CHAPTER ONE

INTRODUCTION

A. Background of Research

The important thing that becomes an indicator of the development of human life is peace. Many people try to implement these ideas and they believed that religion will be able to make it happen.[1] Because it contai ns messages of peace. Historically, religion was often referred to as an important factor for peace. But on the other hand, many conflicts and wars due to religion such as Christian Catholic-Protestant wars in New Ireland, conflicts between Shiite militias and Druz in Lebanon, or conflicts between Israeli Jews and Palestinian Muslims. This conventionally makes restlessness for humanity so that religious leaders hold negotiations with the aim of achieving the word "peace".

One of the Muslim intellectuals who took part in the implementation of these ideals is Muhammad Arkoun, a Muslim intellectual from Algeria whose thoughts were motivated by culture and language from three regions namely Kabilia, Arab, France.[2] In general, Arkoun uses the analysis of contemporary social sciences that developed in the west, especially France.[3] He made an approach by trying to pay attention to the culture of a religious community in detail while at the same time deepening the social dynamics of the religious community, especially the Muslim community.

In Arkoun's view, the diversity of tribes, cultures, professions, groups, beliefs, etc is an indisputable reality. Likewise, about the diversity of religions in the world creates its own character for the

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1   Toto Suryana, "Konsep dan aktualisasi antarumat beragama", *Journal Pendidikan agama Islam-Ta'lim*, Vol.9, No.2, 2011, p.7.

2   Muhammad Arkoun*, Rethinking Islam,* (Yogyakarta: Pustaka Pelajar, Cetakan 1, Maret 1996), p. x.

3   Muhammad Arkoun, *Islam kontemporer menuju dialog antar agama*, (Yogyakarta: Pustaka Pelajar, 2005), p. vi.

religion of each adherents. Then it takes a smart step in addressing these differences. For that according to him, there need to be two main attitudes, namely inclusiveness and pluralism. From here, the emergence of inter-faith socialization means interfaith dialogue. In his view, interfaith dialogue intends to make religious people aware of the similarities and differences in each of the religions.[4]

Interfaith dialogue is not only intended to allow adherents of other religions to exist (co-existence) but also to actively participate in the existence of adherents of other religions (pro-existence).[5] In the beginning, this ideas were proclaimed before by Hans Kung and supported by other religious leaders such as Paul Ricoeur and Ferdinand De Saussure that it can be said that the supporters of such concepts have existed since ancient times and are still growing in number until now.

There are three principles that have been made by Arkoun as the basis for dialogue between religious communities. *First*, every religious community should acknowledge and declare the existence of one God who can be believed in various ways and different forms of interpretation. *Second,* it needs a deep understanding that the One God must be seen as a "way" leading to absolute nature. In his view, this second principle is very important to protect religious freedom and as a preventive step to prevent the possibility of claims in the form of absolutes in each religion itself.

Third, every religious community is not enough when religion as a "way" leading to absolute essence but needs to believe it as something that has absolute value.[6] Indeed this principle seems to contradict the previous principle. But in this principle, the absoluteness meant is only to describe the nature of feeling related to the commitment to

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4   Muhammad Arkoun*, Islam Kontemporer………...,* p. viii

5   Ruslani, *Masyarakat kitab*, (Yogyakarta : Bentang, Juni 2000), p. 27.

6   Muhammad Arkoun, "Eksplorations and Responses: New perspective for a Jewish- Christian- Muslim Dialogue", *Journal of Ecumenical Studies*, Vol. 26, No. 3, Summer, 1989, p.89.

something transcendent through the personal religious experience of each believer.

On the other hand, Th. Sumartana[7] said that interfaith dialogue is communication to achieve mutual truth and is a meeting between religious adherents without feeling inferior and feeling high and without concealed goal. According to him, the dialogue is a necessity of life[8] because of plurality. In his view, the interfaith dialogue was deemed necessary to make Muslims not conservative by focusing only on previous teachings.

But basically, the motive for interfaith dialogue was to reduce the principle differences contained in each of the previous religions. According to Muhammad Rais,[9] interfaith dialogue aims to find relative truths so that later every religion does not claim that their teachings are the most correct. Dialogue is held so that no religion monopolizes the truth. So with that, the author wants to explore the origins and causes of the emergence of this thought and the influence arising from the efforts of its application so that it becomes a separate lesson for all Muslims in particular.

Uniquely, Arkoun prioritizes the idea of interfaith dialogue in three religions, namely Islam, Christianity and Jews who are familiar with the term Semitic's religion, Semitic religion or Ibrahimi religion.[10] He assumed that the three had many similarities, especially from a historical and genealogical perspective. So that later emerged scholars

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7 Th. Sumartana, born in Banjarnegara, Central Java, October 15, 1944. Director of the Inter-Faith Dialogue Foundation (Dian), graduated from the Theology Bachelor of the Jakarta Theology College in 1972, and studied interfaith dialogue in Geneva (1972-1973). He also served as a staff member of the Research and Study Council of the Churches in Indonesia, Jakarta (1975-1982) in 1991-1995, as a permanent lecturer in the Satya Wacana Christian University Postgraduate Program in Salatiga.

8 Ahmad Riyanto, *Dialog antarumat beragama (Studi Pemikiran A. Mukti Ali dan Th. Sumartana),* Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2005, p. 88.

9 Communion Leader of the Malaysian South Sulawesi student union and Master of Political Science program at IIUM Malaysia.

10 Muhamad Arkoun, *Islam kontemporer,..........* p. 171.

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from the three religions who sought to find common ground among the three.

In addition, he considers that teaching religions separately is wrong because it results in criticism of other religions which he has significantly allocated for "revelation religion" even though such criticism is also carried out by ancient Muslims,[11] that is a criticism of the condition of the Jahiliyah Arab community that is very shackled, both in the fields of economy, culture, and belief.

Then how do the concepts and methods used by Muhammad Arkoun in realizing interfaith dialogue which he believes can lead to peace after the conflict in this world?

B. Formulation of Problem

Speaking about peace for adherents of religions in the world, it is undeniable that some groups believe interfaith dialogue is a promising solution for a lots of reasons, some of them are trying various forms of business and the way to use methods that contribute to the implementation this concept is Muhammad Arkoun, Muslim intellectual from Algeria whose thoughts are categorized in quite complex and long thoughts.

In this study, the researcher wanted to focus on discussions related to interfaith dialogue and the methods used then included criticism related to that thought. So, the formulation of the problem for this study is as follows:

1. How is the concept of interfaith dialogue in the perspective of Muhammad Arkoun?
2. What is the critics according to Muhammad Arkoun's interfaith dialogue?

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11 Ahmad Syafi'I, SJ, "Arkoun dan Kritik nalar Islam", *Journal Adabiyah*, Vol. 10, No. 2, Juli-Desember, 2015, p.109

C. Objective Research

Based on the formulation of problem, the purposes of this research are as follows:

1. To find out how is the concept of interfaith dialogue between Semitic religions according to Mohammed Arkoun.
2. To discover the critic for the concept of interfaith dialogue between Semitic religions according to Muhammad Arkoun.

D. Benefit Research

The benefits of this research are divided into two, they are theoretical and practical benefits.

1. Theoretical Benefits

a. It can be an insight to the views of Interfaith Dialogue between Semitic's Religions perspective Muhammad Arkoun.
b. As an additional scientific insight and reference sources for students and students of the University of Darussalam, especially Department of Comparative study of Religions and faculty of Ushuluddin in general.

2. Practical Benefits

a. Making this discussion a contribution to the treasury of knowledge for anyone who wants to explore the nature of interfaith dialogue among religious adherents.
b. Making additional scientific insights for writers in particular and for readers generally regarding interfaith dialogue between religions.
c. Can be used as references in the treasures of science related to religions in the world, especially religions which are claimed to be religions that have many similarities as Semitic religion by some circles.

E. Literature Review

Based on the theme that will be discussed, the researcher has

analyzed some research literatures that discuss the concept of Interfaith Dialogue in general or special according to the views of the characters. The researcher tries to present some previous literature on the theme of research.

First, the research entitled **Dialog antara Muslim dan Kristen di Indonesia,** or **Muslim and Christian Dialogue in indonesia.** This research was conducted by Mustofa Munawar from ISID in 2000. The research explained the history and development of dialogue between Muslims and Christians in Indonesia. This study uses historical methods that strive to uncover the origins of the existence of interfaith dialogue and Christianity in Indonesia. While in the study of "Interfaith Dialogue Perspective Muhammad Arkoun" explained about Muhammad Arkoun's thoughts on interfaith dialogue between Semitic religions accompanied by criticism of the methods used for implementing it.

Second, the research entitled **Dialog antarumat beragama (Studi Pemikiran A. Mukti Ali dan Th. Sumartana),** or **Interfaith Dialogue (Study of Hans Kung and Mukti Ali's thought).** The research was conducted by Ahmad Riyanto from Sunan Kalijaga Yogyakarta University in 2005. The researcher explained about interfaith dialogue in the perspective of two great figures namely Mukti Ali and Th. Sumartana along with similarities and differences between the two concepts of interfaith dialogue. Ahmad Riyanto used the socio-historical method, namely the method use understanding trust, religion by seeing from a reality that has absolute unity with time, place, culture, environment, and teachings with that occur. While the approach used is a historical approach that aims to reconstruct the past systematically and assess an evidence to be determined in order to reach acceptable conclusions. This significant is different with research with the title "Interfaith Dialogue perspective Muhammad Arkoun (Criticism study of Muhammad Arkoun's thought) because the discussion in the study

of Muhammad Arkoun tried to examine interfaith dialogue from its perspective accompanied by criticism of the rationale and methods for Interfaith Dialogue between Semitic religions.

Third, the research entitled ***Dialog antaragama dalam pandangan Hans Kung,*** or **Interfaith Dialogue perspective Hans Kung.** The research was conducted by Muhammad Zainal Arif from Muhammadiyah Surakarta University in 2012. This study contains Hans Kung's view about the existence of interfaith dialogue in religions communities. In this case, Muhammad Zainal Arifin used the hermeneutic method, which is one type of qualitative method specifically used to understand and interpret texts in the form of scriptures, books, laws, and others. Muhammad Zainal Arifin's research has the same object with this research, which focus the discussion on Interfaith Dialogues which viewed from the perspective of two different intellectual figures. In the study of "Interfaith Dialogue between Semitic Religions according to Muhammad Arkoun (An-Analytical-Critical study of Muhammad Arkoun's thought", researchers did not only describe what interfaith dialogue was according to Muhammad Arkoun but the researcher also criticized his thoughts which were considered quite complicated and beyond limits.

After reviewing the literature, some of them discussed Interfaith Dialogue from the point of view of various characters. Therefore, the researcher believes that the study entitled **"Interfaith Dialogue Among Semitic Religions according to Muhammad Arkoun (An-Analytical-Cricital Study Of Muhammad Arkoun's Thought),** will produce new research results in the field of Interfaith Dialogue.

F. Theoretical Framework

The basic theoretical framework is needed in this study as a reference to describe the concepts studied. The concept contains a series of theories, definitions, statements, and thoughts of experts regarding

a symptom. All information about the theory will be obtained from the literature (library). Some of the concepts that will be discussed in interfaith dialogue research, especially in three religions, Islam-Christian-Judaism which is familiar with the name Semitic religion can refer to the thoughts of figures. One of them is Hans Kung, in one of his books discussing the urgency of interfaith dialogue. In his view, interfaith dialogue is the right step in searching for the truth in which an activity contains a critical function that is *intra* and *extra*.[12] it is fitting for religious people to understand that dialogue actually does not function as a medium to determine which religion is the most correct among the religions that exist on this earth but this idea serves as a vehicle to achieve the desired peace as a solution to various religious conflicts that have occurred .

Regarding religion, Imam Sukardi defines it as part of a system of community structures that functions to enforce social norms, rules, fulfillment of human spiritual needs, and media between humans and their God.[13] But in general, religion is interpreted in the popular scientific dictionary as a belief in God. Abu Al-Kalam Azad[14] revealed religion as one of the different Shari'a, but the instructions given by God have never changed[15] even though times have changed. However God's instructions are conveyed to humans in the same way.

Meanwhile Ruslani explained and elaborated in detail about Muhammad Arkoun's view on interfaith dialogue which began with a discussion of the methods and approaches used by Muhammad Arkoun

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12 Hans Kung, *Christianity and the World Religions Paths of Dialogue with Islam, Hinduism, and Budhism,* (Evantons, Nortwestern, University Press), p. 230-238.

13 Imam Sukardi, *Pilar Islam bagi Pluralisme Modern*, (Solo, Tiga Serangkai, Cetakan 1, 2003), p. 26.

14 He is an Indian scholar who contributed greatly to education. He served as a senior political leader of the Indian independence movement, the first minister of education in India after the country became independent, and was once the youngest in India in 1923.

15 Junaidi Idrus, *Rekonstruksi Pemikiran Nurcholis Madjid*, (Jogjakarta: Logung Pustaka, 2004), p. 106.

in religious studies specifically related to the reinterpretation of Qur'an. While Muhammad Arkoun, a Muslim intellectual from Algeria who has received education in various regions, stated three important points to be conveyed in his book. *First,* his ideas about rethinking Islamic thought and old concepts in Islam with a new perspective. *Second,* the concept of *Ahl Kitab* instead of the concept *Masyarakat Kitab.* *Third,* about dialogue and interfaith relations according to Muhammad Arkoun himself.[16] Muhammad Arkoun emphasized that Islamic and western thoughts need synchronized each other.

Interfaith dialogue intends to rectify conflicts that occur between religious groups. This dialogue is aimed more at leaders of congregations from each religion considering that this group is considered to have a deep understanding of their respective religions. And the religion referred to here is symbolic religion along with its absolute and sacred claims.[17] There have been many scholars who contributed to the idea of interreligious dialogue which almost entirely adopted the theme of peace as its goal. From some of these scholars there is one that has a unique in his thinking about interfaith dialogue is Muhammad Arkoun from Algeria.

The uniqueness of Muhammad Arkoun's thinking lies in his idea of interfaith dialogue that gives space only to the three major world religions, namely, divine religion (Christianity-Islam). This religion is also known as the revelation religion because in the view of Islam, the three of them have a holy book delivered through the messenger of God, namely the Prophet (Muhammad-Isa-Musa). But along with the development and renewal of Islamic religious thought, Orientalists believe that all three come from the same family, namely Prophet Ibrahim, who for them has taught the teachings of monotheism to the three people.

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16 Muhammad Arkoun, *Islam kontemporer menuju ……*, p. xli.

17 Symbolic religion is a religion of identity, a communal identity that separates one group of humans from another group of humans.

Related to this, David Gordis[18] said that Abraham was the first figure in the world to act as a patriarch with Prophet Ishaq and Prophet Ya'qub. Ibrahim was trusted by their group as a figure who introduced monotheism[19] namely the view that the three religions even had different procedures for worship but had one God in common.

Muhammad Arkoun's perspective on interfaith dialogue only involves a lots of major religions in the world, namely the religion believed to be the innate religion of Prophet Ibrahim. They call it Semitic religions. This is because according to Muhammad Arkoun the three religions have many similarities, especially in terms of genealogy.[20] Although basically Muhammad Arkoun's research is quite contrary to the actual history.

G. Methodology of Research

This research method refers to the process of research activities. The series of activities that the author will carry out include activities for determining the research approach, determining the type of research, determining data sources, collecting data, and analyzing data. As a process, a series of several activities must be carried out sequentially (nothing is reversed).

1. Types of Research

This type of research is library research because the data will be studied in the form of manuscripts, books, journals, articles which derived from the library treasury. Among them, the researcher must deal directly with the text *(nash),* and the condition of the library is not limited by space and time.[21] In scientific research known

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18 He is a Jewish theologian who served as President of Hebrew College, Brokline, Mass. And Director of the Wilstein Institute of Jewish Policy Studies.

19 David Gordis in the book *Tiga agama satu Tuhan*, edt. George B. Grose, et.al, (Bandung: Mizan, 1998), p. 1.

20 Muhammad Arkoun, *Islam Kontemporer menuju ....,* p. xxxi.

21 Mestika Zed, *Metode Penelitian Kepustakaan,* (Jakarta: Yayasan Obor Indonesia, 2008), p. 4-5.

there are two research approaches in general, namely quantitative research approaches and qualitative research approaches. To achieve the desired results the author uses a *qualitative approach* in his research on interfaith dialogue between Semitic perspective Muhammad Arkoun.

In order for the researcher to explore her research more, she used a *philosophical approach* to examine the thoughts of Muhammad Arkoun who had a similar method of interpreting the corpus so that herself was able to conceptualize a concept, two of which were book society and Interfaith dialogue between semitic religious.

Literally, the word philosophy comes from *"philo"* which means the mind to truth, knowledge, and wisdom.[22] In addition, philosophy can also be interpreted as seeking the nature of something that seeks to connect cause and effect and try to interpret human experiences. In general, Philosophy means deep thinking which means total thinking[23] to the extent that the mind is no longer able to reach out, systematic which means doing these activities regularly by using certain thinking methods, radicals that are thinking to touch the roots of the object under study, and universal means thinking without limits for certain groups but for the whole. these four modes of thinking are done in order to find a truth, wisdom or essence about everything that exists.

2. **Source of Data**

Before discussing the source of data, the researcher will explain data collection techniques used. The selected data collection technique is a documentary technique which appropriate because it collects data through written documents in the form of archives, books, theories, laws, and others related to this research. All these

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22 Abuddin Nata, *Metodol ogi Studi Islam*, (Jakarta: Rajawali Press, 2016), p. 42.
23 *Ibid,* p. 43.

documents be recorded as a source of information.[24] Viewed from the origin or source of data, research data can be divided into two types, namely primary data and secondary data. Primary data is data that is obtained or collected directly from the main data source, while secondary data is data obtained or collected indirectly from the main data source but through other people (parties).

a. Primary Data

Primary Data is data or information obtained by researchers directly from the source.[25] The primary data in this study is information about Interfaith Dialogue on Muhammad Arkoun's perspective, which comes from literature books and journals written by Muhammad Arkoun himself. The literature which is the primary source of data for this study includes 10 books and 1 journal, such us: ***Islam kontemporer menuju dialog antaragama, Rethinking Islam, Gagasan tentang wahyu: Dari Ahl Kitab sampai Masyarakat Kitab, Min al-Ijtihad ilal al-Naqd al-Aql al-Islami, Islam Kemarin dan Hari Esok, Minfaishal al-Tafriqah Ila fash al-maral (aina huwa al-fikr al-Islam al-muashir), Al-Fikr al-Islam Naqd wa Ijtihad, Nalar Islami dan Nalar Modern: Berbagai Tantangan dan jalan baru, Explotarions and Responses Al-Islam: Al-Akhlaq wa al-Siyasah, The Unthought in Contemporary Islamic Thought.***

This research comes from primary and secondary books. From here the authors hope that this research will open up new insights regarding interfaith dialogue Semitic perspective Muhammad Arkoun. Some of those Sources are:

1. Islam kontemporer menuju dialog antaragama, written

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24 W. Gulo, *Metodologi Penelitian,* (Jakarta: Grasindo, 2008), p. 123.

25 Bagja Waluyo, *Sosiologi Menyelami Fenomena Sosial di Masyarakat,* (Bandung: Setia Purna Inves, 2007), p. 79.

by Muhammad Arkoun and translated into Indonesian by Ruslani. The book contains an explanation of contemporary Islamic thought in the style of Muhammad Arkoun along with two important ideas which he proclaimed, namely the book community and dialogue between the Semitic religion.

2. *Rethinking Islam,* written by Muhammad Arkoun and translated into Indonesian by Yudian W. Asmin and Lathiful Khuluq. This book discusses many things about the thoughts of Muhammad Arkoun, especially about Islamic and western thought which he tried to signal so as not to collide with each other.

3. *The Unthought in Contemporary Islamic Thought,* written by Mohammed Arkoun. His writing was published in The American Journal of Islamic Social Sciences. In this journal, Muhammad Arkoun explained that the thoughts used by traditional ulema and ideological Islamic countries make Islam very dogmatic and tend to be superior with its belief that there is no religion that is most true except its teachings.

4. *Arkoun dan kritik nalar Islam,* written by Ahmad Syafi'I SJ, Al-Adabiya Journal, Vol. 10 No. 2, July-December 2015. This journal discusses the specifications of Muhammad Arkoun's thinking in the criticism form of Islamic reasoning.

5. *Studi agama model Islamologi terapan Muhammad Arkoun,* written by Kholili Hasib, Tsaqafah Journal, Vol. 10 No. 2, November 2014. This journal discusses the problems posed in the renewal of the thought of religious studies launched by Muhammad Arkoun.

6. *Kritik pemikiran Arab: Metode Dekonstruksi Muhamad Arkoun,* written by Siti Rohmah Soekarba, Journal of Discourse, Vol. 8, No. 1, April 2006. This journal discusses the deconstruction method used by Muhammad Arkoun in criticizing Arabic thought including the central point of

Muhammad Arkoun's thinking based on epistemological criticism.

7. *Konsep dan aktualisasi antarumat beragama,* Written by Toto Suryono in the Journal of Islamic Education-Ta'lim, Vol.9, No.2, 2011. This journal discusses the importance of fostering a sense of peace among religious adherents by holding interfaith dialogue.

8. *Muhammad Arkoun dan kajian ulang pemikiran Islam,* written by Sulhani Hermawan, M.Ag, Dinika Journal, Vol. 3 No. 1, January 2004. This journal discusses Arkoun's thinking about Islamic reasoning and modern reasoning.

9. *Agama dan dialog peradaban,* written by Syukri, Multikultural & Multireligious Journal, Vol. 8, No. 30, April- Juni 2009. This journal discusses the meaning of religion and the urgency of interfaith dialogue according to several groups.

b. Secondary Data

Secondary data is information obtained by the second part, either in the form of people or records such as books, journals, reports, bulletins, and magazines that are the documentary.[26] The data used in this research are some books, articles, journals, magazines, articles, or internet related to the principle og Interfaith dialogue according Muhammad Arkoun thought.

3. Data Analysis

In this study the researcher used a qualitative descriptive analysis method. The choice of this analysis method has considered the research approach, the type of research, the data source and

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26 Bagja Waluyo, *Sosiologi Menyelami Fenomena ....,* p. 79.

its collection. The limitations of qualitative descriptive analysis methods are generally as follows.

a. *Descriptive Method,* which is a study that aims to make a description (description) of a particular situation. Descriptive research generally describes the state of a region or a particular phenomenon without giving an analysis of the collected data.[27] The limitations of the descriptive method are more directed at the type of descriptive research. In this case, the author borrowed it to become a method of data analysis, namely as a method of qualitative descriptive analysis. Descriptive can be interpreted as activities describing or describing data, while qualitative can be interpreted as quality (non-statistical). Thus the limitation of the qualitative descriptive analysis method is to describe data or information using the language of words (sequence of sentences), not using numerical language, graphs and analysis instruments commonly used by certain statistical engineering analysis. With this method the author intends to describe the meaning of interfaith dialogue.

b. *Analysis Method*, which is a method that seeks and obtains information relating to the title of the discussion as much as possible and can take value from it.[28] Based on these constraints, the method of analysis refers to the activity of classifying data and arranging it in such a way that it becomes a complete building of knowledge. With the analytical method, the researcher wishes to convey the role of interfaith dialogue for the three major religions in the world, Judeo-Christian-Islam or familiar as the Semitic religions.

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27 M. Aslam Sumhudi, *Komposisi Desain Riset*, (Jakarta: Lembaga Penelitian Universitas Trisakti, 1985), p. 44.

28 Moh. Nazir, *Metode Penelitian*, (Jakarta: Ghalia Indonesia, 1983), p. 405.

c. *The Criticism method*, according to Mujammil Qomar[29] is an effort to explore knowledge by correcting the weaknesses of a concept or application of education, then offering a solution as an alternative solution.[30] Critical method is a method to correct the weaknesses of a concept and try to solve it. Thus, the basis or motive for the emergence of criticism is not because of hatred, but because of irregularities or weaknesses that must be straightened out.

H. System of Writing

Research report on Interfaith Dialogue according to Muhammad Arkoun was compiled in a thesis format. To easy and understand the writing in this study and to be easily understood, the researcher divides the character of writing systematically into four chapters.

Chapter One – Introduction. In this chapter will be presented about the background of the problem, the formulation of the problem, the purpose and benefits of research, literature review, research merthods, and systematic of writing.

Chapter Two – Interfaith Dialogue according to Muhammad Arkoun. It consists of three parts, part one about the definition of interfaith dialogue according to several figures. The second part contains the history of the emergence of the Semitic religion. The third part about the life of Muhammad Arkoun.

Chapter Three – Interfaith dialogue Among Semitic religion according to Muhammad Arkoun and critic on it. In part one, it contains the reconstruction of Muhammad Arkoun's Qur'anic

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29 Prof. Dr. H. Mujamil Qomar, M.Ag adalah Dosen sekaligus Guru Besar yang sangat aktif dalam dunia tulis menulis khususnya buku dan karya ilmiah. Beberapa bukunya adalah: *Pesantren: dari transformasi metodologi menuju demokratisasi institusi, Epistemologi Pendidikan Islam: dari metode rasional hingga metode kritik,* dan yang paling populer *Manajemen Pendidikan Islam.*

30 Mujammil qomar, *Epistimologi Pendidikan Islam*, (Jakarta: Erlangga, 2005), p. 350.

interpretations as the basis of the Semitic interfaith dialogue concept that he planned. The second part contains criticism of the reconstruction of the Qur'anic interpretation and the idea of dialogue between the Semitic religion.

Chapter Four – Closing. In the last chapter contains the conclusions of research results and suggestions that will be given to readers an researchers afterward.