pedagogical aims and the methodological mechanisms underpinning their derivation.

To address this overarching aim, the study endeavors to answer the following central research question :

- To what extent can the interpretation presented in "Majalis al-Tadhkir" provide a robust framework for understanding and evaluating behavior, and for establishing clear behavioral objectives within the field of educational psychology?

To delve deeper into this central question, the following specific research questions will be addressed:

1. What was Sheikh Abdelhamid Ben Badis's conceptualization of "behavior" ?
2. How do Sheikh Ibn Badis's perspectives on behavior modification compare with findings from Western behavioral studies, and what are the key points of divergence and convergence ?
3. What specific methods or approaches did Abdelhamid Ben Badis utilize within his "Majalis al-Tadhkir" interpretation to formulate and guide the development of behavioral objectives ?
4. What are the specific behavioral goals articulated by Ben Badis within "Majalis al-Tadhkir"?

Based on the aforementioned research problem, this study proposes the following hypothesis:

- The educational objectives articulated by Abdelhamid Ben Badis contribute to the enhancement of holistic behavior and the cultivation of ethical values within society through various mechanisms derived from the principles and teachings of the Holy Quran.

2. The Essence of Behavior:

The precise understanding of the term "behavior" and its scientific conceptualization within educational psychology constitutes an indispensable methodological prerequisite. This naturally leads us to an inquiry into the essence of behavior as perceived by Sheikh Abdelhamid Ben Badis. While he did not dedicate a specific definition to the term, its understanding can be gleaned through an analysis of his lexical choices and the deduction of their pedagogical dimensions within his esteemed exegesis of the Holy Quran.

Initially, we turn to the linguistic definition of behavior, finding its derivation from the root "سلك" (salaka). "السلك" (al-salk) is the infinitive of "سلك المكان يسلكه مسلكا" (salaka al-makana yaslukuhu maslakan), meaning "he traversed the place, traversing it." It also encompasses "سلكه عبره ومنه، واسلكه إياه" (salakahu 'abrah wa minhu, waslakahu iyyahu), signifying "he passed through it and from it, and made it pass through it." Furthermore, "سلك" with a (سَلَك) is the infinitive of "سلكت الشيء في الشيء فانسلكت" (salaktu al-shay'a fi al-shay' fa-insalak), meaning "I inserted the thing into the thing, and it became inserted, i.e., I put it in, and it went in." (Ibn Manzūr, 2011).

2-1. The Conceptual Distinction Between Behavior in Western Studies and Ibn Badis's Perspective:

Human behavior represents an integrated system of actions and activities emanating from an individual, whether overt or covert. It is not a static entity but rather a dynamic one, subject to change due to its occurrence within a specific environment. This behavior can be involuntary, stemming from conditioned reflexes, or voluntary and intentional, influenced by the individual's surrounding environment (Akhras & Naser, 2015, p. 6).

Behavior manifests in the motor, cognitive, and social responses exhibited by humans when exposed to various stimuli. Motivation serves as a fundamental impetus in shaping these reactions, which can be observable, internal, or mental (Akhras & Naser, 2015, p. 341). In this sense, behavior is an individual's internal or external response founded upon specific bases, significantly influenced by both environmental and hereditary factors.

Within the framework of Islamic teachings, we observe an exceptional emphasis on human behavior. The verses of the Holy Quran are replete with clear directives that delineate the characteristics of a balanced believer and urge them to cultivate virtuous ethics by following the guidance of Prophet Muhammad, peace be upon him. These directives underscore the necessity of outwardly demonstrating the rituals of Allah with sincerity of intention and freedom from hypocrisy, as evident in Surah Al-Mu'minun (The Believers): *"Certainly will the believers have succeeded: They who are during their prayer humbly submissive. And they who turn away from ill speech. And they who are observant of zakah. And they who guard their private parts. Except from their wives or those their right hands possess, for indeed, they will not be blamed — But whoever seeks beyond that, then those are the transgressors — And they who are to their trusts and their promises attentive. And they who carefully maintain their prayers — Those are the inheritors. Who will inherit al-Firdaus. They will abide therein eternally."* (Quran 23:1-11).

The Quranic approach constitutes a comprehensive, precise, and all-encompassing behavioral system, immune to the contingencies and modifications inherent in positivist theories, owing to the sanctity of its revelation and its divine objectives aimed at elevating humanity and leading it out of the darkness of ignorance. The Quranic verses meticulously address the finest details of human actions in relation to Allah, oneself, and others, a realization that only occurs when actions transform into ingrained behaviors that permeate an individual's personality and character. The life of Prophet Muhammad, peace be upon him, exemplifies the ideal model for this approach, according to the narration of Aisha (may Allah be pleased with her), as documented in Shu'aib al-Arna'ut's *Takhrij al-Musnad li Shu'aib*, he was as "a walking Quran," embodying the principle that *"faith is what settles in the heart and is verified by deeds."*

Sheikh Abdul Hamid Ibn Badis followed this very path, linking the educational process to the interpretation of the Holy Quran. This is evident in his concluding statement upon completing his exegesis: *"For indeed, we educate, praise be to Allah, our students based on the Quran, and we guide their souls from the very first day, and every day. Our ultimate goal, which*

will be achieved, is that the Quran produces from among them men like the men of their predecessors, and upon these men the nation places its hopes, and in the pursuit of their formation, our efforts and its efforts converge." (Turki, 1969, p. 288)

This declaration clearly illustrates Ibn Badis's emphasis on the significance of a sound environment in shaping the learner's behavior, taking the Holy Quran as the foundation for strengthening the educational message, in emulation of the righteous predecessors. Furthermore, in his "Majalis al-Tadhkir", he stresses the necessity of observing Allah in one's conduct, urging an utmost effort in rectifying it according to the teachings of the Glorious Quran, the Prophet's Sunnah, and the way of the righteous predecessors, considering these sources as fundamental building blocks for reaching the straight path (Ibn Badis, 1948, p. 150).

Based on the aforementioned, it can be stated that the concept of behavior according to Abdul Hamid Ibn Badis represents an educational methodology grounded in a specific environment and diverse approaches to its reinforcement. It is intrinsically linked to the Holy Quran, faith in Allah, the Sunnah of His Messenger, and the following of the righteous predecessors. He also emphasizes the necessity of aligning outward actions with inward intentions to avoid hypocrisy and achieve sound, balanced behavior.

In this regard, his perspective differs from the modern Western behavioral school, which focuses solely on outward actions, citing the saying of Ibn Taymiyyah: *"Indeed, the straight path consists of inward matters in the heart, such as beliefs and intentions and the like, and outward matters, such as words and deeds... and what is established outwardly from all actions necessitates for the heart feelings and states."* (Ibn Taymiyyah, 2006, p. 11).

2-2. Factors Influencing Behavior: Ibn Badis's Perspective

Upon examining modern psychological theories, a clear emphasis emerges regarding the pivotal role of motivations and incentives in shaping human behavior, with particular significance attributed to the environment as a fundamental anchor in defining the contours of an individual's personality and behavioral patterns. The environment is defined as "all external conditions surrounding the individual," representing the dynamic interplay that propels an individual to act in specific ways within their milieu (Al-Salmi, 2008, p. 318).

From an Islamic perspective, the human being is born with a sound innate disposition (*fitra*), whereby the environment either reinforces and strengthens this *fitra* through the affirmation of Allah's oneness (*tawhid*) in accordance with Quranic guidance, or corrupts it with innovations (*bida'*) and misleading ideas that lead to deviation and aberration. A Hadith narrated by Abu Huraira (RA) states: "No child is born except upon the *fitra*, then his parents make him a Jew, or a Christian, or a Magian...", thereby underscoring the central role of the environment in shaping behavior. (Ibn Hibban, *Sahih Ibn Hibban*, No. 129; also in al-Bukhari, *Sahih*, No. 1385).

Sheikh Abdul Hamid Ibn Badis grew up in an environment characterized by the tyranny of the colonizer, the prevalence of ignorance and illiteracy, the burning of schools and mosques, and the marginalization of women's educational role - an environment meticulously designed by the French colonizer to cultivate a generation with deviant behavior. Recognizing this reality, Ibn Badis launched his reformist project from within this very environment, drawing upon the principles of educational psychology that emphasize the necessity of starting from the locus where the behavior occurs. This is because the environmental stimuli that create the opportunity for a reaction are present in that specific place, and because the individuals surrounding the person are entrusted with fostering the process of rectification (Jalal, n.d., p. 17).

Islam accorded paramount significance to the individual, positing them as the linchpin in the construction of a sound society, asserting that societal rectitude is contingent upon the moral integrity of its constituent individuals. Cognizant of this fundamental truth, Ibn Badis foregrounded the imperative of individual self-rectification as a crucial precursor to societal reform, advocating for the cultivation of an intrinsic deterrent mechanism embodied in sincere devotion to Allah and the possession of a vibrant, self-reproaching conscience that holds its possessor accountable before the commission of transgressions. Furthermore, he posited the conveyance of the Holy Scripture as an incumbent duty upon every Muslim individual, to be enacted through cogent argumentation, demonstrative evidence, unwavering faith, and resolute conviction (Akhras & Naser, 2015, p. 10).

Ibn Badis strived to establish a conducive environment by involving individuals and groups in the gradual process of changing deviant behaviors, through comprehensive counsel aimed at correcting erroneous concepts, without regard to social standing, thereby granting educational value to all members of society, inspired by the Quranic verse: "Say, *'This is my way ; I invite to Allah with insight, I and those who follow me.'*" (Quran 12 :108).

Given the axiom that human behavior is ontologically situated and develops within the ambit of the social collective to which an individual belongs, Ibn Badis also foregrounded the crucial agency of the teacher and the educator as indispensable constituents of this formative educational process. Analogous to the profound impact that the *'ulama* (scholars) of his era exerted on the intellectual and moral constitution of *'Allamah* (Eminent Scholar) Abdul Hamid Ibn Badis – in their capacity as the inheritors of the Prophet Muhammad's (peace be upon him) mandate to disseminate the divine message – and paralleling the foundational role of his own ethical disposition in the acquisition of knowledge, which subsequently enabled his nuanced understanding and eventual scholarly contributions, Ibn Badis, within his *tafsir* (Quranic exegesis), dedicated significant attention to the *adab* (scholarly etiquette and ethical conduct) of the learner. He elucidated this role through his interpretation of the verse : "*And, 'O Muhammad', do not hasten with 'recitation of' the Qur'an before its*

revelation is completed to you, and say, "My Lord, increase me in knowledge" (Surah Ta-Ha, 20 :114).

For Ibn Badis, *'ilm* (knowledge) constituted the very bedrock of existence, the sine qua non for a flourishing life. He underscored the ethical comportment of the Prophet Muhammad (peace be upon him) during the reception of divine revelation from Gabriel (peace be upon him) as the quintessential model for the aspiring scholar, who would then embody the Quranic ethos as a teacher. Consequently, he posited the relationship between the pursuit of knowledge and its impartation as intrinsically symbiotic. In this conceptualization, he laid a foundational tenet of behavioral psychology, predating its formal articulation by defining the parameters for behavior modification through the establishment of normative criteria governing both the educator and the educand.

Pedagogy, in this framework, is conceived as a collaborative and interactive dyad between the transmitter and the recipient of knowledge, governed by principles meticulously delineated by 'Allamah Ibn Badis through his tafsir of the Holy Quran, informed by the Prophetic Sunnah. These foundational principles can be succinctly summarized as follows:

The foundations of Ibn Badis's interactive educational process can be summarized in several aspects, including: the necessity of silence and attentive listening during instruction to achieve awareness and proper understanding. He elucidates: "Through this *adab* (ethical conduct), the cognitive assimilation of the learner is actualized, facilitating memorization; the cogency of the interlocutor's arguments is comprehended, leading to informed acceptance or reasoned rejection; the reader's comprehension is attained, enabling discerning selection and judicious omission; and the auditor's understanding is achieved, maximizing the benefits of auditory engagement. Conversely, the neglect of this *adab* frequently precipitates cognitive misapprehension or flawed understanding, and frustrates the intended outcomes of scholarly debate, textual engagement, or discursive exchange..." (Ibn Badis, 1948, p. 344).

He also emphasized the axiomatic role of the educator as a *paragon* for their students, wielding an influence of paramount importance and acute sensitivity, it is incumbent upon them to embody a living, virtuous exemplar for their pupils in matters of faith, ethical conduct, and intellectual pursuit. They serve as a *role model par excellence* when they emulate the Prophet's (peace be upon him) praxis in fulfilling the trust and disseminating the divine message, as Allah Almighty stated: "*[Allah praises] those who convey the messages of Allah and fear Him and do not fear anyone but Allah. And sufficient is Allah as Accountant.* " (Surah Al-Ahzab, 33:39).

From the above, we conclude that the primary driver for behavioral change according to Ben Badis stems from the environment in which the individual grew up, where the teacher and learner share responsibility in bearing the burdens of the educational mission and bringing society out of the circle of underdevelopment and ignorance. The Islamic society is based in its perspective on a divine source methodology, founded on Allah's Book, the Sunnah of His Prophet, and following the footsteps of the righteous predecessors. When the Muslim environment reaches this level of awareness, it liberates itself from the control of destructive ideas and colonialism, and the nation recovers its prestige in times of weakness and decline.

3. Applied Derivation of Behavioral Objectives and Mechanisms from 'Majalis al-Tadhkir':

Islam stands as the most sublime religion that has concerned itself with the upbringing of humankind, taking a profound interest in modifying and elevating human behavior from the level of animalistic instinct to a noble status. This is achieved through significant purposes that safeguard the intellect, the self, lineage, religion, and property. Whoever reflects upon the state of the Arabs before Islam will clearly perceive that Islam brought the most comprehensive system for modifying individual behavior. It views the individual as an entity with diverse inclinations, skills, capacities, and predispositions, and as one capable of change, development, and continuous training. From this standpoint, Islamic education constituted the fundamental basis for the individual to instigate a behavioral revolution on intellectual, spiritual, and social levels, thereby qualifying them for a balanced

worldly life and preparing them for the afterlife. Thus, Islam underscores the malleability of human nature and its susceptibility to shaping and modification in light of firmly established Islamic principles.

3-1. General Behavioral Objectives and Mechanisms in Ibn Badis's Interpretation of 'Majalis al-Tadhkir'

The concern of Islamic education with modifying behavior has been accompanied by a profound interest in both the outward and inward aspects of action, a point emphasized by the sheikh Ibn Badis in numerous passages of his interpretation, as discussed in detail previously. The heart is considered the axis of the body's and the soul's rectitude, and the center of fundamental change. Therefore, rectifying outward behavior alone, without attending to the inner self, is akin to building on an unsound foundation, rendering it fragile and susceptible to collapse at the first trial. Specific behavioral objectives according to Abdul Hamid Ibn Badis can be deduced from his interpretation through the following examples:

3.1.1 Behavioral Objectives Derived from the Love of Allah:

Whoever follows the lessons and exhortations of sheikh Ibn Badis and meticulously examines his methodology through scientific deduction will quickly discern his practical scientific orientation aimed at establishing the believer's sound creed. This is evident through his role as an educator and the bearer of a reformist message in an era marked by the spread of corrupt beliefs and the proliferation of false paths of innovation.

Instilling sincere love for Allah in the hearts of the young represents the cornerstone of the educational process, upon which all actions are built, values are entrenched, and deviation is averted. Any action founded apart from the love of God is inherently empty, devoid of benefit, and like a mirage in its attainment. An individual's knowledge of their Lord increases their reverence and closeness to Him and necessitates their veneration of Allah Almighty. Abdul Hamid highlights Islam's concern with strengthening the individual's connection with their Creator and the necessity of referring to The

Quran and the Sunnah in all actions. He conditioned the love of Allah with three fundamental requirements: sincerity (*ikhlas*), action (*'amal*), and certainty (*yaqin*) in Allah's reward and recompense (Ibn Badis, 1948, p. 51).

The love of Allah the Almighty, as Ibn Badis views it, constitutes the origin of every religious act. It necessitates acting in accordance with all that strengthens that love, through obedience to His commands and avoidance of His prohibitions, and the necessity of knowing God Almighty through reflection upon His blessings and the realization of His benevolence, followed by certainty in Allah's reward and His great recompense. This is how he interpreted Allah's saying: *"But whoever desires the Hereafter and strives for it accordingly, and is a 'true' believer, it is they whose striving will be appreciated"* (Surah Al-Isra'.18 :19).

Because Allah Almighty chose from His servants those who would deliver the message and fulfill the trust, and granted him a tongue that does not speak from [personal] inclination; it is but revelation revealed. Therefore, loving the Prophet, peace be upon him, is obligatory and a fundamental principle of faith, which is not complete without loving him. Allah Almighty said: *" Say (O Muhammad to mankind): "If you (really) love Allah, then follow me (i.e. Muhammad), Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful. "* (al- Imran :31).

In this regard, Ibn Badis states : *"For the Quran and its verbal and practical explanation from the Sunnah of the Prophet, peace and blessings be upon him, are the means by which the servants are reminded and called to Allah, Lord of the Worlds. Whoever deviates from these two in their remembrance goes astray and leads others astray, and what harm results is greater than any benefit, if there is any benefit at all."* (Ibn Badis, 1948, p. 26).

It becomes clear to us that the behavioral objectives that every teacher must adopt, according to Ibn Badis, are cognitive objectives through which the learner understands that faith is the foundation of love for Allah and His Messenger. This increases their eagerness to study the Prophet's biography, peace be upon him, and they eagerly seek the meanings of Allah Almighty's names, employing the means that help them know Allah and His Messenger with true knowledge,

thus increasing their love for Allah and reflecting on His benevolence. Consequently, their faith rises, and they detach themselves from what leads to polytheism and disobedience, such as circumambulating graves and directing supplications to other than Allah Almighty. *"[Therefore,] let our readers beware of directing any of their supplications to other than Allah, and let them warn others against it, and let them spread these truths among their Muslim brothers, as much as they are able, so that the heedless may awaken..."* (ibid,119).

Thus, they acquire knowledge of the categories of people: among them is a believer who adopts worldly means, and this one is happy in both worlds, upholding the rights of Allah and realizing that neglecting the rights of Allah is injustice to oneself. Another category abandons the rights of Allah, wretched in this world and the next. They also learn that those who are foremost in good deeds are those brought near to Allah Almighty. Consequently, cognitive orientations and behaviors opposed to all that is deviant are formed within them, defining their community and denouncing ideas that violate Allah's limits. They find it strange to associate with those who neglect the rights of Allah, who are desirous of this world and neglectful of the Hereafter.

So, if one becomes acquainted with the love of Allah and His Messenger, peace be upon him, and seeks what strengthens that love through righteous deeds and numerous voluntary acts, and is keen to convey the message, they will make the Holly Quran and the Sunnah of His Prophet, peace be upon him, the standards by which they evaluate their behavior. This adherence will be a cause for the spread of good behavior in its various forms, such as reciting the Quran, giving charity, praying, and other virtuous deeds. If these are built upon a sound creed, we will achieve social progress and human advancement.

This is what Ibn Badis is keen on when interpreting the verses of the Quran, and he is most insistent on the necessity of loving Allah and His Messenger, saying: *"So let not the Muslims be deluded after knowing this by what they see of their own state and the state of those who do not follow their religion. For their backwardness was not due to their faith, but due to their abandonment of taking the [necessary]*

means, which is the cause of our backwardness stemming from the weakness of their faith. Nor did others advance due to their lack of faith, but due to their adoption of the means of progress in life. They knew that ages had passed over them while they were among the first group due to their faith and deeds. And they only became among the third group when their faith weakened, their deeds worsened, and their negligence increased. Therefore, there is no blame except upon them for all that befalls them, and your Lord judges with truth, and He is Al Fatah al alim "(Ibn Badis, 1948, p. 26).

Ibn Badis worked to highlight the cognitive objectives that produce intellectual dimensions leading to the development of mental abilities and skills, which is known in the behavioral school as Bloom's Taxonomy, comprising three domains: the cognitive domain, the affective domain, and the psychomotor domain. Thus, the love of Allah through knowing Him and being sincere to Him, as well as the love of the Prophet, peace be upon him, served as a motivator for the affective domain by responding based on an internal drive that leads to the inevitability of action within the psychomotor domain, or what is known as application (Bloom, 2008,209).

3-2. Ibn Badis' Behavioral Objectives for Self-Understanding and Reformation

Allah Almighty has shown profound concern for the human soul, considering it a sign of His divine power. He has called for contemplation and reflection upon it as a means to attain complete faith in Him, the One who perfected everything He created and distinguished humankind above all other creatures.

In this context, the scholar Abdul Hamid Ibn Badis emphasizes the importance of the proper upbringing of the individual, stressing the necessity of fortifying the self with religious conscience. For him, the foundation of individual education lies in attending to the inner self, as previously mentioned, to cultivate intrinsic motivation. This is because the success of society is linked to the extent to which the individual builds themselves from within first, while applying the religious methodology and its reformative approaches. Ibn Badis

states: *"Indeed, what we direct the greatest attention to in educating ourselves and educating others is the correction of beliefs and the rectification of morals, for the inner self is the foundation of the outward behavior."* (ibid,239).

Islamic education aims to regulate human behavior as that of a social being. Ibn Badis was concerned with developing various aspects of the human psyche in general, and the Algerian psyche in particular, stating: *"And this is the entirety of reform, from which all Muslims benefit, indeed all of humankind. We only mention the Algerian Muslim because he is the one who has decided to be of us, and we of him, as a part is of its whole and the whole of its part, so his right is more obligatory."* (Ibn Badis, 1948, p. 04).

Ibn Badis affirmed that the Holy Quran is akin to a psychological clinic, containing educational foundations that regulate human behavior and elevate it from the realm of animality to the perfection of humanity. Islamic education pays great attention to righteous upbringing and the instilling of noble values in the souls of the young by strengthening the role of divine oversight, so that one feels Allah Almighty's presence in every place and with every action. This feeling deepens to become a behavior emanating from a living conscience, and this is only achieved through diligence in applying Allah's commands and abstaining from His prohibitions, making the training process part of the process of evaluating and elevating behavior. After emphasizing the necessity of sincerity in work for Allah Almighty and the love of Allah and His Messenger, he makes noble morals built upon a living conscience a behavior and a methodology that reflects that love. Ibn Badis states : *"And there is nothing that Allah Almighty has prescribed for His servants of right, good, justice, and benevolence except that it returns to the rectification of the self, for the perfection of the human soul is the greatest purpose of sending messengers and legislating laws."* (ibid,239).

Instilling the values of goodness, benevolence, and justice, as well as diligently applying noble morals through good example, are pillars of progress and advancement towards the path of elevation. A nation without morals is destined for demise, which is what the

scholar Ibn Badis sought to achieve through the *Majalis al-Tadhkir*, where he emphasizes the necessity of raising children on the morals of the Quran. When the role model is good, educational methods are diverse, and the educator is concerned with addressing all deviant behaviors through guidance, highlighting their values and reformative dimensions, and establishing an educational methodology suitable for all categories and institutions of society, the desired behavioral objective is achieved, and the planned Islamic educational values are strengthened. Some clearly defined ethical values in his tafsir "Majalis al-Tadhkir" can be highlighted as follows:

a- The Seriousness of Arrogance (*Kibr*):

This is the first educational step in modifying an individual's behavior by abandoning it, as conceit (*'ujb*) is considered the root of destruction, making its possessor most similar to Satan. It makes a person forget their weak origin, empowers them to oppress others with injustice, tyranny, and evil deeds, and deviates them from the general framework of ethics.

Under its banner fall all vices and deviant behaviors such as lying, stealing, hypocrisy, plundering, and others, and a sick personality permeated by numerous psychological complexes arises. Ibn Badis clarifies this with a moving statement, relying on the method of persuasion in changing behavior: *"When a person is conceited with themselves, they become blind to their shortcomings, so they do not strive to remove them, and they are distracted from virtues, so they do not strive to acquire them; thus, they live without morals, a source of all evil, far from all good. And from self-conceit arises arrogance towards people and contempt for them, and whoever despises people does not see any right for them, nor does he believe in their sanctity, nor does he observe in them any pact or obligation, and he is towards them- just as he is towards himself - the most unjust of the unjust. And the accursed Satan (Iblis) - we seek refuge in Allah Almighty from him - the root of his destruction was his conceit with himself, and that he was created from fire and that he was better than Adam, so he became arrogant towards him, and he was among the unjust, the destroyed."* (Ibn Badis, 1948, p. 109).

Whoever reflects on this interpretation of Allah Almighty's saying: Commentary on the verse: *"And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height"* (al-Isra' 17:37), reveals it a concise expression with comprehensive meaning, aiming to rectify many deviant behaviors through a psycho-behavioral study of the verse on arrogance. It addresses the cultivation of emotions that manifest through interaction with various situations - those intense emotions from which multiple deviant behaviors arise, thus corrupting the human *fitra* (innate disposition) inclined towards goodness by following the desires of the soul that incites evil and Satan's desires. Thus, a person becomes susceptible to diseases of the heart, or what modern psychology calls psychological and behavioral disorders. The principles of modern behavioral psychology are clearly evident in Ibn Badis's approach, as he works to develop social values and attitudes. The recipient develops cognitive objectives indicated by practical indicators such as knowing that arrogance contradicts faith and makes a servant blameworthy in attributes and deviant in behavior. Upon realizing this, attitudes are formed in the recipient, including abandoning arrogance, not associating with the arrogant, offering advice, and guiding the general public, which leads to the formation of social values that make people equal, distinguished only by piety.

These are scientific and practical stages recommended by Western studies in educational psychology. The first step begins with precisely defining the behavior to be modified in a way that can be evaluated and observed, in order to choose appropriate strategies for behavior modification and achieve cognitive objectives that produce educational attitudes (Al-Akhras, & Nasir, 1988, p:15).

b- Envy (*Hasad*):

Envy is considered one of the most dangerous psychological emotions that controls many people when it is blameworthy. There is blameworthy envy and permissible, emulative envy. The blameworthy type is associated with wishing for the removal of another's blessing due to evil in the heart of its possessor, and it arises from a morbid jealousy that breeds hatred and malice and harms the envier before the

envied. As for the emulative type, it does not wish for the removal of others' blessings nor hating their existence, but rather desiring similar blessings for oneself. (Ibn Taymiyyah, 2006, p. 110). The Prophet Muhammad, peace be upon him, said: *"There is no envy except in two [cases]: a man whom Allah has given wealth and empowered him to spend it righteously, and a man whom Allah has given wisdom and he judges by it and teaches it."* (Asqalānī, 2010,165)

Ibn Badis diligently explained the phenomenon of envy and precisely defined its concept. He considers the envier as one who persists in envy until it becomes an inherent characteristic, loving that blessings be taken away from others. This characteristic may become a behavior that harms its possessor, so blessings are taken away from him and from others. This emotion may reach the point of desiring the disappearance of blessings from the entire earth, even if they belong to him, for with his envy, no one remains blessed. (Ibn Badis, 1948, p. 379).

Considering Ibn Badis's detailed explanation of arrogance and a person's conceit with themselves, we find that envy is born from that conceit and the selfishness arising from self-love. It is a harmful internal emotion whose harm may reach physical material impact, causing many diseases and the actual removal of blessings. Ibn Badis provides an influential scientific analysis, saying: *"we believe as a religion that the effect of influences is solely from Allah. And we know with certainty and experience that psychological forces have a greater effect than physical forces, and that among the manifestations of this psychological effect is the effect of the evil eye on the afflicted, and the effect of hypnotism on the hypnotized, and that psychological influence and being influenced differ according to the strength and weakness of the influencing and influenced souls, and that the effect of the evil eye is not from the eye itself, but rather it is from the soul behind the eye."*(ibid,379).

His cognitive-behavioral objectives focus on understanding envy and realizing its dangers in terms of its effect on souls and wealth and the great corruption it causes on earth. Envy is a disease and pain in the heart of the envious person, tiring them, making them sick, impoverishing them, and harming them as it harms the envied. It is

also important to understand the close relationship between arrogance and envy, and that they are among the causes of Allah's displeasure and wrath, and they are linked to Satan's actions and were the reason for his expulsion from Paradise.

These are all cognitive objectives that the learner should reach to form attitudes and behaviors that lead to the change of the person and the rectification of their morals. The learner equips themselves with beneficial knowledge that draws them closer to Allah, so they abandon deviations and increase their eagerness to memorize and study the Quran because it is the cure for all diseases, and they form a strong foundation of faith with which they confront those who want to harm them from the envious. Thus, a moderate behavior develops in them that serves them religiously, which is commendable envy that drives them to seek knowledge and increase in it.

The mentor's reliance on ethical values in modifying behavior and the social structures that define behavior as correct or deviant is one of the most important dimensions in the evaluation of behavior followed by Sheikh Abdul Hamid in his interpretation. Through it, he aimed to reach the aforementioned behavioral objectives through various educational methods such as preaching, guidance, and addressing the mind with rational proofs. This is the integrated framework in which Ibn Badis's thought preceded the ideas of behavioral theory and the efforts of Westerners.

c- Patience (*Sabr*):

Patience is steadfastness and restraining oneself from what one dislikes in pursuit of Allah Almighty's pleasure. Allah mentioned it in more than ninety places in the Quran (Ibn Taymiyyah, 2006, p. 39). Linguistically, it refers to the heights of something, its head, its completeness, and its entirety, and it is the opposite of impatience (*jaza'*). Terminologically, it is perseverance when calamity intensifies and reaches its peak. The derivation of its letters may be related to the صبار plant (aloe) due to its strong endurance of the harshness of nature to yield the finest fruits (Ibn Manẓūr, 2009, 115).

Patience is also a fundamental requirement for the continuation of human life. In the story of Al-Khidr with Prophet Moses, peace be upon them, in Surah Al-Kahf, we find a practical explanation of the importance of patience in all aspects of life.

Ibn Badis clarifies the importance of patience in human life when discussing the call to Allah, thereby outlining the paths to its success by following the guidance of the Prophets and Messengers to be steadfast in it. The teacher should be patient in their dealings with learners and not rush to see the educational objectives they have set. Patience in calling to Allah is considered benevolence, and the behavior of forbearance and mercy is formed through it.

One should not discontinue or grow weary despite the few who follow, because guidance is in hand of Allah Almighty. Thus, forbearance (*hilm*) becomes a fundamental educational method for the success of the educational process, and it is the dominant characteristic of the teacher. Ibn Badis explains the importance of patience, saying: "*The caller calls and does not cease calling even if no one follows him, because he knows that the matter of guidance and misguidance is up to Allah, and his duty is only to convey [the message]. And that he is patient with the aversion, obstinacy, plotting, and harm he encounters, without retaliating in kind or weakening in his call due to their harm; because he knows that the one who recompenses is only Allah.*" (Ibn Badis, 1948, p. 372).

We find the highlighting of the value of patience implicitly in his discussion of how to be good to parents. Children are required to show beautiful patience (*sabr jamil*) towards their parents in their old age to reach the level of righteousness and benevolence, especially in old age and in their state of weakness. Patience in this case is by enduring and striving against what may emanate from them that indicates a deficiency of intellect and childishness of action. In this context, Ibn Badis explains Allah Almighty's saying from Surah Al-Isra': *For your Lord has decreed that you worship none but Him. And honour your parents. If one or both of them reach old age in your care, never say to them 'even' 'ugh,' nor yell at them. Rather, address them respectfully. And be humble with them out of mercy, and pray, "My Lord ! Be merciful to them as they raised me when I was young."* [Quran 17:23-24] with an interpretation that evokes tenderness of feelings and the

need for patience, saying: "*The command to be good to them is general in all circumstances.*"

And the state of one or both of them reaching old age is specifically mentioned because it is a state of weakness and great need, and a likely time for boredom and annoyance with them, and impatience with their actions. For in this state, they have returned in their old age to what their child was in his beginning. And he does not have the same innate love as they do. So he is in the greatest need of being reminded of his complete care for them, his increased attention to them, and the utmost caution and reserve from anything that might harm them in this particular state. Even though that is generally obligatory upon him in every circumstance (Ibn Badis, 1948, p. 69).

What has been mentioned is a sample of the entirety of what the abdel Hamid ben Badis touched upon in interpreting the Quran to reach educational objectives, ethical values, and Quranic behaviors, and to form and develop social attitudes through the interaction of the Muslim individual with other human beings. Thus, the Muslim becomes acquainted with the characteristic of patience, and they possess the actual religious reference that transforms that characteristic into a general behavior in their life. This is the distinguishing value in the success of the educational process and is considered a necessary technique among behavior modification techniques.

2. The Pedagogical Mechanisms Employed by the Scholar Abdelhamid Ben Badis in His Exegesis

Contemporary behavioral studies strive diligently to present a wide spectrum of diverse educational methods aimed at achieving pre-defined objectives, whether to evaluate individual behavior or to determine the optimal methodology for educators to adopt in influencing learners efficiently and effectively (Al-Fusfus, 2011,40).

Through a precise systematic tracking of the scholar Ibn Badis's exegesis, and the extrapolation of the educational behavioral objectives contained therein through the analysis of a selection of Quranic verses, and the elucidation of his intellectual framework and educational views on a range of cognitive values and social attitudes,

we can deduce the educational mechanisms he utilized to achieve his reformist goals in changing and guiding the youth. These mechanisms are as follows:

a. Sincerity (*Ikhlas*):

Sincerity towards Allah Almighty and the rectification of the heart constitute the first and fundamental mechanism adopted by the thinker Ibn Badis to bring about radical transformations and correct deviant behaviors in the society he lived in. He embarked on this as an educator, evaluator, and promoter of educational values, driven by an intrinsic internal motivation. This mechanism represents a crucial element absent in modern positivist studies due to their reliance on a rational secular perspective in their psychological analyses.

b. Rational Argument (*Hujjah 'Aqliyya*):

Ibn Badis urgently called for the necessity of employing reason in numerous instances within his exegesis, taking it as a fundamental pillar for contemplation and reflection on the wondrous creation of Allah Almighty. In many contexts, we find him relying on scientific evidence and logical proofs after analyzing phenomena and interpreting causes and effects, reaching precise practical scientific conclusions.

Ibn Badis believed that the application of thought and reason leads humankind to understand cosmic sciences, keep pace with scientific progress, and pioneer in the field of modern discoveries, strongly rejecting intellectual stagnation that hinders the course of human development. He states: *"And to the extent that a person's information increases, and their understanding of its realities and its relationships is correct, and their organization of it is sound-their discoveries and deductions in the sensible and the intelligible worlds, and the divisions of sciences and arts, multiply. This is as the Arabs and Muslims were during their days, indeed centuries, of civilization: they Arabized the books of nations into their own, then examined, corrected, supplemented, and discovered; thus, they revived the eras of knowledge of those who came before them, and they illuminated their own age with knowledge. And they paved the way and laid the foundations for those who came after them; thereby they rendered to humankind, through knowledge and civilization, the greatest service*

that a nation can render in its present, past, and future." (Ibn Badis, 1948, p. 99).

In another passage, he prioritizes knowledge over ethics, considering it the solid foundation for the establishment of virtue, saying: *" Since knowledge is the foundation of ethics, its verse was presented before the verse of ethics, prioritizing the root over the branch."*(ibid)

c. Role Modeling (*Qudwa*):

Those familiar with the literature of educational psychology and contemporary studies, as well as renewed educational reforms, realize that the teacher represents the backbone of the educational process and the axis of change as a role model for learners, upon whom their gazes are fixed and their hopes are pinned. Their behaviors cannot be modified unless the teacher's behavior is upright first.

It is worth noting that some Western studies pay particular attention to modifying the teacher's behavior before the learner's, because change thereafter becomes inevitable. Throughout his exegesis, he consistently highlights the importance of role modeling in individuals' lives for shaping their social orientations and cognitive perceptions, taking the Prophet Muhammad (peace be upon him) as the practical exemplary model for the entire nation.

The scholar Ibn Badis did not neglect his keenness to embody the principle of emulation in his own behavior and dealings. He was an educator who relied on compelling evidence and the application of reason in addressing people, in an era when the proliferation of religious innovations and tomb worship had spread. History does not record that he was aggressive toward those who deviated in their understanding of religion; rather, he was a faithful advisor and a divine educator, following the footsteps of the Prophet (peace be upon him) in educating his community.

d. Indoctrination (*Talqin*):

Indoctrination is defined as an indicator or hint that increases the probability of a correct response occurring. It is a traditional methodology that relies primarily on what the teacher presents in terms of words and actions, with the greater burden in the educational process falling upon them (Al-Fusfus, 2011, 58).

The scholar Ibn Badis adopted this method of da'wah (calling to Islam) during his exegetical lessons and sessions of remembrance. He presented his enlightening ideas based on firmly established scientific foundations, rich life experiences, and diverse expertise gleaned from his extensive travels and numerous sources of knowledge, in clear Arabic, during a period when illiteracy was widespread and ignorance had become entrenched due to colonial policies. He had a profound impact on his nation, and history is the best witness to his reformist endeavors and blessed efforts in bringing about positive change.

Despite the fact that many expert opinions in the field of education consider *talqin* a traditional method with limited effectiveness compared to modern methodologies, the scholar Ibn Badis achieved remarkable success in its application because he relied on an engaging rhetorical style that touched the recipient's emotions and imagination. He transitioned smoothly between cosmic and social lessons, among others, according to the requirements of the Quranic context, being a preacher, guide, and instructor in creative ways that are clearly evident in his writings and scientific articles.

In this context, he states: *"Most Friday preachers today in our region address people with complex, lengthy rhymed sermons, remnants of the past, that do not consider anything of the present conditions or the afflictions of the listeners. They are delivered with melodious chanting or mumbling and drawling, and are often concluded with fabricated or weak hadiths."* (Ibn Badis, 1948, p. 324).

In doing so, he offers valuable advice to educators on the necessity of developing their performance and continuously improving their teaching methods through ongoing awareness of scientific developments and keeping pace with them.

The educational mechanisms adopted by the scholar Ibn Badis to achieve his educational objectives were more diverse and comprehensive than what we have addressed. He also utilized debate, self-learning, reinforcement, and other approaches. However, the dominant aspect of his educational message, as we have concluded after deep reflection and extensive study, are the fundamental mechanisms that formed the fertile ground from which many contemporary modern educational methodologies have emerged.

4. CONCLUSION

In this study, we've delved into the interpretive work of the esteemed Abdul Hamid Ibn Badis, specifically his 'Majalis al-Tadhkir,' to understand the behavioral objectives inherent in his reformist approach. Our analysis meticulously categorized these objectives, revealing their alignment with contemporary behavioral psychology while underscoring the significant epistemic contributions of Muslim scholars in this field. By examining foundational examples from Ibn Badis's work, we aimed to illuminate the bedrock upon which broader behavioral frameworks are built.

Furthermore, our exploration revisited core Islamic teachings and literature on behavior modification to identify overarching educational goals within 'Majalis al-Tadhkir,' ultimately centered on achieving complete submission to Allah. We then translated these broad aims into concrete behavioral objectives, demonstrating the practical application of Ibn Badis's insights for fostering tangible change.

The enduring value of Ibn Badis's behavioral objectives lies in their derivation from the lifelong dedication of a scholar committed to Algerian societal reform. His work offers educators an authentic Islamic lens through which to understand and address behaviors, grounded in sacred sources and contextual relevance. Ibn Badis's methodology, characterized by applied *ijtihad*, moved beyond theory to practically transform intellectual deviations and cultivate a mature generation during a pivotal historical period.

Central to Ibn Badis's approach was the foundational role of *iman* (faith) as both the catalyst and the driving force for holistic behavioral change in line with Islamic Shari'ah. He prioritized individual reform as the cornerstone of societal progress, advocating for a comprehensive evaluation of behavior encompassing both outward and inward dimensions—a nuanced perspective often contrasting with the primary focus on observable behavior in Western studies. Ibn Badis's articulation of behavioral objectives demonstrably contributed to the intellectual achievements of the Association of Algerian Muslim Ulama, indirectly paving the way for liberation.

Drawing upon his extensive experiences and knowledge, Ibn Badis formulated a clear educational vision, employing objective exegesis and rational arguments to establish advanced curricula. He championed the renewal of religious discourse and an open yet principled engagement with modern advancements. His educational methods stand out for their contemporary relevance, engaging style, eloquent language, practical examples, and scientific analysis, offering a valuable paradigm for educators. Notably, his methodology integrated cognitive and social dimensions in behavioral evaluation, emphasizing the rectification of thought and the formation of social attitudes as key drivers of human behavior.

While acknowledging Western contributions to behavioral analysis, this study highlights the precedence of Ibn Badis's methodology, rooted in the Holy Quran as a primary source of enduring behavioral and educational guidance. This foundational grounding provides a stability often lacking in the evolving criteria of Western thought. Ultimately, Ibn Badis's work offers profound and practically applicable insights into shaping human behavior from an authentically Islamic perspective.

5. Recommendations :

- **Revisit and Revitalize Islamic Scholarly Heritage:** Focus on the stable principles of behavior evaluation rooted in the Quran and analyze the insights of eminent scholars for contemporary application.

- **Implement the Badian Methodology:** Strategically integrate Ibn Badis's behavioral objectives and pedagogical approaches into educational practices.
- **Prioritize Teacher Quality:** Emphasize the selection and preparation of educators driven by intrinsic motivation.
- **Adopt a Holistic Approach to Human Development:** Comprehensively address the behavioral, ethical, and religious dimensions in education, beyond just the cognitive.
- **Document and Integrate Islamic Behavioral Objectives :** Conduct in-depth studies to extract these objectives from scholarly works and incorporate them into academic resources and curricula.
- **Develop Context-Specific Islamic Curricula :** Create educational programs grounded in the Quran, Sunnah, and scholarly interpretations to address contemporary challenges and safeguard sound innate disposition.

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