

RECONSTRUCTION OF CONTEMPORARY INTERPRETATION THEORY AN EXAMINATION OF MUHAMMAD ARKOUN'S THOUGHT

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Abstract

Muhammad Arkoun, one of the modern Islamic thinkers, considers that the stagnation of Muslim thought still revolves around religious issues and has not moved away from ready-made thoughts and without being assisted by thoughts that are initiatives in accordance with current circumstances. The purpose of this research is to reveal how the shift in interpretation of interpretation according to Arkoun's thought is in line with how the viewpoints of contemporary interpreters answer the growing problem of interpretation. Basically, Arkoun has a desire for Muslims to become inclusive and tolerant people so that exclusive and intolerant thoughts are dismantled and frozen. In the issue of reading the Qur'an, Arkoun states that the Qur'an provides unlimited possibilities of meaning. The appearance of a verse will always bring new interpretations, never certain and closed to a single interpretation. Arkoun's proposal is certainly a bold study in reading the Qur'an, because in it he questions the nature of revelation as the tremendous word of God and the discourse of revelation as a form of kalam in the immanent plain. Not least, Arkoun adopts some contemporary western science in interpreting the Qur'an, both linguistically, historically, anthropologically and others. These interpretive efforts have produced new interpretations that have never been done by Muslim scientists before.

Keyword: Muhammad Arkoun, Theories of Interpretation, Shifting

Abstrak

Muhammad Arkoun, salah satu pemikir Islam modern menilai, stagnasi pemikiran umat Islam masih berkuat pada permasalahan agama dan belum beranjak dari pemikiran yang sudah jadi serta tanpa dibantu oleh pemikiran-pemikiran yang inisiatif sesuai dengan keadaan saat ini. Tujuan dari penelitian ini adalah untuk mengungkap bagaimana pergeseran interpretasi penafsiran menurut pemikiran Arkoun selaras dengan bagaimana sudut pandang para penafsir kontemporer menjawab persoalan penafsiran yang berkembang. Pada dasarnya Arkoun mempunyai keinginan agar umat Islam menjadi umat yang inklusif dan toleran agar pemikiran-pemikiran eksklusif dan intoleransi dibongkar

dan dibekukan. Dalam persoalan membaca Al-Qur'an, Arkoun menyatakan bahwa Al-Qur'an memberikan kemungkinan makna yang tidak terbatas. Kemunculan suatu ayat akan selalu membawa penafsiran baru, tidak pernah pasti dan tertutup pada penafsiran tunggal. Usulan Arkoun tentu merupakan kajian yang berani dalam pembacaan Al-Qur'an, karena di dalamnya ia mempertanyakan kembali hakikat wahyu sebagai firman Tuhan yang tresenden dan wacana wahyu sebagai wujud kalam di dataran imanen. Tidak sedikit Arkoun yang mengadopsi beberapa ilmu pengetahuan barat kontemporer dalam menafsirkan Al-Qur'an, baik secara linguistik, historis, antropologis dan lain-lain. Upaya penafsiran tersebut telah menghasilkan penafsiran baru yang belum pernah dilakukan oleh para ilmuwan muslim sebelumnya.

Kata Kunci: Muhammad Arkoun, Teori Penafsiran Kontemporer, Rekonstruksi

INTRODUCTION

The study of Quranic interpretation has undergone many developments from various aspects of the scholars' point of view. Although the viewpoints are quite old, they are still a source of reference for the analysis of contemporary Islamic thinkers today. The majority of the results of previous thinking still have a line of thought that states that the issue of a teaching in Muslims is something absolute, even though it is not necessarily what then becomes "the result of past thinking" in accordance with current thinking. It needs to be understood consciously that problems or issues will always develop in accordance with the movement of the times, both different

in terms of context and in terms of thought. So that not a few Muslims who consider the teachings obtained have not been well confirmed, as a result not a few of the Muslims are less able to distinguish which teachings are doctrines based on the scriptures, and which teachings are interpretations or interpretations of previous experts. where the results of his thoughts do not rule out the possibility of being based on political interests or only personal interests. (Imron, 2017)

Muhammad Arkoun, one of the modern Islamic thinkers, considers that the stagnation of Muslim thought still revolves around religious issues and has not moved on from ready-

made thoughts and without being assisted by thoughts that are initiatives in accordance with current circumstances.(Imron, 2017) Basically, Arkoun has a desire for Muslims to be inclusive and tolerant so that exclusive thinking and intolerance are dismantled and frozen.

Then related to the issue of reading the Qur'an, Arkoun states that the Qur'an provides unlimited possibilities of meaning. The appearance of a verse will always bring new interpretations, never certain and closed to a single interpretation. Arkoun's proposal is certainly a bold study in reading the Qur'an, because it questions the nature of revelation as the resplendent word of God and the discourse of revelation as one of the manifestations of the word in the immanent plain. Therefore, the issue of reading the Qur'an is a study that allows an ideal reading in accordance with the original meaning of the Qur'an at the discourse stage, not at the text stage. The discourse of the Qur'an is a relation that follows the grammar related to

humans, namely God (I/We) who shows the imperative nature to You, the intermediary/Muhammad, to reach the level of humanity. In the end, there are four phases that revelation goes through, namely the word of God, the Qur'anic discourse, the official corpus, and the corpus of interpretation. (Muhammad Arkoun, 1994)

It is from this unease that Arkoun is driven towards the so-called orthodox groups who he believes have misused the Qur'ān both politically and ideologically. Starting from this misuse, Arkoun finally said that it was due to their inability to express clearly the message contained in the Qur'ān as expressed in a living social situation. (Mohammad Arkoun, 1993) Not least, Arkoun adopted some contemporary western science in interpreting the Qur'an, be it linguistics, history, anthropology and others. These interpretive efforts have produced new interpretations that have never been done by Muslim scholars before. (Faizah, 2018)

LITERATURE REVIEW

Not a few studies on Muhammad Arkoun related to the elaboration of the theory he put forward. This is an offer of interpretation methods in this modern era so that it is necessary to develop interpretation to answer problems that also experience dynamism. The article entitled "Contemporary Interpretation Methodology of Mohamed Arkoun's Discourse Study on Surah Al-Fatihah, (Sholahuddin Al Ayubi & Afandi Kurniawan, 2013) where this article discusses the methodological interpretation of Surah al-Fatihah with a review of Arkoun's thought as its approach. While in this article the author wants to provide an explanation related to the methodology offered by Arkoun in a more complex manner and has implications for the world of Qur'anic interpretation. The concept of the historicity of the Qur'anic text developed by Arkoun. (Saputra & Latipah, 2019) So that this article will review the complexity of Arkoun's reading theory methodology which is the core of Arkoun's version of Al-

Quran interpretation. Then the article initiated by Misnawati et al, related to Arkoun's thoughts in contemporary interpretation, provides an explanation of how Arkoun's ideas were formed to create an interpretation of the Qur'an. (Misnawati et al., 2022)(Arief, 2013) . In line with the discussion of the theory of reading the Qur'an, not a few researchers reviewed how Arkoun's offer to the conceptualization of interpretation with the current context. (Zahratana & Khovivah, 2022)(Ikhsan, 2012; Nasrudin, 2016; Untung, 2017) further research that is comprehensive and specific about the theoretical approaches offered by Arkoun such as anthropological and linguistic approaches. (Hariyanto, 2018; Imam Ghozali, 2018; Mukhrij Sidqy, 2019; Okta, 2021). More broadly, that the issue of the theory of reading the Quran presented by Arkoun is one of the stages to find the identity of the meaning of the issue of interpretation. (Alam, 2012; Burge, 2015; Völker, 2017)

In line with this research, the author wants to explore more deeply how

Arkoun offers contemporary interpretation, in line with the relevance of the context of modern-contemporary interpreters. whether contemporary interpretation has stagnated or experienced a shift in theory, regardless of the development of current societal problems.

RESEARCH METHODS

This paper is a qualitative research using library research method and the type of research is descriptive-analytical research. As a literature research, the data is obtained from various literatures, both from Muhammad Arkoun's works and other sources related to this research, including its relevance to the current shift in contemporary interpretation theory, of course using Arkoun's point of view as his thought.

RESULT AND ANALYSIS

About Muhammad Arkoun

Contemporary Algerian thinker Muhammad Arkoun was born on February 1, 1928 in Tourut-Miomun, Kabila, Algeria, a town located in the Barber Mountains. He came from a family belonging to the lower strata. At

the time of his birth, Algeria was still under French rule. It is recorded in history that France colonized and controlled Algeria since 1830. The three languages faced at that time were influenced and felt by Arkoun's figure. Kabila language, Arabic language, and French language that he first knew because of the French invasion and Algeria until 1962. So the traditions and culture of the three languages that influenced him became the center of attention to the role of language in his work. (Zahratana & Khovivah, 2022)

Muhammad Arkoun's primary education took place in his hometown, then he continued his secondary schooling in the port city of Oran. He went on to study Language and Literature at the University of Algiers (1950-1954), while teaching Arabic at the High School of the Al-Harrach area located on the outskirts of the Algerian capital. (Sulhani Hermawan, 2004) Arkoun's academic and scholarly journey with his trilingualism (Kabilian, Arabic and French) is increasingly intertwined. His language

compositions have a remarkable existence within the scope of three different traditions, cultural orientations, ways of thinking and understanding. Kabilian is a means of expressing various traditions and economies. Arabic is a means of preserving Islamic religious traditions in Algeria and other parts of the Islamic world. Finally, French is the language of government administration as well as a means of knowing Western values and scientific traditions, especially French. (Suadi Putro, 1998)

In 1954-1962 Arkoun continued his studies in France, taking a master's degree at the Sorbonne University with the same concentration on Arabic language and literature. His intellectual journey took a long time until 1969 at the Sorbonne University until it led him to the doctoral level with the dissertation title Ethical Humanism of Ibn Miskawih. (Ruslani, 2000) His intellectual journey continued at the University of Lyon in 1970-1972, then after completing this level Arkoun returned to Paris to get

the highest degree of being a professor in the family of Islamic thought. Arkoun's academic experience, both in lecture halls and seminars, proves that he is also active in seminar and discussion rooms outside Paris. Starting from guest lecturers in Belgium, Los Angeles and Philadelphia.

In addition to the tremendous influence from the West, Arkoun's thought is also popular in Indonesia. This began when Muhammad Arkoun visited Indonesia to receive the Aga Khan award as well as an international conference entitled Cultural Tourism, then Arkoun was also invited as a guest speaker at the IAIN Sunan Kalijaga Yogyakarta campus and IAIN Syarif Hidayatullah Jakarta, departing from here Arkoun's thoughts began to be recognized and developed in Indonesia. (Ruslani, 2000)

Arkoun's Intellectual Work

Arkoun is a prolific intellectual, as far as his hours of flying from Algeria to Paris have produced several French-language works, such as: *Pour une critique de la raison Islamique*

(For the Critique of Islamic Reason) published in 1984. Lectures du Coran (Recitations.) The Qur'an) published in 1991 in Paris. Essais sur pensee Islamique (Essays on Islamic thought) published in 1973. Actualite d'une culture mediterraneennenne was published in 1990. Aspect sur la pensee musulmane classique was published in 1963. L'ethuque musulmane d'apres Mawardi was published in 1964. L'humanisme Arabe au IV/X siecle: Miskawaih Philosophe et hitrine was published in 1970. Further works that have been translated into Arabic al-Fikr al-Arabi (L'Islam Hier demain La pensee Arabe). Islam moreale et politique. Islam and Society. Ouvertures sur L'Islam was published simultaneously in 1983, and translated by Robert under the title rethinking Islam. It was followed by Islamic Reason and Modern Reason: Challenges and New Paths, translated by Rahayu S Hidayat and published in 1994. Various Readings of the Qur'an, translated by Machsin, published in 1998. (Budi, 2022)

Figures Who Influenced Arkoun's Thought

The creation of a thought is certainly not just present, there must be figures who influence it, some of the figures who influenced Arkoun include:

Michel Foucault

He is a figure famous for his structuralism. According to him, humans from era to era have different nicknames in seeing things, in practice nicknames and discourse are subject to reality so as to produce different points of view. This then influences Arkoun's thinking that thought must develop, simply put, the door to ijtihaad is still wide open and not closed. With the opening of this ijtihaad attitude, it indicates that thinking activities are still open, and an era must have a new style of thinking and not stagnate in old thoughts.

Jacques Derrida

He is a linguist who influenced Arkoun's thinking with his semiotics and deconstruction theories. According to him, humans cannot think and write without referring to a

thought, so one of them is in understanding the text. With language humans are able to express themselves, and humans can progress with the existence of a culture of criticism called deconstruction, departing from this Arkoun began to be inspired to deconstruct Islamic thought.

Ferdinand de Saussure

Is a linguist from Switzerland. According to him, language is a set of codes and rules related to social theory, both culture, myth, art and so on. Ferdinand is also a modern linguist who is famous for his structuralism movement.

Paul Ricoeure

Is a thinker with the concept of myth, according to him myth is the most important component in helping humans, in the concept of myth the most important thing is to eliminate nihilism. Arkoun has his own concept of myth. According to Arkoun, myth has a positive meaning, which Arkoun later termed *usthurah* in his historical approach. (Imron, 2017)

The Reality of Muslims Today

Looking at the anxiety of Muslims today, at least it has an impact on academics to open their eyes to the needs of the community in facing complex problems. Muslim communities, especially specifically, the expected needs are how they can interact and provide an activity of interconnection between others in fostering commensurate mutualism. This certainly makes the problematic not silent, but continues to move in accordance with the movement of the times.

But on the one hand, Muslim intellectuals continue to move and try to explore these problems to find out the extent of the community's needs in finding a solution. Because the problem of the Qur'an never stops in the presence of the growing method of interpretation. (Syamsuddin, 2003) so that the dynamism of interpretation has an influence on the problems of society and provides a comprehensive ideal of interpretation.

Of course, along with the times, Muslims cannot be separated from returning to the Qur'an and Hadith. On the one hand, the Qur'an is a factual corpus or as a source of facts, because every past event will definitely happen again as people's thinking develops. Even the Qur'an when faced with historical and social problems, every Muslim walks on the path of law (sunnah) in this case is a permanent development. (Goldziher, 2010) At the same time, it is stated in Al-Azhab verse 62: "It is the Sunnah of Allah which was upon those who were before you, and you will never find any change in the Sunnah of Allah." From this it is clear that the text is concrete evidence of a decree and the current factual reality. (Malik, 2019)

The Dynamics of Contemporary Interpretive Theory Thought

The scope of contemporary interpretation is not far from discussing contextual issues. Where contextual issues are more directed to the aspect of solutions in solving the probelamatika of today's society. such as the offer initiated by Abdullah

Saaed in his contextual interpretation which has certain characteristics and concepts of how the Qur'an is faced with its meaning with the problems of modern society. (Ali Akbar, 2020) The consideration offered is how the macro-micro concept is adapted to the reader.

This then moves on to hermeneutical interpreters who specifically provide specific ideas. Like Riffat Hasan with her feminist interpretation, that she reconstructs with three stages, namely linguistic, philosophical consistency, and the last is the ethical criterion, the extent to which the verse becomes a real ethical praxis attachment. (Riffat Hassan, 1994) Without realizing it, the shift in interpretive orientation has begun to give distance to the conceptualization of interpretation in general. Therefore, the theory of interpretation does not stop at the context of the past, but moves to a more complex stage.

Even controversially, a contemporary interpreter made a statement that the Quran is a cultural product that can then be developed in accordance with

the construction of the times. Nasr Hamid Abu Zaid gives a brief idea that the Quran is a historical text that is indicated by the Arabic text itself. First, that the Quran contains the messages of Allah's teachings revealed to his messenger Muhammad using Arabic, Second, the structure of the division of verses per verse in chapters is commonly used in the text and finally that the Quran consists of muhmakat and mustayabihat verses so that the textuality of the Quran leads to an interpreter's understanding of the contextualization of the message contained in the Quran. (Rohmah, 2016)

So it is clear that there is a need for re-interpretation, especially how Arkoun's views are in line with his thoughts, which have an impact on a wide audience in developing a more comprehensive and factual interpretation theory. This then Arkoun showed his concern by contributing his thoughts in the methodology of the Qur'an. (Arief, 2013)

The Qur'an in Arkoun's View

Lexically the word qur'an means "reading" and from there it is assumed to refer to "the text that is read". The Quran often refers to itself as kitab, which lexically means "writing" and has come to mean "writing in the form of a book". Therefore, according to Haleem, the importance of reading and writing the book of revelation has been emphasized since the beginning of Islam, and is strongly attached to the noun that reflects the meaning of the Qur'an. (Muhammad Abdel Haleem, 2002)

In contrast to Muhammad Abdel Haleem, Rahman (Rahman, 1979) asserts that not only does the word qur'an meaning 'to read' clearly indicate this, but the Qur'ānic text itself has four places where it states that the Qur'ān was revealed orally. Arkoun asserts that not only does the word qur'an mean 'reading', but the Qur'anic text itself has four places that state that the Qur'an was revealed orally, and not just in terms of its 'meaning' and ideas. Then according to Arkoun, the word Quran has an early

participle form of the word qaraa, which means reading. In the word "Qur'an" itself the root qa-ra-a means more than just reading, because it does not imply the existence of a written text at the time of the first revelation. Hence, Surah Al-Qiyamah verses 16-18 say: "Do not move your tongues to (recite) the Qur'an in haste to master it. It is Our responsibility to collect it (qur'anah). have finished reading it, then follow its recitation.(Untung, 2017)

Then Arkoun provides an explanation of the brief definition above, that the definition of the Qur'an provides the possibility to study the Word of God as a linguistic concept. The Qur'an itself gives its appreciation in the form of linguistic aspects, namely the Arabic language, which is capable of renewing religious existence. That is why later theologians used all sources of criticism to inculcate the well-known dogma of the inimitable nature of the Qur'ān and its amazing authenticity (ijaz). Looking at Qur'ānic discourse, we are confronted with three proponents: the speaker-author

(qail), the messenger (Muhammad), and the collective recipient of the message (humanity). (Untung, 2017)

There are several rules that Arkoun often uses as methods in the Qur'an (including other holy books), which then appear with two major frameworks:

Socra doctrine, Elevating the meaning acquired in Islam by subjecting the Qur'anic text and all texts that intersect with the history of Islamic thought (in this case tafsir or literature related to the Qur'an either directly or indirectly.), To critical examination to eliminate confusion, then pointing out clearly the points of error and deviation and leading to learning that can always be applied. Establishing a criterion by which it can be analyzed using contemporary methods, either to reject it or to make it a learned conception. (Muhammad Arkoun, 1997)

When it comes to raising a meaning in the Qur'an, the first thing Arkoun avoids is the pretension to establish the actual meaning of the

Qur'an. This is because Arkoun's desire is not to standardize a particular meaning of the Qur'an, but to present as many diverse meanings as possible. Arkoun then offers a reading that includes three moments: First, the linguistic moment that allows us to find the foundation behind the apparent regularity of impact. Second, the anthropological moment, recognizing in the Qur'ān a mythically structured language. Third, the historical moment in which the extent and limits of the logical-lexicographical interpretation and imaginative interpretation that Muslims have been pursuing will be established. (Arkoun, 2005)

Critical Linguistic Stage

Linguistic reading is one of the stages of collecting linguistic data from the Qur'an as written. At this stage it is necessary to pay attention and recognize the signs of the Arabic language. Arkoun's analysis of linguistic elements such as determinants (isim ma'rifah), personal pronouns (pronominan, dhamir), verb system (fi'il), noun system (ism),

syntactic structure (dhamir). (Nasrudin, 2016)

Critical Relationship Analysis Stage

According to Arkoun, this stage is clearly inadequate. This is because the reader tends to be marginalized. As a result, the text is overemphasized without regard to the relationship between the reader and what is read. So this methodology is what Arkoun calls a critical relationship. That is, positioning or emphasizing the last sign. The meaning of the last sign is that Arkoun moves to the anthropological stage where he uses mythical analysis. If at the critical linguistic stage linguistic data is considered a word as a sign, then at the anthropological stage linguistic data is then considered a word as a symbol. (Sunardi, 1996) (Ikhsan, 2012)

To avoid confusion and confounding Arkoun's reasoning, here is a brief description of the notions of sign, symbol and myth. A sign is anything that points beyond itself. The five letters r, u, m, a and h are signs that can point to something beyond

themselves, namely the house in reality. Symbols are also a type of sign. Every symbol is a sign, but not every sign is a symbol. This is because symbols have a characteristic: multiple references. Red, for example, not only means blood red, but also symbolizes courage. So. Red becomes a symbol because it has multiple references. Myths are similar to symbols. A myth is a type of symbol expressed in a story or fable, which takes place in a time and place. Myth is a vehicle for humans to tell stories about their own existential life, society, nature that are deep and complex. Therefore, the story structure of myths is very thick and sublime. (Mohammad Arkoun, 1998)

Reconstruction of Contemporary Interpretation An Examination of Arkoun's Thought

The tradition of tafsir has recently experienced an upheaval in methods and approaches because it is contaminated with problematic aspects of a very complex society. So that there needs to be a new offer in the tradition of interpretation,

especially in the current modern-contemporary era. On the other hand, Arkoun offers changes in the tradition of interpretation. First, researching the core parts of various problems by harmonizing with the experts. Second, comparing the findings of classical interpretation as evidence of the awareness of Muslims who have elaborated the text at different levels. (Mohammad Arkoun, 1998)

Seeing the current context that is increasingly developing, at least the shifts that occur do not cause misinterpretation, especially misunderstanding. The complexity of this problem at least leads to an interpretation that is in line and meets the needs of the community in answering the problems faced. (Arief, 2013) Arkoun's offer then comprehensively provides three concepts, namely: Seeing how semiotics works to reveal the various meanings of verses, in line with revealing the historical facts of the Qur'anic language and giving rise to new texts while still being achieved by the Qur'anic text. (Baidhowi, 2013).

Then how the historical approach provides a thorough explanation. At the same time, the history built by Arkoun is oriented towards deconstructing Islamic thought. Therefore, it is simply that it is impossible for a text to be separated from its history. Arkoun has an important meaning in his attention to Islamic thought which according to him tends to be too frozen, closed and dogmatic so as to provide the concept of fundamentalist Islam. In addition, the efforts to master the methods, concepts and ideas he offers related to deconstruction are in line with a critical understanding of Islam and the Qur'an. Especially his attention to revelation, interpretation of the Qur'an and even the people of the book led him to a more specific and critical interfaith dialectic. (Mohammed Arkoun, 2002)

At least as a hermeneutic figure, he has exemplified in the realm of Qur'anic interpretation. There are two concepts that he then offers, the first is to place the meaning of Islamic texts with the text of the Qur'an and all the

texts that have been explained before. Secondly, he tries to apply criteria that include discussion of functions, whether the concept is accepted or even ends with rejection. (Zahratana & Khovivah, 2022)

After the elaboration of Arkoun's two specific offers are explained, then the solution to the interpretation step of the two steps above is then born a theological approach to emphasize that if a reader considers the text of the Qur'an is a divine text, in this case theological problems are indicated to develop in line with the disclosure of the historical and anthropological steps of interpretation has been clearly illustrated. (Abdul Kabir Hussain Salihu, 2006)

Simply put, the linguistic approach offers a full role in the scope of interpretation. There are three stages that Arkoun then explains, namely: First, formulating the things to be studied. It should be underlined that the Qur'ān is an open corpus that is limited to the area of Arabic expression. Not a few texts that later explored the study of Arabic after the

6th century. so that the collected words then become a tool to bring together a method and problematics from the linguistic side. (Arkoun, 1990):

First, the Qur'ān is a homogeneous corpus which simply means that the content presented includes the same discourse. This means that the discourse situation in question is a situation that is collected collectively both oral and written. Second, the existence of this corpus is limited, so that in the present era there are very limited indications of expressions or utterances that cause various interpretations and various articulations. Third, this corpus is also open to contexts or realities that are increasingly developing and diverse. Thus, the Qur'ān is always communicative, capable of revealing something even possible discourse situations that can be understood by its readers. Fourth, the identification of the Qur'ān is simplified as a collection of speech sequences. Or in short, the Qur'ān existed before the written text. Moreover, the linguistic

status of the Prophet is not the same as the phonetically and graphically repeated speech of the believers. Fifth, in terms of collectivity the collected utterances eventually became a short text that was openly verified. This means that the linguistic and literary process models the search and investigation of a text. (Mohammad Arkoun, 1998)

Ultimately, a globally collected text will produce a work worthy of study. This means that the text will be studied continuously so that it has the potential to generate new meanings thoroughly and adequately within the chosen set of meanings. It can be said that this is a variety of meaning discovery in terms of creativity both in terms of actual ability and in terms of the reader's judgment.

For example, in reconstructing the interpretation of the Qur'an applied to Surah al-Fatihah. Arkoun asserts that the interpretation of the Qur'an that is done correctly (shahih) must go through two ways that he applies in the interpretation of the letter. The first is viewed lithically, or

the same as repeating a sacred word from surat al-Fatihah with other words where the meaning of the letter is in line with the conditions when the Prophet Muhammad first uttered the verse. Not only limited to speech, but seen spiritually and in the context of religious people living today. Second, in terms of critical linguistics, where researchers dive into the text and describe the nature of the text after going through a critical linguistic process so as to bring up an understanding of the meaning and understanding of the letter or verse displayed. (Mohammad Arkoun, 1998)

So simply the shift in interpretation has a comprehensive impact on contemporary interpretation experts. At least the description of the shift from Arkoun's thought does provide a solution or a development of various interpretations of the contextualization of Quranic verses that spread on the lines of people's lives. The dullness and stagnation of interpretation has illustrated how interpretation only revolves around the text of the verse, but the growing

probelematics trigger contemporary figures to dig deeper and comprehensively to contribute to the interpretation that is contextually increasingly developing. (Arief, 2013)

CONCLUSION

The popularity of Arkoun's thought is in the tradition of hermeneutics, Qur'anic reading and religious pluralism. From here Arkoun provides a reading of the Quran by using a multidisciplinary methodology, including by studying history, social science, psychology, anthropology, linguistics, and semiotics. Then Arkoun also stated that the Quran today is a text that is open to be reviewed with a scientific approach. Arkoun personally recommends using the methodology described above. As a form of positive appreciation of the Qur'an, especially for Muslims to consider the Qur'an as a guide to all lines of life and Islam as a guide to life.

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