Magnum Opus of Mohammed Arkoun; Cultural Resilience Amidst Pluralism

Sigit Tri Utomo[1]*, Marhumah[2], Karwadi[3], Mohamad Ardin Suwandi[4]

[1]Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia
[2]Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia
[3]Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia
[4]National Research Polytechnic Tomsk University, Russia

Abstract: The world faces a multidimensional crisis, with cultural, ethnic, racial, linguistic, and ethnic diversity giving rise to various issues. Wars in different parts of the world continue to result in bloody events and casualties. Preventive efforts are needed to address these problems, including promoting a culture of tolerance. Mohammed Arkoun was a figure and philosopher of pluralism who advocated and conveyed ideas about pluralism. The weaknesses of classical Islamic theological thinking become apparent when confronted with the empirical social reality of human life that continues to evolve with the advancement of science and technology. Mohammed Arkoun, an intellectual fNrom Algeria, attempted to comprehensively reinterpret the framework of Islamic thought, including aspects such as theology (kalam), Sufism, jurisprudence (fiqh), ethics, and exegesis (tafsir). Mohammed Arkoun expressed that Islam can succeed if Muslims adopt an open attitude toward pluralistic thinking, as during the early Islamic period and the Middle Ages. This pluralism can be realized if religious understanding is based on human values, allowing Muslims to interact with anyone. This research uses a qualitative method with a literature review study type, gathering data from various references, books, and articles related to Mohammed Arkoun's magnum opus: the study of cultural tolerance resilience amid pluralism. According to Arkoun, debates based on cultural diversity, thought, and theology in classical Islam lead to profound interpretations of the Quran and laws based on sacred texts.

Keywords: Magnum Opus of Arkoun's thought, Culture of Tolerance, Pluralism

Abstrak: Dunia sedang dihadapkan dengan krisis multidimensi, kemajemukan budaya, suku, ras, bahasa hingga etnis menimbulkan berbagai problematika. Perang diberbagai belahan negara tak junjung usai menimbulkan peristiwa berdarah dan korban. Hal ini perlu dilakukan upaya preventif untuk mengatasi

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***Corresponding Author:** Sigit Tri Utomo (sigittriutomosukses@gmail.com), Universitas Islam Negeri Sunan Kalijaga, Indonesia.

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permasalahan tersebut, salah satunya dengan budaya toleransi. Mohammad Arkoun merupakan tokoh sekaligus filosof pluralisme yag mengusung dan menyampaikan ide gagasan tentang pluralisme. Titik kelemahan pemikiran teologi Islam klasik menjadi jelas ketika pemikiran tersebut dihadapkan pada kenyataan atau realitas sosial empiris kehidupan manusia yang terus berkembang seiring dengan perkembangan ilmu pengetahuan dan teknologi. Mohammed Arkoun, seorang intelektual asal Aljazair, berusaha untuk menginterpretasi kembali kerangka pemikiran Islam secara menyeluruh, termasuk dalam aspek-aspek seperti teologi (kalam), tasawuf, jurisprudensi (fiqh), etika, dan tafsir. Mohammed Arkoun mengungkapkan bahwa Islam dapat mencapai kejayaannya jika umat Islam bersikap terbuka terhadap pluralisme pemikiran, seperti yang terjadi pada masa awal Islam hingga abad pertengahan. Pluralisme ini dapat terwujud jika pemahaman agama didasarkan pada nilai-nilai kemanusiaan, sehingga umat Islam dapat berinteraksi dengan siapa pun. Penelitian ini dengan metode kualitatif dengan jenis penelitian studi kepustakaan, data diambil dari berbagai referensi, buku, dan artikel yang berkaitan dengan magnum opus pemikiran Muhammed Arkoun; studi resiliensi budaya toleransi di tengah pluralisme, karena menurut Arkoun, dalam Islam klasik, perdebatan berdasarkan keragaman budaya, pemikiran, dan teologi memunculkan interpretasi yang mendalam terhadap Alquran dan hukum berdasarkan teks suci.

Kata Kunci: Magnum Opus Pemikiran Arkoun, Budaya Toleransi, Pluralisme

Introduction

The world is confronted with various complex issues, such as racism, intolerance, and conflicts among different ethnic groups. The world is a multicultural place with diversity that should be preserved. Moreover, Multiculturalism in the Digital and Global Era is unstoppable, and access to the virtual communication world has become a bridge for humanity to get to know each other from various corners of the globe. Awareness of diversity and concern for cultures are indicators of the spirit of multiculturalism. Often, communities that do not respect other ethnicities, cultures, or religions cause conflicts between communities and ethnic groups. If diversity is well managed, it can lead to harmony and peace.

Secretary-General Amina J. Mohammed has stated that peace, which is the primary purpose of the United Nations, is currently facing significant threats. She observes that the level of safety and security for communities is at an all-time low in almost every country. More than half of the world's population feels insecure, and the world is experiencing an increase in violent conflicts at the highest levels since World War II. About a quarter of the global population, approximately 2 billion people, live in regions affected by these conflicts (United Nations; https://press.un.org/en/2023/sc15184.doc.htm).

This is not in line with the mission of peace outlined in the Universal Declaration of Human Rights (UDHR), a historic document in the history of human rights. Its draft was prepared by representatives from all world regions with different legal and cultural backgrounds. The Declaration was proclaimed by the United Nations General Assembly in Paris on December 10, 1948 (General Assembly Resolution 217

A) as a common standard of achievement for all peoples and all nations. For the first time, it established fundamental human rights that should be universally protected and has been translated into over 500 languages. The UDHR is widely recognized to have inspired and paved the way for adopting more than seventy human rights treaties, which are permanently applied at both global and regional levels. (United Nations; https://www.un.org/en/about-us/universal-declaration-of-human-rights).

The facts on the ground indicate that contemporary issues related to religion are spreading widely, including topics such as fundamentalism and liberalism. Therefore, these current issues have become the focus of in-depth research, and many researchers, particularly those studying and examining various aspects of these contemporary issues, especially those related to religion. (Imronudin & Muhammad, 2023, p. 2). Current issues related to religion, especially those involving multiple schools of thought, have gained increasing attention. Like today, resolving problems in the modern era is challenging, especially when these contemporary issues arise in the current context. Problem-solving must incorporate modern approaches to achieve balanced and practical solutions.

Deeply understanding pluralism strongly encourages interfaith dialogue, and religious discussion allows religion to attempt to gain a deeper understanding of how God offers a path to salvation. This experience is valuable in enriching faith interactions and can be seen as an entry point into a broader theological conversation. This is at the core of the concept of world theology. (Hick, 1963, p. 56). Human theology with religious differences fosters a sense of unity and togetherness in living a peaceful life.

However, if we are willing to understand and learn the meaning of the concept of pluralism in question, we can certainly accept it wisely. Pluralism is fundamentally in line with the principles of Islamic teachings. Moreover, if we delve into history, we will find that since its inception in the 7th century, Islam has involved critical elements in its relationship with other religions.

As a postmodern thinker, Arkoun's views are highly complex, especially regarding his epistemology. To fully understand his thinking, we must delve into the contemporary knowledge that is currently evolving, particularly in France, such as linguistics, anthropology, semiotics, and various ideas and approaches in postmodern discourse that Arkoun was deeply dedicated to. Arkoun used intricate language in his works. He even stated that expressing his thoughts in a language that has yet to explore prior thinking is nearly impossible. In this regard, Arkoun follows a specific tradition found in France. One aspect of his linguistic difficulty was his tendency to use various terms and expressions without providing clear definitions or with different meanings. This is due to the diverse range of reference sources he used in his work. (Soekarba, 2006, p. 68).

From both theoretical and empirical academic concerns, it is for this reason that writing about Mohammed Arkoun's Magnum Opus: Cultural Resilience in the Midst of Pluralism is essential to present to the general public with the hope of providing a meaningful and positive contribution to society, aiming to foster peace and harmony in the various issues occurring across the world.

Results and Discussion

Biography of Arkoun, Revolutionary Philosopher of Pluralism

Muhammad Arkoun was born on February 1, 1928, in Tourirt-Mimoun, a mountainous region in Kabylia, Algeria. Kabylia is a mountainous area with most Berber inhabitants in eastern Algeria. Berbers

are an ethnic group scattered throughout North Africa who speak a language other than Arabic. Arkoun's parents were prominent figures in the local community, and they still spoke their native language, Kabyle. (Rizki et al., 2023, p. 149). Arkoun stated that even though colonialism has physically ended, the thought processes of the Islamic community are still under a form of mental colonization and have not embraced the path of modernity characterized by intellectual freedom. According to him, this needs to be changed by the Islamic community.

Muhammad Arkoun, a Western-educated Muslim, can be considered a critic of Islamic thought. Arkoun's critical stance began with his dissatisfaction with the state of Islamic studies, both in the Islamic and Western worlds. Arkoun's criticisms aim to revitalize Islamic thought to make it more dynamic and in line with the developments in various disciplines. According to Arkoun, the understanding and presentation of Islamic studies, whether in theoretical introduction, concept development, or practical application, should be explained using an interdisciplinary approach. Consequently, Islamic knowledge can be placed on par with other modern scientific and rational disciplines. In other words, Arkoun aims for a harmonious integration of Islamic thought with the most valuable aspects of contemporary thought. (Fadholi & Solikhin, 2018, p. 2).

Arkoun, an expert in the history of Islamic thought, asserts this perspective is incorrect. He points out that in classical Islam, debates were based on an approach that embraced cultural diversity, varied thinking, and theological considerations. There were passionate debates on interpreting the Quran and developing laws based on sacred texts when this approach was adopted. Arkoun emphasizes that the loss of pluralism has been detrimental to Islam, and in theological matters, Islam should maintain freedom for every Muslim to participate in ijtihad. This view is crucial for establishing democracy in Islamic countries and restoring freedom of thought within Islam.

Arkoun also notes that Islam can be compared theologically to Christianity and politically to Catholicism. He associates pre-French Revolution political legitimacy with the control of the Catholic Church, while Protestant theology is seen as more modern for allowing individuals to study sacred texts. Arkoun saw an opportunity to restore diversity of thought during the emergence of post-colonial nations, but unfortunately, that opportunity was lost. Islam then became more of a political tool than a framework for thinking with a humanistic approach and diversity.

According to Arkoun, the recovery of history education could enable Europe and Islam to collaborate based on shared philosophies and values. He views the emergence of the European Union as a historical leap, creating a citizenship space involving people from around the world, not limited to nation-states. Arkoun argues that Muslim countries could adopt this model and share experiences with Europe in the context of humanism.

Arkoun also highlights the importance of education based on humanism, proposing that secondary schools should teach foreign languages, history, anthropology, comparative histories, and anthropologies of religions. He encourages openness to all cultures and thoughts (Fadholi & Solikhin, 2018, p. 12). Muhammad Arkoun, a Muslim with a Western education, may be considered a critic of Islamic thought. His critical stance begins with dissatisfaction with the state of Islamic studies, both in the Islamic and Western worlds. Arkoun's criticisms aim to revitalize Islamic thought to make it more dynamic and in line with the developments in various disciplines. According to Arkoun, the understanding and presentation of Islamic studies, whether in theoretical introductions, conceptual products, or practical applications, should be explained using an interdisciplinary approach. Thus, Islamic knowledge can be

placed on par with other modern scientific and rational disciplines. In other words, Arkoun desires a harmonious integration between Islamic and contemporary thinking, emphasizing the most valuable aspects of both.

Subsequently, Arkoun continued his studies in Arabic language and literature at the University of Algiers between 1950 and 1954 while teaching Arabic at a high school in al-Harach, located on the outskirts of the Algerian capital. During the Algerian War of Independence from France between 1954 and 1962, Arkoun pursued his Arabic language and literature studies at the Sorbonne University in Paris. At that time, he also worked as an "agree" in Arabic language and literature in Paris and taught at a high school (Lycee) in Strasbourg, in northeastern France. He was also invited to lecture at the Faculty of Literature at the University of Strasbourg from 1956 to 1969. In 1961, Arkoun was appointed as a lecturer at the Sorbonne University in Paris and remained in France until 1969, when he completed his doctoral studies in literature. His doctoral thesis focused on "Humanism in the Ethical Thought of Miskawaih" (1030 AD), an Arab thinker in Persia in the 10th century who delved into medicine and philosophy. Miskawaih was known as an expert in various fields of knowledge and studied the similarities and differences between Islam and the Greek philosophical heritage. Since becoming a lecturer at the Sorbonne University, Arkoun settled in France and produced many works influenced by the latest developments in Islamic studies, philosophy, linguistics, and social sciences in the Western world, particularly in the French scholarly tradition. Through his educational journey and academic exploration, Arkoun deepened his proficiency in three languages (Kabyle Berber, Arabic, and French) and became increasingly connected with tradition and culture. He also highlighted the emergence of humanism in the Arab world in the 10th century in Iraq and Iran, which opened doors to interactions with various cultures in the Middle East. However, in the 13th century, the Islamic community began to forget philosophy and theological debates. (Fadholi & Solikhin, 2018). Arkoun criticized the view that Islam does not separate religion and politics, considering it to be a mistaken understanding.

Arkoun pursued his secondary education in Oran, which was located quite far from his hometown in Kabylia. Between 1950 and 1954, he delved into Arabic language and literature at the University of Algiers while teaching Arabic at a high school on the outskirts of the Algerian capital. When the Algerian War of Independence against France took place from 1954 to 1962, Arkoun enrolled as a student in Paris and has been living in France since. He continued studying Arabic language and literature in France, deepening his understanding of Islamic thought. In 1961, he was appointed as a lecturer at the University of Sorbonne, Paris, where he later obtained his doctoral degree in literature in 1969 with his dissertation titled "Humanism in the Ethical Thought of Ibn Miskawaih." (Anas, 2019, p. 62). Nonetheless, Muhammad Arkoun had a strong command of the Arabic language, the national language of Algeria, which he had learned from a young age. However, when he expressed his ideas in writing, he often used French.

Like many other thinkers, Muhammad Arkoun received his primary education in his hometown, Taourit Mimoun, and continued his secondary education in Oran. Afterward, Muhammad Arkoun pursued his studies at the University of Algiers, Algeria, from 1950 to 1954, focusing on Arabic literature. During the Algerian War of Independence from France (1954-1962), Arkoun enrolled as a student at Sorbonne in Paris, France. Since then, he settled in France and served as a lecturer at the University of Sorbonne for approximately 29 years, from 1961 to 1990. At the University of Sorbonne, Arkoun earned his doctoral degree in literature in 1969 with his dissertation discussing "Humanism in the Ethical Thought of Ibn Miskawaih (932-1030 AD)," a 10th-century thinker who explored medicine and philosophy.(Arkoun, 1999, p. 4)

On the other hand, Ibrahim M. Abu Rabi, an academic specializing in Islamic studies, emphasizes the importance of an interdisciplinary approach in examining Islam. Abu Rabi puts forth the concept of "methodological pluralism," which involves contributions from various fields such as history, sociology, anthropology, and philosophy to understand and explain the complexity of Muslim life. (Syuja'Zhafran, n.d., p. 148). He encourages researchers to consider Islam a complex and ever-evolving phenomenon and avoid narrow or limited understandings.

The argument of modernity gives rise to dogmatism because its structure is considered established and protected from critical thinking. This triggers a crisis regarding the concept of Truth and elevates the ideas of specific regimes to something considered sacred. Before the emergence of modernity, religion was always a necessity in all humanizing activities, regulating the perception, representation, and formulation of reality in terms of ritual, artistic, conceptual, and institutional terms, as well as the transition to action, in other words, the production of what we call culture and civilization.

This is why one can only understand or recognize a religion through the language or culture that has evolved over centuries. Before modernity, such a process typically ended in conversion because all interpretations of the world, humanity, and history had to be related to the highest, unique, immutable, and significant Truth expressed in and through the "One True Religion." (Imronudin & Muhammad, 2023). In reality, true religion practices tolerance of the religious diversity of humanity.

Cultural Resilience of Tolerance: Mohammed Arkoun's Magnum Opus of Thought

"Magnum, a Latin word meaning 'great,' has appeared in various modified forms in several English words, and you may also find some words related to 'opus,' indicating 'work.' Some clear relationships between the two include 'magnitude,' 'magnanimous,' 'opulent,' and 'operate.' 'Magnum opus,' which entered the English language during the 18th century, retains its original Latin spelling and means 'great work.' Although this term primarily refers to literary, musical, or artistic works, it has been used to describe various significant achievements, including games, construction projects, and surgical techniques." (Webster's Dictionary https://www.merriam-webster.com/dictionary/magnum%20opus).

In this context, Magnum Opus represents a masterpiece or masterwork in understanding diversity with various applications across different aspects such as religious philosophy, ethics, law, and politics. What ties them all together is the recognition of diversity alongside unity. Consequently, the true nature and salvation are not exclusive to a particular understanding. All encompass pure and noble truths. The theme of religious pluralism involves three aspects: first, whether each religion has its Truth; second, whether only Islam possesses the Truth; and third, whether only a specific religion, such as Islam, holds the highest Truth. From here, debates arise among religious leaders, where each faith claims their beliefs are the most correct among other religions(Sourush & Musa, 2023, p. 14), especially in the culture of tolerance amidst pluralism across various fields.

This is evident in the dire state of schools in many Western countries. Without considering the deeper sociological causes (such as the competition of modern media) and more profound cultural and moral reasons (doubts about the model of humanity and the values to be imparted to the younger generation), there is a structural issue at the root of this problem. Education in the West has been under the control of the church for centuries, then by the state. However, it seems no longer suitable for modern society's structural conditions of knowledge and values production and communication, especially when

states claim a monopoly or near-monopoly in education. Critical and scientific thinking is part of modernity, a rejection of dogma and ideology, and freedom of thought and belief. Citizens in modern liberal democratic societies agree on their rights and the rule of law that protects them. Still, they believe citizens can legitimately hold highly diverse values, ideas, projects, modes, and lifestyles. No longer can any academic institution or research center, mass media, publishing house, church, sect, or any other cultural institution claim a legitimate monopoly in intellectual and artistic life. (Nemo, 2018, p. 1)

Tolerance can be categorized into two main types, namely active and passive. Functional tolerance is characterized by an attitude rooted in knowledge, understanding, and a broad perspective. On the other hand, passive tolerance is more about overlooking or not being excessively critical of differences (Hjerm et al., 2020, p. 12). There are two primary categories of tolerance: religious tolerance and social tolerance. Religious tolerance pertains to one's acceptance of and respect for different religious beliefs, allowing adherents of other faiths to worship according to their convictions. Meanwhile, social tolerance concerns how individuals can collaborate within predefined boundaries, irrespective of differences in religion, culture, and other factors.

The cultivation of tolerance in early childhood is critically dependent on the roles played by educators and parents. During this formative period, children possess a high potential for optimal development in imbibing values. Among these values, one of the most crucial is tolerance, which can significantly influence a child's character development in the future.

The issue of how contrasting modes of existence can openly express themselves and live together harmoniously is considered a question to which tolerance is an essential and viable solution. A society comprising diverse cultures, religions, and ideologies signifies a spectrum of actual perspectives and lifestyles. This diversity gives rise to ethical conflicts regarding differing opinions on how individuals, or even society as a whole, should conduct themselves (Verkuyten & Kollar, 2021, p. 12).

The emphasis on the history of Islam in the works of Muhammad Arkoun is a response to the suppression of Islamic thought carried out by religious leaders and political authorities. These actions have contributed to deviations in Islamic thinking and resulted in the fragmentation of Islamic history. Therefore, Muhammad Arkoun exposes the chaos that has afflicted society in the contemporary era. In this context, Muhammad Arkoun highlights the importance of understanding history or historical elements as a reflection of the past. However, this understanding does not merely follow the course of past events without productivity; instead, it involves an analysis of the events that occurred at that time or those that existed in the past. The goal is to identify the root of the problem so that it can be adapted to the current context and then seek solutions to the challenges faced by the Muslim community (M, 2019, p. 198).

Implementing Muhammad Arkoun's intellectual efforts in contemporary society involves offering a concept of Islam that embraces various aspects of human life as a subject of relevant Islamic studies related to multiple issues concerning general life. In this complex thinking, his contribution to human well-being holds high value in various aspects of individual development. This includes improvement in multiple aspects of life, including language, social relationships, personal growth, political issues, economics, history, psychological elements, rational thinking, imagination, religious dimensions, and education (Mohammad Arkoun, 2019, p. 16). Arkoun emphasizes the importance of diverse traditions and cultures in developing his thinking. This becomes more evident when we consider his role in language-related aspects. From his youth, Arkoun was intensely exposed to three languages: the Kabyle, French, and Arabic. The first language

was used in daily activities, the second in school and administration, and the third in contexts closely related to the mosque and Islam.

Arkoun's Ijtihad in The Culture of Tolerance

Muhammad Arkoun sought to avoid simplification or uniformity of views from various modern perspectives or critically inclined traditions within Islam. Instead, he integrated a historical approach in addressing issues related to the purpose or vision within a religious context, emphasizing a more complex and diverse practice. (Arkoun, 2021, p. 16). For Arkoun, no domain is considered sacred in the context of political issues within the Islamic system. Everything can be explained using various methods, whether through social science approaches or by analyzing texts while comparing the present and predicting future political developments within Islam.

Regarding the Rushdie affair, Arkoun was interviewed by the renowned French newspaper Le Monde, which noted Rushdie's lack of understanding in respecting the religious feelings of Muslims. In particular, Arkoun has also expressed in his writings "L'Imaginaire social et leader." (Arkoun, 1991, p. 10). This essay discusses the conflict between Salman Rushdie and Imam Khomeini in directing religious fervor and various forms of restrictions on creative freedom. In the article, Arkoun also criticizes Rushdie for his ignorance in safeguarding and respecting essential symbols for the Muslim community. In fact, in the context of the hijab and the Rushdie case, Arkoun seems to be labeled as a "fundamentalist" in a derogatory sense. However, his goal is to sympathize with and appreciate religious fervor and collective social aspirations still highly relevant to Muslim society. Yet, in various of his writings, Arkoun consistently criticizes dogmatic and authoritarian approaches to creativity restrictions.

In the case of Rushdie's work, "The Satanic Verses," when Arkoun attempted to express the sharp protests of the Muslim community scientifically, he was instead labeled as an "Islamist" (a French term for fundamentalist). This reflects that Arkoun's efforts to preserve tradition (atturāth) and promote universal human emancipation continue to face serious challenges, both from Western arrogance, indifference, and suspicion toward Islam, as well as the rigid and suspicious attitudes encountered among scholars and Muslims themselves regarding the fusion and development of tradition-modernity and restrictions on creativity and innovation.

This is also acknowledged (Baedhowi, 2008, p. 29), stating that religious territories in the reality of societal life are far more complex than what is portrayed in literature. Therefore, contributions from religious humanism or Sufi thought rooted in direct experiences of mutual respect are significant. Additionally, the dynamics and debates within society also require philosophical perspectives that, in Arkoun's thinking, often refer to the development of language, critical social science studies, and philosophy.

Arkoun would instead advocate for the development of a life process that is more based on rationality and democracy while promoting the creation of Muslim and non-Muslim communities that value diversity and openness. This is because of the appreciation for various interpretations of religious texts that are more open, both in internal relations between Muslim communities and in external relations between Muslims and non-Muslims. Thus, the anticipated result is forming an inclusive, honest, and mutually respectful society, which embodies the main purpose of the revelation in this world. (Ilyas, 2002, p. 78). It appears that Arkoun consistently provides a stimulus for change and

innovation in the culture of tolerance in various aspects by acting as a mediator and thinking in a moderate manner without exaggerating any group.

However, the importance of tolerance as one of the characteristics of liberal democracy has been recognized for many years. To what extent one accepts others who are different from them is often seen as an indication of a solid and well-functioning liberal democracy. However, the limits of tolerance can still be debated. (Stoeckel & Ceka, 2022, p. 16). The primary consideration dominating Arkoun's thinking is that there is a division within society, especially in the Muslim community. This division, in general, is often related to issues of particularity versus universality and marginality versus centrality. (Alfan, 2021, p. 34). Arkoun continuously scrutinizes theological thinking and all forms of scientific thought to assess their validity. The intellectual atmosphere of the Middle Ages, which was subject to specific views on existence, human beings, society, and the state, significantly differs from the modern perspective shaped by the democratic revolution.

The concept of legitimacy and power that is sacred and vertical, such as the understanding that the caliph is as sacred as the King of France, has changed and been replaced by a more inclusive view that encompasses all of humanity and the principle of popular election. As a result, legitimacy has shifted from a hierarchy that runs from top to bottom or from heaven to earth to a more horizontal one. Consequently, Europe has reached a stage of independence and liberation from the shackles of the Middle Ages, taking responsibility for their actions. Arkoun refers to Habermas's thought in the context of power, which we can see in the covenant binding Yehovah and the Children of Israel as a dialectical process between betrayal and the power of law enforcement. This thought emphasizes that God is a symbol of loyalty, while the covenant violation represents a symbol of betrayal (Arkoun, 1987, p. 47). With determination and experience in the intellectual world, Arkoun succeeded in attaining the status of an interdisciplinary scholar. This was due to his deep interest in various fields of knowledge, his proficiency in Arabic and literature, and his knowledge of Islamic culture, especially in the context of the history of Islamic thought (Baedhowi, 2008). To this day, Arkoun's thoughts have become a reference in the world of literature, especially in the fields of tolerance and pluralism, which have positively impacted the world of knowledge.

Conclusion

Muhammad Arkoun, a thinker who integrates religious understanding and modern thought, plays a crucial role in promoting the concepts of pluralism and tolerance. Tolerance becomes a critical element of maintaining harmony in multicultural and multireligious societies. Educating children and the younger generation on tolerance is significant in building an inclusive community based on mutual respect. Awareness of religious and cultural diversity and the spirit of interfaith dialogue are essential for achieving harmony in complex societies. Muhammad Arkoun is a figure who has significantly contributed to promoting an inclusive and tolerant understanding of religion. The concepts of pluralism and religious diversity are also crucial in understanding contemporary society, with debates on Truth and the knowledge of religion highlighting the importance of respecting diverse beliefs. The significance of tolerance, pluralism, Muhammad Arkoun's role in promoting an inclusive understanding of religion, and the meaning of religious diversity in contemporary society are all emphasized in a world grappling with complex issues such as racism, intolerance, and ethnic conflicts, underscoring the importance of understanding diversity, promoting interfaith dialogue, and embracing a culture of tolerance as crucial elements for achieving peace and harmony.

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