REINTERPRETING ISLAM IN THE AGE OF DISRUPTION: THE RELEVANCE OF NEO-MODERNIST AND POST-MODERNIST IDEAS IN CONTEMPORARY ISLAMIC CONTEXTS

NENG VIVIE NURFAUZIAH RUKMINI[1] & ALI NURDIN[1]

[1*]   Faculty of Da'wa and Communication, State Islamic University Sunan Ampel, 60237 Surabaya, East Java, INDONESIA.
E-mail: nurfauziahvivi29@gmail.com; ali.nurdin@uinsa.ac.id

Corespondent Email: nurfauziahvivi29@gmail.com

Abstract: The era of disruption is marked by rapid changes in the social, technological, and cultural spheres that challenge traditional systems of authority and meaning, which tend to be rigid and closed. Islam, as a religion with universal teachings, must keep pace with contemporary developments. This study aims to examine the reinterpretation of Islamic teachings in the era of disruption in understanding the scriptures in a textual or literal sense to pay more attention to the surrounding social, cultural, and historical contexts. This method involves an extensive review of his writings as the main source or primary data source. Not to forget, it also collects secondary data as a complement to systematic data with a data reduction process. In the process, this includes selecting, organizing, and focusing on contexts that are in line with more contemporary thinking and explained through open concepts. The data reduction process focuses on components that have implications for a deeper understanding of the issues discussed. In the final stage, the findings are interpreted through in-depth analysis of curated sources using an analytical framework in line with the methodology. This research offers a new perspective on adapting Islamic thought to the challenges of the times, without abandoning the basic values of religion. This contextual reinterpretation can provide relevant solutions for Muslims in facing contemporary issues and open space for constructive dialogue on diverse perspectives. Thus, Islam can continue to develop, remain relevant, and make a positive contribution to the ever-changing global dynamics from time to time.

Keywords: Contemporary Islam, Era of Disruption, Neo-Modernism, Post-Modernism, Reinterpretation.

INTRODUCTION

The ever-changing times, which follow conditions that are in line with society, have also led to the development of more contemporary Islamic thought. These changing times are marked by the advent of an era of disruption that has shaken the order of life with technological sophistication, globalization, and increasing complexity of information issues. Since the introduction of modernity into the Islamic world, various reactions have emerged, polarizing into conservative, reformist, and progressive schools of thought. This polarization illustrates the dynamics of how Muslims understand the holy book in accordance with social realities and the challenges of an ever-evolving era. In essence, conservatives are people who tend to uphold Islam through textual and traditional methods, making the legacy of classical scholars the main reference that is rarely questioned. They adhere strictly to existing fiqh laws and are less open to the contextualization of Islamic teachings in modern times. Usually, they tend to consider the proliferation of laws adapted to modern conditions as *bid'ah* or deviant.

In contrast to conservatives, some reformists seek to balance modern life with Islamic values. They believe that modernity, such as in science and technology, or even colonialism, will develop rapidly by adapting Islamic teachings. Civilizational progress in terms of science emphasizes the importance of rationality in education or the purification of teachings from superstition and taqlid. For example, Muhammad Abduh and Jamaluddin Al-Afghani are two Islamic figures who voice the importance of rational thinking in religious studies. This is aimed at the revival of Muslims. However, this modernist approach is often criticized for oversimplifying Islamic teachings, which seem to be in line with Western values.

In response to the criticism directed at both the more conservative and modernist approaches, a progressive response emerged in the form of neo-modernism, which sought to bridge the normative understanding of the two. In principle, it is said that this idea is not merely about modernizing Islam but goes further than that to reinterpret Islam contextually without removing the essence of its values. The figure behind this idea is Fazlur Rahman, who is of Pakistani descent. In Indonesia, Nurcholish Madjid is a figure who champions neo-modernism as a solution to the two approaches that have pros and cons among young Muslim intellectuals. This approach aims to explore universal moral values through a contextual hermeneutic approach with an understanding of texts applied contextually to the historical situation and conditions of society. In this school of thought, Islamic teachings are made dynamic so that they can be implemented in any era, including in contemporary issues such as pluralism, democracy, and human rights. (Tualeka, 2015).

Furthermore, there has also been the development of thinking that is considered more progressive than neo-modernism, which is heavily influenced by post-modernism theories. They highlight the legal bias that exists in classical interpretations and encourage a more liberating, equal, and relevant reading of the Qur'an in line with the values of a just Islam. Not only related to law, but also a source of inclusive ethics and critical of power. This post-modernism is a form of antithesis that originated from modernism through a deconstructive and critical hermeneutic approach to make room for diversity of interpretation. This approach emphasizes the importance of examining the single truth that is interpreted by raising marginal surahs in Islamic religious discourse. (Kersten, 2015).

These two schools of thought hold strategic positions in contemporary Islamic thought because they are open-minded and not as strict as conservatives nor as radical as reformists. (Rohmawati, 2021b). In this era of disruption, Muslims are faced with global conditions full of challenges and problems that can polarize identities and spread tension among communities with differences that trigger intolerance between religious communities. Through this paper, the author aims to examine in greater depth the main characteristics of neo-modernism and postmodernism in Islam. In addition, it also examines the methodological approaches used by figures to understand and interpret the context of Islamic teachings in an era of disruption in the context of contemporary Islam.

RESEARCH METHODOLOGY

This study uses a descriptive qualitative approach with a library research method that examines neo-modernism and post-modernism in the context of Islam. This qualitative approach was chosen to produce a descriptive narrative that can explain in more detail the meaning of the two responses to approaches in Islam in an era of disruption. The data sources used are based on primary and secondary works that understanding the two contemporary understandings of Islam. By relying on books and writings on the topics discussed, it also delves deeper into the figures who play a role in providing ideas and concepts related to neo-modernism and post-modernism in a contemporary framework.

The primary data in this study were obtained from the original works of Fazlur Rahman and Nurcholish Madjid, both in the form of books and journal articles by the two figures. Meanwhile, secondary data was obtained from various books, scientific journal articles, and previous relevant studies as supporting sources to strengthen the analysis. In the process, this includes selection, organization, and focusing on contexts that are in line with more contemporary thoughts and explained through open concepts. The data reduction process focuses on components that imply a deep understanding of the issues discussed. In the final stage, the findings are interpreted through in-depth analysis of curated sources using an analytical framework in line with the methodology.

The purpose of the literature research is to explore and analyze the topic in depth. With this methodology, the research is expected to provide a deep and argumentative understanding of the contribution of neo-modernism to the discourse on Islamic renewal and its relevance in responding to the dynamics of the modern era.

DISCUSSION

The Relevance of Islamic Neo-Modernism: Rationalization and Contextualization of Islamic Teachings

In this era of technology 5.0, the acceleration of digital technology marks the onset of a disruptive era that utilizes artificial intelligence (AI) across every sector of life, from social and community to social and religious. This era has given rise to the phenomenon of democratization of religious authority, which formal institutions can no longer monopolize, as

individuals can now upload or disseminate values through social media. This is demonstrated by the rise of preachers who spread religious knowledge through a variety of creative content, whether using AI-based preaching bots or not. They are also known as *Influencers* in the category of religious education (Ramdhon et al., 2025).

However, there are still many preachers from one assembly to another. Many still carry out the classic pattern of preaching in the form of lectures and face-to-face meetings from one place to another, but they incorporate it into the digital space by recording, documenting, and uploading it through available social media. From there, a lot of information then spreads to a wider audience. This pattern creates a chain effect that was initially aimed at local congregations offline but has the potential to go viral because it displays emotional statements and becomes part of an algorithm ecosystem that accelerates the spread of information (Aditia & Hafizah, 2025).

As the challenges in this era of disruption, which is closely related to the digital world, become more complex, there is an urgent need for Muslims to have a framework of thinking that is not only responsive to the times but also remains grounded in the basic values of Islamic teachings. This shift in religious authority requires a more mature, critical, and contextual intellectual approach. Amidst this need for renewal of thought, several figures have emerged offering new methodologies that are more relevant to addressing contemporary problems (Nur, 2024).

This line of thinking stems from the need to develop a new approach that can help Muslims respond to the challenges of the modern era without abandoning the foundations of Islam. Fazlur Rahman, the figure who developed this approach, was a Muslim scholar from Pakistan. In his work, he contributed many ideas about Islam and modernity, particularly the interpretation of the Qur'an in contemporary Islamic thought. In addition, Fazlur Rahman also introduced the double movement method, which moves in two directions: from the historical text to more ethical and universal values, and then from those values to the contemporary context. In essence, this understanding encourages the importance of interpreting the Qur'an by considering the overall historical and social context, not just verse by verse, so that the results can be applied in the lives of more contemporary communities. (Rahman, 1982).

Normative Islam and historical Islam must be differentiated to make Islam applicable in the contemporary world. This underpins a critical methodology that utilizes reason and a historical approach in interpreting the scriptures in accordance with the changing times, while still maintaining the fundamental values of Islam. The double movement method emphasizes the importance of ijtihad as a dynamic and critical mechanism that avoids rigid and static literal interpretations, which are usually incompatible with current conditions (Vachruddin, 2025).
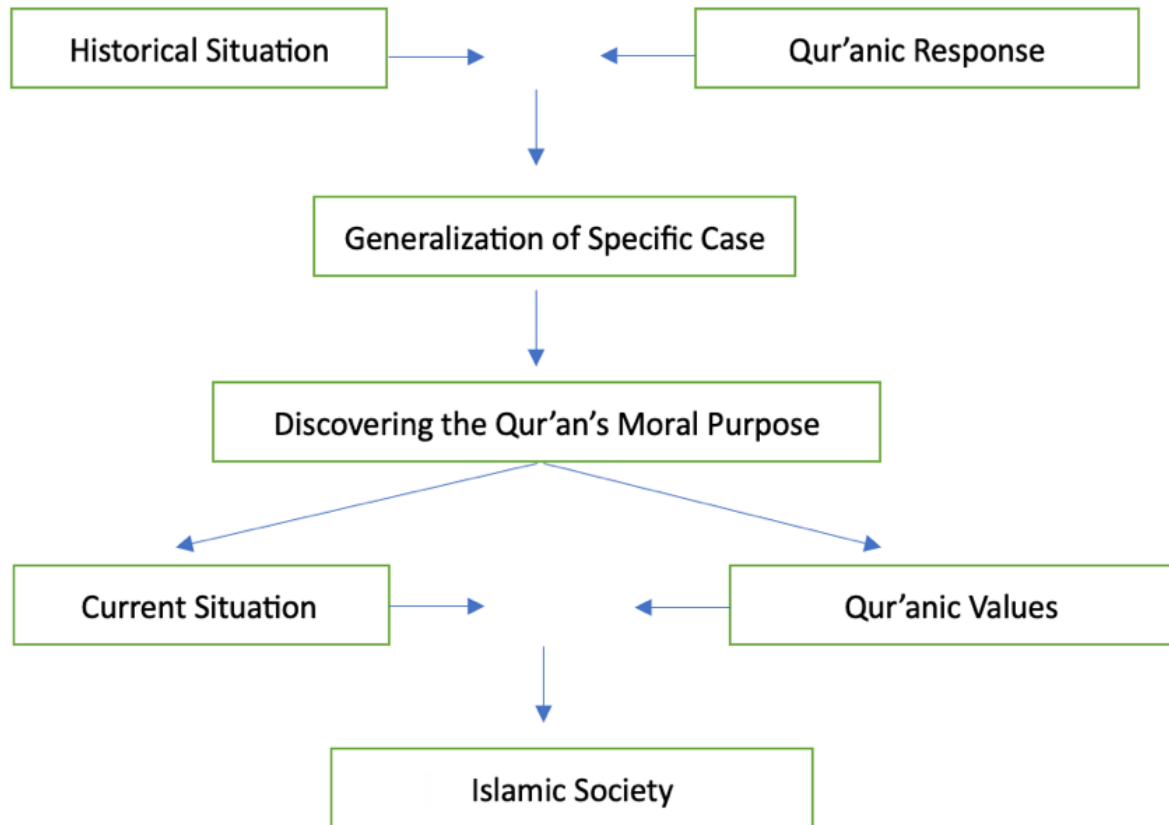
In the explanation of the diagram above, Fazlur Rahman emphasizes the historical context of the Qur'an and Sunnah, which are central aspects in formulating a relevant and applicable foundation for a more modern and contemporary era. In addition, the socio-historical context and moral objectives can be adapted to the social dynamics of the present day. This method is an attempt to negate intellectual and spiritual heritage through a dual approach that has the potential to produce interpretations that overcome modern life while still adhering to Islamic tradition.

Meanwhile, in Indonesia, there is a figure named Nurcholish Madjid, also known as Cak Nur, who studied under Fazlur Rahman. He also promotes a more contextual idea of separating Islam as a divine teaching from Islamic culture, which is historical in nature. He uses the term "desacralization of Islamic politics" to separate political symbols from the essence of Islamic teachings, because for him these two things have different contexts: politics is worldly, while Islam is otherworldly or religious. For Cak Nur, Islam must be present as a transformative substantive value, not just a formal identity. Similarly, Fazlur Rahman wanted Islam to be more open to modern values, such as pluralism, democracy, and human rights. This approach aims to make Islam a cultural force that can build a more positive modern society (Hamidah, 2011).

Both figures agree that Islam should not be understood literally and stagnantly, but must be read contextually in a broad, open, and dynamic manner. The theoretical framework in this paper uses the thoughts of Fazlur Rahman and Nurcholish Madjid as the main figures to look at the dynamics of neo-modernism around the world, using a contextual and integrative interpretive approach. Thus, the theory of Islamic neo-modernism is not only used as an object of study, but also as a tool for critical analysis of contemporary socio-religious realities.

In the Indonesian context, this neo-modernist thinking has made a significant contribution to shaping a more inclusive and tolerant discourse on Islam. Therefore, this thinking encourages Muslims to be more open to differences in social and political life within society. Cak Nur uses the term "renewal" to usher in a new era of thinking and spirit for the Indonesian people for the advancement of the country and religion. (Latif, 2022).

The term "renewal" used by Nurcholish Madjid has certainly sparked significant pros and cons among the public. Some who agree believe that this is a historical necessity and norm, while those who disagree worry that this idea could reduce or eliminate the authenticity and authority of religion. Nevertheless, Islam has inevitably developed and undergone modification, adaptation, deviation, and reinterpretation over time. According to Nurcholish Madjid in Hamidah's (2011) research, Islamic renewal in the form of Islamic neo-modernism takes the following forms:

1.   Tawhid: The Basic Principle of Islamic Renewal

The basic framework of Cak Nur's renewal refers to a radical understanding of two basic principles of Islam, namely the concept of tauhid and the idea that humans are Khalifah (caliphs) on earth. In his writing entitled The Necessity of Renewal in Islamic Thought and the Problem of Ummat Integration, it is stated that Muslims in Indonesia are experiencing a decline in religious thought. as evidenced by the inability of most Muslims to distinguish between transcendental values (absolute divine values) and temporal values (values that arise from the changing social, cultural, and historical conditions of humanity). To that end, Cak Nur offers a process of liberalization that has three dimensions, namely secularization, intellectual freedom, and progressive and open thinking. According to him, secularization here is not intended to turn Muslims into secularists but is aimed at making values that should already be worldly more worldly, and freeing Muslims to make them more spiritual. For example, the worldly duty as caliphs on earth is freed up for creativity in the context of improving life as ijtihad. The slogan, Islam Yes, Islamic Party No! also shows that Cak Nur rejects the concept of an Islamic state because of its ideological and political nature that identifies the party with Islam. Over time, the term secularism, which was a controversial topic, was replaced with the term's radical devaluation or desacralization.

2.   Islam and the Problem of Modernity

This view explains that rhetorical messages about modernization are not intended to undermine religious values. For Cak Nur, modernization is the rationalization of backward thinking and irrational behaviour to become more rational. As stated in the Qur'an in Surah An-Nahl verse 3, which means, "He created the heavens and the earth with (purpose) that is true. Exalted is Allah above what they associate with Him." This verse emphasizes orderly creation to be critically examined and studied. This also opens a progressive understanding of Islam. Modernity here lies in the process of uncovering absolute truths, namely God.

Islamic Postmodernism: Criticism of Authority and Plurality of Interpretation

The term Islamic postmodernism is a critical approach to the singular authority of interpretation in Islam, which emphasizes the importance of plurality in interpretation. This approach attempts to trace the existence of a single authority that has long been present in religious traditions that challenge conservative views which assume that there is only one single truth. Thus, post-modernism emerged to provide an interpretation that is constructive, dynamic, and open to social and historical contexts.

In terms of language, post-modernism has the peculiarity of describing itself. First, the word post-modernism means the phase after the modern era. The word "post" is synonymous with the word "after," which etymologically means "after." This phase is considered to have ended and been replaced by the next phase, namely post-modernism. Second, the post-modern paradigm is an intellectual movement that seeks to demand change with the hope of reorganizing thoughts so that they can develop further (Iswanto & Mawardi, 2024). This postmodernist movement rejects any form of thinking that rationalizes universal characteristics that are full of illusions. You believe that reality is not a whole that can be easily accepted. Reality is likened to a body that has a unity in which other body parts have their own characteristics and their uniqueness cannot be assessed using universal units. They believe that appreciating the diversity of narratives is a new sensitivity that forms the basis of a reaction to reality, which is viewed as a unity with characteristics (Salwa, 2025).

Postmodernism criticizes the dominance of certain authorities in religious interpretation, whether by scholars or specific religious groups, to monopolize interpretation. This line of thinking continues to encourage progress and intellectual freedom, providing space for more open interpretation without being bound by a single authority. Within this framework, interpretation is not a single entity, but rather something that varies according to time, place, and social conditions. This is highly relevant to the increasingly diverse challenges of the times, so that the acceptance of religion becomes richer in its own understanding.

This approach seeks to trace the existence of a single authority that has long been present in religious tradition. Its leading figure is Mohammed Arkoun from Algeria, who developed critical thinking in Islamic studies. He explains that post-modernism uses critical hermeneutics and deconstruction approaches that aim to dismantle classical epistemological structures that are considered to limit a broad understanding of Islam. Furthermore, according to Arkoun, the main aspect of Islamic postmodernism is criticism of authoritative dogma. To that end, he proposes deconstructing interpretations that have been considered absolute and promoting plurality and contextuality in understanding revelation. (Hasib, 2017).

Arkoun argues that the absence of criticism in Islamic knowledge has hindered the development of new scientific disciplines. In the context of modernization, he firmly believes in human reason, which can be used freely to elaborate on visions and adapt to the current situation in traditional Muslim life today. The reason referred to is not an active reason that intersects with intellectual potential or talent, but a reason that is formed and educated by science. The periodization of Islamic reason is described by Arkoun in the research by Rafsanjani & Irama (2022). is divided into four periods, namely:

1. The period of Islamic fundamentalism, during the prophetic era. This period is evident in terms of religious standardization that has just been born while searching for its identity in both social and political spheres.
2. Classical Islamic reasoning, a period closely associated with the customization, standardization, and codification of scientific disciplines in the fields of sharia and theology to God.
3. The scholastic period, which began around the 5th century Hijri. This was marked by a decline in Islamic reasoning, along with the emergence of religious orthodoxy, which increased pragmatic thinking over scientific thinking.
4. The modern era, which is like the scholastic era in that it is closely related to the emergence of religious orthodoxy. However, this era also saw the growth of Islamic renewal in terms of thought and social context.

Like neo-modernism, this approach emphasizes the progress of Islam, which must be able to adapt to different social, cultural, and historical contexts, thereby opening space for more critical and inclusive dialogue between various Islamic thinkers and other groups. Moreover, in the digital 5.0 era, this post-modernist approach is considered highly relevant to the conditions that exist in an era of rapidly developing technology. Technological advances have a significant impact on human life, and Muslims are no exception. Many Muslims still adhere to classical Islamic teachings, which are considered difficult to apply in the 5.0 era because they are still based on classical theological principles about God and His nature. Therefore, Indonesia needs to prepare a strategy to face the increasingly developing era of disruption, not only in terms of divinity but also in terms of humanism in optimizing human potential to face the new era. (Rafsanjani & Irama, 2022).

Both post-modernism and neo-modernism demonstrate the importance of adapting Islam in the public sphere, within different social, cultural, and historical contexts. This is intended to open a more critical and inclusive space for dialogue. Neo-modernism places greater emphasis on the systematic reconstruction of Islam with spiritual roots, while post-modernism rejects dogmatism and encourages the deconstruction of orthodox thinking. Both have developed into systems of thought that not only preserve the essence of Islam but are also responsive to social changes in this more contemporary era of disruption.

The Integration of Neo-Modernism and Post-Modernism:
Towards a More Adaptive Islamic Thought

Amidst the rise of religious radicalism and challenges in the modern and digital era, the idea that Islam must be understood substantively, rationally, and contextually has become very important. Neo-modernism attempts to offer a middle ground between fundamentalism and secularism, emphasizing that Islamic values should strengthen democracy, social justice, and the development of science. Post-modernism also has an open principle for deconstructing dominant interpretations that often impact marginalized groups. For this reason, the integration of the two has become an important discourse in promoting Islamic thought that is more relevant to the modern and postmodern era (Rohmawati, 2021a).

In the history of Islamic thought, modernism was an early attempt to respond to the challenges of the times through a more rational, functional, and progressive reinterpretation of Islamic teachings. However, this modernist approach is considered incapable of responding to the socio-cultural complexities and spiritual crises of Muslims today. Then, these two ideas emerged not only to try to modernize Islam, but to reinterpret Islam more contextually without losing its essential values. This thinking developed in the hands of figures such as Fazlur Rahman and Nurcholish Madjid as Neo-modernist figures, and Muhammed Aroun as a post-modernist figure who tried to bridge the gap between classical Islamic texts and the challenges of modern life today. This integration has given rise to Islamic thought that is responsive to global issues, open to diversity, yet still rooted in the spiritual and ethical values of Islamic teachings. This development has fostered Islamic teachings that are adaptive to the developments of the times from era to era. (Ilyas & Tobroni, 2024).

Muslims faced with this era of disruption must be open to innovation and diversity in religious teachings. This can develop a broader and more inclusive understanding of religion so that we can remain tolerant and respect diversity of views, whether in a social, cultural, or political context. In addition, contemporary issues, such as technology, globalization, human rights, and other social issues, need to be responded to in accordance with the times so that we can adapt to changes that offer multiple interpretations. The integration of neo-modernism and post-modernism offers a more adaptive approach to the demands of the times. These two thoughts must accommodate change while still upholding Islamic teachings so that they are more inclusive and develop in line with the times. Along with the development of digital technology, there are many platforms that hold open forums for dialogue between religious communities. This space was created so that Islamic thought can develop more freely and Muslim communities around the world can discuss and interact with each other. Technology not only allows Muslims to access more diverse information but also provides a space for transparent discussion and exchange of ideas. In addition, technology also helps to deconstruct narrow religious authority and invites many perspectives in understanding religion and revelation in Islamic teachings. (Judijanto, 2024).

Thus, these philosophical traditions bring Islam into a more flexible yet principled realm, enabling them to bridge the gap between tradition and modernity while facing the challenges of the digital age. Islam is positioned as a progressive, open, and relevant religion in terms of epistemology and application in human life. The integration of these thoughts continues to have a significant impact on social and political aspects of society. The emergence of a more inclusive model of Islam has created opportunities to enrich religious understanding and practice. Such ideas encourage active participation in the public sphere, especially for Muslims, so that they can contribute to global dialogue to maintain a balance between religious identity and universal values such as human rights, freedom of expression, and social justice. This is important, given the many social and political issues that require a religious perspective that is not only open but also solution-oriented and adaptive (Saburi et al., 2020).

According to Akbar Salahuddin Ahmed, post-modernism presents more complex challenges for Muslims. It contains characteristics of relativism, pluralism of meaning, and criticism of grand narratives that often contradict the absolute principles of Islam. The media is one of the technological developments that plays a major role in shaping a negative image of

Islam. He argues that the media is dominated by Western culture, which marginalizes Muslims. This statement was made to emphasize that the role of the media can spread post-modernist ideas in shaping the cultural development of a society. However, he also mentioned that, on the one hand, the media has a great opportunity to promote the advancement of human civilization. For this reason, he also encourages Muslims to view post-modernism as something that is not only negative but also positive because it can create space for dialogue, renewal of Islamic understanding, and active involvement of Muslims in shaping a positive image in the global arena.

Although the integration of neo-modernism and post-modernism can bring Islamic thinking that is more relevant to the challenges of the times, this can backfire on both because it can have a negative impact. Some individuals with political, ideological, or economic interests can cause a shift in the basic principles of Islamic teachings that confuse and divide the ummah. Without clear guidance, Muslims can become trapped in differing views without a clear source and inconsistent with the basic principles of Islam. With a tendency to relativize all forms of truth, this allows for liberal or extreme interpretations that threaten the social and moral order.

Conflicting interpretations can lead to fragmentation and polarization among Muslims themselves, especially when the plurality of interpretations is not managed wisely. In addition, without a critical understanding and a strong ethical framework, the integration of these ideas can encourage excessive relativism and create confusion between absolute religious values and changing social contexts. Therefore, a monitoring mechanism is needed from Muslim intellectuals, including Islamic leaders, academics, and Muslim communities, so that the integration of neo-modernism and post-modernism runs smoothly and has a positive impact on future generations (Iswanto & Mawardi, 2024).

CONCLUSION

The integration of neo-modernism and post-modernism in the modern era is not a conflicting paradigm, but rather a step towards building a synthesis of thought that is more flexible, critical, yet also contextual. Neo-modernism has made a significant contribution to shaping a more inclusive and tolerant Islamic discourse, while Islamic post-modernism is a critical approach to the single authority of interpretation in Islam, emphasizing the importance of plurality in interpretation. By combining the strengths of both, Islamic thought will be more advanced and adaptive to national and international issues.

Islamic thought should indeed be open to progressive modern Muslim societies and uphold Islamic ethical and spiritual values. However, to achieve this goal, this integration must be carried out with great care so as not to cause fragmentation or loss of fundamental values in Islamic teachings. The main challenge is to maintain a balance between freedom of interpretation and the need to maintain consistency in the sacred texts, or in this case, the Qur'an and Sunnah. If there is too much deviation, it will cause division among the ummah.

On the other hand, neo-modernist thinking is more rational and contextual in providing space for Muslims to respond to the developments of the times. However, if it is not balanced with an awareness of essential values, this thinking will be trapped in a secular current and stray from the basic foundations of Islamic teachings. Therefore, it is crucial to maintain the

boundaries between progressive thinking and strengthening the fundamental principles of teaching that serve as the moral and spiritual foundation of Muslims. Thus, the integration of these two schools of thought should not only enrich the understanding of Islamic teachings but also be oriented towards the application of religious values contained in the holy book to daily life in a holistic manner and in facing the dynamics of a developing world.

ACKNOWLEDGEMENT

REFERENCES

Aditia, R., & Hafizah, E. (2025). Transformation Of the Spread of Islamic Messages Through the Transition from Traditional Media to Digital Media in Contemporary Da'wah. *Jurnal Al Nahyan*, *1*(1), 14–23. Https://Doi.Org/10.58326/Jan.V1i1.209

Hamidah, H. (2011). Pemikiran Neo-Modernisme Nurcholish Madjid–K.H. Abdurrahman Wahid: Memahami Perkembangan Pemikiran Intelektual Islam. *Miqot: Jurnal Ilmu-Ilmu Keislaman*, *35*(1). Https://Doi.Org/10.30821/Miqot.V35i1.132

Hasib, K. (2017). Analisis Kritis Terhadap Epistemologi Studi Al-Qurâ€™an Mohammed Arkoun. *Al-Rasīkh: Jurnal Hukum Islam*, *6*(1), 93–114. Https://Doi.Org/10.38073/Rasikh.V6i1.26

Ilyas, M., & Tobroni. (2024). Paradigma Tradisionalisme, Modernisme, Dan Postmodernisme Dalam Pendidikan Agama Islam: Dari Ulumuddin Ke Dirasah Islamiyah Hingga Kajian Multidisipliner. *Jurnal Kolaboratif Sains*, *7*(1).

Iswanto, A. R., & Mawardi, K. (2024). Integrasi Islam Dan Sains: Model Neo-Modernis Prespektif Nurcholish Madjid. *Jurnal Kependidikan*, *12*(1), 69–84. Https://Doi.Org/10.24090/Jk.V12i1.9802

Kersten, C. (2015). Islamic Post-Traditionalism: Postcolonial And Postmodern Religious Discourse In Indonesia. *Sophia*, *54*(4), 473–489. Https://Doi.Org/10.1007/S11841-014-0434-0

Latif, F. (2022). Peran Nurcholish Madjid Dalam Perkembangan Pemikiran Noe-Modernisme Islam Indonesia, 1966-2005. *Jurnal Humanitas: Katalisator Perubahan Dan Inovator Pendidikan*, *9*(1), 43–61. Https://Doi.Org/10.29408/Jhm.V9i1.6646

Nur, F. M. (2024). Modern Challenges In Islamic Practice: The Role Of Morality And Ethics. *Abrahamic Religions: Jurnal Studi Agama-Agama*, *4*(1), 98. Https://Doi.Org/10.22373/Arj.V4i1.23661

Rafsanjani, A. Z., & Irama, Y. (2022). Islam Dan Society 5.0: Pembacaan Ulang Teologi Islam Perspektif Mohammed Arkoun Di Era Digital. *Kaca (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin*, *12*(2), 115–133. Https://Doi.Org/10.36781/Kaca.V12i2.271

Rahman, F. (1982). *Islam & Modernity: Transfirmation Of An Intellectual Tradition*. The University Of Chicago Press.

Ramdhon, M., Munir, & Karoma. (2025). Urgensi Agama Dan Teknologi Dalam Konteks Masyarakat 5.0. *Jurnal Ilmiah Wahana Pendidikan*.

Rohmawati, Y. (2021a). Islam Dan Neo-Modernisme/ Post-Modernisme: Perspektif Nurcholish Madjid Dan Abdurrahman Wahid. *Jurnal Ilmiah Ilmu Ushuluddin*, *20*(1), 60. Https://Doi.Org/10.18592/Jiiu.V20i1.4157

Rohmawati, Y. (2021b). Islam Dan Neo-Modernisme/Post-Modernisme (Perspektif Nurcholish Madjid Dan Abdurrahman Wahid). *Jurnal Ilmiah Ilmu Ushuluddin*, *20*(1).

Saburi, A., Nasution, H. B., & Irwansyah, I. (2020). Contribution Of Neo Modernism Thoughts On Islamic Thoughts In Indonesia. *Budapest International Research And Critics Institute (Birci-Journal): Humanities And Social Sciences*, *3*(2), 1443–1452. Https://Doi.Org/10.33258/Birci.V3i2.1007

Salwa, S. (2025). *Islam Dan Postmodernisme Menurut Pemikiran Akbar Salahuddin Ahmed*.

Tualeka, M. , W. (2015). Gerakan Neomodernisme Islam Di Indonesia (Perspektif Cak Nur Dan Gus Dur). *Al-Hikmah: Jurnal Studi Agama-Agama*, *1*(1).

Vachruddin, V. (2025). Trilogi Pokok Pemikiran Fazlur Rahman : Neomodernisme Pendidikan Islam, Ilmu Hermeneutika, Ilmu Tafsir Dan Takwil. *Jurnal Ilmiah Spiritualis: Jurnal Pemikiran Islam Dan Tasawuf*, *11*(1), 23–40. Https://Doi.Org/10.53429/Spiritualis.V11i1.1140