



## **Mohammed Arkoun's Islamology: Applications of Humanities and Social Sciences in Islamic Studies**

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**Abstract;** *This study focuses on Arkoun's thoughts on the idea of Applied Islamology. Arkoun has anxiety about the treasures of Islamic turats (heritage of tradition, culture, knowledge) which tend to be passive towards advanced civilization in thought. Such stagnation, according to Arkoun, is caused by the hegemony of dogmatic orthodoxy that shackles knowledge into the old episteme. Arkoun's Applied Islamology is a scientific practice in an epistemology of thought. By using the literature method, this study found that the reading of QS. At-Taubah: 5 there is a fairly strong normative foundation about jihad and today's problems regarding it. The results of the reading with several perspectives, namely: from the semiotic side, all vocabulary in Surah At-Taubah is related to the meaning of taubah, including prayer, zakat, faith and disbelief.*

**Keywords:** *Applied Islamology; Arkoun; Episteme; Socio-Humanities Applications.*

**Abstrak;** *Kajian ini berfokus pada pemikiran Arkoun tentang gagasan Islamologi Terapan. Arkoun memiliki kegelisahan terhadap khazanah turats Islam (warisan tradisi, kebudayaan, pengetahuan) yang cenderung pasif untuk menuju peradaban maju dalam pemikiran. Kejumudan demikian menurut Arkoun disebabkan oleh hegemoni ortodoksi-dogmatis yang membelenggu pengetahuan ke dalam episteme lama. Islamologi Terapan yang dicetus oleh Arkoun merupakan suatu praktik ilmiah dalam suatu epistemologi pemikiran. Dengan menggunakan metode pustaka, penelitian ini menghasilkan bahwa pembacaan terhadap QS. At-Taubah terdapat landasan normative yang cukup kuat tentang jihad dan problem dewasa ini mengenai hal tersebut. Dalam kasus at-Taubah ini, ayat payung ini adalah ayat saif atau pedang. Ayat pedang yang dimaksud adalah QS. At-Taubah: 5. Hasil pembacaannya dengan beberapa perspektif yaitu: dari sisi semiotik, semua kosa kata dalam surat at-Taubah berkaitan dengan makna taubah, termasuk salat, zakat, iman, kafir.*

**Kata Kunci:** *Aplikasi Ilmu Sosial-Humaniora; Arkoun; Episteme; Islamologi Terapan.*

## **A. Introduction**

The fact about Mohammed Arkoun is an extraordinary fact, especially for enthusiasts of Islamic studies. The rise of Arkoun's name is due to his productivity in producing works, especially on thought. In addition, he is also known for the thought of "criticism of Islamic reason" (naqd al-aql al-Islamy) and the concept of Applied Islamology that he initiated. He is also very concerned in thinking about the revival of Islam, the project of criticism of Islamic reason initiated by him is nothing but an effort to realize the revival of Islam. In general, he is denotative, not using too many connotations.<sup>1</sup>

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<sup>1</sup> Mohammed Arkoun, *Al-Fikr Al-Islamy: Qira'ah Ilmiyyah*. Terj. Hashim Saleh. Beirut: Markaz al-Inma' al-Qawmi, 1987, 96-97

As a Muslim philosopher, Arkoun has anxiety about the dullness of the Islamic world, especially in the treasures of turats (heritage of tradition, culture, knowledge) which tend to passively move Islamic society towards advanced civilization in thought. According to Arkoun, such stagnation is caused by the hegemony of dogmatic orthodoxy that shackles knowledge into an outdated episteme. Classical episteme, or what can be called the old knowledge system, is the main factor that causes Islamic sciences to be less adaptive to the times. The classical episteme referred to by Arkoun includes Islamic thought that approaches religion directly with absolute submission without a critical spirit. Although in its development the study of Islam was approached with scientific and rational theories, as the orientalist did, but according to Arkoun it still could not present the value of advanced civilized Islam. Because the orientalist ignored the Islamic society living today as a representation of Islam itself, and instead assessed Islam from unrepresentative empirical data.<sup>2</sup>

Arkoun realized the decline of the Islamic world even until the contemporary era. Islamic civilization has experienced stagnation, in contrast to Western civilization which has experienced progress starting from the period of its awakening (renaisance). The powerlessness of the Islamic world against Western civilization has gotten worse since the era of colonialism, where almost all Islamic territories were colonized by the West. Therefore, Arkoun tries to find a way out, one of which is through the idea of applied Islamology. Why through applied Islamology? Because according to Arkoun, the mission of applied Islamology is to link the Turats with modernity, so that it can answer the needs of Muslims today.

Based on this background, a problem arises regarding the concept of applied Islamology from Mohammed Arkoun. This is because the concept of applied Islamology is Arkoun's starting point in applying the findings of the latest knowledge theory to Islamic studies. Therefore, this paper will focus on analyzing the thoughts of Mohammed Arkoun.

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<sup>2</sup> M. Arkoun. *Nalar Islam dan Nalar Modern: Berbagai Tantangan dan Jalan Baru*, (Jakarta: INIS, 1994), 6-7

To unravel the problem of Arkoun's thinking, researchers use the literature review method by taking the following steps: First, the researcher will look at the track record of intellectual formation and historicity surrounding Mohammed Arkoun's life; Second, the researcher will elaborate on Mohammed Arkoun's thoughts regarding the theory of Islamology; Third, the researcher will elaborate on the application or application of applied Islamology by Arkoun in understanding the Qur'an. The subject matter is focused on one of Arkoun's works, the book *Al-Fikr Al-Islamy: Qira'ah 'Ilmiyyah*.

Research related to the theme includes “*Seputar Antropologi Agama; Pandangan Tentang Islamologi Aplikatif Muhammad Arkoun*” written by Tjahyo Adji Prakoso and concluded that applied Islamology is the result of Arkoun's thinking on the shortcomings in classical Islamic sciences contained in the occidental discourses (discourse or way of Western Islamology towards Islam), a discourse that tries to understand Islam rationally, but less critically. Or another term that is more common but less favored by Arkoun is orientalism.<sup>3</sup> Research written by Kholili Hasib entitled “*Studi Agama Model Islamologi Terapan Mohammed Arkoun*”, It opens up the freedom of reason to explore without any ideological, ethnic or religious prejudices. This method results in misunderstandings about God, religion, revelation, prophets, and others. From this, it is known that Applied Islamology has problems in the theological and epistemological realms.<sup>4</sup>

Research titled “*Integrasi Ilmu Keislaman Dan Sosial Humaniora Dalam Studi Islam: Kritik Epistemologi Muhammad Arkoun Terhadap Metodologi Studi Islam*”, written by Arisy Abror Dzukroni, In his study, Arkoun offers the concept of deconstruction, which eliminates the construction of old knowledge buildings and offers new ones. With his epistemological critique, Arkoun proposes the concept of applied Islamology as a new way of reading

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<sup>3</sup> Tjahyo Adji Prakoso, “Seputar Antropologi Agama; Pandangan Tentang Islamologi Aplikatif Muhammad Arkoun”, Indonesian Journal of Islamic Theology and Philosophy (IJITP), Vol. 5, No. 2, 2023. <http://dx.doi.org/10.24042/ijitp.v5i2.19810>

<sup>4</sup> Kholili Hasib, “Studi Agama Model Islamologi Terapan Mohammed Arkoun, Tsaqafah; Jurnal Peradaban Islam, Vol. 10, No. 2, 2014. <https://doi.org/10.21111/tsaqafah.v10i2.190>

Islam, one of which is by intertextuality, namely reading Islamic religious sources with various scientific approaches, including social sciences and humanities. Despite sharp criticism from various parties, however, with his new reading, Arkoun has found a new concept in Islamic studies that is more in line with his era. He provides a new episteme that is different from before as a deconstruction step, one of which is the historical approach that replaces the concept of *asbab an-nuzul* which is considered irrelevant.<sup>5</sup>

The research entitled “*Metodologi Muhammad Arkoun dalam Diskursus Islamic Studies*” written by Muhammad Chabibi, in his research Arkoun offers an epistemological framework in studying or studying Islamic sciences with methodologies and approaches that have been developed by Western scholars who initially these sciences have been born from Islamic - Arab intellectual culture in his time. The disappearance or non-development of these sciences in the Islamic world is due to the stagnation of post-orthodox Islamic intellectualism to instill dominance and hegemony in its intellectual views in Islamic-Arab thought. Therefore, the need for critical and scientific sciences such as sociology, anthropology, psychology, semiotics, ethnography and so on for the development of Islamic studies (Islamic scientific traditions) both within Islamic civilization and Islamic society.<sup>6</sup>

## **B. Biography Mohammed Arkoun**

Mohammed Arkoun is an Algerian modern Islamic philosopher. He was born in an area called Kalibia on January 2, 1928 and died on September 14, 2010. Arkoun began his scientific journey at his home village school, then continued in the port city of Oran, western Algeria. Afterwards, Arkoun went on to study Arabic language and literature at the University of Algiers from

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<sup>5</sup> Arisy Abror Dzukroni, “*Integrasi Ilmu Keislaman Dan Sosial Humaniora Dalam Studi Islam: Kritik Epistemologi Muhammad Arkoun Terhadap Metodologi Studi Islam*”, *At-Turās: Jurnal Studi Keislaman*, Volume 9 No 1 Tahun 2022, Doi: <http://doi.org/10.33650/at-turas.v9i1.3712>

<sup>6</sup> Muhammad Chabibi, “*Metodologi Muhammad Arkoun dalam Diskursus Islamic Studies*”, *Al-Mada: Jurnal Agama, Sosial, dan Budaya*, Vol. 5, No. 2, 2022 <https://doi.org/10.31538/almada.v5i3.4484>

1950-1954. When Algeria went to war with France for independence (1954-1962), Arkoun continued his studies at the Sorbonne University with the same focus of study. The socio-historical background surrounding Arkoun has made him proficient in three languages namely Babylonian, Arabic and French. This made him even more interested in language and its role in thought and society at large. His mastery of the three languages represents three traditions, cultural orientations, ways of thinking and ways of understanding from different perspectives. The Kabilian language is a tool to reveal traditions and values of social and economic life that are thousands of years old, Arabic is used as a tool to preserve Islamic religious traditions in Algeria and the Islamic world at large. While French is a tool to recognize the values and scientific traditions of the West, especially France because many French figures or scientists have influenced Arkoun's revolutionary thoughts.<sup>7</sup>

Arkoun's thinking is colored by the French (post)structuralist movement. The method of historicity that Arkoun grasps is the formulation of modern Western social sciences produced by French (post)structuralist thinkers. The main thinkers who influenced Arkoun's thinking are De Saussure (linguistics), Levi Strauss (anthropology), Lacan (psychology), Barthes (semiology), Foucault (epistemology), Derrida (grammatology).<sup>8</sup> The critique offered by Arkoun is a critique of Islamic reasoning which is still dominated by Arabic reasoning. This critique is not only based on investigating knowledge and thought or just tearing down theses, concepts, or schools, but more than that how to investigate the knowledge system, investigate the basics of thought and its mechanisms and see how to produce meaning and rules that form discourse.<sup>9</sup> From here on, Arkoun goes beyond the level of

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<sup>7</sup> Rasyida Arsjad, "Interkoneksi 'Ulum al-Diin, Al-Fikr Al-Islmay, Dirasat Islamiyyah dan Al-Ulum Al-Ijtima'iyyah Sebagai Komponen Keilmuan Islam." *Cendikia: Jurnal Studi Keislaman*, Vol. 3, No. 2, 2017. 13

<sup>8</sup> Johan H. Meuleman. "Nalar Islami dan Nalar Modern: Memperkenalkan Pemikiran Mohammed Arkoun". *Jurnal Ulumul Qur'an*. Nomor. 4, Vol. IV, 1993. 94

<sup>9</sup> Muhaemin Latif, "Membumikan Teologi Islam dalam Kehidupan Modern: Berkaca dari Mohammed Arkoun", *Jurnal Ilmu Dakwah dan Pengembangan Komunitas*, Vol. X, No. 1, 2015. 40

traditional epistemology, and has touched on the archaeology of Islamic thought. At this level, the heritage of Islamic thought is dismantled and then explores its layers to reveal the deep meaning in Islamic thought.

### C. Applied Islamology

Arkoun's idea of Applied Islamology is a bold idea in dialoguing Islamology with the social reality of the people and all the problems of Muslim life. Islamology here is defined as Islamic discourse. Meanwhile, Arkoun's Applied Islamology is a scientific practice in an epistemology of thought. In the Applied Islamology discussed by Arkoun, he wants to develop Islam to be able to answer the needs of Muslims in the contemporary world.<sup>10</sup>

Applied Islamology has the task of liberating Islamic thought from obsolete epistemes. While the object of study is a problem that is hotly discussed and discussed in the environment of various Muslim societies, both related to turats (heritage of tradition and culture) and modernity issues related to economics, social and politics.<sup>11</sup> Therefore, Islamology has an important role in integrating tradition (turats) with the empirical conditions of society (modernity).

Applied Islamology was born out of Arkoun's criticism of classical Islamology which is considered to have no structure of thought and methodology that is reflective of the times. Classical Islamology, which is defined as an orientalist discourse or study of Islam, is also considered by Arkoun as a discourse that lacks critical understanding of Islam, even though it is done rationally.<sup>12</sup> Evidence of the weakness of classical Islamology is that it only relies on texts that are considered valid and generalizes a religious tradition,

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<sup>10</sup> Baedhowi, "Islamologi Terapan Sebagai Gerbang Analog Pengembangan Islamic Studies: Kajian Eksploratif Pemikiran Mohammed Arkoun". *Episteme: Jurnal Pengembangan Ilmu Keislaman*, Vol. 12, No. 2, 2017. 349. <https://doi.org/10.21274/epis.2017.12.2.347-379>

<sup>11</sup> Baedhowi, "Islamologi Terapan dan Problema Apikasinya: Mengkaji Pemikiran Mohammed Arkoun". *Al-Jami'ah: Journal of Islamic Studies*, Vol. 41, No. 1, 2003. 144. <https://doi.org/10.14421/ajis.2003.411.133-152>

<sup>12</sup> Mohammed Arkoun, *Nalar Islami dan Nalar Modern: Berbagai Tantangan dan Jalan Baru*, Jakarta: INIS, 1994. 113

thought, culture and civilization. Indirectly, classical Islamology presents a study that tends to be exclusive. Arkoun emphasizes that classical Islamology does not prioritize the study of the effective relationship between Muslims and texts that are studied sociologically.<sup>13</sup> This results in emphasizing the ideological aspects of Islam only, which simultaneously denies the flexibility of values in Islam.

Arkoun's critique of orientalism goes on to say that classical Islamology has forgotten some key social and historical aspects: 1) the oral culture of Islam, which is not taught theoretically but is produced formally, ritually, socially and symbolically in everyday life. 2) The unwritten and unspoken experiences of Islamic tradition and culture. Arkoun assumes that written historical data cannot be separated from its ideological and political control. Therefore, he emphasizes to study social symptoms in Islamic society that can be reconstructed objectively. 3) The unwritten life experiences of the people. Arkoun wants to show that the lived experience of every layer and region of Muslim society today represents a "living" Islam. 4) Various writings about Islam that are considered "not representative" of Islam but are used as a prior text in assessing Islam. Therefore, a truly objective historical study is denied.<sup>14</sup>

A further shortcoming of classical Islamology is that it does not pay attention to the semiotic and non-linguistic elements that make up religious territories such as myths, rites, architecture, clothing and social and space-time structures. According to Arkoun, all such expressions require approaches from the discourses of semiotics, anthropology and psychology. Classical Islamology is considered to have narrowed its field of study to the logocentric (theology, philosophy and law).

Some of Arkoun's criticisms above show his desire to thoroughly deconstruct classical Islamic historiography which is only ideological in nature. In addition, he also wants to carry out methodological and epistemological criticism of all classical Islamic thought to make it more relevant to the contemporary era. Arkoun's passion is a reflection of his desire to neutralize the

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<sup>13</sup> Baedhowi, "Islamologi Terapan dan Problema Apikasinya. 135

<sup>14</sup> Baedhowi. 137



political and ideological interests that have contaminated the legacy of Islamic thought.

#### **D. Application of Humanities and Social Sciences in Islamic Studies**

The concept of religion that Arkoun tries to deconstruct is in fact a local tradition full of normative texts. The normative text is actually capable of giving birth to a pluralist paradigm if studied in the appropriate discourse. Therefore, Arkoun offers an application of humanities and sociology to the concept of religion in order to dismantle the episteme that continues to confine Muslims. However, according to Arkoun, this step is not easily accepted, not because it is difficult to understand the theory or how to apply it, but because Muslims feel “sinful” when the religious concept that has become dogma is shifted or understood.<sup>15</sup>

Arkoun organizes the concept of religion which has substantially seemed mainstream since the early generations of Muslims by using the *tarikhiyah* methodology (historicism) or better known as critical-historical.<sup>16</sup> While the approaches used by Arkoun are: First, linguistic-semiotic where communication occurs when there is an understanding of meaning through the language used. The similarity of the language used as a means of communication does not guarantee the similarity of the meaning contained. So that language has a role in how to gain an understanding of meaning as a form of reflection in the language. Second, sociological-anthropological, which is the study of living together in society, and how to address the bonds between humans that are applied in the form of social interaction.<sup>17</sup> The sociological-anthropological element is included in the concept of *Ulumul Insan* (Humanities) and *Ulumul Ijtimaiyyah* (Sociology).

Regarding the application of the linguistic-semiotic approach, Arkoun highlights the Muslim sacred text that the Qur'an

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<sup>15</sup> Mohammed Arkoun, *Al-Fikr Al-Islamy: Qira'ah Ilmiyyah*. Terj. Hashim Saleh. (Beirut: Markaz al-Inma' al-Qawmi, 1987). 88

<sup>16</sup> Amin Abdullah, “Arkoun dan Kritik Nalar Islam” dala, Jihan H. Meuleman, *Membaca bersama Mohammed Arkoun*, (Yogyakarta: LkiS, 2012), 4-5

<sup>17</sup> Mohammed Arkoun, *Al-Fikr Al-Islamy: Qira'ah Ilmiyyah*. 87

must be treated and understood according to its own discourse. In the linguistic context, the discourse in question is a teaching that presupposes that the delivery of a message involves a speaker and a listener. Then, the direct reaction of the second party also needs to be considered, because each reaction will lead to its respective consequences. Such communication patterns are always related in every discourse situation, which is nothing but a semiological environmental atmosphere that shapes the release and disclosure of a message.<sup>18</sup>

Related to this, Arkoun reconstructed the communication pattern and stated that each textual unit of the Qur'an represents three steps:<sup>19</sup>

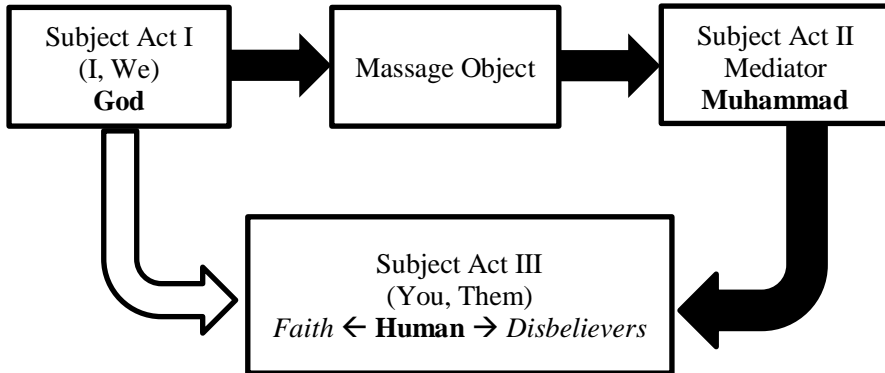
1. Allah sends a message or announces a decree to be addressed to mankind through Muhammad.
2. The message delivered by some humans is rejected, some are willing to hear but not believed or accepted but only as knowledge without any implementation in life. They are then categorized as unbelievers or disbelievers. Conversely, there are others who accept the message so that in this case they are grouped into the group of believers.
3. The day of judgment, which is when each group of people (believers-unbelievers) will get consequences for their attitude towards the message conveyed.

What is then called the semiotic structure of the Qur'an can be described as follows:

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<sup>18</sup> Mohammed Arkoun, *Berbagai Pembacaan Qur'an*, terj. Machasin, (Jakarta: INIS, 1997), 5

<sup>19</sup> M. Arkoun, *Rethinking Islam*, Terj. Yudian W. Asmin & Lathiful Khuluq, (Yogyakarta, Pustaka Pelajar, 1996), 61



Arkoun asserts that the structure or communication relationship has a strong social, political and cultural basis in Makkah and Madinah with a society divided between those who follow and those who oppose. Thus, such semiotic steps cannot be separated from socio-historical studies, especially in their anthropological aspects. Arkoun also directs Muslims to penetrate into the formation of the earliest events in search of the values contained in the text, even though it must dismantle the thick geological layers of the building of orthodoxy.

### E. Application of Arkoun's Islamology to Surat At-Taubah

Arkoun demands Muslims today to read the Turats critically. One of the things that must be done is to use the approaches and scientific tools developed by the West to carry out the agenda of criticizing the turats. It should be underlined that what is meant by Western scientific tools is social humanities in general, not limited to sociology, anthropology, and the like. He calls this applied Islamology (*islamiyyah tatbiqiyyah*). What is offered in this text is history and language (even phonology).<sup>20</sup>

The basic assumption is that no matter how sacred a text is, it is never free from historical influence. Because it has a textual dimension, the Qur'an also has this influence. Another dimension that the Qur'an has is literature, so it can also be approached with these scientific tools. However, Arkoun emphasizes that the

<sup>20</sup> Mohammed Arkoun, *Al-Fikr Al-Islamy: Qira'ah Ilmiyyah*. 90

structure of the Qur'anic language is not the same as any Arabic literary product.

Furthermore, Arkoun's subject in this section is at-Taubah, because of several things; rhyme, theme, and direct contact with rural Arabs (Bedouins), ahl al-kitab, and munafiqun. In addition, there is an emphasis on law and jihad that makes this surah even more interesting. Arkoun's way of reading this surah is juz'iyah-kulliyah, taking one verse that is considered as an umbrella, then used as a standard for understanding the entire surah. In the case of at-Taubah, this umbrella verse is the saif or sword verse. The sword verse in question is QS. At-Taubah: 5:<sup>21</sup>

فَإِذَا أُنسِلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ  
وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ إِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ  
رَّحِيمٌ

“Then Allah sent down His tranquillity upon His Massanger and upon the believers and sent down solidiers angels whom you did not see and punished those who disbelieved. And that is the recompense of the disbelievers.”

Another rule that emerges in this way of reading is that the meaning of a word evolves with the times and the dynamics of all its aspects and that the micro-narrative unit must follow the macro-narrative unit (the sub-units of a narrative must be understood in harmony with the larger unit that owns it).

Semiotically, all the vocabulary in Surah at-Taubah is related to the meaning of taubah, including prayer, zakat, faith, disbelief. It is generally denotative, not using too many connotations.<sup>22</sup> From a historical perspective, Arkoun finds differences in the meaning of taubah in the periods of nuzul and takwil. In the first period, taubah is interpreted as returning to God after doing things that are against the Shari'ah. In the period of takwil, taubah is interpreted more as a person's conversion to Islam, after he opposed Islam. This is characterized by prayer and zakat, which are accentuated in several verses. Regarding the meaning of jihad, Arkoun explains that in the twenty years the Prophet taught Islam, jihad was interpreted as sacrifice for the cause of Allah. This

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<sup>21</sup> Mohammed Arkoun, *Al-Fikr Al-Islamy: Qira'ah Ilmiyyah*. 90

<sup>22</sup> Mohammed Arkoun. 96-97

could be in the form of treasure, or it could be non-material, especially in an effort to maintain Muhammad's legacy of knowledge.

According to Arkoun, this interpretation finds a fairly strong foothold in the Qur'an. With this strength, it (this view) entered quite deeply in Muslim theology and lasted very long. This explains the socio-political events that we see happening under the slogan *fi sabilillāh*.<sup>23</sup> In terms of sociology, Surah at-Taubah speaks of the rights of human beings, even infidels. The infidels referred to here are quite broad, including those who are hostile to Muslims or those who are allies. Arkoun generally considers that this Surah affirms the position of Islam as the final religion of God, which all people should embrace.<sup>24</sup>

From the descriptions above, it appears that Arkoun criticizes epistemologically, then he states that what he is doing now is an effort as Ibn Rushd did 800 years ago, by giving an example of how to re-examine the classical and contemporary Islamic intellectual treasures through modern science theories, including social sciences, humanities, anthropology and history that developed in the post-positivist era. Thus finding common ground in the interconnection between *Ulum al-Diin* (Religious Knowledge), *al-Fikr al-Islamiy* (Islamic Thought), *Dirasat Islamiyyah* (Islamic Studies), and *Ulumul Ijtimaiyyah* (Social Knowledge).

The socio-historical background surrounding Arkoun has made him proficient in three languages namely Babylonian, Arabic and French. His mastery of the three languages represents three traditions, cultural orientations, ways of thinking and ways of understanding from different perspectives. The Babylonian language is a tool to reveal various traditions and values regarding social and economic life that are thousands of years old, Arabic is used as a tool to preserve Islamic religious traditions in Algeria and the Islamic world in general. While French is a tool to recognize Western values and scientific traditions, especially French because many French figures or scientists have influenced Arkoun's revolutionary thoughts. The main thinkers who influenced Arkoun's

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<sup>23</sup> Mohammed Arkoun, *Al-Fikr Al-Islamy: Qira'ah Ilmiyyah*. 98

<sup>24</sup> Mohammed Arkoun. 99-100

mindset are De Saussure (linguistics), Levi Strauss (anthropology), Lacan (psychology), Barthes (semiology), Foucault (epistemology), Derrida (grammatology).<sup>25</sup>

Arkoun applies this to his reading of QS. At-Taubah because there is a strong normative basis for jihad and the current problems regarding it. In the case of at-Taubah, this umbrella verse is the verse of the saif or sword. The sword verse in question is QS. At-Taubah: 5. The results of its reading with several perspectives are: from the semiotic side, all vocabulary in Surah at-Taubah is related to the meaning of taubah, including prayer, zakat, faith, disbelief. In general, it is denotative, not using too many connotations.<sup>26</sup>

## F. Conclusion

Arkoun's Applied Islamology is a scientific practice in an epistemology of thought. Arkoun found differences in the meaning of taubah in the period of nuzul and takwil. In the first period, taubah is interpreted as returning to God after doing things that are contrary to sharia. In the period of takwil, taubah is more interpreted as a person's entry into Islam. This is characterized by prayer and zakat, which are accentuated in several verses. In terms of sociology, Surah at-Taubah talks about human rights, even the disbelievers. The disbelievers referred to here are quite broad, including those who are hostile to Muslims or those who are allies. Thus, Arkoun's Applied Islamology offers a framework that enables a more holistic, dynamic and relevant understanding of Islam to modern realities. This approach makes a significant contribution in developing a more critical, inclusive and contextualized study of Islam.

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<sup>25</sup> Johan H. Meuleman. "Nalar Islami dan Nalar Modern: Memperkenalkan Pemikiran Mohammed Arkoun". *Jurnal Ulumul Qur'an*. Nomor. 4, Vol. IV, 1993. 94

<sup>26</sup> Mohammed Arkoun, *Al-Fikr Al-Islamy: Qira'ah Ilmiyyah*. 96-97

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