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Tema: Pemikiran Islam

- ❖ Daftar Isi
- ❖ Salam Redaksi

Artikel:

- ❖ Agama dan Transformasi Sosial:
Eksistensi Islam dan Peran Ulama dalam Perubahan Sosial
Abdurrahman Kasdi
- ❖ Memahami Relasi Sosial Antar Umat Beragama Dalam Persektif Perubahan Sosial: Kajian Berger, Karl Marx, Denial Noer, Kuntowijoyo
M. Syafiq Humaisi
- ❖ Tradisi Keilmuan dalam Islam: Sejarah Perkembangan Keilmuan Islam Klasik
Muhammad In'am Esha
- ❖ Penulisan Sejarah dalam Islam:
Antara Kebencian terhadap Orientalisme dan Objektivitas
Mustatho'
- ❖ Kritik Nalar Islam:
Analisis atas Pemikiran Muhammad Arkoun
Ahmad Munir
- ❖ Model Integrasi Sains dan Agama: Studi Upaya Dekonstruktif John F. Haught dan Mehdi Golshani
Muhammad Thoyib

Timbangan Buku:

- ❖ Titik Temu Agama dan Filsafat
Mansur dan Kadi

**AGAMA DAN TRANSFORMASI SOSIAL:
Eksistensi Islam dan Peran Ulama dalam Perubahan Sosial**

Abdurrahman Kasdi*

Abstrak: *Islam as a ideology brings out the social theory in according to its paradigm for the social transformation towards the Islamic order of society to realize justice and the unity of community. Islam in the social reality is not to be comprehended textually, but also must be comprehended contextually, so Islam be able to become motivator in change. To make a change in society is required a social ethos and a high commitment of the Islamic propaganda (dakwah). Developing the Islamic propaganda is a processing of interaction. Its basic object is attitude change and behavior which is based on the Islamic values. Effectiveness of the Islamic propaganda has to strategies that each other influence its success: first, by improving quality of religiosity; second, by supporting the social change. Both of them require participative approach and know their basic need. This paper will explain how the Islamic propaganda will be done in manner participative.*

Kata Kunci: Islam, Dakwah, Ulama, etos sosial

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**MEMAHAMI RELASI SOSIAL ANTAR UMAT BERAGAMA DALAM
PERSEKTIF PERUBAHAN SOSIAL**

M. Syafiq Humaisi*

Abstract: *Man is a creature of God that is dynamic and destined to live in a society. From this fact, both individually and socially, man is very likely to experience a change in the process of life and religion. The changes are caused by internal or external aspects of the local communities who then spread the flow of a particular change: social change and cultural change. Everyone agreed that social life is not static, but always changing dynamically. For an increasingly globalized society, social change is considered as a routine that occurs both positively and negatively. Therefore, social change must bring meaning to the importance of understanding the relationship among religious believers. With the development of science and technology, building of social relationships among religious believers finds for itself access to the differences in religious practices that will bear a relation of harmony among religious believers and the mutual acceptance of the validity of their religion.*

Keywords: Berger, Karl Marx, Denial Nor, Kuntowijoyo

**TRADISI KEILMUAN DALAM ISLAM:
Sejarah Perkembangan Keilmuan Islam Klasik
Muhammad In'am Esha***

Abstract: *This paper examines history of sciences in Islam that includes about the development of sciences factors, the construction of sciences, and the influence of sciences in Islam on the West. The summaries of this paper are: (1) there was three main factors in the development of sciences in Islam: theology, sociology and politics; (2) The religious sciences such as al-Qur'an, al-Hadith, Arabic, Jurisprudence, Theology, Islamic Law, etc. developed very well in Islamic tradition on the first step of Islamic civilization. (3) the development of sciences in Islam influenced mostly on the West, especially with translation of Moslem's works. The enthusiasm for studying Islam grewed "the orientalism" up in the West.*

Keywords: *Islam, religious sciences, orientalism .*

**PENULISAN SEJARAH DALAM ISLAM:
Antara Kebencian terhadap Orientalisme dan Objektivitas
Mustatho' ***

Abstract: *As a source of Islamic history, al-Qur'an is the most important one. As well as in Muslim world, the discourse of Islam in the West gets a great appreciation. Islamic issues are always on the top rank which are appreciated. Many West scholars studied and analyzed them. Recently, West scholars who concern on Islamic studies commonly use term orientalism to make distinction between Islamic (East) discourse and West. Edward Said, one of men knows much about orientalism, attacked orientalism that in orientalism there are many tendencies surround it. As a critical study, this tendency is not should be used. Muslim scholars must select how the product of orientalism is. They also have to treat the works of orientalist accurately and objectively. This writing is going to discuss how orientalist lays al-Qur'an as a source of history.*

Keywords: Edward Said, al-Qur'an, Hadis, Ulu>m al-Qur'a>n.

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KRITIK NALAR ISLAM
(Analisis atas Pemikiran Muhammed Arkoun)
Ahmad Munir*

Abstract: *The tradition of criticism in Islam is not a new thing. Islam emerged with bearing goodness for human being because of critical attitude to cultural condition pagan community which has been assumed inhuman. The tradition was applied in the form of taking care and formulated journey of procession authenticity of treatise itself. But this condition didn't run well. That was indicated with "simples" of the tradition so ended at functional inversion of the religion. The style of Islamic reason becomes standard and frost. The Islamic texts that is formerly life and dynamic turned into closed and froze up. Finally it happened what is called by Arkoun as sacredness of religious thought (taqdi>s al-afka>r al-di>ni>). But before revealing criticism, Arkoun characterized reason with a few condition: first: submits to revelation with its orthodoxy, second: respects to authority and supremacy and compulsion to submit to revelation, third: plays its role through a way of approach which was built above Middle Ages epistemology, where state reason frequently had participated. The reality has to be reformed if we want to save religion from "mud hole" history. In this framework, first of all that must be done gives space for growing "criticism" that is followed with demolition to orthodox ideas to old ideas by doing reason criticism, then takes care of tradition of the reason criticism and makes it as mainstream of the Islamic study.*

Keyword: naqd al-'aqli, taqdi>s al-afka>r, taqli.d, epistemologi, hipotesis kerja.

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**MODEL INTEGRASI SAINS DAN AGAMA:
Studi Upaya Dekonstruktif John F. Haught dan Mehdi Golshani**

Muhammad Thoyib*

Abstract: *On the integration model offered, Haught focuses more on the particular dimension of integration (related to certain scientific theory: theory of evolution) and certain religious dimensions (theology), whereas Golshani focuses more on the wider dimension of integration (related to science and religion in a wider meaning). An integration meaning, which could describe these two models, that the integration is an embodiment of the union between religion and science is based on the perspective and inspired by the religious dimension. Based on the model offered, we can take values how to implement it with balance for empowering the existence of Islamic Higher Education (PTAI) in Indonesia for facing technology development in this globalization era, without forgetting its role as Islamic institution that has commitment to develop Islamic values in the civilization of the world. Borrowing Fazlur Rahman's statement, how Islamic Higher Education could be more earthiest (membumi) with its rahmatan lil 'alamin values for all humankind.*

Keywords : Teori evolusi, keimanan, kebenaran, fisika, metafisika PTAI

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Timbangan Buku

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