



THE CONTRIBUTION OF MODERN MUSLIM THOUGHT TO THE DEVELOPMENT OF CONTEMPORARY HUMANITIES

Nurul Izzah; Inayatillah; Hayati

Postgraduate of Universitas Islam Negeri Ar-Raniry, Banda Aceh, Indonesia

¹241003028@student.ar-raniry.ac.id*, ²inayatillah@ar-raniry.ac.id, ³hayati.hayati@ar-raniry.ac.id

Abstract

This research aims to analyse the contribution of modern Muslim thought to the development of contemporary humanities, emphasizing critical reflection, ethics, and human dignity. The humanities are often considered separate from religious traditions, but this research shows that modern Islamic thought has a dialogical and productive relationship with the humanities agenda. The research uses a qualitative approach based on library research, examining the works of modern Muslim figures such as Fazlur Rahman, Seyyed Hossein Nasr, Ali Shariati, Amina Wadud, and Malala Yousafzai, as well as relevant secondary literature. The analysis was carried out in a descriptive-analytical and interpretive manner, with triangulation of sources to ensure the validity and depth of interpretation. The results show that modern Muslim thought enriches the humanities through the integration of ethical rationality, spirituality, and social ethics. Rationality serves as a moral instrument for interpreting Islamic teachings in the context of contemporary humanity, while spirituality adds an existential dimension and meaning to life. In addition, Islamic humanities emphasize social justice, liberation, gender equality, the right to education, and pluralism as concrete human praxis. The synthesis of Islamic values and humanities principles confirms the relevance of modern Muslim thought as a source of global ethical, social, and spiritual reflection. This research shows that the contribution of modern Muslims is not only relevant to Islamic studies, but also plays a role in the development of contemporary humanities universally.

Keywords: *Islamic Humanities, Modern Muslim Thought, Social Ethics*

*Corresponding author



Creative Commons Attribution-ShareAlike 4.0
International License

Published by Teunuleh Research Center

A. Introduction

The development of modernity sustained by science, technology, and instrumental rationality has produced a serious paradox in contemporary human life. In the midst of rapid material progress, various humanitarian problems are getting stronger, such as dehumanization, moral crisis, social inequality, and the reduction of human beings to mere economic and technological objects. This condition reveals the limitations of the modern paradigm that places technical rationality as the main foundation of human development, as well as raises critical questions about the adequacy of the contemporary humanities framework in maintaining the dignity and value of humanity as a whole.

Humanities are generally understood as a scientific field that focuses on humans as valuable, meaningful, and moral subjects. Through the study of philosophy, ethics, history, culture, and other symbolic expressions, the humanities seek to shape human critical awareness of themselves and their relationships with others and the environment. However, the discourse of modern humanities is often dominated by Western perspectives born from certain historical and epistemological experiences. This dominance often places non-Western traditions, including Islam, only as objects of study or even marginally positioned in contemporary humanities constructions. As a result, the contribution of Muslim thought to the development of modern human values has not been fully proportionately recognized in the global academic discourse.

On the other hand, the Islamic intellectual tradition since its inception has placed human beings as moral and social subjects who have ethical and spiritual responsibilities. The concept of human beings as caliphs *fil ardh*, the principles of justice ('*adl*), compassion (*rahmah*), responsibility (*amanah*), and kindness (*ihsan*) show that Islamic teachings have a strong humanistic foundation. These values are not only normative-theological, but also have broad social and cultural implications. In its development, these values continue to be reflected and reinterpreted by Muslim thinkers, especially in the modern period, when Muslims are directly confronted with the challenges of colonialism, modernity, and secularization.

Furthermore, modern Islamic thought emphasizes the importance of rationality and science as instruments of human liberation. Modern Muslim thinkers realize that scientific and technological progress should not be separated from moral and spiritual values. In their view, reason is a gift of God that should be used to advance the common good, not to cause inequality or damage (Leleang et al., 2023).

Modern Islamic thought emerged as a critical response to the internal and external crises that the Muslim world has faced since the 19th century. Thinkers such as Jamal al-Din al-Afghani, Muhammad Abduh, Muhammad Iqbal, and Fazlur Rahman sought to reform religious thought in order to remain faithful to the basic principles of Islam, as

well as relevant to the demands of the times. They reject the sharp dichotomy between religion and rationality, and affirm that Islam has the ethical and intellectual capacity to contribute to building a modern civilization that is just and civilized. Within this framework, modern Muslim thought serves not only as a theological discourse, but also as a source of human ethics that is relevant to the development of contemporary humanities. Principle *Rahmatan Lil 'Alamin* affirms that Islam exists as a blessing for all nature, which means that all forms of teachings, ethics, and regulations in Islam aim to maintain the dignity and dignity of human beings regardless of ethnicity, race, or social status. (Nakiyah, 2024)

However, academic studies that explicitly place modern Muslim thought as active contributors to the development of the humanities are still relatively limited. A number of previous studies have tended to discuss Islamic humanities in a normative framework, emphasizing the alignment of Islamic values with humanitarian principles (Ariani et al., 2024; Sa'idah & Anwar, 2024). Other studies focus more on the historical or biographical aspects of Muslim thinkers, without systematically linking them to contemporary humanities discourse (Fikri et al., 2025). As a result, the contributive dimension of modern Muslim thought to the development of the humanities—both in terms of ethics, rationality, and social responsibility—has not been worked on in depth.

Departing from these conditions, this article views the need to place modern Muslim thought in a more proportionate manner in the discourse of contemporary humanities. The main problem that we want to examine in this article is: how does modern Muslim thought contribute to developing humanities values in the midst of the challenges of modernity? This question is important because it concerns the position of Islam not only as a belief system, but also as a source of values and reflections of humanity that have cross-cultural and civilizational relevance.

The purpose of writing this article is to analyze and show that modern Muslim thought has made a significant contribution to the development of the contemporary humanities. This article seeks to identify the main human values developed by modern Muslim thinkers, as well as explain how they can serve as an alternative or complement to the humanities discourse that has been dominated by Western secular perspectives. Thus, this article does not intend to compare or contradict binarily between Western and Islamic humanities, but rather to affirm the potential for dialogue and mutual contribution in building a more just and dignified human civilization.

The significance of this article lies in its efforts to enrich the treasures of humanities studies with the perspective of modern Islamic thought. By affirming the contribution of Muslim thinkers to the development of human values, this article is expected to open up a more inclusive space for dialogue between the Islamic intellectual tradition and the global humanities discourse. In addition, this study is also expected to

be an academic reference for the development of Islamic studies that is not trapped in a purely normative approach, but is able to contribute critically and constructively in answering humanitarian challenges in the modern era.

B. Method

This study uses a qualitative approach with a literature review method (*Library Research*). This approach was chosen because the main focus of the research is to analyze, interpret, and synthesize the ideas of modern Muslim thinkers regarding their contribution to the development of the contemporary humanities. Through a literature review, this research allows an in-depth exploration of conceptual and normative thinking by relying on relevant written sources, both in the form of classical works and cutting-edge scientific publications (Setiawan, 2018).

The data sources in this study consist of primary sources and secondary sources. Primary sources include the works of modern Muslim thinkers who have been represented by representatives, such as Fazlur Rahman, Seyyed Hossein Nasr, Ali Shariati, as well as documents and speeches representing Malala Yousafzai's ideas of humanity. The selection of these figures is based on the relevance of their thoughts to issues of the humanities, ethics, and social responsibility in the modern context. Meanwhile, secondary sources include academic books, reputable journal articles, and other scholarly publications that discuss the humanities, modern Islamic thought, and contemporary humanitarian problems. Data was obtained through searching various scientific databases, such as Google Scholar, DOAJ, and national journal portals, taking into account aspects of relevance, credibility, and up-to-date sources.

The data collection technique is carried out through the process of inventory, classification, and critical reading of the selected literature. The collected data was then analyzed using descriptive-analytical and interpretive approaches. Descriptive analysis is used to systematically present the main ideas of the figures, while interpretive analysis aims to interpret the meaning, socio-intellectual context, and relevance of these thoughts in the framework of contemporary humanities development. The analysis process is carried out by comparing views between figures, identifying key themes, and tracing their contribution to strengthening human values, such as justice, human dignity, social responsibility, and public ethics.

To maintain the validity and sharpness of the analysis, this study applied the source triangulation technique by comparing various different academic literature and perspectives. In addition, the conceptual framework of humanities and modern Islamic thought is used as an analytical tool to keep the discussion consistent and directed. With this method, it is hoped that the research will be able to provide a comprehensive picture of the contribution of modern Muslim thought to the development of contemporary

humanities, as well as affirm the relevance of Islamic values in responding to humanitarian challenges in the modern era.

C. Finding and Discussion

1. Finding

a. Rationality and Ethics as Foundations of Modern Islamic Humanities

The results of the study show that rationality and ethics occupy a central position in modern Muslim thought as the conceptual foundation for the development of contemporary humanities. Modern Muslim thinkers such as Jamal al-Din al-Afghani, Muhammad Abduh, and Fazlur Rahman have consistently emphasized the importance of using reason in understanding the teachings of Islam, especially in responding to social changes and the challenges of modernity (Setyaningsih et al., 2025). Rationality in their frame of thought is not positioned as the antithesis of revelation, but rather as a hermeneutic instrument for capturing the moral and humanitarian goals contained in religious texts (Hitami & Murhayati, 2023a; Mulyani, 2022).

This approach resulted in an understanding of Islam that was oriented towards universal ethical values, such as justice ('adl), benefit (maslahah), and social responsibility. Fazlur Rahman, for example, through the concept of double movement, emphasized that the message of the Qur'an must be understood through its historical context and then transformed into the contemporary context (Syauqi, 2022; Yusuf et al., 2021). These findings suggest that rationality in modern Muslim thought serves as a bridge between religious norms and actual humanitarian problems, thus allowing Islam to actively contribute to humanities discourses that emphasize critical reflection and moral responsibility.

Meanwhile, Jamal al-Din al-Afghani and Muhammad Abduh, both believe that the cause of the decline of Muslims lies not in the teachings of Islam itself, but in the frozen and irrational understanding of religious teachings (Jamil, 2024; Septiana & Rofiah, 2023). Abduh and al-Afghani call for the importance of *ijtihad* and critical reasoning so that Muslims are able to adapt to the development of the times without losing their spiritual value. They reject fatalistic attitudes and call for freedom of thought, advanced education, and the improvement of a just social system (Hitami & Murhayati, 2023b).

In the context of the humanities, the ethical rationality developed by modern Muslim thinkers enriches the understanding of human beings as moral and rational subjects. The humanities are a field for strengthening ethical awareness oriented towards social justice and human welfare. The contribution of modern Muslim thought lies in its ability to assert that rationality rooted in the values of religious ethics can be an alternative foundation for contemporary humanities, without having to be trapped in the reductionism of instrumental rationality.

b. Spirituality, Sacred Consciousness, and Criticism of Modernity

The findings of further research show that the dimension of spirituality is an important element in the contribution of modern Muslim thought to the development of contemporary humanities. Thinkers such as Seyyed Hossein Nasr and Muhammad Iqbal view the modern humanitarian crisis as the result of the disconnection of human relations with the transcendental dimension (Iqbal, 2013; Jawad, 2005). Modernity, which emphasizes too much technical rationality and materialism, is considered to have reduced the meaning of human existence and ignored the sacredness of life.

In Nasr's thought, the critique of modernity is rooted in the loss of sacred knowledge that places nature and man in a meaningful cosmic order (Nasr, 1982). Spirituality, in this case, is not understood as an individual experience separate from social reality, but rather as the ethical and ontological foundation that shapes human attitudes toward nature, others, and God (Akhsanudin, 2024). These findings suggest that the contribution of modern Muslim thought to the humanities lies in the effort to restore the dimension of sacred meaning and consciousness as an integral part of human life.

Meanwhile, Muhammad Iqbal emphasized the importance of dynamic and creative spirituality through the concept of khudi. Spirituality is not passive or escapist, but encourages humans to be morally responsible and active in building civilization. (Nurmaliyah, 2017) Within the framework of the humanities, this idea expands the understanding of human beings as subjects that are not only rational and social, but also transcendental. Thus, the humanities are enriched by an existential dimension that affirms the interconnectedness between human freedom, ethical responsibility, and the meaning of life.

Overall, the results of this study show that the integration of spirituality in modern Muslim thought presents a fundamental critique of the humanities that relies solely on secular humanism. Spirituality serves as a source of value and meaning that deepens the reflection of humanity, while offering an alternative ethical framework to address the crisis of meaning and dehumanization in modern society.

c. Humanities as Social Ethics and Liberation

The results of the study show that modern Muslim thought does not view the humanities solely as a realm of philosophical reflection or the study of abstract values, but rather as the basis of social ethics oriented towards the liberation of human beings from various forms of oppression and injustice. Figures such as Ali Shariati and Nurcholish Madjid place Islam as a source of critical ethics that has transformative power in social life (Munawar-Rachman, 2022; Riyanto, 2021). The humanities are understood as a humanitarian praxis that aims to build awareness, social responsibility, and partiality towards marginalized groups.

Ali Shariati, for example, interprets Islamic teachings as a liberating ideology that opposes oppressive and dehumanistic social structures (Harianto & Syalafiyah, 2025). The findings of the study show that the concept of monotheism in Shariati's thought is not only theological, but also has strong socio-political implications (Riyanto, 2021). Tawheed is understood as the principle of affirming the unity and equality of human dignity, which rejects all forms of domination, exploitation, and injustice. In this perspective, the humanities function as a means of forming critical consciousness that encourages humans to understand and change unjust social realities.

Meanwhile, Nurcholish Madjid emphasized the importance of Islamic social ethics based on universal human values, such as justice, freedom, and respect for human dignity (Munawar-Rachman, 2022). The results of the study show that his thinking expands the scope of Islamic humanities by placing religious values in an inclusive and dialogical public space. Islam is not positioned as an exclusive identity, but as a source of ethics that is able to sustain the life of a pluralistic society. Thus, the contribution of modern Muslim thought in this realm lies in the strengthening of the humanities as a social ethics that promotes emancipation, solidarity, and collective responsibility (Andoni & Yulia, 2025).

d. Gender Justice, Education, and Human Dignity

The findings of further research show that issues of gender justice, the right to education, and respect for human dignity are integral parts of the contribution of modern Muslim thought to contemporary humanities. Muslim thinkers and activists such as Amina Wadud and Malala Yousafzai represent an orientation of Islamic thought and praxis that places human equality and empowerment as concrete expressions of universal human values (Bari et al., 2024; Firdausi, 2025). In this regard, Islamic humanities are evolving in a more contextual direction and responsive to global humanitarian challenges.

Amina Wadud, through a critical hermeneutic approach to religious texts, shows that gender injustice is not an inherent consequence of Islamic teachings, but rather the result of social constructions and patriarchal interpretations (Unsi, 2022). The results of this study confirm that the contribution of Wadud's thought to the humanities lies in his efforts to integrate the principles of justice, equality, and human dignity in religious interpretation. Thus, Islamic humanities not only function as a study of values, but also as an ethical framework to dismantle unequal power relations and restore women's human rights.

In a more pragmatic context, Malala Yousafzai represents the dimension of Islamic humanities that is oriented towards the defense of the right to education as the foundation of human dignity (Falah, 2024). The findings of the study show that Malala's ideas and struggles affirm education as a fundamental right that is inseparable from

humanity itself. Education is understood not only as a means of increasing individual capacity, but as an instrument of social liberation and empowerment, especially for vulnerable groups. This perspective extends the scope of Islamic humanities to the realm of human rights and sustainable human development.

Overall, the results of this study show that modern Muslim thought's attention to gender justice and education enriches humanities discourse with an ethical perspective rooted in Islamic values, as well as universal. This contribution confirms that Islamic humanities have the capacity to play an active role in responding to contemporary humanitarian issues, not only at the conceptual level, but also in concrete social praxis.

e. Synthesis of Islamic Values and Contemporary Humanities

The overall results of the study show that modern Muslim thought presents a conceptual synthesis between Islamic values and the principles of contemporary humanities. This synthesis is neither assimilative nor antagonistic to the humanities traditions that developed in the modern Western context, but rather serves as an enrichment of perspective through the integration of rational, ethical, spiritual, and social dimensions in the understanding of humanity. These findings confirm that modern Muslim thought actively contributes to broadening the horizons of the humanities by offering a holistic framework of values.

The synthesis appears in the integration of rationality and spirituality as two complementary dimensions in the formation of the whole human being. Rationality, as developed by modern Muslim thinkers, serves as a tool for critical reflection on social reality and religious texts, while spirituality provides a foundation of meaning and ethical orientation that prevents the reduction of human beings to mere instrumental objects. The results of this study show that the integration of these two dimensions allows the development of the humanities that are not trapped in mere technical rationality, but remain rooted in moral values and transcendental consciousness.

In addition, synthesis is also seen in the linkage between individual ethics and social responsibility. Modern Muslim thought affirms that human values are not sufficiently understood as personal virtues, but must be embodied in just and civilized social relations. The findings of the study show that concepts such as justice, equality, liberation, and respect for human dignity become a bridge between humanities reflection and social praxis. Within this framework, Islamic humanities developed as a public ethics that encouraged social transformation and advocacy for marginalized groups.

Furthermore, the synthesis of contemporary Islamic values and humanities is also reflected in the expansion of the scope of humanitarian issues that modern Muslim thought responds to. Issues such as gender justice, the right to education, and sustainable human development show that Islamic humanities are not static or

normative in nature, but adaptive to global dynamics. The results of this study confirm that modern Muslim thought has the capacity to dialogue with the global human rights and humanities discourse without losing its ethical and spiritual identity.

Overall, the resulting synthesis of modern Muslim thought shows that Islam can serve as a source of values and reflections of humanity that are relevant to the development of contemporary humanities. This contribution not only enriches academic discourse, but also offers an alternative humanities framework that places human beings as rational, moral, and spiritual beings at the same time. Thus, the results of this study affirm the position of modern Muslim thought as an integral part of the global effort to build a more just, dignified, and civilized human civilization.

2. Discussion

The findings of this study confirm that modern Muslim thought has a strong conceptual significance for the development of contemporary humanities, especially in responding to humanitarian crises characterized by dehumanization, moral crises, social inequality, and loss of meaning of life in the modern era. In an academic context, these findings are important because they challenge the dominant assumptions that often position religion—including Islam—as an entity that is outside, or even contradicts modern humanities projects rooted in secular traditions.

On the contrary, the results of this study show that modern Muslim thought has actually built a dialogical and productive relationship with the agenda of contemporary humanities. Islamic values do not exist as closed normative doctrines, but as a source of ethical, spiritual, and social reflection that is able to enrich the understanding of human beings and humanity. Within this framework, modern Muslim thought is not only relevant to the internal discourse of Islam, but also contributes to the global debate on the direction and future of the humanities, especially in the face of human reduction to mere economic, political, and technological objects.

a. Reconstruction of Rationality and Ethics in Islamic Humanities

A discussion of the first findings shows that one of the main contributions of modern Muslim thought to the humanities lies in the efforts to reconstruct ethically oriented rationality. Thinkers such as Jamal al-Din al-Afghani, Muhammad Abduh, and Fazlur Rahman have made implicit criticisms of modern forms of rationality that tend to be instrumental and technocratic. For them, the humanitarian crisis is not solely caused by the limitations of knowledge or technology, but by the detachment of rationality from the foundation of ethics and moral responsibility.

Their emphasis on *ijtihad*, the use of reason, and contextual interpretation of religious texts suggests that rationality in Islam is normative-ethical. Rationality is not directed to dominate or exploit reality, but rather to understand the moral purpose of

religious teachings and translate them into concrete responses to human problems. Fazlur Rahman's approach through the concept of double movement, for example, shows how rationality can function as a bridge between religious norms and changing social realities.

From a humanities perspective, this model of rationality has important implications. The humanities are no longer understood only as an interpretive study of texts and cultures, but as a field of critical reflection that demands ethical involvement in social life. Thus, modern Muslim thought offers a conceptual alternative to contemporary humanities by asserting that rationality rooted in the values of religious ethics is able to avoid the humanities from the trap of reductionistic instrumental rationality.

b. Spirituality as a Critique and Complement to Secular Humanities

The discussion of the second finding shows that the dimension of spirituality in modern Muslim thought serves as a fundamental critique of the limitations of the humanities based on secular humanism. The thoughts of Seyyed Hossein Nasr and Muhammad Iqbal highlight that the modern humanitarian crisis cannot be separated from the marginalization of the transcendental dimension in the understanding of man and the world. Modernity, with its emphasis on technical rationality and materialism, is considered to have reduced the meaning of human existence and ignored the sacredness of life.

Nasr, through his critique of modernity, points out that the loss of sacred knowledge not only impacts the spiritual crisis of the individual, but also gives birth to structural problems such as ecological crises and the alienation of humans from nature. In the context of the humanities, this criticism shows that an approach that ignores the sacred dimension has the potential to result in a partial and superficial understanding of humanity. Spirituality, in this case, serves as an ontological and ethical foundation that reorganizes man's relationship with nature, others, and God.

Meanwhile, Muhammad Iqbal offers a dynamic concept of spirituality through the idea of *khudi*, which emphasizes self-awareness, creativity, and moral responsibility. Spirituality is not understood as a passive attitude or flight from the world, but rather as an existential force that encourages humans to play an active role in the formation of civilization. Within the framework of the humanities, this idea enriches the understanding of human beings as subjects that are not only rational and social, but also transcendental and meaningful.

The integration of spirituality in modern Muslim thought presents a correction as well as a complement to the secular humanities. Spirituality provides a source of meaning and ethical orientation that deepens the reflection of humanity, while preventing the humanities from being trapped in the reduction of human beings into mere functional

entities. These findings confirm that Islam's contribution to the humanities is not regressive or anti-modern, but constructive in responding to the crisis of meaning and dehumanization in the contemporary era.

c. Humanities as a Praxis, Liberation, and Social Ethics

The discussion of the third finding shows that modern Muslim thought makes an important contribution to the development of the humanities by emphasizing the dimensions of praxis and ethical partisanship. In contrast to the humanities approach that stops at normative reflection or symbolic analysis, the thinking of Ali Shariati, Amina Wadud, and Malala Yousafzai places human values as the basis for concrete social action. Within this framework, the humanities are understood not only as intellectual discourse, but as a liberating praxis aimed at changing oppressive and dehumanistic social structures.

Ali Shariati, for example, articulated Islam as a liberation ideology that explicitly challenged class inequality, political domination, and cultural oppression. The concept of monotheism in his thought is not understood solely theologically, but as a critical principle that rejects all forms of power other than God. From a humanities perspective, this approach shows how religious values can serve as a source of critical consciousness that encourages humans to read social reality in a reflective and transformative way.

Meanwhile, the contributions of Amina Wadud and Malala Yousafzai show that the ethics of liberation in modern Muslim thought are not limited to class or political issues, but also include gender relations and access to education. Wawad's critical hermeneutic approach shows that gender injustice does not originate from the teachings of Islam itself, but from biased interpretations and patriarchal social structures. In the humanities framework, these findings affirm the importance of reading texts and traditions critically to dismantle power relations that deny human dignity.

Malala Yousafzai, on the other hand, represents the embodiment of the praxis of Islamic humanities in a contemporary global context. His struggle in defending the right to education shows that human values are not only produced through intellectual reflection, but also through social action that is risky and oriented towards structural change. From a humanities perspective, education is understood as the main prerequisite for the formation of autonomous, dignified, and empowered human subjects. Thus, modern Muslim thought and practice extend the scope of the humanities into the realm of real and sustained social transformation.

d. Pluralism, Dialogue, and the Position of Modern Muslim Thought in Global Discourse

The discussion of the fourth finding confirms that modern Muslim thought contributes significantly to the strengthening of the values of pluralism, tolerance, and intercultural dialogue, which are important pillars of contemporary humanities.

Nurcholish Madjid's ideas show that Islam, when understood substantively and contextually, does not give birth to identity exclusivism, but rather opens up a space for constructive dialogue in a pluralistic society. In the context of increasing polarization based on religion and identity, this contribution has become particularly relevant.

The view that monotheism affirms the equality of the dignity of all human beings has important theoretical implications for the humanities. Tauhid, in Cak Nur's thought, functions as an ethical principle that frees human beings from the cult of identity, ideology, and power. From a humanities perspective, this approach is in line with efforts to build a humanitarian consciousness that transcends ethnic, religious, and cultural boundaries, without denying differences themselves.

Furthermore, this discussion places modern Muslim thought as an active subject in the global humanities discourse, not just an object of orientalist study or normative Islamic studies. By synthesizing the thoughts of various figures within a single contemporary humanities framework, this article shows that modern Muslim thought has a dialogical capacity with the discourse of human rights, democracy, and global pluralism. This position is important to affirm that Islam's contribution to the humanities is not peripheral, but integral to the global effort to build a civilized civilization.

Thus, modern Muslim thought enriches contemporary humanities through the affirmation of the values of pluralism and dialogue rooted in monotheistic ethics. This contribution is not only normative, but also strategic in responding to global humanitarian challenges characterized by social fragmentation, identity conflicts, and cross-cultural solidarity crises.

e. Implications for the Development of Contemporary Humanities

A discussion of the overall findings of this study shows that modern Muslim thought has substantive implications for the direction of the development of contemporary humanities, both at the conceptual, epistemological, and social practical levels. The integration of rationality, spirituality, and social ethics offered by modern Muslim thinkers shows that the modern humanitarian crisis cannot be partially responded, but rather requires a holistic humanities approach oriented towards the restoration of human dignity.

Conceptually, modern Muslim thought challenges the tendency of reductionism in modern humanities that often separates the rational, moral, and spiritual dimensions of humans. The findings of this study suggest that rationality does not have to be detached from ethical orientation, and spirituality is not synonymous with irrationality or anti-critical attitudes. On the contrary, the integration of the two opens up the possibility for the development of a more complete humanities, in which human beings are understood as rational, moral, and transcendental subjects simultaneously. This implication is

important for the enrichment of the humanities paradigm which has tended to be dominated by secular and instrumental rationality.

From an epistemological perspective, modern Muslim thought offers an alternative framework of knowledge that places value as an inherent part of the process of understanding the reality of humanity. This approach expands the scope of the humanities from simply the description and analysis of cultural phenomena to morally responsible normative reflection. In this context, Islamic values—such as justice, welfare, equality, and social responsibility—are not positioned as closed dogmas, but rather as ethical horizons that can dialogue with the global humanities tradition. This implication suggests that contemporary humanities can gain a stronger source of moral legitimacy through openness to religious perspectives.

At the level of praxis, modern Muslim thought makes a real contribution to strengthening the role of the humanities in social transformation. The findings of this study confirm that the humanities do not stop enough at the criticism of discourse, but need to be connected with concrete struggles against injustice, discrimination, and dehumanization. The ideas of liberation, gender justice, the right to education, and pluralism suggest that human values must be embodied in educational policies, social movements, and practices. In this regard, Islamic humanities developed as a public ethics that encouraged the active involvement of intellectuals and society in building a more just and inclusive social order.

Further, another important implication is the position of modern Muslim thought in the global humanities discourse. The results of this discussion show that modern Muslim thought is not outside or on the fringes of the humanities tradition, but rather an integral part of the global conversation about humanity. By offering a synthesis between religious values and universal humanities principles, modern Muslim thought contributes to the effort to decolonize the humanities from the dominance of a single perspective, while enriching the discourse with the historical and cultural experience of the Muslim world.

This discussion confirms that modern Muslim thought has strategic implications for the future of contemporary humanities. Islam, through its articulation of modern thought, is not only relevant as an object of religious study, but also as a source of critical reflection and global humanitarian ethics. This implication strengthens the argument that the development of the humanities in the modern era requires dialogue across traditions of values, including Islamic thought, as part of efforts to build a more just, meaningful, and dignified human civilization.

D. Conclusion

This study concludes that modern Muslim thought has a significant contribution

to the development of contemporary humanities. Through a qualitative literature review, this study shows that modern Muslim thought not only functions as an internal response to the problems of Muslims, but is also substantively involved in the global humanitarian discourse. The findings of the study confirm that Islam, as represented by modern Muslim thinkers, is not antagonistic to the humanities, but rather offers a dialogical, reflective, and transformative framework of values in response to modern humanitarian crises.

Substantively, the main contribution of modern Muslim thought to the humanities lies in the integration of ethical rationality, spirituality, and social ethics. Rationality is understood as a moral instrument in the contextual interpretation of Islamic teachings, while spirituality serves as a source of meaning and ethical orientation that complements and corrects the tendency of reductionism in the secular humanities. The emphasis on social justice, liberation, gender equality, the right to education, and pluralism suggests that Islamic humanities developed as a humanitarian praxis oriented towards respect for human dignity and social transformation.

However, this study has limitations, mainly because it is conceptual and based on literature review, so it has not reached an empirical analysis of the implementation of these ideas in a concrete social context. In addition, the selection of figures limited to certain representations opens up space for further studies with a wider geographical, historical, and methodological scope. Therefore, further research is recommended to develop an empirical and comparative approach to deepen the understanding of the contribution of modern Muslim thought in the development of contemporary humanities in a more applicative and contextual manner.

Bibliography

- Akhsanudin, M. (2024). Kontekstualisasi Pemikiran Sayyed Hossein Nasr Tentang Pendidikan Islam. *Afkaruna: International Journal of Islamic Studies (AIJIS)*, 2(1), 34–47. <https://doi.org/10.38073/aijis.v2i1.1853>
- Andoni, Y., & Yulia, N. (2025). Menyulam Etika dan Kemanusiaan: Tafsir Inklusif Nurcholish Madjid Tentang Islam dan Pluralitas di Indonesia (1970-2004). *Analisis Sejarah: Mencari Jalan Sejarah*, 15(1), 70–80. <https://doi.org/10.25077/jas.v15i1.139>
- Ariani, R., Kamal, T., Hakim, R., Hanafi, H., & Julhadi. (2024). Pendekatan Normatif-Teologis Dalam Studi Islam. *An Najah (Jurnal Pendidikan Islam Dan Sosial Keagamaan)*, 3(4), 227–235.
- Bari, A., Alfatih, H. M., & Muhyi, A. A. (2024). Islamic Understanding of Feminism and Gender: Between Tradition and the Pressures of the Age: (Pemahaman Islam

tentang Feminisme dan Gender: Antara Tradisi dan Tekanan Zaman). *Bulletin of Islamic Research*, 2(3), 413–426. <https://doi.org/10.69526/bir.v2i3.47>

- Falah, B. (2024). Feminisme dalam Pemikiran Malala Yousafzai bagi Pemberdayaan Perempuan di Pakistan 1997-2012. *Blantika: Multidisciplinary Journal*, 2(11), 425–436.
- Fikri, A., Sukardi, I., Ismail, F., Zuhdiyah, Z., & Anggraini, A. (2025). JEJAK KEILMUAN UMAT ISLAM KLASIK: KONTRIBUSI DALAM AGAMA, SAINS, SOSIAL, HUMANIORA, DAN FILSAFAT. *JURNAL EDUCATION AND DEVELOPMENT*, 13(3), 75–86. <https://doi.org/10.37081/ed.v13i3.7215>
- Firdausi, P. N. (2025). Dari Mimbar ke Tagar: Feminisme Islam dan Penemuan Kembali Praktik Dakwah Berbasis Gender. *Dakwatuna: Jurnal Dakwah Dan Komunikasi Islam*, 11(2), 135–152. <https://doi.org/10.54471/dakwatuna.v11i2.3588>
- Hariato, B., & Syalafiyah, N. (2025). Islam sebagai Ideologi Emansipatoris: Telaah Pemikiran Teologi Kontemporer Ali Syariati (1933–1977 M). *Kartika: Jurnal Studi Keislaman*, 5(2), 1311–1324.
- Hitami, M., & Murhayati, S. (2023a). Muhammad Abduh dan Jamaluddin Al-Afghani Aspek–aspek Pembaruan dan Reformasi Pendidikan. *Arriyadhah*, 20(1), 12–20.
- Hitami, M., & Murhayati, S. (2023b). Muhammad Abduh dan Jamaluddin Al-Afghani Aspek–aspek Pembaruan dan Reformasi Pendidikan. *Arriyadhah*, 20(1), 12–20.
- Iqbal, M. (2013). *The Reconstruction of Religious Thought in Islam*. Stanford University Press.
- Jamil, S. (2024). Pemikiran Pendidikan Islam Dalam Pandangan Muhammad Abduh. *IHSAN : Jurnal Pendidikan Islam*, 2(3), 90–99. <https://doi.org/10.61104/ihsan.v2i3.332>
- Jawad, H. (2005). Seyyed Hossein Nasr and the study of religion in contemporary society. *American Journal of Islam and Society*, 22(2), 49–68.
- Leleang, A. T., Misua, F., & Hayaty, N. (2023). Perkembangan pemikiran hukum Islam modern di Indonesia. *Journal Ilmu Hukum Pengayoman*, 1(2), 134–142.
- Mulyani. (2022). *Hermeneutika Eksistensial Transendental: Perjumpaan Filsafat dan Agama*. Zahir Publishing.
- Munawar-Rachman, B. (2022). *Pemikiran Islam Nurcholish Madjid*. Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung.
- Nakiyah, L. (2024). Interdisipliner: Paradigma Kajian Ilmu Sosial-Humaniora dalam Studi Agama Islam. *FIRDAUS: Jurnal Keislaman, Pemikiran Islam, Dan Living Qur'an*, 3(02), 159–174.
- Nasr, S. H. (1982). *“Knowledge and the Sacred”-Reflections on Seyyed Hossein Nasr Lectures—ProQuest*.

<https://www.proquest.com/openview/b17dd0c388dc049489706356a6437d58/1?pq-origsite=gscholar&cbl=1818767>

- Nurmaliyah, Y. (2017). Meretas Jalan Pembebasan (Telaah atas Konsep Khudi menurut Sir Muhammad Iqbal). *Majalah Ilmu Pengetahuan Dan Pemikiran Keagamaan Tajdid*, 20(2), 101–113.
- Riyanto, P. I. (2021). Agama dan Perubahan Sosial Perspektif Ali Syariati. *JAWI*, 4(2), 83–104. <https://doi.org/10.24042/jw.v4i2.11479>
- Sa'idah, N., & Anwar, A. (2024). *Rumpun Ilmu Agama/Humaniora dalam Perspektif Islam dan Barat | JIIP - Jurnal Ilmiah Ilmu Pendidikan*. <http://www.jiip.stkipyapisdompnu.ac.id/jiip/index.php/JIIP/article/view/3675>
- Septiana, E., & Rofiah, K. (2023). DAMPAK DAN PERANAN PEMIKIRAN POLITIK TOKOH ISLAM (JAMALUDDIN AL-AFGHANI, MUHAMMAD ABDUH DAN MUHAMMAD IQBAL) TERHADAP PEMBARUAN DUNIA ISLAM. *AMAL: Jurnal Ekonomi Syariah*, 5(2). <https://doi.org/10.33477/eksy.v5i02.6921>
- Setiawan, A. A., Johan. (2018). *Metodologi penelitian kualitatif*. CV Jejak (Jejak Publisher).
- Setyaningsih, R., Wati, D., Jumadi, R., Satrio, B., & Supadi, A. (2025). Dinamika Sejarah Peradaban Islam dan Tantangan Modernitas: Penelitian. *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan*, 4(2), 8868–8871.
- Syauqi, M. L. (2022). HERMENEUTIKA DOUBLE MOVEMENT FAZLUR RAHMAN DAN SIGNIFIKANSINYA TERHADAP PENAFSIRAN KONTEKSTUAL AL-QUR'AN. *Rausyan Fikr: Jurnal Ilmu Studi Ushuluddin Dan Filsafat*, 18(2), 189–215. <https://doi.org/10.24239/rsy.v18i2.977>
- Unsi, B. T. (2022). Analisis Konsep Tentang Wanita Amina Wadud. *Tafáqquh: Jurnal Penelitian Dan Kajian Keislaman*, 10(2), 336–351.
- Yusuf, M., Nahdhiyah, & Sadat, A. (2021). Fazlur Rahman's Double Movement and Its Contribution to the Development of Religious Moderation. *International Journal of Islamic Studies & Humanities*, 4(1), 51. <https://doi.org/10.26555/ijish.v4i1.2667>