Arkoun's Thought of Humanity:
A New Bridging Toward Islamic and Western Civilization

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Abstract: Arkoun's humanistic thought is essentially very close to the epistemoloogical basis of his Islamic thought that is "Applied" Islamology, assuming a deconstruction of Islamic thought; an effort to compare between legacy of Islamic and Western thought, in separating from logocentrism of classical Islamic thought to contemporary Islamic epistemology through an effort to implement semiotics and social sciences. Based on the paradigm of the Applied Islamology, an idea that can be derived from Arcoun's as a core of this study is its implication in the field of Islamic humanity ethics. From this study, the writer finds out the urgency of mutual relation between Islamic and Western in humanity issues, in which religious values can appear as its content. This research will using the heremeneutic approach according to the Paul Ricouer's mode of thought.

Key words: Applied Islamology, humanity, logocentrism, hermeneutics, ethics

INTRODUCTION

Academic problem: Now days, the perspective of Humanism is still on going process in its tension between Islam and Westren. The phenomenon of this conflict of Humanism and its implication in religious thought that is based on classical studies that well known with: theosentrism, islamisation or proselytization vis a vis christenisation, apologetic and prejudice, logosentrism in classical Islamic. Those mode of thoughts, theologically and ideologically have implications for antihumanism. The same thing also happened in the cache where the civilization of European Humanism, since the 19th century, more ideological-political style that led to the stance of humanism that is pure and true.

From discourse to action: Ricoeur (1982) (Paul Ricoeur was borrn in Valence, South France (1913). His family from Protestan piety and he is most popular as a thinker in France. Ricoeur, also as alumna of Sorbonne University, France. His works: Philosophy of Volonte). La Metaphore Vive, about analysis of metaphor rules, until its "operationalitation" of methapor is being dynamic (E. Sumaryono, Hermeneutik, Sebuah Metode Filsafat: 1993: 103-104) is known as the philosopher of hermeneutics that trying to bridge between the flow of that objective structuralism in methodology and subjective-phenomenology that has school of thought in philosophical or critical. To analyze dimensions of Arkoun's humanistic ethics, using Paul Ricoeur perspective about discourse and actions associated with autonomisation of text that led to the act of autonomy and

responsibility. Similarly distinction between individual ethics to social or institutional ethics (Riceour's thought of autonomisation of the act can be seen in his work: Paul Ricoeur, "The model of text, meaningful action considered as text," in Hermeneutics and Human Sciences, trans.& Ed. John B. Thompson (Cambridge: Cambridge University Press, 1982: 203-208). In relation to the study of texts, Ricoeur extend it not only the language of which there are in an article but also at every human actions that which has significance or any act of deliberate to achieve a specific objective (Ricoeur, 1982). The social act not separated from ideology as common symptom human thinking. Autonomisation is associated with the act, according to Ricoeur that the act could mean off the beginning of the offender and move with her own dynamic. Actors can only evasive to assume responsibility for their actions because the span of time and distance devolving duty. But ethically, the act of autonomy demands the autonomy of responsibility (Haryatmoko, 2003; Sumaryono, 1993). In relation to the study of the text, Ricoeur extend it not only language that is in a writing but also on any action or any man who has the meaning of a deliberate act to achieve a particular purpose (Ricoeur, 1982). Not separated from the social act ideologies a common symptom of human thought. Autonomisation of the act of saying the act of loose from mean the beginning of the offender and move with her own dynamic. Agents responsible for their actions because of evasive span of time and distance of the allocation of duty.

For Ricoeur, social reality or history has at least four characters. The first, fixation of action, namely a reality

"social or historical" will be the object of scientific study as far as the reality has been structured or in a standardized, discourse-writing. The second, the automatization of action, containing meaning that the act of our social containing objective meaning. This meant that our actions often no longer depend on which we are talking about, the meaning of a text no longer relating to the psychology of the author. These are called by Ricoeur with decontextualisation term. So, there are distinction or distance between the the offender with his actions. As an example, a political leader, no longer considered the establishment of the objectives of policies but more in terms of the results ("Ibid. 206" About the autonomisation of the text in Sumaryono (1993)). The third, relevance and importance, namely its separation of the context of the beginning of the act. A text intended here that should be understood no longer based on relevance of hiostorical background (Asbab an-nuzul), importance and value the importance of an action when the context of the beginning of the establishment of the text. In other word, can be meaningful if an act of other connected with the context of a different time. The fourth meaningful action, namely a text on virtually very open with a variety of new human action as the "open" work. Here is intended that a text no longer tied early in the audience language spoken in the process. An act is not only assessed by people who are witnesses. An act is being open to forever for the new reader or audience at various times. This is referred to by Ricoeur (1982)'s mind with the term of recontextualiztion.

If drawn in the study of humanism ethics of Islam here then any to study or humanist observers of Islam can only give new interpretation more contextual about humanism ethics, based on humanism literature study of Islam that there is done. As practiced in interpreting Arkoun as new literature of humanism in Islam, Arkoun no longer see it from the context of humanistic events in the era of classical Islam only that he consider a reading that ideological and mythological but has been enriching his reading in accordance with the context of Arkoun life, especially after he dwells in France who a little the number of a method of reading West model who is critical and careful about affecting in his journey in Islamic Humanism (For the socio-political context of Arkoun life, Meuleman (1993). Of course, here the author also bore new reading also relevant to the present situation in our global area.

In part the discussion here, writer more focus on the second item autonomisation of the act that namely from the principle of Ricoeur hermeneutics about the autonomization of action, in which our actions containing objective meaning, namely the existence of the distance between the offender in his works. As far as writer observed, seems to points autonomisation these

measures not so many Arkoun touch. Arkoun still not able to go away from a bid from autonomisation text toward autonomisation of the act. Whereas according to Ricoeur, a philosopher or thinkers should not just self-complacency ontological in philosophical reflection but it should be having concern at a locality, practically-actiologically (Lihat Ricoeur, "The Model of Text" 206).

To instance explanation of autonomisation these measures, the author found the discussion draw from Haryatmoko (2003) in his work, political ethics and power said that in perspective of Paul Ricoeur, ideology very had a role in structuration of the social act. This means that all of the social act, certainly, was not loose from that which is called by ideology. In a phenomenon ideology in which it is contained system of meaning who have goods of are strongly associated with the interpretation. But, interpretation at here were not limited to only on an interpretation of the text. Thus, the social act of a meaningful also was an image of textuality carried out by someone or a group of people are considered as an act of rational. An act that rational need facilities of and objectives. In the determination of a means, pictures and the interpretation of the play a critical role. In relation with images and the interpretation of the show that there is the function of ideology in which events the establishment of a group containing an understanding of social and motivation of the action as an amplifier. Here, the ideology also serves as an act of the legitimacy of the base. Any ideology looks schematic who simplistic and changed into an opinion that tends to reduce the presence of thought criticallly. The reduction of this thinking in order to create social effectiveness of the ideology itself. Ideology by Ricoeur regarded as a mediator all forms of a system of thought both ethics, religion and philosophy.

In the process of schematisation was a change from a system of thought into the system of belief. Here, the picture emerged of idealizing group that strengthening codes in the form of ritualisation of interpretation (attitudes, certain utterances) or stereotyped (defenition of enemy). Thus, tendency become doctriner ideology that impact on political justification. An ideology often expressed through the slogan, rules, etc. Indeed in the realities, ideology always near with rhetoric. Schematisation, idealization and rhetoric manifested as the base of the effectiveness of a social action. Increasingly, ideology became a yardstick of men acting. While one who performs critical attitude regarded as a barrier the effectiveness of a social action. This is where appear distortion (deflect mean that right, so that coherent with reality) and dissimulation of interests (conceal and causes that ruling). Here, the ideology of the anticritic be less transparent and not reflective (Haryatmoko, 2003).

Who is Mohammed Arkoun?: Mohammed Arkoun is a figure contemporary muslim thinkers derived from Algeria, at the end he live and die in France. He was born the 1st, 1928 Taourirt-Mimoun in February, Kabilia, a mountains regions to the East of Algeria, North Africa with a population of a Berber. According to Louis (1976) as mentioned in the book of al-Munjid fi al-'Alam, Kabilia as the place of birth is an area consisting of Kabilia, about one million hectares of large and small Kabilia. Its population consisting of farmers in general, namely agricultural fruit and olive Tin also the cattle of cowboy and handicrafts (Fazlur Rahman, 1979). While, the Northern part of Berber is in habitant of Africa from Libya to the Atlantic ocean. They generally use the voice non-Arab (Arabic 'Ajamiyyah') before and there are still using the language of Berber until now. They are of the origin of several groups (fiah) of the population has been in there before AD, among other famous Numidia and Mauritania is in the region and is compounded by the people they Vinicia and Greece.

To the era of recently, though ever controlled by Roman Empire, they are not perfectly adheres to Roman Law and nor is the Christian religion. Most of them converted to Islam with 'Uqbah ibn Nafi' (w. 683) and they come with an army of Arabs in various his conquer in Spain under the leadership of Thariq ibn Ziyad. Follow the house of Khawarij, they denied and rebelled against the sons of Abbas. They split into several royal and dynasty, as a dynasty of Aghlabiyah, Murabitun, Muwahidun that at the end of the 13th century power they are crushed. Those who live in cities with the Arabs, while others dwell in the hill country of the Southeast, the Atlas mountains stretches between Morocco-Algeria and Tunisia), Rif (the mountains North of Morocco) and in Kabilia, birthplace of Arkoun. Until now, some of them maintain their customs and their language.

Arkoun environment that is the citizen of Berber, it loaded with religious activities (Islam). In the history of Algeria, it was conquered by the Arabs in the 682 under the leadership of ' Uqbah mentioned above, namely when the sons of Umaiyah led by Yazid. At the time will, as has been mentioned, Berber people of many who embraced Mohammedanism. In the next phase in Northwestern Africa, the spread of Islam and political activities in the Berber and in black Africa very connected with the activities of sufism. There are several streams tarekat sufi that develops and influential there as the orthodox Syaziliyah with an emphasis on devotion to the lord which then reappears in Morocco with the name of Jazuliyyah; Qadiriyyah; 'Isawiyyah that were most popular with the ritual sword; darqawiyyah (Morocco which orthodox and Tijaniyyah in Fez.

Through activities popular sufism, various forms of trust and ritual and Berber animistic Africa has been pervasive in Islam in Africa; " marabout " (murabith) the Berber "or holy mortals "religious leader " (alfa) of black muslims are basically people pre-Islam of worship sacred, among other doctors in fetishism Negro. Socio-culturally, writing in Kabilia, not known that there is language spoken. Politically, at birth of Arkoun, Algeria is under French rule. As recorded in history, French master Algeria start from 1830. Mohammed Arkoun including the son who are trained in a school of French muslim. As a child to be born in Kabilia, Arkoun know Kabilia language which is not written and serve as a means to express various traditions and values are already thousands of years. There he located within the family muslim farm. As muslim inhabitant of Algeria, Arkoun too know Arabic as a language written religiously. As for the French language familiar in education sector which is under colonial ruler of French policy as a language written non-religiosity serve as a means to get to know scientific value and West tradition ("Ibid." About the life and career of gain saying Mohammed Arkoun, having finished high school, he continued his studies in Algeria to Paris. Afterwards, it is an Arabic language and agrege (language teacher) in Paris. Then become teacher (lycee/high school) in Strasbourg (1956-1959) while giving a lecture on literature university faculties in Strasbourg. Between the year of 1959-1969, he was a professor at the Sorbonne. He taught at the university of Lyon moved (1969-1972). In 1972-1977, he is a professor of Arabic and Islamic civilization in the University of Paris. Now he was an Islamic University professor at the Sorbonne Nouvelle (Paris) and a director of the institute d'Etudes Arabes et Islamique (institute the Arab and islamic studies) at the university of the same).

Because life that in three languages, Arkoun very conscious that language is more than mere technical means to express themselves that can be replaced without any problems with another language. Every language bring the background of the value of its own. The Arabic language as religious language while French as the language of administration and education. There is something that cannot be disclosed in Arabic but there are in the French language. As an example, said "myth" (myth that there is no translation in Arabic) if translated with usturah as in paragraph ashathir al-awwalin then it means is negative. In fact, according to Arkoun, the myth is very important in a society of anything and the Quran itself has an arrangement of mythic (usturah element in it) but not in any sense in various negative (Meuleman, 1993). Above data, be understood if Arkoun make discourse of language in a series of further Islamic thought his in addition to oral discourse that is not in writing other.

Arkoun struggle with a culture of France has been running since he was in primary school that was inclined to France in the village of its birth. Mass exodus Arkoun to France sure has secured cultural interaction with the culture of France. In 1969, Arkoun finished the doctoral study at the university of the Sorbonne in Paris on the topic of his dissertation about humanism in thought ethics of Miskawaih (muslim thinker from Persia, died in 1030 M). The dissertation has been published titled: Treats ethics (translation French and introduction notes du tahdhib al-akhlaq de Miskawayh), Damascus 1969.

Since 1961, Arkoun become a lecturer at the Sorbonne University, France. Between 1970-1972 years, he taught at Lyon University, after that returning to Paris as a professor of Islamic thought history until he died. Arkoun are often invited to fill a seminar on further Islamic thought in various Foreign: (Newspaper: Republika, 4 April, 2000:11. Gatra, April, 22, 2000: 96. Panji Masyarakat, No. 52/Th.III, April, 19, 2000: 96. Tempo, April 23, 2000:97. For his lecture in IAIN/UIN Yogyakarta (Azhar, 2003; Arkoun, 1996)) like as at the University of California, Los Angeles; Princeton University, Temple University in Philadelphia (USA). Other institutions is in place to study Arabic and Islamic culture in Rome, La Neuve Catholic University of Louvain in Belgium. Arkoun also invited to the same thing in Rabat, Fez, Algeria, Tunisia, Damascus, Beirut, Tehran, Berlin, Colombia, Denver and Indonesia, especially in Jakarta and Yogyakarta. Following his retirement from the teacher Arkoun in Paris, Arkoun still asked for teaching experiments in former his almamater at the Sorbonne. Since 1993, he served as a professor at the University of Amsterdam and the Institute of Ismaili studies in London.

MATERIALS AND METHODS

The methdology of Arkoun's thought
Applied Islamology: In his studies, Arkoun employed social science methods and approaches (About this social sciences, compare it to Mohammed Arkoun, Al-Islam al-Akhlaq Wa al-Siyasah, translated by Hasyim Shalih (Beirut: Markaz al-Inma' al-Qaumy, 1990), pp: 66, 118), generally speaking something very rarely had by Moslem Intellectuals of this era. Fazlur Rahman himself is regarded as less than deeply appreciative toward social sciences (Ricoeur, 1982). Other than making use of deductive reasoning, Arkoun also enriched his ideas with empirical observation in the merging effort of normative Koranic doctrines and the real historic state of the Moslems. A true need for the present and the future.

With his modern Western education serves as background, Arkoun is definitely critical and somewhat controversial to the eye of uneducated Moslems in general. What interesting is Arkoun's criticism does not sorely aim toward produced ideas in Islamic world. It also questions the ideas of Western orientalists (Classic Islamology) nontheles (Even further, Arkoun (1996), "Islamic Studies: Methodologies" in John L. Esposito (Eds.), The Oxford Encyclopedia of The Modern Islamic World (New York: Oxford University Press, 1995), pp: 332-340)). According to his very criticism Arkoun offers a new Islamic way of thinking he continuously refers as Applied Islamology.

The very term of Applied Islamology is taken from his second book Pour une critique de la raison Islamique. In the book an essay is printed under a title "For an Applied Islamology" (On Applied Islamology) (Arkoun, 1994). This Applied Islamology is Arkoun's thesis that criticizes classic Islamology which is substantially no other than occidental discourse. That is, a discourse aims at rational understanding of Islam. Classic Islamology, per Arkouns' view, does not have sufficient reflections of thought as well as methodology and tends to limit learning scope to theological ideas, philosophy and sheer laws. To compensate for its weakness an Applied Islamology is needed as a multidisciplinary practice whose target is creating beneficial conditions to nourish the liberation of Islamic thinking from archaic schemes as well as misleading mythologies.

Furthermore, Arkoun states that Western Islamologists fail to explore effective correlation, a Moslem enjoys with the texts being learned. Conversely, denial to certain texts comes along with a priori attitude and censorship before given due sociological research. Besides, Arkoun also criticizes several Moslem Islamologists who forget crucial aspects in studying religion. Firsts, about oral expression (expression orale) in Islamic world and among civilizations without significant literacy culture like Barbar, Black African and Plebeians. Second, about life (experiences) not written and untold (non dit) among peoples with literacy. Third, social lives of the past which were not documented nor being any objects of discussion. Those are the daily lives of the Moslems, believed and talked about in sermons and other forums not written in the texts. Fourth, essays on Islam not considered representative, for instance, in a place where Sunni people are dominant then only Sunni literature flourishes. Conversely, in a place where Syi'ah is reigning, Sunni literature dwindles and several other examples.

For this, Arkoun presents six basic ideas of Applied Islamology. First, it is necessary to be familiar with objective content of the Koran along with the meaning inside the ideas of Islamic traditions' founding fathers.

This study cannot be neutral, like the Western (classic) Islamology but also cannot be virtue-free. Second, leaving behind the episteme of Moslems' Middle Ages and making use of modern episteme like in the West instead, now a days modern social sciences have brought destruction to prior Western sciences. Third, study on religious phenomena should not be limited to certain and specific religion only, like the Western do, apologetic and polemic elements must be avoided in viewing other religions.

Also needed is historic-critical method, comparativism, linguistic analysis, multiplication, metamorphose and destruction of meaning. Fourth, avoiding a priori attitude toward others' cultural patterns, like reflected in Arab-Jews conflicts or Huntington's clash of civilizations conflict style. Fifth, Applied Islamology is a scientific, multidisciplinary practice. Approach to study the religion cannot be separated from psychoanalysis, psychology (individual and social), history, sociology, culture and the like. Sixth, because there is no virtue-free discourse or method, therefore Applied Islamology should be open toward critiques and is pluralistic in its methodology.

According to Arkoun, any ideology that lies beyond the control of critical thinking cannot avoid public alienation and even will give birth to new forms of alienation. This seems to be in harmony with Jurgen Habermas' critical philosophy approach or getting close to deconstructive thinking style of Jacques Derrida as well as Thomas Kuhn, Popper and Polanyi.

Applied Islamology too has two targets to achieve namely reviewing traditions (Al-Turats) as a constructive source of religious society and all related to it. Also modernity, since this is pertinent to the future of the Moslems as well as the general future of mankind. Today Moslems are still experiencing difficulties to marry past-oriented attitude (that dreams of authentic Islamic ideology) with a modern-material civilization. Therefore, Al-Turats (traditions) needs to be researched and inventoried because within all tradition of ideas, there is always something unthought-of (impense) and unthinkable (impensable). When we walk through a road, possibility always exist for other ways to unfold. Further, in dealing with modernity, critically Moslems should consider three things:

- The forgotten (oblie)
- The forged (travesty)
- The unimaginable within the past era of the Moslems themselves

Meanwhile for the forgotten, all discourses of classic historiography actually contains some ideological function that goes beyond than merely cognitive. From the above mentioned disremembering or forgery, Moslems need to reflect anything unthought-of (impense) in the realm of Islamic thoughts before. In the Western world, this kind of forgery has propelled the advance of new thinking and civilization beyond measure.

Today, the Western world keeps on questioning the positive benefit or negative effect of their intellectual experiences, this includes: nominalism, rationalism, positivism, empiricism, materialism, dialectics, historicism, relativism and so on. Finally, Arkoun emphasizes the importance of epistemological critique to the establishment of present sciences, both in the West and among the Moslems (Compare this to Mohammad Nasir Tamara, "Mohammed Arkoun and Islamologi Terapan, "Ulumul Qur'an No.3 Vol. 1, 1989/1410, pp: 45-51).

RESULTS AND DISCUSSION

Logocentrism of Islamic thoughts: Logocentrism terminology has two meanings: first, a tradition that reflects Western thinking style based on assumption that 'exist' is equal to present and what's correct is real or present. Second, reality that human cannot possibly express himself and even fail to think except with aid of language, lingual tradition, certain textual tradition: 'human is within the jail of logocentrism' (cloture logocentrique). The second logocentrism meaning is what used by Jacques Derrida (Arkoun, 1994).

Logocentrism aspect emphasized by Arkoun is human tendency to discuss, what is perceived as reality by repeating text as pretext and narrate those facts as systematic and segregated in the tradition of theology and Islamic fikih (Meuleman, 1996, "Some Critical Notes on the work of Mohammed Arkoun" in Tradisi, pp: 160).

In Arkoun's view, when reading a text, we must first see the informative element that is implicit in there and signs some mental structure and textual correspondence with a certain cultural space. For us to be able to study such thing a Trans-Disciplinary Science (History, Sociology, Ethnology, Anthropology, Linguistic and so on) is vital. When facing a text, there are three points that should not be forgotten and those are: writing, text and reading (Abdulla (2013) Islamic studies in higher education, Integrative Approach Interkonektif (Yogyakarta: Pustaka Pelajar, 2006)).

In Greek logic, we know the concept of logos (speech and mind) that in Arabic is equal to nuthq, meaning said words. In the oral and intellectual context, there is logic

(manthiq) and speaker (nathiq). Citing Aristotle's view, Arkoun argues that the concept of logos is no longer prophetic nor dialectic. Logos tends to abandon the listeners. In the middle ages, Arkoun continues, open-minded prophetic logos moved into (closed minded) territory of teaching discourse ("Ibid. pg. 75" Compare this to Mohammed Arkoun, The Unthought in Contemporary Islamic Thought, New York: The Institute of Ismaili Studies 2002, pp: 179-203).

Even further, discourse of all reality, including about Allah, has been dominated by Aristotelian categorizing principles (Compare this to al-Farabi, Kitab al-Huruf (Beirut: M. Mahdi, 1970); Ibnu Taimiyah, Radd 'ala-al-Manthiqiyyin (Bombay, 1949); Josep Van Ess, The Logical Structure of Islamic Theology, 1970, Reprinted by Permission of Otto Harrassowitz. Also Muhammad Roy, Ushul Fiqh Madzhab Aristoteles, Pelacakan Logika Aristoteles Dalam Qiyas Ushul Fiqh (Yogyakarta: Safiria Insani Press, 2004)). The effect of such rising phenomenon is the presence of numerous harmonizing efforts, polemics, apology and segregation of various mentality. As the result, differing dialectic and thinking logic in the study of Islam are under the tyranny of Aristotelian hegemony. Moving on, the discourse of any existence or worldly reality are more morphologic in nature and syntactic, never steps further from ontological threshold. In the Arabic speaking world, new research on this has yet to come (Arkoun, 1994). Here, according to Arkoun, is where analytic discourse needed (For example of such discourse analysis, compare it to Eriyanto, discourse analysis, text analysis introduction media, Yogyakarta: LKiS 2001 (This book contains methodological and theoretic preface to discourse analysis is a solid alternative to the dead ends within textual analysis, it just so happens that the focus of study within this book, I media texts that so far is under the domination of conventional content analysis with positivist or constructivist paradigm. If content analysis is more focused on the 'why' question, discourse analysis is more focused on the 'how' of a text under study. Through discourse analysis, we can figure out not only the content of a given text but how and why such text is presented. Even more we can unfold misuse of power, domination and injustice that is practice and produced under secrecy through said text)) in the Islamic study both in mystic-poetic form (the field of poets) and in 'scientific' and logic form (like in Arkoun's field so far).

Logical consequence of such discourse-analytic method is the need for study on history of ideas which pertains to the writing, texts and reading. According to Arkoun, a discourse once written, is liberated from its writer's guard and starts its own life. It is the readers who determine the richness/poorness of the text, the enlargement or the drying up of said text as well as the abandonment or reactivation of such text. It is very rare occasion that readers perceive a text with full understanding of what the writer means to say. Arkoun says in the perspective of discourse analysis, every author is originally a reader while not every reader is an author. Interactions between readers and the text determines the logos and the spirit of a language that eventually will give birth to lingual plurality. In this respect, there is language that open in the oral way (the spoken word or kalam) and there is language which is closed that is written as text. In other words, spoken words are definitely richer and contain much more nuances than the written one. The point is, spoken differs from written (Compare this to Azhar (2003), "Ludwig Wittgenstein's thinking about language and meaning" in Social and Political Islam Contextual Insight (Yogyakarta: UPFE UMY, 2005), pp: 3-14). The schematic below suggests above explanation:

$$\text{Speaker} \rightarrow \text{LANGUAGE} \leftarrow \text{author-reader}$$
$$\text{Spoken words} \leftarrow \text{languages} \rightarrow \text{written text}$$
$$\text{Reader (author)}$$

In this case, it can be fully understood that language differs from thought in which thought is still a free action and is capable of reinventing itself with new possibilities of lingual expression. As the visible impact in the Greek field of philosophy suggests as well as in the later development of science in the following era. Thus, when we meet text, critical attitude and productive reading (production of meaning) should apply and conversely repetition (reproduction of meaning) (The term reproduction of meaning/qiraah mutakarrirah and production of meaning/qiraah muntijah were proposed by Nasr Hamid Abu Zaid. Naqd al-Khitab ad-Dini (Kairo: Dar Sina li al-Nasyr, 1992), pp:113,115 and al-Tafkir fi Zamani al-Takfir:Dhid al-Jahl wa al-Zhaif wa al-Khurafãt (Kairo: Dar Sina li al-Nasyr 1995), pp: 123) must be avoided for the sake of finding new possibilities for advancement of science in the future, not excluded here is the advancement of Islamic studies.

Based on above analysis, Arkoun views Islamic thoughts as entrapped within logocentrism border for too long as what evident in the tradition of ushul fiqh that puts contemplation (ijtihad) inside strict confinement. Ijtihad processes through mechanism of ijma', qiyas and sunnah of Prophet (Some instances of axiomatic reasoning that reflects logosentrism captivity can be seen in several views as follows: 'a friend of prophet cannot possibly lie"; "the Moslems could not possibly agree on

mistake (He tajtami'u people? 'Ala ad-dhalalah'); all are correct in the era of nubuwwah; friends of prophet knew all about the life and teaching of Prophet; contradiction between Koran and Sunnah only possible through alteration of text by a Islamic historian (perawi); dan and so on. To Arkoun, all of these reasoning methods must go throughcritical rethinking) are then claimed as representation of God's word. Meanwhile, within such mechanism or ijtihad, itself the real essence lies not further from the human reasoning of Moslem scholars (ulama) that in turn is not detached from interpretation of God's will as reflected in the Koran. What so far is accepted as God's word is basically the produce of Moslem scholars' reflection. Concept of 'truth' which is transcendent in the realm of creation is actually also a concrete form of logocentrism limitation. In sharp tone, Arkoun even states that many mujtahid commit lies to themselves and their follower by obligating the existence of monolithic interpretation on religious faith that often denies plurality of comprehensions. Even al-Ghazali himself by Arkoun is regarded as having less understanding of which part is transcendent and which part is immanent in religion. Kalam of Allah which is the immanent is taken for the transcendent (Arkoun, 1994).

Moving on further, Arkoun states that the understanding of religion, culture and state have been so long held in captivity by logocentrism and eventually ignores the presence of local genius or probably plurality of understanding that could have found expression. Ultimately, religion and culture degenerate into formal and official signs. Understanding on religion and culture become strictly related to static interpretation and leaves the essential process of dynamic search for meanings. Religion and culture become a mere text, a scientific fossil. The richness of religious nuance and culture reflected in the discourses gradually gets eliminated and disappear.

In accordance with the logocentrism imprisonment model that Arkoun explains above, it is good idea to present here some thoughts of Francis Bacon (1561-1626) about Idols of the mind. According to Bacon, there are four models of intellectual captivity that often limits human critical logic: first, Idols of the tribe that means someone or a group of people who tend to accept proofs or events that benefit their own side. Two, Idols of the cave. We tend to perceive ourselves as the center of the universe and stress our limited opinion. Third, Idols of the market, who motivate us to accept influence from words or names that we recognize in our daily conversation. We are misled by emotionally spoken words. For instance, for the people of America, by words like communist and radical. Fourth, Idols of theatre which rise from our firm attachment to party, faith and religious understanding.

Our behaviors, ways and streams of thinking look similar to those acted out on the stage, in sense that they bring us into an illusionary world. Finally the idols of theatre take us to wrong conclusion. Confinement or impediment to straight thinking like these too can be developed along with association of different jargons such as prejudice, susceptibility to propaganda, servile attitude, kowtowing practice toward high rank bureaucrats, absolute submission without reserve toward somebody or some institution, thought or authoritarianism (Titus, Smith and Nolan, Persoalan-persoalan Filsafat, trans. HM Rasyidi (Jakarta: Bulan Bintang, 1994), pp: 193-194). We quote what is Arkoun said in his work as following discussion.

What a tradition of thought allow's us to think in a particular period of its evolution A number of ideas, values, explanations, horizons of meaning, artistic creations, initiatives, institutions and ways of life are thereby discarded, rejected, ignored or doomed to failure by the long-term historical evolution called tradition or 'living tradition' according to dogmatic theological definitions. Voices are silenced, creative talents are neglected, marginalized or obliged to reproduce orthodox frameworks of expression, established forms of aesthetics. Te unthought is made up of the accumulated issues declared unthinkable in a given logosphere (Arkoun, 2002).

Postmodern Islamic studies: The field of Postmodern Islamic Studies is basically a stronger emphasis on the importance if interdependency between traditional Islamic study patterns and the modern ones. Both kinds of Islamic study essentially can no longer walk alone (parallel), nor they can be linier, in sense that each of the traditional and the modern Islamic studies have their own strength in comparison with other study models. Regarding the extensively growing problem that the Moslems and the nation must deal with and its prospective increase in complexity, to be or not to be, forms of study in near future must be able to complete each other (Abdullah, 2013) which in author's own words, the Islamic studies for the future should be integrally formulated.

Although, it cannot be denied that there is still some tension between Islamization of Knowledge School of thought and Scientification of Islam, nevertheless the remaining tension is not strong enough to bypass one point, namely: the urgency of enrichment and development of recent Islamic study models that for so long reside under the umbrella of normative-theological-apologetic study pattern. This effort is a necessity and in accordance with the progressive dynamic of the era and existing social

challenges. Every generation of intellectuals should pave the road for the birth of new Islamic study form that can live in concordance with the spirit of the era (Continuous productive of meaning/qiraah muntijah is necessary in Islamic studies, Amin Abdullah, Islamic Studies, pp: 139).

While certain tension between the proponents of traditional Islamic studies and the modern studies still remains, this can be resolved through tolerance as well as academic mentality assumed to be had by both parties in fight and through experimenting new Islamic studies involving serious enrichment of various approaches and scientific methods done by respective school of thoughts' supporters, both formal like ISTAC/IIUM (Alumni of ISTAC plan to establish the most complete Islamic Library in Indonesia through INSISTS (Institute for the study of Islamic thought and civilization), see its advertising in journal Islamia, Thn I/No.4, Januari-Maret 2005 and its following editions) or IAIN/UIN/ STAIN, PTAIS (Doctoral program/S3 UMY, for instance, plans to merge those two streams. Proposal S3 UMY 2006). Even further, there is possibility for advancing development in many universities such as the ICRS UGM, beside the already present Islamic studies (Post Graduate Program of ICRS (Indonesian Consortium for Religious Studies) and Contextual Islamic Study in Strata 1 UGM Yogyakarta has been in operation since several yers ago). Many experimentation within the scope of non-formal Islamic study institutions as well as within the realm of mass Islamic media will also be beneficial in expediting enrichment progress and the expansion of established Islamic studies. In long term, all will eventually reach some mature form out of the present growing seeds of Islamic civilizations of the future.

Meanwhile for the author's opinion above, essentially it is in keeping with what past Islamic scholars had formulated before, people like Mukti Ali with his scientific-cum-doctriner; Nurcholis Madjid with Islam Peradaban; Kuntowijoyo with Islam Ilmui; Abdullah (2013) with Epistemology of Islamic Studies (the Amin Abdullah's version of "spider web" and tri "hadlarah" theory in Islamic studies, pp: 401, 404-405. The very theory tri hadlarah Amin Abdullah receives a completion effort with hadlarah siyasah provided by the author).

According to the above review, new tradition within Islamic studies in the future necessitate the carrying out of several scientific researches as follows:

• Formulating various redefinitions of both existing Islamic conceptualities and the new one through production of many novel and contextual dictionaries and encyclopedias of Islam

• Effort to compile various scientific methods should be sourced from many research results especially, those encountered among both thesis and dissertation literature that keep growing in size within Islamic universities. The time has come for many of those methodological inventions to receive due intensifications to their models of applications that will benefit the further empowerment of science and society in the future era. This way, those various research results can have functional properties, instead of simply sitting in the library

In context with dimensional development of scientific methodologies' significance, the use of as many as possible scientific methods abovementioned become very possible as what both Rahman (1979) and Arkoun (1994, 1996) had agreed upon. Because in every method of scientific approach present, a chance for continuous exploration and analytical review persists to exist (Take a look at Rahman's statement as follows: "clearly no longer necessary that an established interpretation should be continuously established indefinitely; there is always space or needs for new interpretations, since this, actually is an unending process" (Fazlur Rahman, Islam and modernity, on intellectual transformation, transl. Ahsin Mohammad, Bandung: Pustaka, 1982, pp: 173); Mohammed Arkoun, modern Islamic reason and reason: Challenges and new road, trans. Rahayu S. Hidayat (Jakarta:INIS, 1994), pp: 311; Amin Abdullah, Islamic studies, pp: 214). Based on academic convention, every topic of discussion will be regarded as appropriate if it conforms to formulated method and the topic chosen. Nevertheless, every Islamic scholar is supposed to review with critical thought in mind and not only limit himself to certain logic or object of discussion being the focus of study. Even more in the standing Islamic study results, ideally, some new nuance or method or conception can be derived from. This is in line with the trend of postmodern era and post-colonial theory, in where the aspect of readers ('qari') becomes more vital, even more than the authors (mualif) (Compare this to Khaled M. Abou Al-Fadl, speaking in God's name: Islamic Law, Authority and Women (Oxford: One World Publications, 2001) (reprinted 2003); Nasr Hamid Abu Zaid, Naqd al-Khitāb ad-Dini (Kairo: Dar Sina li al-Nasyr, 1992)).

In this postmodern era, a separation is must between ansich Islam as a text/absolute and Islam as a thought/al-madzhab/relative, Islam of classic era, modern and postmodern. In the postmodern, Islam era several noticeable ulama or Moslem scholars rose to the public, some of them are: Fazlur Rahman (Pakistan) with his Neomodernism Islam paradigm, Hassan Hanafi (Egypt)

with his "al-Yasar al-Islamy"/Islamic Left; Asghar Ali Engineer (Indiea) with his liberating theology; Mahmoud Thaha, Abdullahi Ahmed an-Na'im with "syari' deconstruction"; Nashr Hamid Abu Zayd (Egypt) with Koranic Textual Criticism; Mohamed Abed al-Jabiri (Marocco) with theory of bayani, burhani and 'irfani; Muhammad Syahrur (Syiria) known for theory of nazhariyyat al-Hudud; Abdulkarim Soroush (Iran) with theory of shrinkage and blooming of Islam; Khaled Abou El-Fadl (authoritarianism in Religious thought).

Pertinent to the writing of this dissertation, the author here is trying to focus on postmodern Islamic thought in the perspective of Muhammed Arkoun. To Arkoun, the dogmatic way of thinking in essence is more than pervading what known as traditional religions but also contemporary secular faiths. Similar thing also pervaded Islamic thought that for centuries, it resided under dogmatic mind's domination. Further, Arkoun stresses that it is important for religion scholars especially, Islam to not only scrutinize Islamic world to the extent of textual context only, about also go beyond aspects of psychology, sociology, politic language and systematic diversity in Islam. Going with such perspective, we are expected to see many contemporary phenomenon. Arkoun poses a question on how vital actually, it is for sociologist to examine such historic role of Islam phenomenon. Is it required to reformulate new Islamic reasoning in keeping with contemporaneous situation?

Here, Arkoun (1994, 1996) earnestly articulates his opinion about the urgency of examining historic Islamic phenomenon. Critically, Arkoun questions the legacy of Islamic thought that regarded as definitive by Moslem scholars, both in the form of Koran codification and Hadis of Prophet whereas both sources become the sole sources of Islamic thought including ritual, moral (akhlaq), laws, social, economy, culture and else. Arkoun also criticizes the orientalists who review sources of Islamic thought in limited and material way, so that even western sociologist too fall into the trap of such limited orientalist approach.

In turn approach model of the orientalist tend to sound: unilateral, backward and dogmatic, in which more of the sources come from Foreign workers who migrated to the West. Here Arkoun criticize the resulting assessment of such sociologist (Mohammed Arkoun, al-Fikr, al-Ushuly wa Istihalah al-Ta'shil, Nahwa Tarikh Akhar li al-Fikr al-Islamy, (London: Dar al-Saqi, 2002), pp: 329-333). Based on the phenomenon of classic Islamic study abovementioned, Arkoun would like to unfold what is known mindset or nasaq al-uqul. In this context, Arkoun suggests the need for Islamic studies to be done under combinative approach that mix philology, linguistic, ethnology, sociology and anthropology. And not merely relies on classic philology like what Western orientalists do (Meanwhile, the meaning of philology approach is understanding Islamic studies through merely textual medium, without even further consideration on the context when such text was there for the first time. Textual approach like what commonly employed by orientalists tend to ignore historic dimensions of the Moslems where the text was written). To Arkoun to be able to deeply comprehend Islam just about all branches of science are usable.

Arkoun (1994, 1996) also touches the impossibility of doing theology-ization on Islam. Such theological approach generally contains extreme difficulties to comprehend social plurality of present day without relying on psychology, philosophy and anthropological dimensions. For so long, Arkoun continues, there are two models of approach to understand human problem those are religious model and scientific model. Arkoun questions the Islamic religious model in which the structure of belief (aqidah) (Arkoun gives two parenthesis to concept of "Aqidah" because he thinks of the importance of reviewing it or making it as problematic point in Aqidah discourse) becomes the impeding aspect to the encouragement of thought in its relation to the solution Islam offers to solve universal human problem. Dimension of aqidah is equal within all religions in the world including Islam: a structural apex considered as sacred, dominant, legitimizing and authentic of Islam. Therefore, such structure of aqidah becomes the source of ulama as well as state leader and his bureaucrats. The concept of aqidah becomes a religious legitimation to any Islamic political power. In this situation, according to Arkoun, the position of ulama is nearly equal to the position held by priests of Christianity (Arkoun statement was refused by ideologists or conservative Moslems that there is no papism in Islam (larahbaniyyah fil Islam). Nevertheless Arkoun argues that, based on historical approach, the historic facts in Islam also showed signs of similar thing to papism in Christianity happened in the past in where Moslem scholars (ulama) draw religious legitimation from politic power. Like opposition of Khawarij and Syiah against Umawiyah and Abasiayh or politac pressure of Muktazilah power on Imam Ahmad bin Hanbal) in where ulama is considered as the one who owns most of the legal right to formulate laws through ijtihad method by returning to Koran and Hadis for the Sunni or to political-spiritual figure (imamah) for the Syiah. Whenever opposition arises to contra ulama's views this would be treated as actions against people's spiritual and political authority (Meanwhile, examples of opposition against spiritual authorities can be seen in the example of Khawarij opposition and Syiah against the ruling

government of Umawiyah and Abbasiyah. As well example of Ahmad bin Hanbal opposition (w. 855) and his followers to the leader (khalifah) of Muktazilah school of thought who held the view of the creation of Holy Koran. In this context Arkoun is closer to Muktazilah in the theory of Koranic creation. But, what separate him from Muktazilah is his refusal to agree to Muktazilah rulers who oppress Imam Ahmad bin Hanbal to follow the Muktazilah view. Arkoun, al-Fikr al-Ushuly, pp: 342-343).

In this contexts, Arkoun offers two solutions firsts, method or result of ijtihad is fully relegated to religious authority without connecting it with certain political legitimation. Second, it is better for the ruler to grant freedom to ulama to perform ijtihad. Here, Arkoun clearly refuses coercion of strict religious beliefs, both by ulama and the power that be on their people. Let the people alone who give value to many results of ulamas' ijtihad. The Moslems must learn from the rise of tyrants in the past who relied on the texts of Both Koran and Hadis (Ibid.). According to Arkoun, the Moslem scholars who enforce their will are categorized as corrupt, because they approach misuse of power, on which those power grant them profitable social position in return.

Taking lesson from the history of mihnah in Islam, especially when the revenge of orthodox Moslems to Mutazilah occurred, later on a takfir process rose to handle Mutazilah view on the creation of Koran. This was the onset of the rise of an established group later identified as Sunni. Similar occurrence happen in Iran in where the dynasty of Safavid also imposed their Syiah Imamiyah faith on the people as the sole correct Islamic doctrine. The establishment of Sunni-Syiah eradicated the possibility for plural understanding of aqidah or other religious field and more so after the birth of takfir concept.

Here, Arkoun pushes the Islamic study scholars to reassess critically all in so far considered as taboo. To carefully listen to the aspiration of traditional people who have been ignored so long by Western modernism. To stress the need for new Islamic research post orientalists' philologism school of thought. To break apart dualism mentality and dogmatism of Islam's critics. To differentiate unadulterated traditional diversity from theological-ideological-fundamentalist understanding of religion.

If placed under methodological assessment, in essence, Mohammad Arkouns suggests that Islamic study in the postmodern era could use four new approaches: history, anthropology, sociology and language (linguistic). Four of these approaches are the approaches of several social sciences that only appeared during the 19-20th century. In Arkoun's perspective, pattern of Moslem's faith is not merely perse ritual but also deeply related to the dimension of space and time

that link itself with various institutional, politic, social, cultural aspects and so on. All the methods, books, writings produced by Moslem scholars in reviewing Islam are also interconnected with the dynamic of historic and social aspects where they live with. Therefore, Arkoun tries to apply new social sciences' theoretical methods of the postmodern era as seen in his many works that cover from anthology theories, history and sociology, philosophy, linguistic and semiotic.

According to Amin Abdullah, Arkoun has entered the third stage of development of Islamic studies (Arkoun dismantling the hegemonic discourse in the Muslim and Postmodernism, pp: 6). The first period of Islamic studies tended to use philology approach which is popular among the orientalists. The philology assessment is linguistic in nature in reviewing classic texts of Islam. Arkoun himself criticizes orientalists' approach that he deemed 'objective' which put away dimension of Moslem scholars' objectivity or social dynamic that might surround the text during its production.

Meanwhile for the second phase, social study looks similar to natural science study. Consequently, Islamic study, as an integral part of such social study, must be carried out with scientific approach as well that is the version of social sciences, not linguistic. Here the society is perceived as Talcott Parson-like system. Study with this approach has strong connection with modernization concept.

In the third phase, Islamic study started to enrich its body by making use of various contemporary approaches such as: psychology, anthropology, sociology, history and many other social sciences' approaches. In this third phase, Mohammad Arkoun resides.

From the perspective of development stages of Islamic study above, reconstruction of Mohammed Arkoun in the Islamic study of postmodern era generally can be proposed in correlation with many of his published works in various books, journals and research papers. The big reconstructive picture of Arkoun's thought can be summed as follows.

In the preliminary stage, Arkoun does deconstruction of both classic Islamic thought and postmodern era ones by taking apart pattern of philological-historic Islamic study belonging to the orientalists. Besides, he also criticizes the thought of fundamentalist people (jihad, violence).

From the result of his criticism, Arkoun then develops a new paradigm of contemporary Islamic study known as Applied Islamology like what the author previously elaborated, in which present interactions between: language, logic and history, through Koranic discourse, by using religious anthropology approach that is also related with myth and history.

There are other issues that Arkoun also touches for instance: islamization of science; theology of salvation; secularization; discourse on koranic society and pluralism; melting point between Islam-Western civilizations (study on Mediterranean region); functioning of logic; human right and citizenship; khilafah and nation state/kingdom. Also about contemporary Islamic politic, especially on Islamic politic ethic.

Here, the author would like to conclude that Arkoun along with several other of postmodern philosophers are within deconstruction era that give rise to reactions that tend to be apologetic, ideological, instead of deeper and academic. Some implications of thoughts of postmodern Moslem intellectuals, especially Arkoun are: firsts that Islam as religious text must clearly be separated from Islam as reflection of thought of Moslem scholars (ulama). Two, Islamic thought should evolve, especially within Social Science (SS) field, Humanities (H) and Natural Sciences (NS). Third, all ideas will naturally depends on certain figures, literature, contexts of space and time, dynamic of history that result in the change of style in reasoning and language. Fourth, as Arkoun notes, in the essence change in reasoning also truly depends on social-cultural, politic, economic dynamic and the level of education of the people. Fifth, in the era of postmodern Islamic study someday a new approach will rise but this in the present time still belongs to, in Arkoun's words, the unthought-of area.

Here, the author would like to describe a comparative scheme between pattern of pre-postmodern era and pattern of postmodern Islamic study (Table 1).

Those are the authors' general expositions on dialectic of contemporary Islamic study methods that flourish so far. Many of those scientific perspectives are intentionally discussed to represent the expansion of Islamic studies that certainly has broad influences over any discourse related to Islamic humanism ethic which in this research is represented by Mohammed Arkoun.

From above, the explanation of the scheme of pre-postmodernism is clearly unrelevance with the humanism. But, in the scheme of postmodernism view is looking more humanistic, pluralistic and dialectic. The new interpretation of Islam in postmodernism style, it can be built a new bridging both of Islam and Western in the future.

Perspective of humanism: The term humanism is often simplified into anything with human values. Humanism is general jargon for many schools of thought that differ in their focus to solve common problem or issues related to mankind. Humanism has become kinds of doctrine with enlarged scope of study that can reach all people ethnicities and is against traditional systemic ethic practiced by limited groups.

Modern humanism are differentiated into two streams. Religious humanism roots in enlightenment-renaissance and followed by many artists, middle-of-the road mass and the intellectuals within field of liberal art. Their views are most commonly focused on dignity and virtues of human being and possibilities rise from their inherent ability.

Secular humanism reflects the rise and fall of religious power. Secular humanism also believes n the dignity and value of man and his ability to attain self-consciousness through logic. People who are in the list of such category think that they are the answer for the need for a general philosophy without border relating to culture that rises from tradition of local religion. Meanwhile, the scope of humanism is about ideology, methodology, philosophy, rationality in thinking, individual freedom to raise argument, appreciation of human right in all its recognized forms, etc. (According to Arkoun, there are three conceptions of humanism in Islam: First, Literer humanism (9-10th century) which is textually and ideologically is close to the political. Second, religious humanism, it is has most appreciation with the

Table 1: Comparative scheme between pattern of pre-post modern era and postmodern Islamic study

Islam pre-postmodernism	Islam postmodernism
Dogmatic scientific pattern	Critical pattern of science
Monolithic structure of "Aqidah"	Plural understanding of aqidah
Ulama decision is politic-ideological	Ulama decision is academic
Theology of Ahl al-Kitab is dualistic-dichotomic	Theology of Book Society which is plural-egalitarian-human
Correlation between religion and political power	Maintenance of distance between the field of ulama and politic
Inherit historic texts as they are	The need for continuous and historic critical assessment
Possibility of concept of mihnah an takfir	Vigilance toward the rise of mihnah and takfir
Theological-ideological- fundamentalist religious understanding	Critical and scientific understanding of religion
Abandonment of pure traditional aspirations	Appreciation of based-on-limited-theology aspiration
Islam within texts	Historic Islamic Phenomenon
Understanding of Koran as closed, formal corpus	Understanding of Koran as open corpus
Orientalists' Islamic study which is unilateral, backward, dogmatic and philological	Islamic study which is historic-contextual (anthropology, history, psychology, sociology, semiotic, linguistic)

spiritual (tasawuf) dimension. Third, Philosophical humanism as integration between both of literer and religious humanism (Arkoun, L'Humanisme, pp: 356-357). The other hand, the European Humanism has much influence from Roman and Greece arts and traditions, especially in the era of the dark age. The first appearence of European Humanism was in Itali (14th century) until its most popular in Netherland in 16th century which is designed by Erasmus from Rotterdam. The second wave of European Humanism (Neo-Humanism) was increasing in 18th century but since 19th century, European Humanism more ideologic).

Gadamer philosophy project, as explained in Truth and Method, narrate the concept of philosophic hermeneutic that starts with Heidegger but never gets his in-depth review. The aim of Gadamer is to convey the essence of human understanding. In his book, Gadamer argues that 'the truth' and 'method' are conflicting against each other. He critically points two approach to humanism (humanities). In one hand, he is critical toward modern approaches to humanism that follow natural science model (and thus make use of strict scientific methods). In the other hand, he questions the traditional approaches to humanism that rises from William Dilthey, who believed that exact interpretation of text will mean communicate the real motive of the author who write it.

Based on the discussion with Haryatmoko thinking about Ricoeur's autonomisation based on the act, the author wants to sharpen what thinking observed Arkoun in actual humanistic ethics, as humanistic ideology that loaded in many classical Islamic lietarture, social situation is basically an accumulation of social, political and culture of a muslim community that transformed, initially, as a humanism thought into a political ideology of Islam that the raw and repressive on opportunities for the renewal of ideas in the field of Islamic humanism. Critical reflection by Arkoun becomes something "threatening" to what is called the ideology of the political Islam, among the Moslem community or Western society. The social act of political Islam in the name of God, a religion that publication in texts of classical Islam that reflects the presence of ritualisation and Islamic political slogan as: khalifatullah fi al-Ardh, dar al-Harb (that smells stereotype) and the like as if being a doctrine of Islam that sacral and raw. Or borrow the term by Rene Girard who also quoted Aarkoun, occurring project mimesis politics in classical Islamic literature. Muslim political slogan over a key political for people who cannot inviolable by muslims today. This is as, the so-called Ricoeur as distorting and dissimulation. And, then there was the sacralitazion (taqddis al-Afkar) of Islamic of political thought. Because of political Islam was more dominant

ideological dimension than the reflection of humanism thought. According the authot, the function of prophetic political Islam that reflective, transcendental and inclusive down in an ideological level, exclusive and established. The act of political Islam practise century is experiencing a shift from a formula ideally in the era of the prophet.

While, those being the problem here, according to author, is not about shifting this understanding as that is made possible by a recitation the text by clerics like the one in the scheme hermeneutics of Ricoeur where there was a autonomisation the act of Islamic humanism that autonomy with existence of the text, born also the act of political autonomy the community that might be different from what they mean. But more importantly, there is progress of such recitation relevant to the condition of thye context of the reader, in which the reading has to be had a positive impact for the life patterns of the realization of mankind together for a democratic, purpose of creating equitable national and respect for freedom of all human beings without discrimination religion, racial or gender. Then, all forms of ideology, the slogan and the format of the legalization of Islam have to political efforts should be made to not until to disown dimensions of humanism transcendental in accordance with the context of the present age. Based on the study above study of Huamnism ethics by Arkoun still minus act that liberative-transformative, merely new discourse. New Arkoun stage epistemology in study of huamnism ethics insight islamic yet lead to the act that actiology. As expected by Ricoeur that the philosopher or a thinker be oriented transformative, social not only satisfied with the thought that philosophical-ontological. Reflection about individual humanism ethics must be developed to become social ethics that impact on implication practise life of or society.

The next aplication of humanism: The need for reinterpretation of Arkoun's thoughts about Humanism, by borrowing from Paul Riceour's perspective as noted below.

Arkoun (1994, 1996) had researched in his doctoral dissertation for the Sorbonne University, France, about Arab-Islamic Humanism according to Ibnu Miskawayh and other Moslem intellectuals (Mohammed Arkoun, L'Humanisme Arab lve in/Xe Siecle, Miskawayh Philosophy of historian (Paris: Libraire Philosophe, J. Vrin, 1982). His result and thought are interesting in viewing the context of debate about humanism in France and the dominance of ideological themes instead of humanity in the global arena. Humanism theme works as a counter discourse in the long history of mankind against phenomenon of arrogance, domination and repression

by political ideologies all around the globe. Now a days, academic-capitalistic-neoliberalistic discourse reigns the literature and the digital world like TVs, magazines, newspapers, radio and possibly books, journals and scientific laboratories that most commonly serve to contribute to the legitimation of capitalism-centric scientific discourse. Or perhaps, various university ranks, prototypes of ideal state continuously produced by international survey bodies without any consciousness or maybe by design represent more the interests and dominance of world capitalism regimes, as what already present for so long within socio-politic field (the hegemony of USA, UN), military weapons, finance and trades like IMF, World Bank, WTO and the like.

Borrowing from a fikh terminology, this is what called the vicious circle of usury, either cultural or structural. Various humanity discourses seem to be sunk by such vicious circle above mentioned (In Indonesia counter discourse rose several humanistic figures like: Ahmad Wahib, Nurcholish Madjid, Abdurrahman Wahid (Gus Dur), Ahmad Syafii Maarif, Amin Abdullah and the like). The governments of poor and developing countries or the south countries are also within the influence sphere of such produced discourse in their many facets of social life of their own people, resulting in dehumanization progress over the living course of those poor, those South and growing states. Implication of Arkoun's study on humanism is expected to set up a bridge thereof, between Islam and West that would end up in a similar issue namely humanity crisis. Several signs of the crisis are: terrorism, drugs, corruptions (recently happened in FIFA body) human right violation, environmental damages, climate changes (flood in China, drought in India), water crisis, global economy regression, hunger and the like.

From within the Islamic perspective itself as dissected by Arkoun's study, several actions are required to reconstruct the Islamic concept about humanism in the postmodern era as follows.

Ittihad, fana', hulul and wihdat al wujud terminologies are no longer understood as an unification of God and human figures but being transformed into a new view that takes form as unity in multiciplity or unity in difference (xvii) (For Indonesian context, Prof. Dr. Mukti Ali (Ex Minister of Religion) has once offered a concept of agree in disagreement). If holy spoken words (kalam) and classical tasawuf give meaning to the concept of wihdat al wujud as bearing the idea of uniting God and man within the perspective of new humanism this would imply the completion of basic human needs (clothes, food, housing, religiosity and spirituality), whose implication is a social transformation, not merely a personal spirituality

and religiosity but also the need for self-actualization barring any differences in tribal aspects, races, faith and even nations. As what the quote bellow explains:

- It is what the new understanding about what referred as ittihad al-Arif wal ma'ruf means. Bila wasilah terminology (without medium) and bila hijab (without partition) could only be fully comprehended after the melting of formal separating lines between religions, ethnicities, gender, races and so on (xvii) Lyotard (1991)
- Rationality and freedom (Arkoun discusses the thought of Islam al Miskawayh)
- No truth claim or right or wrong is my country
- Arkoun's explanation about humanism is still within the scope of academic literature, not yet aims to, borrowing Riceour's autonomy of action concept, practical and structural humanism. Therefore, it is the duty of post-Arkoun intellectuals to make it real. Here, the author meant to explain several practical dimensions of post-Arkoun humanism

CONCLUSION

The need for actualization of Islamic humanism concept which possesses philosophic-academic quality in order to be more practical and transformative in nature like for instance: the carrying out of philanthropic programs to provide more clothes, food and housing. Many subsidies that benefit the rich should be reallocated for the poor's interest and infrastructural development in growing countries. The deceleration and repression of economic growth among countries in the world like US, Europe (France, Greek), Asia (Japan, China, Indonesia) become valuable lessons about the importance of siding for the poor and the have not as the world's biggest consumers. MDGs (Millennium Development Goals) programs are still perceived as capitalistic in nature rather than humanistic instead.

Recent criticism by President Jokowi in the Asia-Africa conference several months ago should receive international attention, especially from international organizations and mainly on the issues of UN restructuring and his criticism toward IMF which is supposed to be more human in granting relief to countries needing them.

Beside the provision of basic human need like clothing, food and housing, the implication of Arkoun humanism is in the important effort to establish many views related to human right whether in global or national scope, respectively. Criminal court for human right violators like George Bush who destroyed entirely the

lives of Afghanistan people, Iraq and other must be set up correctly, as warning to any authoritarian regimes in the future. As for the human right violations in North Korea, Myanmar (Rohingya case), Papua (Indonesia), they must be brought to either international or local court of justice. Likewise the Israeli actions in Palestinian land as Asia Africa forum has criticized in the past, but has yet to receive any concrete follow up until the present day.

IMPLICATIONS

For the next implication, especially toward developing a new bridging between Islam and Western can we think the following items:

- The urgent of the open mind attitude among those community (Islam and the West), about their commitment toward: justice, equality (gender, ethnicity, profession, social welfare, etc.)
- The same commitment on realization of the global peace, religious democracy, apreciation toward the local wisdom
- Criticizing and minimalizing the side effect of modern civilization for those challenges: dicotomic thought, dehumanisation, fundamentalism, truth claim, radicalism, monolitic attitude, ethnosentrism, nihilism, etc.
- Developing the new perspective of humanism: reinterpretation of Mediterranean traditions, mutual interconnection-integration and sinergity among the community of Islam and the West. Fulfillness the dialogue forums, how to increase the critical thought, analytical studies on constitution and regulation locally and globally which is condusive with humanism and enlarge the developing of pluralism and multiculturalism around the world
- Examinising and exacerbating the concept of "Applied Islamology" which was introduced by Mohammed Arkoun for the best future of Islam and Western civilization
- Enriching the study of religious literatures by using the new approaches of Social Sciences (SS), Natural Sciences (NS) and Humanities (H)
- Criticizing of Logocentrism traditions, in classical Islam and the West, by using the contemporary approaches in all of those traditions and mutual take and give between those traditions

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