



## **Analysis of Contemporary Islamic Thought (Critical Study of Mohammed Arkoun's Thought)**

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### **Article Info:**

#### **Article History:**

Received: 2024-05-09

Revised: 2024-06-04

Accepted: 2024-07-01

#### **Keyword:**

Mohammed Arkoun,  
Islamic Thought,  
Contemporary Islam

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### **Paper Type:**

Research Paper

### **Abstract:**

#### **Purpose:**

This study examines the thoughts of Mohammed Arkoun in the context of modern Islamic intellectual developments, which offer a critical and rational approach to freeing Muslims from a dogmatic and literal understanding of religious texts.

#### **Methodology:**

Arkoun emphasizes the importance of rationality and deconstruction of traditional thought to open up a more dynamic and contextual interpretation space. He also advocates pluralism and interfaith dialogue as a response to global challenges and proposes a reinterpretation of Islamic history with a more inclusive perspective.

#### **Findings:**

This study divides Arkoun's thoughts into three main aspects: first, a rational and critical approach to understanding Islam contextually in order to remain relevant and contribute to a just and tolerant society; second, deconstruction of traditional Islamic thought by rejecting dogmatic rigidity and integrating science into religious interpretation; third, promotion of pluralism and interfaith dialogue to build a more inclusive Islam, with educational reform as the key to fostering social harmony.

#### **Implication:**

Through his thoughts, Arkoun seeks to help Muslims adapt to modern developments without losing the essence of religious teachings.



## **INTRODUCTION**

Contemporary Islamic thought has developed along with the social, cultural, and political changes that have occurred in the Muslim world. These developments have encouraged intellectuals to reconstruct the understanding of Islam so that it remains relevant to the challenges of the times. One of the figures who contributed greatly to this discourse was Mohammed Arkoun (1928-2010), an Algerian scholar known for his critical approach to Islamic theology, interpretation methods, and Quranic studies.

Arkoun argues that classical Islamic thought tends to be closed and does not provide space for more contextual reading. He emphasizes that the Qur'an should be understood in the historical and cultural context when the revelation is revealed, not simply through an absolute normative approach (Abbas & Rachman, 2023). In his book *The Unthought in Contemporary Islamic Thought* (1982), Arkoun highlights how the understanding of Islam for centuries has been constructed in a rigid tradition that is less responsive to developments in the times. He criticizes textual and dogmatic approaches that only rely on traditional interpretations without considering the historical and social context when the revelation was revealed. Through the concept of "unthought Islamic thought" (*l'impensé de l'Islam*), he invites Muslims to re-examine the intellectual heritage of Islam with a multidisciplinary approach, including hermeneutics, semiotics, and deconstruction (Hidayat, 2024).

One of Arkoun's main contributions is his idea of the Qur'an as a historical and dynamic text. He argues that this sacred text needs to be read with a socio-historical background in mind in order to remain relevant in answering modern issues. His view is in line with the hermeneutic theory developed by Hans-Georg Gadamer and



Paul Ricoeur, which emphasizes that understanding of a text is always influenced by the reader's context (Arkoun, 1994).

However, Arkoun's critical approach is not free from controversy. Many Muslim scholars and intellectuals consider his thinking to be too liberal and can lead Muslims to religious relativism. Criticism of Arkoun also emerged from traditional Islamic thinkers, who considered that his concept weakened the authority of classical interpretation and opened up space for subjectivity in understanding revelation (Latif, 2013).

Despite receiving much appreciation from academics in the West, Arkoun's thoughts have also drawn sharp criticism from traditional Muslim scholars and thinkers (Samdani, 2016). Some consider his ideas to be too liberal, even blurring the boundaries between academic interpretation and normative Islamic teachings (Budiono, 2015). Other critics say that his approach is too influenced by Western epistemology, so it does not take into account the spiritual and theological dimensions of Islam (Fahmi & Rohman, 2021).

This study aims to conduct a critical analysis of Mohammed Arkoun's thoughts by exploring the concept of hermeneutics, criticism of traditional interpretations, and the relevance of his thoughts to the development of contemporary Islam. Thus, this study can provide a broader understanding of the challenges and opportunities in the renewal of Islamic thought while bridging the discourse between classical and modern Islamic thought.

## METHODS

This research is qualitative by applying the text interpretation method. In studying Mohammed Arkoun's thoughts, this study uses a hermeneutic approach that emphasizes understanding and comprehensive analysis of his ideas. Data collection is carried out through library research by utilizing various written sources, such as books, journals, and other documents.

## RESULTS AND DISCUSSION

**Contemporary Islamic Thought.** Contemporary can be interpreted lexically as meaning at the same time or in the same era. According to Muslih (2012), Contemporary Islamic Thought is generally marked by the birth of a new awareness of the existence of tradition on the one hand and the existence of modernity on the other, and how best both are. Naja "Tradition and Modernity" (al-turats wa al-hadatsah). This contemporary Islam is what provides support and new colors to the dynamics of Islamic studies in this contemporary era. So what is meant in the title "Analysis of Contemporary Islamic Thought (Critical Study of Mohammed Arkoun)" is a study of Mohammed Arkoun in his time.

It is undeniable that the various thoughts expressed in an effort to understand the divine text have crossed the line of reasonableness, especially when the phenomenon of interpretation begins to show a tendency to reduce the sacredness of the Qur'an. In his work, Contemporary Studies of the Qur'an (original version in French Lectures du Coran), Arkoun argues that deconstruction of the sacredness of the Qur'an is a necessity. He believes that in this industrial era, the teachings of the Qur'an can no longer be believed in the same way by modern society because religious values have been eroded by profane motivations (Arkoun, 1998, pp. 44-45). According to him, this happens because the "signs" in the Qur'an can no longer be fully understood by a society that is accustomed to rational thought patterns and structured intellectual systems.

Muhammad Arkoun has a very critical view of philosophy in Islam. He argues that classical Islamic philosophy has stagnated due to the dominance of Islamic theology and law, which tend to limit freedom of thought. According to him, philosophy should be a tool to interpret Islam more contextually and dynamically, not just a justification for existing dogma (Munir, 2014).

One of Arkoun's main criticisms of Islamic philosophy is that after the 12th century, rational thought in Islam began to weaken due to the victory of orthodox theological schools, such as the Ash'ariyah, which

emphasized faith over rationality. Arkoun regrets how the tradition of rational philosophy as developed by Al-Farabi, Ibn Sina, and Ibn Rushd was not continued in the Islamic world, but developed in the West (Thahir, 2019)

In his work *Rethinking Islam: Common Questions, Uncommon Answers* (1994), Arkoun highlighted the importance of reconstructing Islamic thought by adopting modern philosophical methods, such as hermeneutics, deconstruction, and discourse analysis (Dharma et al., 2022). He proposed that Islamic thought be more open to Western philosophical approaches, such as those developed by Michel Foucault, Jacques Derrida, and Paul Ricoeur, in order to understand the Qur'an and Islam in a broader context.

Arkoun also rejects the dichotomy between "Islam" and "Western philosophy" that is often sharply contrasted in Muslim intellectual discourse. According to him, the philosophical approach should not be considered as something foreign to Islam but rather an important part of the history of Islamic thought itself.

Arkoun argues that philosophy has a fundamental role in understanding and interpreting Islam more critically and dynamically. However, according to him, philosophy in the Islamic tradition has stagnated since the 12th century due to the dominance of orthodox theology and Islamic law that suppresses freedom of thought. He believes that Islamic philosophy, which once developed rapidly through thinkers such as Al-Farabi, Ibn Sina, and Ibn Rushd, actually experienced a decline after their rational thinking was rejected by traditional groups of scholars (Ardana & Sari, 2018)

Arkoun also criticized how classical Islam failed to maintain the tradition of critical philosophy that allows rational debate in understanding religious texts. According to him, after the era of medieval Islamic philosophy, Islamic thought became closed and emphasized dogmatism, which hindered intellectual innovation (Prakoso, 2023). In his work *Rethinking Islam: Common Questions, Uncommon Answers* (1994), Arkoun asserted that modern philosophy can help reopen Islamic intellectual discourse. He proposed a more hermeneutic and deconstructive approach, heavily influenced by Western thinkers such as Michel Foucault, Jacques Derrida, and Paul Ricoeur. Through this approach, Arkoun wanted to interpret Islam in a broader historical and social context so that it could answer the challenges of the modern era.

One of Arkoun's main criticisms of traditional Islamic philosophy is its tendency to maintain a closed discourse that limits critical questions about Islamic doctrine. According to him, philosophy should not only function as a tool for understanding Islam but also as a method for criticizing and reconstructing Islamic thought so that it remains relevant to the times.

Arkoun also stressed that the dichotomy between "Islam" and "Western philosophy" is something that must be eliminated. He believes that Islam can be interpreted using a modern philosophical approach, as Muslim philosophers did in the past before philosophy declined in the Islamic world.

**Mohammed Arkoun.** Mohammed Arkoun was born on February 1, 1928, in Taourirt-Mimoun, a small village in the Kabylie region of Algeria. He came from a Berber family who lived in a social environment that was still very strong with Islamic traditions and local culture. Although he grew up in a Berber-speaking society, he later mastered Arabic and French, which became the basis for his intellectual development later on. Since childhood, Arkoun has shown an interest in science and critical thinking.

His primary education was in Algeria before he continued his studies at the Université d'Alger, where he studied Arabic language and literature. After completing his studies there, he went to France to study at the Université de la Sorbonne, Paris, which is renowned as a center of philosophical and humanistic thought. At the Sorbonne, Arkoun studied classical Islamic philosophy, the history of Islamic thought, and critical theory. He earned a doctorate with a dissertation discussing the thoughts of Ibn Miskawayh, a 10th-century Muslim philosopher who studied ethics and philosophy extensively.

After completing his education, Arkoun devoted himself to the academic world. He became a professor at the Sorbonne University, Paris, and taught at various leading universities in Europe, the United States, and the



Middle East. He was also active in various international seminars discussing Islamic studies, philosophy, and the relationship between religion and modernity.

As an academic, Arkoun is known as a progressive and critical Islamic thinker. He rejects an overly dogmatic view of understanding Islam and calls for a more rational approach based on modern science. For him, Islam is not just a religion but also a system of thought that must continue to develop in accordance with the challenges of the times.

Mohammed Arkoun has written many books and articles that discuss his thoughts in depth. Some of his major works include:

- Lectures du Coran (Contemporary Study of the Qur'an)
- Rethinking Islam: Common Questions, Uncommon Answers
- The Unthought in Contemporary Islamic Thought
- Islam: To Reform or to Subvert?

In his various works, Arkoun attempts to highlight how Islam can be studied using the methods of social sciences, anthropology, and history, and how Islamic thought can be reformed to remain relevant in the modern era.

Arkoun has several main ideas that characterize his thinking, including:

- a. Deconstruction of the Sanctity of Islamic Texts, Arkoun criticizes the tendency of Muslims to treat the Qur'an dogmatically without questioning its historical and social context. According to Arkoun, the Qur'an must be understood as a historical text, born in a certain cultural background and open to various interpretations.
- b. Islam as a Constantly Changing Discourse, Arkoun argues that Islamic thought should not be considered as something static and final. Instead, he sees Islam as a constantly evolving discourse, where understanding of its teachings must always be updated to remain relevant.
- c. Criticism of Islamic Orthodoxy, Arkoun rejects the dominance of orthodox theology, which he believes has limited freedom of thought in Islam. Arkoun invites Muslims to be more open to philosophical and social science approaches to understanding their religion.
- d. The Influence of Western Philosophy in Islamic Studies, Arkoun adopts the approach of thinkers Michel Foucault, Jacques Derrida, and Paul Ricoeur, especially in the concepts of deconstruction and hermeneutics. He believes that this method can be used to interpret Islam in a way that is more contextual and relevant to the modern era.

Although his thoughts often reap controversy, especially from traditional scholars, Arkoun is still recognized as one of the greatest Islamic thinkers in the contemporary era. His ideas on the reinterpretation of Islam, deconstruction of religious texts, and criticism of orthodoxy have inspired many Muslim academics in various parts of the world (Wibowo Edi, 2019).

A number of modern Muslim thinkers, especially those engaged in the study of Islam and modernity, refer to Arkoun's theory in discussing the relevance of Islam in a changing society. His approach has paved the way for more critical, academic, and multidisciplinary Islamic studies (Hajriana, 2018).

Mohammed Arkoun died on September 14, 2010, in Paris, France, at the age of 82. Despite his passing, his thoughts continue to live on in contemporary Islamic academic discourse. His work is still studied at many universities and is a primary reference in the study of Islamic hermeneutics, the deconstruction of sacred texts, and the reformation of Islamic thought.

Mohammed Arkoun is an Islamic thinker who dares to challenge traditional understanding and offers a new perspective in Islamic studies. With a philosophical, hermeneutic, and deconstructive approach, he seeks to open a wider space for the interpretation of Islam so that it remains relevant to the challenges of the times. His legacy in the academic world continues to inspire generations of Muslim intellectuals to think more critically and openly in understanding their religion.

**Mohammed Arkoun's Thoughts on Islamic Teachings.** Mohammed Arkoun (1928-2010) was an Algerian Muslim philosopher and intellectual known for his critical approach to the Islamic intellectual tradition. Arkoun argued that understanding Islamic teachings must be done with a more open and contextual approach, taking into account the challenges of the modern era and questioning thoughts that have been considered established. He saw the importance of a reform in the way Muslims understand religious texts, and applying rational methods in studying Islamic teachings that do not only rely on classical doctrines or interpretations. His progressive thinking paved the way for a more constructive dialogue between Islam and the development of science, culture, and global civilization.

a. Basic and non-basic teachings. Mohammed Arkoun's basic teachings refer to the main principles that are the basis of his thinking in viewing Islam and how to understand the teachings of this religion in a more open, contextual, and rational way. One of the most important ideas put forward by Arkoun is the idea of how Muslims must dare to change the way they understand religion in a more dynamic and relevant way to the development of the modern era which is increasingly complex and connected.

Mohammed Arkoun believes that Islam and rationality should not be separated. For Arkoun, understanding Islamic teachings should not be limited to a dogmatic and unquestionable approach. However, it should involve rational thinking that is in accordance with the development of modern science and philosophy. He argues that Muslims should be able to use reason and logic in interpreting religious texts, both the Qur'an and the Hadith, with the aim of understanding deeper and more applicable meanings to the challenges of the modern era. It is in line with Arkoun's idea that Islam should be understood in a global context and adapt to the needs of the times without losing its essence as a religion that brings goodness and justice.

Arkoun strongly criticizes the tendency to understand Islamic religious texts in a literal and dogmatic manner, which often leads to a narrow and rigid understanding of Islamic teachings. He argues that this approach hinders the development of critical thinking in the Islamic world and is often used to justify acts of violence and intolerance. In Arkoun's view, in order to gain a more comprehensive understanding of Islam, Muslims need to avoid a view that only prioritizes literal texts and broaden their horizons to see the social, historical, and cultural context of these texts. Arkoun encourages readers to understand the Qur'an, Hadith, and other Islamic teachings within a more flexible and open framework, which allows Muslims to respond to developing social issues more constructively.

According to Arkoun, Islamic history is often packaged in a way that only highlights narratives constructed by certain powers or rulers, which sometimes obscures more complex and diverse truths. Therefore, he emphasizes the importance of reinterpreting Islamic history to dismantle the power structures that may influence the way history is taught and understood. By viewing Islamic history through a more critical and inclusive lens, Muslims can better appreciate the diversity of opinions and experiences that exist in the Islamic tradition. This reinterpretation of history can also provide new perspectives for Muslims to face the challenges of the modern world with a deeper understanding of their heritage.

Arkoun strongly emphasizes the importance of interfaith dialogue and the recognition of pluralism in society. In his view, Islam cannot be understood only within the scope of the Muslim community but must be open to contributing to the global conversation between civilizations and between religions. He believes that by accepting pluralism and respecting differences, Muslims can play a role in creating peace, not only in the Islamic world but also in the wider world (Halim, 2015). Arkoun argues that Islam, like other religions, can adapt to universal values that underlie interfaith relations, such as mutual respect, social justice, and peace. This interfaith dialogue will also help enrich Muslims' understanding of their religion, as well as reduce the potential for conflict that arises from misunderstanding or prejudice against other religions.

Arkoun encourages Muslims to deconstruct traditional mindsets that have limited religious understanding. He believes that Muslims need to free themselves from an intellectual heritage that is static and bound by established and unquestioned interpretations (Kurniawan, 2024). This deconstruction of traditional thinking allows

Muslims to develop more creative, open, and innovative thinking and be more responsive to the needs of society in the contemporary era. Arkoun put forward the idea that Islamic thought should not only be seen as an inviolable heritage but as a tradition that can be renewed and adapted to the challenges of the times.

As for the non-basic teachings of Mohammed Arkoun, they refer more to additional concepts that develop as elaborations or deepening of the basic teachings that have been mentioned. These teachings are more specific and provide deeper nuances to the approach that Arkoun proposes in viewing Islam and religious thought in general.

Arkoun introduced the concept of "unthought," which refers to thoughts that were previously unquestioned or considered taboo in the Islamic tradition. This concept invites Muslims to explore parts of religious teachings that have not been thought about, or even cannot be thought about, and to begin to question and reflect on aspects of these teachings that may have been forgotten or hidden. In this way, Muslims can broaden their horizons and develop a more open perspective on unsolved problems.

Arkoun put forward the idea that Islamic religious thought is often shaped by the political and social forces that exist at a certain period. In many cases, the ideology that developed in the Islamic world was not only influenced by religious beliefs but also by political interests and power. Therefore, Arkoun suggested that Muslims pay attention to and understand the influence of politics in the formation of their religious thought. It is important to ensure that Islamic teachings are understood in a more objective context and are not distorted by certain political interests.

As an intellectual deeply involved in philosophy, Arkoun also believes that the study of Islam must involve a more systematic scientific approach, using various methods from the social sciences, humanities, and cultural disciplines. This approach includes the analysis of classical texts, as well as the application of history, sociology, and anthropology to understand better the context and application of Islamic teachings in society (Junus et al., 2023). With this scientific approach, Muslims can explore the deeper meaning of their religious teachings and understand their relevance to the issues facing the contemporary world.

Arkoun emphasized that Islamic thought should not be separated from the social and political realities that occur in society. Muslims need to have a higher awareness of social problems, such as economic, political, and human rights injustice, and try to find solutions based on Islamic teachings to overcome these problems. Islamic social and political thought must be relevant to the challenges of the times and strive to bring positive changes to people's lives.

Mohammed Arkoun's thinking offers a more open, rational, and critical approach to understanding Islam. By emphasizing the importance of using reason and rationality, Arkoun invites Muslims to free themselves from dogmatic thinking and build a more dynamic and contextual understanding of religious teachings. Arkoun's basic and non-basic teachings provide important insights into how Islam can adapt to the times, remain relevant in modern life, and contribute to building a more just, tolerant, and inclusive society.

b. Deconstruction of Traditional Islamic Thought in Mohammed Arkoun's Thought. Mohammed Arkoun's thought in the deconstruction of traditional Islamic thought offers a critical approach to the understanding of Islamic teachings, which have often been considered fixed and dogmatic. Arkoun, as a contemporary Islamic intellectual and philosopher, invites Muslims to review the way they understand sacred texts, including the Qur'an and Hadith, more rationally and contextually. In traditional thought, religious texts are often understood literally without considering the social, historical, and cultural contexts that shape them. It makes many interpretations of Islamic teachings sometimes irrelevant to the development of the times, even causing rigidity in thinking.

Arkoun emphasized that in order to advance Islamic thought, Muslims must be able to separate the core teachings of the religion from the cultural and political influences that may shape the interpretation of religious texts throughout history. Arkoun proposed that understanding Islam be carried out with a more inclusive approach, namely by including rationality, science, and critical methodology in reading religious texts. It does not





mean that Arkoun doubts the truth of religion but rather highlights the importance of a more open and dynamic reinterpretation according to the context of the times (Saputra, 2024).

One important aspect of this deconstruction is Arkoun's critique of traditional thinking that often ignores the rational dimension of Islam. For example, in the interpretation of the Qur'an, many scholars tend to rely on the established understanding of interpretation without considering the possibility of new interpretations that can be accepted in a modern context. Arkoun invites Muslims to explore interpretations that are more flexible and not limited to classical understanding and to consider other aspects, such as social and humanitarian developments.

In this case, Arkoun considers that rationality does not only play a role in logic, but also in understanding diversity and plurality in Islamic teachings. Traditional thinking that is closed and exclusive to different views must be replaced with a more inclusive approach that is able to accept differences. Deconstruction of traditional Islamic thought is expected to open up space for intellectual renewal that is more relevant to the challenges of the contemporary world.

Arkoun also criticized the traditional ways of treating reason and revelation as two separate entities, with revelation often considered an absolute truth that must be accepted without question. He urged that reason and revelation be seen as complementary, not contradictory. In Arkoun's thinking, reason is not only used to understand sacred texts but also to guide Muslims in dealing with modern problems, including social, political, and scientific issues.

With this deconstruction, Arkoun wants to introduce a new approach to Islamic studies, which is more reflective and critical of the existing Islamic intellectual heritage. Through this approach, it is hoped that Muslims can face the challenges of the times without losing the essence of religious teachings, but in a way that is more in line with the needs and realities of today. Arkoun's thinking invites us to open a broader dialogue about what is truly meant by true Islam and how Muslims should understand its teachings in an increasingly complex world.

c. Pluralism and Interfaith Dialogue in Mohammed Arkoun's Thoughts: Implications for Contemporary Islam. Mohammed Arkoun's thoughts on pluralism and interfaith dialogue have profound implications for the development of contemporary Islam, especially in responding to increasingly diversified and multicultural global challenges. Arkoun emphasizes the importance of Islam responding to the diversity of views, cultures, and religions in the world and opening up space for interfaith dialogue. For Arkoun, pluralism is not only a social reality that must be accepted but also a concept that must be understood theologically and philosophically within the framework of Islam.

According to Arkoun, understanding religion, especially Islam must be able to accommodate differences and appreciate the diversity that exists in society. In his view, exclusive dogma and a way of thinking that is closed to other views often cause tension and conflict between religions. Therefore, Arkoun encourages Muslims not only to focus on understanding religious texts in a limited and rigid way but also to pay more attention to the social, political, and cultural context in which the teachings are applied. In this case, Islam must be able to develop into a more inclusive religion and be able to accept views from various other religious traditions.

Arkoun also believes that interfaith dialogue is important not only to strengthen relations between religious communities but also to enrich the understanding of Islam itself. In an increasingly global world, where cultural and religious differences are becoming increasingly apparent, Arkoun sees interfaith dialogue as an urgent need. He criticizes the exclusive attitudes that sometimes emerge in Islamic societies, which consider their religious truth to be the only valid one and close themselves off to the views of other religions. According to Arkoun, such attitudes will only worsen tensions between religious communities and hinder the achievement of peace.

The importance of pluralism in Arkoun's thinking is also seen in his attempt to redefine the concept of truth in Islam. Truth, according to Arkoun, is not something absolute and singular but rather something that can be understood from various perspectives. By understanding truth in a pluralistic way, Muslims can be more open to the possibility of truth in the views of other religions. Arkoun also suggests that Muslims develop a more open



hermeneutical approach, which allows for the interpretation of religious texts in various contexts of time and culture and accepts that religious interpretations can be very diverse, depending on the background and life experiences of individuals.

Arkoun's concept of pluralism also poses a challenge to contemporary Islamic education. He calls for a reform of the Islamic education curriculum that not only teaches religious texts traditionally but also introduces an understanding of other religions and the importance of interfaith dialogue. It will prepare young Muslims to live in an increasingly pluralistic and diverse society and provide them with the tools to build a more inclusive understanding of other religions and cultures.

By introducing the idea of pluralism, Arkoun seeks to respond to the major challenges facing Muslims in the modern world, where interactions between religions and cultures are increasingly intense. Arkoun's pluralistic thinking has major implications for changing the way Muslims interact with the outside world, as well as helping to build a more harmonious and constructive understanding in a pluralistic society. This, according to Arkoun, is very important for creating an Islam that is more relevant to the challenges of the times and more open to existing diversity.

Overall, Arkoun's thoughts on pluralism and interfaith dialogue invite Muslims to respond to social dynamics and globalization with a more inclusive, open, and respectful attitude toward differences. It is an important step towards building peace and mutual understanding in an increasingly connected and pluralistic world. This thinking also paves the way for contemporary Islam to develop in a way that is more relevant and responsive to the changing times.

## CONCLUSION

1. Mohammed Arkoun has thoughts in the context of the development of modern Islamic intellectuals because he offers a critical and rational approach that invites Muslims to free themselves from dogmatic and literal understanding of religious texts. Arkoun emphasizes the importance of rationality in viewing Islam, encourages the deconstruction of traditional thinking that limits the interpretation of religion, and encourages the use of science to understand Islamic teachings. He also promotes pluralism and interfaith dialogue as steps to face global challenges while proposing a reinterpretation of Islamic history with a more inclusive and critical perspective. By combining these elements, Arkoun helps Islam adapt to modern developments and respond to the social, political, and cultural complexities of the contemporary world.
2. Mohammed Arkoun's thoughts in this study are divided into 3, namely:
  - a. Mohammed Arkoun emphasizes a rational and critical approach to understanding Islam, encouraging people to abandon dogmatic thinking. He teaches that Islam must be understood dynamically and contextually in order to remain relevant and contribute to a just, tolerant, and inclusive society.
  - b. Mohammed Arkoun offers a deconstruction of traditional Islamic thought with a critical, rational, and contextual approach. He rejects a rigid, dogmatic understanding, encouraging a more flexible interpretation of the Qur'an and Hadith in accordance with the times. Arkoun emphasizes the importance of distinguishing the core teachings of Islam from cultural and political influences and integrating science into religious interpretation. He also highlights the complementary relationship between reason and revelation, not as two contradictory things. Through this approach, Arkoun hopes that Muslims can face modern challenges without losing the essence of religious teachings.
  - c. Mohammed Arkoun emphasizes pluralism and interfaith dialogue to build an Islam that is inclusive and relevant to the times. He criticizes exclusive dogma and encourages a more open understanding of differences. According to him, truth is pluralistic, so Muslims need to accept diversity. Reform of Islamic education is also needed to foster interfaith dialogue and create social harmony.



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