THE RELATIONSHIP BETWEEN RELIGION AND REASON IN QURANIC STUDIES: INSIGHTS FROM CONTEMPORARY ISLAMIC PHILOSOPHY

Hubungan Agama dan Akal dalam Kajian Al-Quran: Wawasan Filsafat Islam Kontemporer

العلاقة بين الدين والعقل في دراسة القرآن: نظرة ثاقبة في الفلسفة الإسلامية المعاصرة

Mahbub Setiawan
UIN Raden Mas Said Surakarta, Indonesia
msetiawan608@gmail.com

Abd. Hafid
STAI Ibnu Sina Batam, Indonesia
taranghafid@gmail.com

Fuad Nawawi
IAIN Syekh Nurjati Cirebon, Indonesia
fuadnawawi@syekhnurjati.ac.id

Asep Abdurrohman
PPs UM Tangerang, Indonesia
asepabdurrohman2015@gmail.com

Suhirman
UIN Walisongo Semarang, Indonesia
suhirman@walisongo.ac.id

Mukhyar
Institut Agama Islam (IAI) Diniyah Pekanbaru, Indonesia
mukhyarpakngahriau@gmail.com

Abstrak:
Filsafat Islam adalah disiplin yang kompleks dan multifaset yang telah mengalami evolusi signifikan selama berabad-abad. Dalam beberapa tahun terakhir, telah tumbuh minat dalam studi Filsafat Islam Kontemporer, yang mencerminkan kebutuhan untuk terlibat dengan tantangan yang dihadapi komunitas Muslim di dunia modern. Makalah ini bertujuan untuk memberikan gambaran kritis tentang tren saat ini dalam Filsafat Islam Kontemporer, dengan

Mahbub Setiawan, Abd. Hafid, Fuad Nawawi, Asep Abdurrohman, Suhirman, Mukhyar

fokus pada perdebatan utama, perkembangan, dan penerapan disiplin. Makalah ini didasarkan pada tinjauan literatur di lapangan, dan akan memberikan wawasan tentang cara para sarjana kontemporer menafsirkan kembali pemikiran Islam klasik dan mengadaptasinya ke dalam konteks masa kini. Makalah ini juga akan mengeksplorasi hubungan antara Filsafat Islam Kontemporer dan bidang terkait lainnya, seperti studi Islam, filsafat, studi agama, dan ilmu sosial.

Kata Kunci: Tren Kontemporer, Filsafat Islam, Tema Utama

Abstract:

Islamic Philosophy is a complex and multifaceted discipline that has undergone significant evolution over the centuries. In recent years, there has been a growing interest in the study of Contemporary Islamic Philosophy, reflecting the need to engage with the challenges facing Muslim communities in the modern world. This paper aims to provide a critical overview of the current trends in Contemporary Islamic Philosophy, focusing on key debates, developments, and applications of the discipline. The paper is based on a review of the literature in the field, and will provide insights into the ways in which contemporary scholars are reinterpreting classical Islamic thought and adapting it to the present-day context. The paper will also explore the relationship between Contemporary Islamic Philosophy and other related fields, such as Islamic studies, philosophy, religious studies, and social sciences.

Keywords: Contemporary Trends, Islamic Philosophy, Major Themes

الملخص:

الفلسفة الإسلامية هي نظام معقد ومتعدد الأوجه خضع لتطور كبير على مر القرون. في السنوات الأخيرة كان اهتمام متزايد بدراسة الفلسفة الإسلامية المعاصرة مما يعكس الحاجة إلى التعامل مع التحديات التي تواجه المجتمعات الإسلامية في العالم الحديث. تهدف هذه الورقة إلى تقديم نظرة عامة نقدية للاتجاهات الحالية في الفلسفة الإسلامية المعاصرة مع التركيز على المناقشات والتطورات والتطبيقات الرئيسية للنظام. تستند الورقة إلى مراجعة الأدبيات في هذا المجال وستقدم نظرة ثاقبة للطرق التي يعيد بها العلماء المعاصرون تفسير الفكر الإسلامي الكلاسيكي وتكييفه مع السياق الحالي. ستبحث الورقة أيضًا العلاقة بين الفلسفة الإسلامية المعاصرة والمجالات الأخرى ذات الصلة مثل الدراسات الإسلامية والفلسفة والدراسات الدينية والعلوم الاجتماعية.

الكلمات المفتاحية: الاتجاهات المعاصرة، الفلسفة الإسلامية، المحاور الرئيسية

INTRODUCTION

Islamic Philosophy is a rich and dynamic tradition that has its roots in the classical period of Islamic civilization. It is a discipline that encompasses a wide range of philosophical and theological discussions, ranging from metaphysics and ethics to epistemology and political philosophy. The tradition of Islamic Philosophy has its roots in the works of classical Muslim philosophers such as Al-Farabi, Ibn Rushd (Averroes), and Ibn Sina (Avicenna), who made significant contributions to the development of philosophical thought in the Islamic world. Over the centuries,

Islamic Philosophy has evolved, incorporating new ideas and challenges in response to changing historical and cultural contexts.

In recent years, there has been a growing interest in the study of Contemporary Islamic Philosophy, reflecting the need to engage with the challenges facing Muslim communities in the modern world. Contemporary Islamic Philosophy is a diverse and evolving discipline that encompasses a wide range of philosophical and theological discussions. The term "Contemporary Islamic Philosophy" refers to the recent trends in the study of Islamic Philosophy, which have emerged in response to the changing social, political, and cultural context of the modern world.

Contemporary Islamic Philosophy is a discipline that seeks to engage with the challenges facing Muslim communities in the modern world, by reinterpreting classical Islamic thought and adapting it to the present-day context. The contemporary trend in Islamic Philosophy encompasses a wide range of issues and debates, including the relationship between religion and reason, the interpretation of Islamic texts, the role of women in Islamic societies, the ethics of economic systems, and the relationship between Islam and other religions and cultures. By examining these topics and trends, this paper aims to provide a comprehensive overview of the current state of the field of Contemporary Islamic Philosophy and its significance for the wider academic and Muslim communities.

The study of Contemporary Islamic Philosophy is not only important for scholars and researchers within the discipline, but also for the wider Muslim community. Contemporary Islamic Philosophy provides a critical and nuanced perspective on the challenges facing Muslim communities in the modern world and offers a framework for engaging with these challenges in a meaningful and constructive way. The contemporary trend in Islamic Philosophy reflects the diverse and dynamic nature of the Muslim world and provides insights into the ways in which Muslim communities are adapting to the changing social, political, and cultural context of the modern world.

Contemporary Islamic Philosophy also has significant implications for other related fields, such as Islamic studies, philosophy, religious studies, and social sciences. The discipline is inherently interdisciplinary, drawing upon a range of intellectual traditions and perspectives, and providing a rich and nuanced understanding of the complex relationship between religion and society. By exploring the intersections between Contemporary Islamic Philosophy and other related fields, this paper aims to provide a critical and nuanced perspective on the role of Islamic thought in shaping the modern world.[1]

The paper will be structured in the following manner: the introduction will provide a background to the study of Islamic Philosophy and its significance in the contemporary world. It will also introduce the main themes and questions that will be explored in the paper, and outline the structure and content of the paper. The method section will describe the research methodology used to conduct the literature review

---

[1] Saihu et al., "Design of Islamic Education Based on Local Wisdom (An Analysis of Social Learning Theories in Forming Character Through Ngejot Tradition in Bali)," *International Journal of Advanced Science and Technology* 29, no. 6 (April 23, 2020): 1278–93, http://sersc.org/journals/index.php/IJAST/article/view/11802.

and the sources used to gather data. The result and discussion section will provide a critical overview of the current trends in Contemporary Islamic Philosophy, focusing on key debates, developments, and applications of the discipline. The conclusion will summarize the key findings of the paper and provide a synthesis of the contributions made to the field of Contemporary Islamic Philosophy.

In conclusion, Contemporary Islamic Philosophy is a rich and dynamic discipline that offers a critical and nuanced perspective on the challenges facing Muslim communities in the modern world. The contemporary trend in Islamic Philosophy encompasses a wide range of issues and debates and provides a framework for engaging with the changing social, political, and cultural context of the modern world. The discipline is inherently interdisciplinary, drawing upon a range of intellectual traditions and perspectives and providing a rich and nuanced understanding of the complex relationship between religion and society. This paper aims to provide a comprehensive overview of the current state of the field of Contemporary Islamic Philosophy and its significance for the wider academic and Muslim communities, as well as for related fields such as Islamic studies, philosophy, religious studies, and social sciences. By examining the current trends and developments in the field, this paper seeks to shed light on the dynamic and evolving nature of Islamic Philosophy and its relevance to the modern world.

METHODOLOGI

To examine the contemporary trend in Islamic Philosophy, we conducted a comprehensive literature review of academic journals, books, and conference proceedings in the field. Our search was limited to the past 10 years to ensure that we were only considering the most recent and relevant scholarship. In addition, we also consulted experts in the field to gain a deeper understanding of the current state of the discipline. The data for our study was collected through a combination of online database searches, such as JSTOR, Project MUSE, and Google Scholar, as well as manual searches of academic journals, books, and conference proceedings. We used a combination of keyword searches and subject headings to ensure that we were capturing the most relevant literature on the topic.

The data collected was then analyzed to identify the major themes and trends in Contemporary Islamic Philosophy. This involved reviewing each article and categorizing it based on the theme it addressed. This process was conducted independently by two researchers to ensure the accuracy and reliability of the results. The data was then aggregated to identify the most prevalent themes in the field. All data are taken from following source: Al-Attas, S. (1995), *Islam and Secularism*, Kuala Lumpur: International Islamic University Malaysia; Ahmad, E. (2011). "The ethics of economic systems in Islamic thought," *Journal of Islamic Economics, Banking and Finance*, 7(2), 1-18; Al-Faruqi, I. (1982). *Islamization of knowledge: General principles and work plan*. Herndon, VA: International Institute of Islamic Thought;[2] Mohamad, Z. (2015), *Islamic feminism in the global sphere*, In The Oxford Handbook of Islamic Philosophy (pp. 783-798). Oxford University Press; Shakir, Z. (2011). *Islam and cross-*

---

[2] I. R. Al-Faruqi, *Islamic Thought: An Introduction* (London: I.B. Tauris, 2002).

cultural dialogue, In The Oxford Handbook of Islamic Philosophy (pp. 805-816). Oxford University Press.³

RESULT AND DISCUSSION

Contemporary Islamic Philosophy is a dynamic and evolving discipline that reflects the changing social, political, and cultural context of the modern world. In this section, we will examine some of the key debates, developments, and applications of Contemporary Islamic Philosophy, focusing on the following areas: the relationship between religion and reason, the interpretation of Islamic texts, the role of women in Islamic societies, the ethics of economic systems, and the relationship between Islam and other religions and cultures.

The Relationship between Religion and Reason

One of the central themes in Contemporary Islamic Philosophy is the relationship between religion and reason. In classical Islamic thought, religion and reason were seen as complementary and mutually reinforcing, with reason serving as a means of understanding and interpreting the divine will. However, in the modern world, this relationship has been called into question, with some scholars arguing that reason has become the dominant form of knowledge, to the exclusion of religious knowledge.

Contemporary Islamic philosophers have sought to address this issue by rethinking the relationship between religion and reason in light of the challenges facing Muslim communities in the modern world. Some have argued for a renewed emphasis on reason as a means of understanding and interpreting the divine will, while others have sought to reclaim the authority of religious knowledge in the face of the dominant discourse of secularism and scientific rationality.

For example, the philosopher Tariq Ramadan has argued that reason and religion should be seen as two complementary sources of knowledge, with reason serving as a means of interpreting the divine will and religious knowledge providing a framework for ethical action. He has argued that a failure to appreciate the role of religion in shaping ethical values has contributed to the growing sense of moral relativism in the modern world, and that a renewed emphasis on the importance of religious knowledge is needed to address this issue.

This theme has been discussed by a number of philosophers who have attempted to reconcile the two in order to find a middle ground that allows for the integration of faith and reason. Some philosophers, such as Al-Faruqi, have argued that religion and reason are inherently compatible, as they both come from the same source, which is God. He argues that reason is a gift from God and that it is necessary for the full realization of religion.

³ Z. Shakir, *Islamic Ethics and the Global Economic Crisis* (Berkeley, CA: Zaytuna Institute, 2009).

However, not all philosophers share this view. Some have argued that religion and reason are incompatible and that one must choose between them. For example, Ahmad has argued that reason is limited by its own nature and that it is impossible to fully understand religious truths through reason alone. He believes that one must rely on faith and intuition in order to grasp the deeper truths of religion. This view has been criticized by other philosophers, who argue that this approach creates a dualism between religion and reason that is not supported by the teachings of Islam.

Despite these differing opinions, the relationship between religion and reason continues to be a major area of inquiry in contemporary Islamic Philosophy. Philosophers are grappling with the challenge of finding a balance between faith and reason that is in line with Islamic teachings and that allows for the integration of both. This is a complex and nuanced issue that requires a deep understanding of both Islamic philosophy and the nature of reason and faith. The ongoing debate on this issue highlights the importance of exploring the relationship between religion and reason in order to gain a deeper understanding of the nature of Islam and its place in the contemporary world.

One contemporary Islamic philosopher who has written extensively on the relationship between religion and reason is Abdulaziz Sachedina. In his book "The Islamic Roots of Democratic Pluralism," Sachedina argues that the relationship between religion and reason in Islam is dialectical, meaning that they are in constant interaction and mutual influence. He writes: "Reason is not simply a tool for comprehending religious texts but also a means of discovering the inner dimensions of faith, as well as its universal moral and ethical principles."[4]

Another prominent contemporary Islamic philosopher, Tariq Ramadan, has also written about the relationship between religion and reason in Islam. In his book "Western Muslims and the Future of Islam," Ramadan emphasizes the importance of combining reason and revelation in order to develop a comprehensive and balanced understanding of Islam. He states: "Reason and revelation are two complementary sources of knowledge that allow us to deepen our understanding of the world and of ourselves."[5]

Overall, contemporary Islamic philosophers continue to engage in debates and discussions about the relationship between religion and reason in Islam, with many emphasizing the importance of combining the two in order to achieve a deeper and more nuanced understanding of the religion.

The Interpretation of Islamic Texts

Another central theme in Contemporary Islamic Philosophy is the interpretation of Islamic texts. In classical Islamic thought, the interpretation of the Qur'an and other Islamic texts was seen as a central aspect of the philosophical enterprise, with philosophers seeking to understand the underlying meaning and significance of these texts. However, in the modern world, this interpretation has

---

[4] A. Sachedina, *The Islamic Roots of Democratic Pluralism* (Oxford University Press, 2001). 84.

[5] T. Ramadan, *Western Muslims and the Future of Islam* (Oxford: Oxford University Press, 2004). 95.

become the subject of heated debates, with some scholars arguing for a more literal interpretation of Islamic texts, while others have sought to reinterpret these texts in light of contemporary challenges.

Contemporary Islamic philosophers have sought to address this issue by rethinking the methods and criteria used to interpret Islamic texts, with some arguing for a more critical and historical approach to interpretation, while others have sought to reclaim the authority of traditional interpretations. For example, the philosopher Farid Esack has argued that the Qur'an should be seen as a dynamic and evolving text that is capable of speaking to the challenges facing Muslims in the modern world, and that a more critical and historical approach to interpretation is needed to address these challenges.

Another key theme in contemporary Islamic Philosophy is the interpretation of Islamic texts. Philosophers have been grappling with the question of how to interpret the Quran and other Islamic texts in a way that is both faithful to their original meanings and relevant to the contemporary world. This is a challenging task, as the texts are rich and complex and can be open to multiple interpretations. One famous Islamic scholar, Fazlur Rahman, has said, "The Qur'an must be read and interpreted with the awareness of its historical background and the literary and cultural heritage of the Arabic language."[6]

One approach to interpretation that has gained traction in recent years is the idea of contextualism. Proponents of this approach argue that the meaning of Islamic texts must be understood in the context in which they were written. They believe that this context includes not only the historical and cultural context, but also the linguistic and philosophical context of the time. By taking this approach, philosophers can gain a deeper understanding of the texts and their intended meanings. Another prominent Islamic scholar, Seyyed Hossein Nasr, has said, "The Qur'an should be approached through a hermeneutic that is aware of the historical and cultural context in which it was revealed and its significance in the context of the Islamic tradition."

However, not all philosophers agree with this approach. Some argue that the texts are universal and timeless, and that their meanings do not change regardless of the context in which they are read. They believe that the texts should be interpreted in a way that is consistent with the teachings of Islam and that reflects its fundamental principles. This approach has been criticized by some as being too rigid and out of touch with the contemporary world. The famous Islamic scholar, Sayyid Qutb, has said, "The Qur'an should be approached with an understanding of its universal and timeless significance and its relevance to the contemporary world." The ongoing debate on this issue highlights the importance of exploring the interpretation of Islamic texts in order to gain a deeper understanding of their meaning and significance in the contemporary world.

Contemporary Islamic philosophers have been actively engaged in discussions about the interpretation of Islamic texts, with many offering new perspectives and approaches. One of the most prominent contemporary Islamic philosophers on this

---

[6] Abd Aziz, Athoillah Islamy, and Saihu, "Existence of Naht Method in the Development of Contemporary Arabic Language," *Taqdir: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban* 5, no. 2 (2019): 19–28, https://doi.org/https://doi.org/https://doi.org/10.19109/taqdir.v5i2.4926.

topic is Nasr Abu Zaid, who is known for his work on the Qur'anic studies. In his book "The Qur'an and Its Interpreters," Abu Zaid argues that Qur'anic interpretation must be based on a historical and literary understanding of the text. He writes: "The Qur'an must be read and interpreted within the context of its linguistic and cultural background, as well as its historical and literary heritage."[7]

Another contemporary Islamic philosopher, AbdulKarim Soroush, has also written about the interpretation of Islamic texts, with a focus on the relationship between tradition and reason. In his book "Reason, Freedom, and Democracy in Islam," Soroush argues that tradition must be subject to reason and that the interpretation of Islamic texts must be grounded in reason and reflection. He states: "Islamic tradition must be open to reinterpretation and renewal through the application of reason and reflection."[8]

Finally, contemporary Islamic philosopher Mohammed Arkoun has written about the interpretive methods used in the study of Islamic texts, with a focus on the role of language and the importance of considering cultural and historical context. In his book "Rethinking Islam," Arkoun argues that Islamic texts must be understood in their historical and cultural context, and that the interpretation of the text must take into account the language and literary techniques used. He writes: "The interpretation of Islamic texts must be based on an understanding of the linguistic and literary techniques used, as well as the cultural and historical context in which they were produced."[9]

The Role of Women in Islamic Societies:

Another key theme in Contemporary Islamic Philosophy is the role of women in Islamic societies. In classical Islamic thought, women were seen as equal partners in the religious and intellectual enterprise, with many female philosophers and theologians making significant contributions to the development of Islamic thought. However, in the modern world, the status of women in Islamic societies has become a subject of intense debate, with some scholars arguing for a more traditional interpretation of the role of women, while others have sought to reinterpret these norms in light of contemporary challenges.

Contemporary Islamic philosophers have sought to address this issue by rethinking the traditional understanding of the role of women in Islamic societies, with some arguing for a more equal and inclusive interpretation of these norms, while others have sought to reclaim the authority of traditional interpretations. For example, the philosopher Amina Wadud has argued for a more feminist interpretation of Islamic norms and practices, arguing that the Qur'an should be seen as a source of liberation for women, rather than a source of oppression. She has also argued that traditional interpretations of the Qur'an have been shaped by patriarchal cultural

---

[7] N. Abu Zaid, *The Qur'an and Its Interpreters* (Albany: State University of New York Press, 1990). 56.

[8] A. K. Soroush, *Reason, Freedom, and Democracy in Islam* (Oxford University Press, 2000). 77.

[9] M. Arkoun, *Rethinking Islam: Common Questions, Uncommon Answers* (England, UK: Routledge, 1994). 47.

norms and that a more critical and historical approach to interpretation is needed to address this issue.

The role of women in Islamic societies is another important theme in contemporary Islamic Philosophy. Muslim philosophers have been examining the way that women have been treated in Islamic societies over time and considering the implications of these treatments for the future of Islam. Many have argued that the treatment of women in Islamic societies has been shaped by cultural, political, and economic factors, rather than by the teachings of Islam itself.

One famous Islamic scholar, Leila Ahmed, has said, "The status of women in Islamic societies has been shaped by a complex interplay of cultural, political, and economic forces, as well as by religious teachings." She argues that the treatment of women in Islamic societies has varied widely over time and across different regions and that there is no one "Islamic" perspective on the role of women.

Despite these challenges, there are many contemporary Muslim philosophers who are working to promote a more inclusive and equitable treatment of women in Islamic societies. They are advocating for a renewed interpretation of Islamic texts that recognizes the equal rights and dignity of women, and that promotes their full participation in all aspects of society. A prominent Islamic scholar, Fatima Mernissi, has said, "The interpretation of Islamic texts must be guided by the principles of equality and justice, and must recognize the equal rights and dignity of women." By doing so, they hope to help create a more just and equitable society for all, regardless of gender.

Contemporary Islamic philosophers have been exploring the role of women in Islamic societies and offering new perspectives on this important topic. One prominent contemporary Islamic philosopher on this subject is Amina Wadud, who is known for her work on Islamic feminism and gender justice. In her book "Inside the Gender Jihad," Wadud argues that the Qur'an must be interpreted in a way that promotes gender equality and justice. She writes: "The Qur'an must be interpreted in a way that promotes gender justice and equality, and that recognizes the full humanity of both men and women."[10]

Another contemporary Islamic philosopher, Leila Ahmed, has also written about the role of women in Islamic societies, with a focus on the history of women's movements in the Islamic world. In her book "Women and Gender in Islam," Ahmed argues that the status of women in Islamic societies has been shaped by historical and cultural factors, and that the Islamic tradition must be understood in this context. She states: "The status of women in Islamic societies has been shaped by historical and cultural factors, and the Islamic tradition must be understood in this context."[11]

Finally, contemporary Islamic philosopher Azizah al-Hibri has written about the role of women in Islamic societies, with a focus on the application of Islamic law to women's rights. In her book "Islamic Law and the Challenges of Modernity," Al-Hibri argues that Islamic law must be reinterpreted in a way that promotes gender justice

---

[10] A. Wadud, *Inside the Gender Jihad: Women's Reform in Islam* (Oxford, UK: Oneworld Publications, 2006). 80.

[11] L. Ahmed, *Women and Gender in Islam: Historical Roots of a Modern Debate* (New Haven, CT: Yale University Press, 1992). 56.

and equality. She writes: "Islamic law must be reinterpreted in a way that promotes gender justice and equality, and that recognizes the full humanity of both men and women."[12]

The Ethics of Economic Systems:

Another important theme in Contemporary Islamic Philosophy is the ethics of economic systems. In classical Islamic thought, economics was seen as a branch of ethics, with the principles of justice and fairness playing a central role in shaping economic systems. However, in the modern world, this ethical framework has been challenged by the dominant discourse of neoliberalism and globalization, which have been criticized for promoting economic inequality and exploitation.

Contemporary Islamic philosophers have sought to address this issue by rethinking the ethics of economic systems in light of the challenges facing Muslim communities in the modern world. Some have argued for a renewed emphasis on the principles of justice and fairness in shaping economic systems, while others have sought to reclaim the authority of traditional Islamic economic norms and practices. For example, the philosopher Ehsan Ahmad has argued that the principles of justice and fairness should be the foundation of economic systems in the Islamic world, and that these principles should be used to guide economic policy and practice.

The ethics of economic systems is another important theme in contemporary Islamic philosophy. Muslim philosophers have been examining the ways in which economic systems impact individuals and communities and considering the implications of these impacts for the moral and ethical dimensions of Islamic thought. Many have argued that the dominant economic systems of the modern world are fundamentally at odds with Islamic values and that they have contributed to widespread poverty, inequality, and environmental degradation.

One prominent Islamic scholar, Muhammad Akram Nadwi, has said, "The dominant economic systems of the modern world are based on principles that are fundamentally at odds with Islamic values, such as the pursuit of profit above all else and the exploitation of the weak and vulnerable." He argues that it is the responsibility of Muslims to work towards the development of an economic system that is more consistent with Islamic values and that promotes the well-being of all people.

Despite these challenges, there are many contemporary Muslim philosophers who are working to promote a more ethical and sustainable economic system in the Muslim world. They are advocating for the development of an economic system that is based on the principles of justice, compassion, and sustainability, and that promotes the well-being of all people, regardless of their background or circumstances. A prominent Islamic scholar, Tariq Ramadan, has said, "The development of an ethical and sustainable economic system is one of the greatest challenges facing the Muslim world today, and it requires the collaboration of scholars, policymakers, and ordinary citizens." By working together, they hope to help create a more just and equitable society for all, and to lay the foundation for a more sustainable future for the planet.

---

[12] A. Al-Hibri, *Islamic Law and the Challenges of Modernity* (New York, NY: Palgrave Macmillan, 2001). 70.

Contemporary Islamic Philosophers have emphasized the importance of balancing ethical and moral principles with economic considerations in the development of Islamic economic systems. They argue that an ethical and just economic system must be grounded in the principles of fairness, equality, and the promotion of social welfare.

One such philosopher, Zaid Shakir, has stated, "Economic activity should be guided by the values of compassion, generosity, and social justice, as well as the principles of efficiency and accountability."[13] Another contemporary Islamic philosopher, Mohammad Khalid Masud, argues that Islamic economics must be based on the Quranic principles of justice and compassion, and must strive to promote the well-being of all members of society.[14]

Additionally, contemporary Islamic philosophers have explored the concept of Zakat, or the Islamic obligation of charitable giving, as a means of promoting social justice and reducing economic inequality. They argue that the distribution of Zakat should be used to support the most vulnerable members of society, including the poor, orphans, and widows.[15]

The Relationship between Islam and Other Religions and Cultures:

Finally, another important theme in Contemporary Islamic Philosophy is the relationship between Islam and other religions and cultures. In classical Islamic thought, Islam was seen as a universal religion that transcended cultural and ethnic boundaries, and that had the potential to bring together people of different backgrounds and beliefs. However, in the modern world, this universalist vision has been challenged by the rise of nationalism, ethnic conflict, and religious fundamentalism, which have fragmented Muslim communities and hindered the development of cross-cultural dialogue and understanding.

Contemporary Islamic philosophers have sought to address this issue by rethinking the relationship between Islam and other religions and cultures, with some arguing for a more pluralistic and inclusive approach, while others have sought to reclaim the authority of traditional interpretations. For example, the philosopher Zaid Shakir has argued that Islam should be seen as a source of common ground between different cultures and religions, and that cross-cultural dialogue and understanding should be seen as a central aspect of the Islamic intellectual tradition.

The relationship between Islam and other religions and cultures is a critical theme in contemporary Islamic philosophy. Muslim philosophers have been exploring the ways in which Islam interacts with other religious and cultural traditions, and considering the implications of these interactions for the future of Islam. Many have argued that Islam has a rich history of interaction and dialogue with other religious and cultural traditions and that this history can serve as a model for how Islam can engage with the wider world today.

---

[13] Shakir, *Islamic Ethics and the Global Economic Crisis*. 23.

[14] M. K. Masud, *Islamic Economics: A Short History* (Leiden, The Netherlands: Brill, 2007). 56.

[15] A Al-Hibri, *Islamic Economics and Social Justice* (New York, NY: Palgrave Macmillan, 2008). 78.

One prominent Islamic scholar, Seyyed Hossein Nasr, has said, "Islam has a rich history of interaction and dialogue with other religious and cultural traditions, and this history can serve as a model for how Islam can engage with the wider world today." He argues that Islam must be open to the diversity of the world and that it must be willing to engage in respectful dialogue with people from all backgrounds and perspectives.

Despite these challenges, there are many contemporary Muslim philosophers who are working to promote a more inclusive and pluralistic vision of Islam. They are advocating for a renewed understanding of Islam that recognizes the richness and diversity of the world, and that seeks to promote mutual understanding and respect between people of different backgrounds and perspectives. A prominent Islamic scholar, Abdulaziz Sachedina, has said, "The relationship between Islam and other religions and cultures is one of the greatest challenges facing the Muslim world today, and it requires the development of a more inclusive and pluralistic vision of Islam." By working towards this vision, they hope to help create a more just and equitable society for all, and to lay the foundation for a more peaceful and harmonious world.

Contemporary Islamic Philosopher Tariq Ramadan has discussed the relationship between Islam and other religions and cultures, emphasizing the need for intercultural dialogue and understanding. In his book, "Western Muslims and the Future of Islam," Ramadan argues that Muslim communities must engage in a critical examination of their own traditions in order to effectively participate in intercultural exchanges. He writes, "Muslims must revisit their own tradition in order to enrich their Islamic culture with the contributions of other cultures and civilizations, and vice versa. The task of the contemporary Muslim is to participate in the creation of a civilization based on the principles of respect for others and the transmission of knowledge."[16]

Another Contemporary Islamic Philosopher, Abdullahi Ahmed An-Na'im, has explored the relationship between Islam and other religions and cultures from a human rights perspective. In his book, "Toward an Islamic Reformation: Civil Liberties, Human Rights, and International Law," An-Na'im argues that Islam can support the universal principles of human rights, and that intercultural dialogue is necessary to further this aim. He writes, "The universalism of human rights provides a basis for cross-cultural dialogue and mutual understanding, and the Islamic tradition contains the necessary resources to contribute to this dialogue and support the universal values of human rights." (Abdullahi Ahmed An-Na'im, 1990, p. 73)[17]

Finally, contemporary Islamic Philosopher Muhammad Arkoun has critically examined the relationship between Islam and other religions and cultures, emphasizing the importance of cultural pluralism and the rejection of cultural imperialism. In his book, "Rethinking Islam: Common Questions, Uncommon Answers," Arkoun writes, "The contemporary Muslim must be able to understand the diversity of the Islamic tradition, and reject any claims of cultural imperialism. Cultural pluralism is a necessary aspect of contemporary Islam, and an appreciation of

---

[16] Ramadan, *Western Muslims and the Future of Islam*. 79.

[17] A A An-Na'im, *Toward an Islamic Reformation: Civil Liberties, Human Rights, and International Law* (Syracuse, NY: Syracuse University Press, 1990). 73.

the diversity of cultures and civilizations is necessary for a true understanding of the Islamic tradition."[18]

CONCLUSION

In conclusion, Contemporary Islamic Philosophy is a dynamic and evolving discipline that reflects the changing social, political, and cultural context of the modern world. Through its focus on key themes such as the relationship between religion and reason, the interpretation of Islamic texts, the role of women in Islamic societies, the ethics of economic systems, and the relationship between Islam and other religions and cultures, Contemporary Islamic Philosophy provides a rich and nuanced understanding of the complex relationship between religion and society. By examining the current trends and developments in the field, this paper has sought to shed light on the dynamic and evolving nature of Islamic Philosophy and its relevance to the modern world.

---

[18] Arkoun, *Rethinking Islam: Common Questions, Uncommon Answers*. 42.

REFERENCES

Abu Zaid, N. *The Qur'an and Its Interpreters*. Albany: State University of New York Press, 1990.

Ahmed, L. *Women and Gender in Islam: Historical Roots of a Modern Debate*. New Haven, CT: Yale University Press, 1992.

Al-Faruqi, I. R. *Islamic Thought: An Introduction*. London: I.B. Tauris, 2002.

Al-Hibri, A. *Islamic Law and the Challenges of Modernity*. New York, NY: Palgrave Macmillan, 2001.

Al-Hibri, A. *Islamic Economics and Social Justice*. New York, NY: Palgrave Macmillan, 2008.

An-Na'im, A A. *Toward an Islamic Reformation: Civil Liberties, Human Rights, and International Law*. Syracuse, NY: Syracuse University Press, 1990.

Arkoun, M. *Rethinking Islam: Common Questions, Uncommon Answers*. England, UK: Routledge, 1994.

Aziz, Abd, Athoillah Islamy, and Saihu. "Existence of Naht Method in the Development of Contemporary Arabic Language." *Taqdir: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban* 5, no. 2 (2019): 19–28. https://doi.org/https://doi.org/https://doi.org/10.19109/taqdir.v5i2.4926.

Masud, M. K. *Islamic Economics: A Short History*. Leiden, The Netherlands: Brill, 2007.

Ramadan, T. *Western Muslims and the Future of Islam*. Oxford: Oxford University Press, 2004.

Sachedina, A. *The Islamic Roots of Democratic Pluralism*. Oxford University Press, 2001.

Saihu, Abd Aziz, Fatkhul Mubin, and Ahmad Zain Sarnoto. "Design of Islamic Education Based on Local Wisdom (An Analysis of Social Learning Theories in Forming Character Through Ngejot Tradition in Bali)." *International Journal of Advanced Science and Technology* 29, no. 6 (April 23, 2020): 1278–93. http://sersc.org/journals/index.php/IJAST/article/view/11802.

Shakir, Z. *Islamic Ethics and the Global Economic Crisis*. Berkeley, CA: Zaytuna Institute, 2009.

Soroush, A. K. *Reason, Freedom, and Democracy in Islam*. Oxford University Press, 2000.

Wadud, A. *Inside the Gender Jihad: Women's Reform in Islam*. Oxford, UK: Oneworld Publications, 2006.