

MOHAMMAD ARKOUN'S RENEWAL METHOD FOR READING THE QUR'AN AND ISLAMIC SCIENCES

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Abstrak

Mohammad Arkoun adalah seorang pakar studi Islam sekaligus pemikir dalam dunia Islam kontemporer yang sangat dihormati. Ia sangat konsern pada upaya rekonstruksi pemikiran Islam. Menurutnya, ilmu-ilmu keislaman, dengan pemikiran yang dihasilkan masih menunjukkan fenomena kejumudan dan kestatisan karena miskin pendekatan dan metodologi. Hal ini diperparah oleh paradigma orientasi pembacaan tekstual terhadap sumber kewahyuan dan turats. Akibatnya pemikiran-pemikiran Islam tidak relevan dengan semangat dan jiwa zaman yang berubah. Padahal teks-teks agama harus bisa menjawab konteks masa yang cepat sekali perubahannya. Oleh sebab itu, Arkoun merasa perlu untuk mendekonstruksi pemahaman lama dan merekonstruksi pemikiran keislaman baru melalui pembacaan terhadap wahyu dengan melibatkan ilmu-ilmu sosial baru dengan dukungan kajian sejarah, linguistik, analisis wacana, antropologi, arkeologi pemikiran dan lain sebagainya. Hal ini terlihat dalam

proyek besarnya tentang Kritik Nalar Islam dan upaya membangun konsep islamologi terapan yang kritis, bersikap tidak dogmatis, dan pemikiran yang peduli pada aspek sosial kemanusiaan.

Kata Kunci: *Metode, Pembacaan, Pembaharuan, Al-Qur'an, Ilmu-ilmu Keislaman*

Abstract

Mohammad Arkoun is a highly respected Islamic studies expert and thinker in the contemporary Islamic world. He was very concerned about efforts to reconstruct Islamic thought. According to him, the Islamic sciences, with the ideas produced, still showed the phenomenon of lag and static due to poor approaches and methodologies. This is exacerbated by the paradigm of textual reading orientation towards the sources of revelation and law. As a result, Islamic thoughts are irrelevant to the spirit and soul of the changing times. However, religious texts must be able to respond to the context of a time of rapid change. Therefore, Arkoun felt the need to deconstruct old understandings and reconstruct new Islamic thought through reading revelations involving new social sciences with the support of historical studies, linguistics, discourse analysis, anthropology, archeology of thought and so on. This can be seen in his large project on Criticism of Islamic Reason and efforts to build a concept of applied Islamology that is critical, non-dogmatic, and thinking that cares about the social aspects of humanity.

Keywords: *Method, Reading, Renewal, Al-Qur'an, Islamic Sciences*

A. Introduction

Mohammad Arkoun is one of the figures whose name also joins the ranks of Muslim thinkers who offer insights into the methodological

significance of Islamic studies. Arkoun belongs to Muslim thinkers who are serious about paying attention to the Al-Qur'an radically because it brings back the essence of revelation as the transcendent word of Allah as a form of embodiment that this word belongs to the immanent plane. Therefore, Arkoun emphasizes reading the Qur'an as a study that allows a correct reading, in accordance with the original meanings of the Qur'an at the discourse stage, not the text stage.¹

The main performance of Arkoun's thought is "Criticism of Islamic Reason". He published this study in a book entitled *Pour de la Raison Islamique*. This book was then translated into Arabic entitled *al-Fikr al-Arabi al-Islami*, or *History of Arab-Islamic Thought*.² In his book, Arkoun focuses on "reading" the Arab-Islamic tradition. This writing starts from the problem of reading historical texts or the problem of historicism and the problem of interpretation (hermeneutics).³ According to Arkoun, the revelation when the Koran was revealed by Allah was influenced by the historical and socio-cultural realities of Arab society. Arkoun said that the Koran is an incarnation of God's words conveyed to humans, compiled in human language, transmitted orally by humans, and standardized in written form. Therefore, Arkoun tends to say that the Koran is a "historical product", so it needs to be reinterpreted. The Al-Qur'an which is

¹ Nasrudin, "Manhaj Tafsir Mohammad Arkoun", Jurnal *Maghza*, Vol.1, No.1, Januari-Juni 2016, p. 2.

² Ismet Sari, "Narasi Filsafat Kontemporer Mohammad Arkoun", in *jurnal Theosofi dan Peradaban Islam*, Vol. 1, No. 2, 2019, p. 7.

³ Siti Rohmaniyah Soekarba, "Kritik Pemikiran Arab: Metode Dekonstruksi Mohammed Arkoun", Jurnal *Wacana*, Vol. 8, No.1, April 2006, p. 5.

currently in the midst of Muslims cannot be separated from its inherent historical aspects.

B. Biography

M. Arkoun was born in Algeria on February 1, 1928 in Taourirt-Mimoun, Kabilia, a Berber-populated mountainous area to the east of Algiers (Algeria). He mastered three languages: Kabilian, Arabic and French. The three languages also have a cultural orientation and represent three different traditions. From an early age, Arkoun was already proficient in using these three languages. Kabilia is used every day, French is used at school and in administrative matters and Arabic is started to be studied when entering high school in Oran.⁴ From 1950 to 1954, he studied Arabic language and literature at the University of Algiers. While diving and drinking water, he also taught Arabic at a high school in the suburbs of Algeria. Then he continued his studies in Paris, where at that time the war was going on for the liberation of Algeria from France in 1954-1962. He also lived in France and in 1961, he was appointed lecturer at the Sorbonne University in Paris. It was at this university that he received his doctoral degree in literature in 1969. In 1970-1972, Arkoun taught at the University of Lyon and then returned to Paris as a professor of the history of Islamic thought.⁵

Apart from teaching, Arkoun also participates in various scientific activities and holds important positions in the academic world and society. He served as scientific director of the Arabic journal,

⁴ Ismet Sari, "Narasi Filsafat Kontemporer Mohammad Arkoun"..., p. 71.

⁵ *Ibid.*, p.72

member of the French National Committee for Ethics and Life Sciences and Medicine, member of the French National Assembly for AIDS and member of the French Legion of Honor for influential figures in the world of universities and served as director of the Institute for Islamic and Middle Eastern Studies in Sorbone Nouvelle University (Paris). Arkoun's figure can be seen as an engaged scholar, involving himself in various activities and actions that are important for humanity, because for him thought and action are interrelated. In the early 1990s, he retired from Sarbonne University. After retirement he taught in London and Amsterdam. He is also a frequent guest lecturer at various universities outside France, such as the University of California in Los Angeles, Princeton University, Temple University in Philadelphia, the Pontifical Institute for Arabic and Islamic Studies in Rome and the Catholic University of Louvain La Neuve in Belgium.⁶

C. Arkoun's Works

Arkoun is a productive figure, apart from his brilliant and critical thinking. His productivity is proven by the many works he has written. Among his works in French, namely: *Deux Epateres de Miskawayh*, 1961; *Aspects de la Pensee Islamique Classique*, 1963; *L humanisme Arabe au 4/10 siecle*, *Du Tahdhib al-akhlaq de Miskawayh*, 1969. In Indonesian the book is translated with the title; *Nalar Islami dan Nalar Moderen: Berbagai tantangan dan Jalan Baru* 1997; *Berbagai*

⁶ Robert D. Lee, *Mencari Islam Autentik: dari Nalar Puitis Iqbal hingga Nalar Kritis Arkoun*, trans. Ahmad Baiquni, (Bandung: Mizan, 2000.), p. 195.

Pembacaan Al-Qur'an, 1997. In English, *Rethinking Islam: Common Questions Uncommon Answers to Day*, 1994; *The Concept of Revelation: from Ahl al-Kitab to the Societies of the Book-book.*, 1988; *The Unthought in Contemporary Islamic Thought*, 2002. In Arabic as, *al-Fikr al-'Arabi*, 1979; *al-Islam: Asas wa Mumarasah*, 1986; *Tarikhyyat al-Fikr al-'Arabi al-Islami?* 1986; and so forth.

D. Arkoun's Epistemology of Thought and Methodology

Starting from M. Arkoun's anxiety about the Islamic epistemological system, according to him, Islamic reasoning has been lagging behind the West for centuries. The factor behind this problem is traditional Islamic epistemology which has shaped Islamic orthodoxy for a long time in the reasoning of Muslims. From there, rigid dogmas in religion were born, resulting in the inability of Muslims to grasp the original message of the Koran, as happened in the early period of Islam. In this case, Arkoun considers Islamic civilization to be confined to the category of text civilization, where all problems must return to the text.

According to Arkoun, Islam is not a rigid religion. Therefore, Arkoun made a big project which he called "criticism of Islamic reason" and reopening the door to ijtihad. Ijtihad, which until now only had the essence of fulfilling the ideological demands of the authorities, is now being expanded further. In practice, Arkoun criticizes many classical scholars, including scholars of fiqh, kalam, philosophy, tafsir and morals, who according to him do not use the laws and findings of social science as material for consideration in modifying, renewing, refreshing and rebuilding the scientific construction and methodology of Islamic

studies. Furthermore, Arkoun even regretted the effects of bookkeeping and standardization of religious teachings which were considered standard.⁷

Even though Arkoun criticized classical Islamic theological thought a lot, he really appreciated and appreciated the religious spirit that was alive at that time. More than that, Arkoun also acknowledged that classical Islamic society was a group of people who grounded knowledge which was previously parochialistic. This religious spirit is often equated with modern Western thought which is rational, rich in criticism so that religion can be explored more deeply.⁸

In the criticism of Islamic reason offered by Arkoun, one of them discusses revelation. Arkoun understands revelation as a rich message so that it can provide concrete meaning in every context of circumstances experienced by humanity. In this case, Arkoun divides revelation into three levels. First, revelation as the transcendent word of God; infinite and unknown to humans. Second, revelation that is revealed in the form of oral recitations in historical reality is called religious discourse and is fragmented in the form of holy books such as the Torah and Zabur, the Gospel and the Koran. Third, revelations recorded in nature eliminate many things, especially the situation of the conversation (while *asbabun nuzul* cannot restore things that were lost when a conversation was recorded in writing).

⁷ Siti Rohmaniyah Soekarba, "Kritik Pemikiran Arab: Metode Dekonstruksi Mohammed Arkoun", *Jurnal Wacana*, Vol. 8, No.1, April 2006, p. 14.

⁸ Muhaemin Latif, "Membumikan Teologi Islam dalam Kehidupan Modern (Berkaca dari Mohammed Arkoun)", *Jurnal Dakwah Tabligh*, Vol. 14, No. 2, 2013, p. 3.

1. Thought Project

Mohammad Arkoun built his prestigious project, "Criticism of Islamic Reason", which is represented in his book *Pour de la raison Islamique (Towards a Critique of Islamic Reason)*, which has been translated into Arabic, *Tarikhiyat al-Fikr al-Arabi al-Islami*.⁹ He proposed three terms that are still unfamiliar to Muslim scholars in order to dissect the history of the Arab-Islamic thought system, namely "the unthinkable" (*le pensable/thinkable*), "the unthinkable" (*Umpinse/Unthinkable*) and "the unthinkable" (*Umpensable/not yet thought of*). What is meant by "thinkable" are things that Muslims may have thought about, because they are clear and can be thought about. While "unthinkable" are things related to life practices that have nothing to do with religious teachings. And "not yet thought" are things that Muslims have never thought about.

According to Arkoun, when the Koran appeared in oral form and had not been transformed into an official mushaf, everything was seen and responded to as thinkable. However, the situation changed drastically when the Qur'an was translated into a closed official corpus or official Ottoman mushaf under the supervision of Caliph Uthman and there were efforts to systematize the concept of sunnah and standardize fiqh proposals by Imam Syafi'i; to certain standards. In that era, domains that were previously thinkable turned into unthinkable.¹⁰

⁹ Farid Essack, *Qur'an Liberation and Pluralism*, (Oxford: One Word, 1996), p. 76

¹⁰ Since the 4th/10th century, Muslims have agreed in thinking that the sayings collected in official bookkeeping at the time of Caliph Uthman (644-656)

The method used by Arkoun in this project is the historicism method. Historicism acts as a method of reconstructing meaning by eliminating the relevance between text and context. Through the method of historicism, which manifests itself in the form of "criticism of Islamic reasoning", classical texts are deconstructed towards reconstruction (context). When this method is applied to religious texts, what Arkoun is looking for are new meanings that potentially reside in these texts.

Arkoun considers his project of criticizing Islamic reason as nothing other than an expansion of the meaning of classical *ijtihad*. The move from classical *ijtihad* to criticism of Islamic reason is an effort to mature and stabilize the position of *ijtihad* itself. Because the "project of criticizing Islamic reason" is so central in Arkoun's thinking, below is presented Arkoun's explanation regarding the meaning of the words "criticism" and "reason", with an exploration of their application. According to his confession, the term "reasoning criticism" in his book does not refer to the meaning of philosophy, but rather to historical criticism. When people hear the words criticism of reason, it is not easy to forget the work of the great philosopher Immanuel Kant, *Critique of pure Reason* and

constitute the totality of revelation. This agreement was made to maintain the authenticity of the Qur'an from free interpretation of the Qur'an, which was carried out by orthodox scholars such as Ibn Muqsim (d. 965) and Ibn Shannabud (d. 939). The death penalty was imposed against these two scholars in the early 4th/10th century. See Muhammad Arkoun, *Pemikiran Arab*, trans. Yudian W. Asmin (Yogyakarta: Pustaka Pelajar, 1996), p. 4.

Critique of Practical Reason, and Sartre's work, *Critique of Dialectical Reason*.

To trace the history of Islamic thought, like an archaeologist, Arkoun digs through all the geological layers of Arab-Islamic thought (reason) using Michael Foucault's episteme "knife". Arkoun divides three historical levels of the formation of Arab-Islamic thought: classical, scholastic and modern. What is meant by the classical level is the system of thought represented by the beginners and shapers of Islamic civilization. Scholasticism is the second level which is the field of understanding of the people's thinking system. Meanwhile, the modern level is what is known as revival and revolution. By dividing history into these three epistemic fragments, it seems that Arkoun intends to explain the terms "the unthinkable" (*le pensable/ thinkable*), "the unthinkable" (*l'impensable/unthinkable*) and "the unthinkable" (*l'impensable/ not yet thought*), to then be applied in order to dissect the history of the Arab-Islamic thought system.¹¹

In the context above, it should be immediately noted that what is considered irrelevant or confusing is not the Qur'an, but the thinking used by theologians and jurists in interpreting the Qur'an: Arkoun does not say that the Qur'an is not relevant. He was very firm in this statement. He actually wanted to say that the thinking used by theologians and jurists to interpret the Koran was irrelevant. Because, he now admits, there are new social sciences, such as

¹¹ Ismet Sari, "Narasi Filsafat Kontemporer...", p. 78.

anthropology, which they do not master. Likewise, there are modern linguistics, historical methods, biology—all of which they do not master.

Such is the complexity and complexity of the history of tafsir, that restructuring efforts (i'adat tarkib) by writing history clearly and critically are very urgent. Departing from this problem, Arkoun formulated the problem: How can we carry out clarification (al-idhahah at-tarikhiyyah) as seen above? How can we read the Koran in a "new" way? How can we rethink the historical experience of Islam throughout fourteen centuries?

To trace the train of thought of Arkoun's methodology in understanding the Al-Qur'an (how), first two questions will be asked here: (1) what is the text of the Al-Qur'an; and (2) what is the purpose of reading the Koran. Because, methodologically, the way to read the Al-Qur'an is more or less determined by, among other things, views regarding the Al-Qur'an itself (ontological postulates) and the purpose of reading it (axiological postulates).

Among religious texts, of course the text of the holy book occupies the most central position because it contains divine revelation to humans. Moreover, this revelation process is unique, in the sense that it is once and for all and irreplaceable. Other names for the Qur'an itself include al-Furqon, (al-Furqon: 1), al-Kitab (al-Dukhon: 1-2), Kalam (at-Taubah: 6), Nur (an-Nisa : 174), Mau'idzah (Yunus: 57), al-Shirat al-Mustaqim (al-An'am: 153) and

others, reflect the views of Muslims regarding the highly venerable and sacred status of their holy books.¹²

2. Semiotic Analysis

Following semiotic analysis, Arkoun emphasizes that the text in our midst is the result of the act of enunciation. In other words, this text comes from spoken language which is then transcribed into text form. The texts of the holy books, including the Koran, are no exception. The Qur'an is the word of Allah that the prophet Muhammad received and conveyed to mankind for no less than two decades. Regarding this belief, on various occasions Arkoun always emphasized it: both spontaneously from his faith as a Muslim and from his statements which wanted to "prove" the inevitability of the final sign (*signifie dernier*).¹³

Applying the linguistic process above to the process of the tanzil (descent) movement of revelation, Arkoun sorts out the stages of Allah's word; Qur'anic discourse, closed official corpus, and interpreted corpus. *Anggitan kalam Allah* or refers to the logos or unlimited word of Allah in the sense used in the Qur'an. (31:27): "If all the trees on the earth were turned into pens and the sea were expanded with seven other seas by ink, the words of Allah would not be exhausted (by efforts to transcribe them)."

Likewise in the understanding of Christians who say, "Isa is the Word of God". Thus, the revelations conveyed to humans through the apostles are only fragments of the infinite Word of

¹² *Ibid.*, p. 80.

¹³ *Ibid.*

Allah, an unwritten Word that is defined in classical theology as coexisting with Allah in His eternity. Fragments of Allah's words have been linguistically articulated in Hebrew (the Bible), Aramean (Jesus, although his teachings were conveyed in Greek), and Arabic (the Qur'an). The stage of oral utterance is parallel to or in accordance with the stage of discourse (i.e. discourse in the linguistic sense which is defined as utterance which presupposes the presence of a speaker and listener with the intention of the first to convey to the second a message and the possibility for the second to react directly) Bible, Bible and Koran. The communication relationship between God and the Prophet is always related to the discourse situation or semiological environment when the message is released and captured, which occurs once and for all and cannot be repeated. This is the first semio-linguist stage.

The second semio-linguistic stage was the process of recording it in writing in the Ottoman mushaf (Official Closed Corpus). With the expression closed official corpus, Arkoun wants to emphasize the historicist aspect of the mushaf, which, like it or not, cannot be ignored. The third semio-linguistic stage is the interpretation of the Official Closed Corpus. Linguistically, it is absolute regarding the exploration of the meanings of the Qur'an, understanding that it is always the written text that is interpreted and no longer the first discourse.¹⁴ Arkoun put forward an argument:

¹⁴ Mohammed Arkoun, *Berbagai Pembacaan Qur'an*, trans. Machasin, (Jakarta: INIS, 1997), p. 48

"In fact, we know that a text is not written until I have read it: this means that every reader writes the text again in accordance with the grid of his perception and the principles of interpretation. The grid and principles themselves are not only related to the cultural traditions used by each readers as a support, but also with ideological coercion from the group and the time."

In the expression of semiotic language, the Qur'anic text as parole is urged by the text. Regarding Arabic as the focus of the revelation of the Qur'an, Arkoun said: In reality, the discourse of the Qur'an is a musical and semantic orchestration of key structures drawn from ordinary Arabic vocabulary which has undergone radical transformation over the centuries .

Thus, it can be seen clearly that Arkoun links (draws a positive correlation) the process of freezing the interpretation of the Koran, which is reflected in various piles of literature, with the process of establishing the Koran in writing and with the change from prophetic discourse to teaching discourse, as alluded to above. Arkoun's stance did not pass without criticism. Van Koningsveld, in his criticism of Arkoun, said that Arkoun exaggerated the importance of recording the written text of the Qur'an as a factor in standardizing its interpretation. Referring to Hjemselv, that a semiotic approach which views a text as a whole and as a system of internal relationships, and approaches a text without certain previous interpretations or other presuppositions, it seems that Arkoun sees the Qur'an as a whole text that is related to each other.

coherent and intact with each other. Because of this, Arkoun wants to view the Koran as the Koran itself speaks and views itself.¹⁵

From all the historical processes above, Arkoun seems to want to emphasize that there has been an "imoverishment" of the possibility of understanding revelation from all its dimensions. The prophetic word (prophétique) is reduced to a word that is oriented towards teaching (professoral), that is, oriented towards abstraction without taking seriously the party to whom the word was originally addressed. In the expression of semiotic language, the Qur'anic text as parole is pushed by the langue text. Regarding Arabic language as the locus of the revelation of the Qur'an, Arkoun said that in reality, the discourse of the Qur'an is a musical and semantic orchestration of key passages drawn from ordinary Arabic vocabulary which has undergone radical transformation over the centuries . centuries. Above all, Arkoun believes that although the Qur'an now functions more as a written text, it now remains a parole for believers.

The purpose of reading the Koran (qira'at) for Arkoun is to understand (comprendre) prophetic communications conveyed through written text. In other words, qira'at is intended to carry out a kind of "tracing" of the process of enunciating the Koran from various aspects and dimensions, as when it was first expressed in a semiological atmosphere that was still rich and fresh. This means

¹⁵ Ismet Sari, "Narasi Filsafat Kontemporer...", p. 82.

that the purpose of qira'at is not merely to understand the text, but rather to obtain the text.

Methodologically, this "tracing back" is actually impossible because the process of speaking only occurs once, is unique, and therefore will never be repeated again. The most that can be done is to reach out asymptotically to an approach that becomes more and more familiar with this discourse, by returning (with all its limitations) the text of the Qur'an as a language that becomes parole for people living in this day and age.

For Arkoun, qira'at is also intended to produce the meanings behind the literal text, by revealing the structure of the mythical language of the Qur'an and freeing it from the trap of logical and logocentric language. It seems that for Arkoun, qira'at also means grasp the universal message and most primordial principles behind all the books (all the holy books revealed by Allah to mankind through the intermediary of His apostles), by carrying out a kind of vertical spiritual pilgrimage through back-and-forth climbing the linear movement ladder of tanzil al- The Qur'an that he put forward, reaching the infinite Word or Word of Allah, in order to reconcile the theological war that occurred between book communities. Therefore, Arkoun wants his interpretation to be able to overcome the problem of the tension of these theological claims.

3. Arkoun Method Steps

Arkoun's aim in his explanation is to build an "Applied Islamology". He took this term from Roger Bastid with the term "Applied Anthropology". Applied Islamology examines Islam from

the perspective of the general contribution of religious anthropology, from this emerged the methodology that Arkoun attempted to apply to the Al-Qur'an. This methodology is a methodology that has previously been applied to Christian texts and can be summarized in efforts to subjugate the Qur'an under "historical comparative criticism and linguistic-deconstructive analysis" as well as for a philosophical contemplation related to the production of meaning and its expansions , and its changes.¹⁶ The following approaches are offered by Arkoun:

4. Semiotic-Linguistic Approach

Namely the use of semiotic and linguistic theses to criticize reading materials. Its function is to know the codes used in the text to produce its semantic meaning, what linguistic mechanisms are used to produce this limited meaning and not other meanings, as well as for whom this meaning is generated and under what conditions. Thus Arkoun uses linguistic concepts with the assumption that they are things that are confirmed and can be debated. The role of this approach is felt to strengthen the shift in methodological orientation, "The thesis which says that the supporting pillar of communication is not the true knowledge that we have about the material being studied, but that it is stored in the perspectives that alternate between two people who are talking and competing with each other. which relates to a sphere of feeling,

¹⁶ Fahmi Salim, *Kritik Terhadap Studi Al-Qur'an Kaum Liberal*, (Jakarta: Perspektif, 2010), p. 210

knowledge and understanding, or more precisely, the rational forms themselves which have been indicated by linguistic signs.¹⁷

5. Historical-Sociological Approach

This approach aims to undermine religious views for historical purposes. This, said Arkoun, is in line with what classical Islamic scholars did with their attention to the continuous chain of events of the times and biographies and similar stories to justify the material quoted or narrated and its credibility. This Arkoun-style approach concentrates on efforts to view law from 2 dimensions which the theological-dogmatic approach has removed.

- a. The historicity of all cultural processes, due to which the holy books work directly in the sociological realm.
- b. Sociology of acceptance, namely the way various social or ethnic groups accept their traditions.¹⁸

6. Theological Attitude

That is, placing theology on "rules and methods that are applied to all processes of knowledge". Therefore, there must be a study of revelation that departs from new knowledge in the form of religious anthropology and psychology of knowledge, both of which teach us "that faith is generally compatible with love impulses that are difficult to restrain and together with more complex memory substances. , with vaguer imaginations, with stronger heartbeats, and with more determined demands of reason."¹⁹

¹⁷ *Ibid.*, p. 210-211.

¹⁸ *Ibid.*, p. 211-212.

¹⁹ *Ibid.*, p. 212.

E. Conclusion

M. Arkoun was born in Algeria on February 1, 1928 in Taourirt-Mimoun, in Kabilia, a Berber-populated mountainous area to the East of Algiers (Algeria). He mastered three languages: Kabilian, Arabic and French. Then he continued his studies in Paris, where at that time war was going on, the liberation of Ajazair from France in 1954-1962. He also lived in France and in 1961, he was appointed as a lecturer at the Sorbonne University in Paris, at this University he received his doctoral degree in literature in 1969. In 1970-1972, Arkoun taught at the University of Lyon and then returned to Paris as a professor of the history of Islamic thought.

M. Arkoun, who is known as a contemporary thinker, offers approaches, including, *first*, the Semiotic-Linguistic Approach, namely the use of semiotic and linguistic theses to criticize reading materials. Its function is to know the codes used in the text to produce its semantic meaning, what linguistic mechanisms are used to produce this limited meaning and not other meanings, as well as for whom this meaning is generated and under what conditions. *Second*, the Historical-Sociological Approach. This approach aims to undermine religious views for historical purposes. Arkoun's approach concentrates on efforts to view law from 2 dimensions which the theological-dogmatic approach has removed.

1. The historicity of all cultural processes, due to which the holy books work directly in the sociological realm.
2. Sociology of acceptance, namely the way various social or ethnic groups accept their traditions

Third, Theological Attitude. namely placing theology on "rules and methods that are applied to all processes of knowledge".

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