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Tolerance in the Theology of Islamic Reform: A Hermeneutic Reading of Muhammad Ali Jinnah's Thought

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ABSTRACT

Muhammad Ali Jinnah was an Islamic reformer who spoke about the importance of religious tolerance in shaping a harmonious and inclusive society. Therefore, the purpose of this study is to interpret the ideas within the theological thought of Muhammad Ali Jinnah that are related to tolerance in Islam. Ricoeur's hermeneutics is used as the analytical approach, while the technique employed is verstehen. The results of this study explain that there are three theological reform ideas proposed by Muhammad Ali Jinnah. First, the constitutional reform, which emphasizes the importance of legal equality for all citizens regardless of religion, ethnicity, or social background. Second, the political reform, which encourages the active participation of Muslims in a democratic and inclusive political system, while recognizing the rights of minorities. Third, the social reform, which focuses on the development of social and economic welfare, as well as the improvement of the quality of life for all citizens. All of Jinnah's ideas align with the tolerant teachings of Islam and can be integrated into the Indonesian context to promote social harmony and strengthen national solidarity amidst diversity.

Keywords: Hermeneutics, Islamic tolerance, Jinnah, reformation, theological reform.

The phenomenon of radicalism and intolerance has become a serious challenge in various countries. Radicalism is often rooted in a narrow understanding of religion, which triggers

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violence and discrimination against different groups. In Islam, tolerance has a strong foundation and an important place in religious teachings, not just a superficial concept. One manifestation of tolerance related to religious freedom is the attitude of not easily declaring someone as an unbeliever as long as there are signs of faith, as stated by Bhat (2023).

In theological discourse, tolerance plays a fundamental role in Islamic teachings, emphasizing respect for differences and religious freedom (Bretherton 2014). The concept of tolerance in Islam is not an illusion; rather, it has a strong foundation, reflected in the attitude of not hastily declaring someone an unbeliever when they still show signs of faith. Muhammad Ali Jinnah offers a perspective on tolerance, advocating for a state that upholds Islamic values while respecting pluralism and the rights of minorities.

This study employs Paul Ricoeur's hermeneutic approach to deepen the understanding of Islamic tolerance from the perspective of Jinnah's reformist thought. This approach allows for contextual interpretation of Jinnah's texts and speeches, thus uncovering meanings that are more relevant to the challenges of the modern era. In his hermeneutics, Ricoeur introduces two main concepts. First, the hermeneutics of suspicion, which requires that the apparent meaning of a text should not be accepted at face value but rather scrutinized for the possibility of hidden layers, whether ideological or political. Second, the hermeneutics of restoration, which is the effort to uncover a more authentic meaning from the text, independent of pragmatic and ideological influences (Ricoeur 1991).

These two concepts provide space to explore how Jinnah's thoughts can be understood in the complex social and political context. Ricoeur argues that authentic meaning in a text can only be found through a continuous process of interpretation that is open to contextualization in each era (Ricoeur 1991). Therefore, Jinnah's thoughts on tolerance in Islam must be interpreted while paying attention to both dimensions: the political dimension and the religious dimension.

Reform in the understanding of Islam through the hermeneutic approach involves the reinterpretation of religious texts using new approaches without deviating from their essence (Alak 2023). This process aims to remind society of the true teachings of Islam, through explanations and more convincing arguments to correct misunderstandings that may arise due to distortions in religious understanding. Reform in this field of thought does not aim to change the principles of religion or sacred texts, as Islamic teachings are considered final and sacred. The term "reform" is often equated with the concepts of reformation, modernization, and *tajdīd*, which carry varying meanings. Reform in theology refers to a new understanding of existing concepts, while in politics, reform signifies renewal in the system and culture of governance.

To achieve novelty in this research, the researcher examines previous studies related to the thoughts of Jinnah. Niaz's (2016) study discusses Jinnah's views on sovereignty, civil-military relations, industrialization, and the relationship between religion and the state, finding that Pakistan has rejected almost all the policies recommended by Jinnah. Meanwhile, Brohi (2018) highlights the ethnic and religious diversity in Pakistan and Jinnah's clear views on inclusion and justice for minorities. This reflects Jinnah's vision of creating a state that values diversity and the rights of minorities.

The study by Alauddin et al. (2023) discusses the development of radicalism in Pakistan, analyzing the factors contributing to its spread and its impact on regional and global stability, providing insights for more effective strategies to combat radicalism. Meanwhile, a research by Barella et al. (2023) explores Muhammad Ali Jinnah's vision of a modern Islamic state as well as social, political, and cultural reforms. This study highlights Jinnah's significant role in the history of Islam in Pakistan and the relevance of his reform ideas in the formation of the nation's identity. From the literature review above, there has been no research that examines Jinnah's theological reform in the formulation of Islamic tolerance using a hermeneutic approach. Therefore, the aim of this study is to fill this gap by providing an in-depth analysis of Jinnah's thoughts through Ricoeur's hermeneutic approach, in order to understand how his ideas can be applied to interpret the meaning of modern and multicultural Islamic tolerance.

This study is a qualitative research employing a hermeneutic approach to understand the phenomenon of tolerance from the perspective of Muhammad Ali Jinnah's theological

reformulation. Generally, hermeneutics can be defined as the theory or philosophy of interpreting meaning. Ricoeur positions hermeneutics as the study of linguistically fixed expressions that structure life's expressions. This research is descriptive, aiming to provide a comprehensive and in-depth overview of Jinnah's thoughts on theological reform and how these can be applied in formulating Islamic tolerance.

The data sources for this research refer to books and scientific studies that discuss the thoughts of Jinnah and topics related to renewal in Islam and tolerance. Data analysis in this research employs verstehen technique. Verstehen, originating from the hermeneutic tradition, means understanding or interpreting the meaning of texts by grasping the context and intentions behind them (Bakker & Zubair 2015). This technique allows researchers to interpret and delve deeper into Jinnah's thoughts in a more contextual and nuanced manner.

Configuration of Jinnah's Thought

Jinnah's thoughts became a cornerstone in the formation of Pakistan's identity and politics, focusing on pluralism, religious freedom, and political independence for Muslims in India. His vision of Pakistan as an open, moderate, and modern state is reflected in his speeches, which emphasize tolerance and social justice. To understand this thought in depth, Paul Ricoeur's hermeneutic analysis framework can be applied, which places the understanding of significant ideas like Jinnah's through a dialogue between the text (Jinnah's speeches and writings) and the historical and cultural context surrounding it.

Ricoeur (1991) explains that interpretation not only involves understanding the text in its literal form, but also uncovering hidden meanings that may emerge through critical reflection on the text. Jinnah's thoughts, in this case, cannot be understood statically; his ideas must be viewed in a dynamic relationship with the political and social context of his time, as well as in relation to the Islamic principles he believed in. This is an example of what Ricoeur calls the hermeneutics of suspicion, where the text in Jinnah's thought is treated not only as a reflection of ideology or political claims but also as an object that needs to be interpreted critically to uncover deeper and more relevant layers of meaning in the current context.

Theology in Islam, as explained by Nasution (2006), is the study of faith and the concept of divinity that encourages rational thought to understand and explain religious teachings. In the context of Jinnah's thought, this theology serves as the framework that shapes the principles of reform he offered. Jinnah's theological thinking on Islamic reform can be understood through Ricoeur's hermeneutics of restoration, which focuses on discovering the authentic meaning in religious texts by reinterpreting the fundamental principles of Islam to remain relevant to the challenges of the time. In this regard, Jinnah emphasized that Islam must be interpreted inclusively and adaptively to the ever-evolving social and political context, a perspective driven by *ijtihad* and a dynamic reinterpretation of religious texts.

Tolerance, in Jinnah's framework of thought, is one of the fundamental values needed to build a just and harmonious society. Jinnah advocated tolerance not only as a political principle but also as a theological value in Islam. In Ricoeur's hermeneutics, this tolerance can be understood as an open attitude towards differences, which is continually questioned and renewed in every new situation. Thus, Jinnah's theology of tolerance is not a static understanding, but rather a process that constantly invites reflection and new interpretation. This hermeneutics of restoration directs us to explore the meaning of tolerance in Islam through Jinnah's texts, as well as the contextual relationship between these ideas and contemporary challenges in pluralistic societies (Al-Rasyid 2022).

This study will examine Jinnah's theology of reform in three main stages: first, through prefiguration, which involves understanding Jinnah's biography and the views of various parties regarding his thinking; second, in configuration, where Jinnah's theological thought on inclusive and adaptive Islamic tolerance is outlined; and third, in transfiguration, which examines the implementation of Jinnah's thought in the contemporary context, particularly in applying Islamic tolerance relevant to the current conditions. In this regard, Ricoeur's hermeneutics offers a

framework for understanding the dynamics of change in Jinnah's thinking, which aligns with the process of interpreting and reinterpreting Islamic texts in response to the changing times.

Prefiguration: Jinnah and His Thoughts

Muhammad Ali Jinnah is known as a political leader and thinker who integrated Islam into modern life without sacrificing its essential values. Born on December 25, 1876, in Karachi, he is the founder of Pakistan and is honoured as Quaid-e-Azam. Jinnah, a prominent lawyer in Bombay, advocated for the political rights of Indian Muslims. Coming from a wealthy merchant family, he received his education at a local Christian school and later studied law at Lincoln's Inn in London, which shaped his views on politics and theological thought (Brohi 2018).

As the leader of the All-India Muslim League, Jinnah advocated for the establishment of a separate nation for Muslims, which materialized with the founding of Pakistan in 1947. Jinnah initially was active in the Indian National Congress (INC) and supported Hindu-Muslim unity in the struggle for India's independence. However, feeling that Muslim rights were being overlooked, he shifted to the All-India Muslim League and became the principal leader advocating for the political rights of Muslims in India (Akka 2015). Jinnah then championed the idea of establishing a separate nation for Muslims, which ultimately became Pakistan in 1947. His vision for Pakistan was that of a moderate, open, and modern state where Islamic principles would be applied in daily life while also respecting minority rights and religious freedoms. Jinnah emphasized the importance of tolerance, social justice, and political independence as the foundations for this new country (More 2019). In his speech to the Constituent Assembly of Pakistan on August 11, 1947, Jinnah stated:

"You are free; you are free to go to your temples, you are free to go to your mosques or to any other place of worship in this State of Pakistan. You may belong to any religion or caste or creed—that has nothing to do with the business of the State... We are starting with this fundamental principle that we are all citizens and equal citizens of one State" (Muhammad Ali Jinnah, 11 August 1947).

Thus, Jinnah's theological thought cannot be separated from his views on an inclusive and adaptive Islam. He regarded Islam not just as a religion, but as a comprehensive way of life that could adapt to changing times without losing its essence. He emphasized the importance of *ijtihad*, or independent interpretation of religious texts, to align Islamic teachings with the ever-evolving social and political context (Metz 2010). Jinnah also believed that Islam teaches principles of egalitarianism and social justice, which he considered highly relevant for application in the modern context. In many of his speeches, Jinnah frequently quoted Islamic teachings that support tolerance, protection of minority rights, and social justice (Rahman 2016).

Before reaching the peak of his political career, Jinnah was known as a determined leader who sought to unite Muslims and Hindus to achieve India's independence from British rule. He believed that close cooperation between these two communities was essential, and at the Muslim League and Congress Party meeting in Calcutta in 1917, Jinnah asserted that India should be governed by all its people, both Muslims and Hindus (Mughal 2012). However, his efforts were often hindered by religious differences and interests, especially as Hindus leveraged their majority position, making unity increasingly difficult to achieve.

Jinnah's thought is rooted in his belief that Islam, as a universal religion, must be able to adapt to the developments of time and modern thought without losing its essence. He believed that to remain relevant and provide solutions to modern challenges, Islamic teachings needed to be reinterpreted in light of contemporary contexts (Sumaira & Asmat 2021). This re-appropriation does not alter the fundamental teachings of Islam but rather renews the perspectives and applications of those teachings to align with modern social and intellectual realities.

As articulated by Immanuel Kant in his philosophy of the Copernican Revolution, Jinnah desired a fundamental change in the understanding and application of Islamic teachings by

Muslims (Creighton 2016). He hoped that adjusting Islamic teachings to contemporary thought would lead to a deeper and more relevant understanding, sparking an 'intellectual revolution' within the Islamic world. This revolution would not merely be a superficial adaptation but rather a profound transformation encompassing all aspects of the intellectual, social, and spiritual lives of Muslims.

The Configuration of Jinnah's Reforming Thought

The configuration of Jinnah's reformist thought is key to understanding his intellectual and theological contributions. As a visionary leader, Jinnah played a crucial role in the political struggle for Pakistan's independence and formulated reform ideas relevant to the social, political, and religious context of Muslims. In the framework of Paul Ricoeur's hermeneutics, Jinnah's thought can be analysed as a dialogue between the texts he articulated and the historical and social context of his time. Ricoeur argues that understanding major thinkers like Jinnah cannot be static; rather, it must be seen in dynamic relationship with the context surrounding it (Ricoeur 1991). This creates space for a deeper interpretation of Jinnah's intentions and the implications of his thought, particularly concerning Islamic reform and tolerance.

Although not explicitly discussing theology, Jinnah's thought implicitly makes theology a central topic, as stated by Jalal (2000). According to Jalal, Jinnah's thought is related to the reform of Islam and its role in South Asian society, including India and Pakistan. By using Ricoeur's hermeneutic approach, Jinnah's thought can be understood as a text interpreted in two layers: a deeper theological understanding and the socio-political influence on the formation of national identity. Ayesha Jalal highlights Jinnah's ability to bridge the tradition of Islam with modernity, recognizing the importance of social and political reform based on the values of justice and tolerance in Islam. She notes that Jinnah focused not only on political aspects but also advocated for comprehensive reform in social and religious life. Using Ricoeur's approach, this reform can be seen as a process of reinterpreting Islamic principles, aimed at preserving the essence of Islamic teachings while adjusting religious practices to social and cultural changes. According to Ricoeur, renewal is a transformation that occurs not only in individual thought but also in the way religious texts are understood in a new context.

The reform in Islam proposed by Jinnah aims to address political, social, and cultural challenges, emphasizing the importance of reform efforts in various aspects of life, including politics, education, and social relations, to achieve a just and prosperous society. In this context, Jinnah's thought functions as a text of renewal that invites critical reflection and dialogue between Islamic tradition and the principles of modernity. Ricoeur's hermeneutic theory of the dialogue between text and context provides a foundation for understanding how Jinnah's thought is not only about socio-political improvement but also an effort to reinterpret Islamic teachings to remain relevant in a constantly changing world.

As a central figure in the Indian independence movement, Jinnah played a crucial role in the formation of Pakistan and the struggle for the rights of Muslims. In this context, Ricoeur's hermeneutic analysis helps understand how Jinnah's texts, both in his speeches and political actions, reflect changes in social structures and political ideologies. Ricoeur (1991) states that text interpretation must involve an ongoing process of reflection, where the meaning contained in the text can evolve and be translated into a broader and more relevant context.

Jinnah articulated the fundamental principles of Muslim identity regardless of culture or tradition, which include tauhid, the recognition of the oneness of God as the primary foundation of life. Tauhid teaches that everything should refer to the one God. Additionally, the principle of social justice is upheld, emphasizing fair treatment for all individuals regardless of their background. Jinnah also highlighted tolerance as the foundation for peace in a diverse society, as well as religious freedom, where every individual can practice their faith without pressure or discrimination.

These principles constitute an identity that the state must respect for all religions. Identity is not merely a label but a deep understanding encompassing values, beliefs, and behaviours that shape an individual's views and actions (Abdulroya & Prasojo (2016). Jinnah recognized the importance of a Muslim-majority state to ensure that the rights and identity of Muslims were not

8 marginalized by the Hindu majority in India. Jinnah played a key role in negotiations with the British and the Indian National Congress to facilitate the establishment of Pakistan. Under his leadership, the Lahore Resolution of 1940 was passed, demanding the formation of a separate nation for Muslims in India, marking a significant step toward the realization of Pakistan (More 2019).

5 What Jinnah articulated reflects a moderate theology that represents a renewal in Islamic thought. Jinnah's renewal emphasizes the integration of Islamic values with the principles of modernity, including respect for individual rights, social justice, and religious freedom. This demonstrates that Islam is a dynamic religion, capable of adapting to the changes of the times without losing its essence and core values (Saumantri 2022).

Constitutional Reform for Justice

3 As a trained advocate and skilled orator, Muhammad Ali Jinnah played a significant role in influencing political policies in India, fighting to ensure the rights of the Muslim community were respected. In Ricoeur's hermeneutic view, Jinnah's thoughts can be understood as a text emerging from a specific social and political context, which is then reinterpreted by society through reflection on their experiences and history. Jinnah's thoughts on the "Two-Nation Theory" and his struggle for the formation of Pakistan were not merely political claims but also about social justice that responded to the dynamics of social tensions in India (Sahbaz 2020).

14 Jinnah proposed a constitutional framework through the "Two-Nation Theory," which stated that Hindus and Muslims are two distinct nations with unique cultures and identities. This suggests that Jinnah viewed religious and cultural differences as key elements that shape collective identity, which should be recognized and protected within the framework of the state. In this regard, Jinnah's political texts, as expressed in his speeches and political decisions, open space for social interpretation, allowing society to adapt the values of justice to the new context of the nation that was to be formed. Ricoeur emphasizes that understanding a text is not just about reading the words, but also considering the historical and social context surrounding that text.

Jinnah emphasized that Muslims are a political entity in need of their own state to protect their interests. This reflects Jinnah's effort to provide space for the Muslim community to function in a context that is more just and equitable with other religions. This thought can be seen as a transformative text because Jinnah did not merely formulate a political theory, but also introduced a new concept of the state and social justice, which can be interpreted in accordance with the principles of modernity and justice.

22 According to Jinnah, Hindus and Muslims are two distinct nations that require separate political spaces to maintain their religious and cultural identities. This is crucial for the creation of Pakistan, a state that acknowledges the rights of Muslim minorities in its constitution. In this regard, Ricoeur reminds us that normative texts, such as those proposed by Jinnah, must be understood within the framework of social change (Zaman 2021). Therefore, Jinnah's struggle for Pakistan was not just about separating two ethnic groups, but also about creating justice that respects differences in a pluralistic society. Jinnah also advocated for justice by recommending laws that granted women rights such as the right to speak, freedom of movement, and access to public workplaces. This proposal reflects Jinnah's concern to ensure gender equality and freedom in the newly-formed state. From Ricoeur's perspective, the legal texts proposed by Jinnah can be seen as an effort to redefine the relationship between individual rights and social justice within a broader socio-political context. This creates space for the reinterpretation of constitutional values in accordance with the changing times and the social challenges faced by Pakistan (Shabbir 2022). In his speech at the meeting of the Constituent Assembly of Pakistan on August 11, 1947, Jinnah stated:

1 "You are free; you are free to go to your temples, you are free to go to your mosques or to any other place of worship in this State of Pakistan. You may belong to any religion or caste or creed—that has nothing to do with the business of the State... We are starting with this fundamental principle that we are all citizens and equal citizens of one State." (Rahman 2016).

This speech illustrates Jinnah's vision of justice and freedom in the state, reflecting the principles of religious freedom and citizenship equality. Ricoeur states that social justice in a country is the result of the practical interpretation of foundational values in legal texts, which are then applied in social life (Ricoeur 1991). Jinnah emphasized that every individual should have the freedom to practice their religion without discrimination, which aligns with the principle of distributive justice in John Rawls' theory of justice, where rights should be distributed fairly to all citizens. Jinnah was a strong proponent of protecting minority rights. He believed that the formation of a just political system requires the recognition and protection of minority rights so that they can participate equally in governance. Therefore, Jinnah's thinking and the "Two-Nation" theory he proposed can be understood as an effort to reinterpret the principles of justice in a different social context, where minority rights are respected and protected.

Theologically Based Political Reform

The definition of politics varies according to different thinkers, but in Ricoeur's hermeneutics, politics can be understood as a text that is open to evolving interpretations over time. In this context, Muhammad Ali Jinnah's thought can be seen as an effort to build a political system grounded in religious and theological values, yet dynamic enough to meet the needs of modern politics. As Ricoeur points out, understanding a text must always take into account the social and historical context in which the text emerged and was received, as well as how the text is interpreted by readers or particular societies (Ricoeur 1994).

This understanding is reflected in Jinnah's thought, as he led the effort to establish Pakistan with a democratic and transparent governance system. For Jinnah, politics was a means to achieve social justice, particularly by ensuring that the rights of the Muslim community were respected within the newly formed state (Nursyamsi et al. 2022). Ricoeur reminds us that the meaning of politics is never static but always evolves with the changing values and goals within society. In this regard, Jinnah's thought should be understood as a text that interacts with the social-political dynamics of his time.

In the "Two-Nation Theory," Jinnah emphasized that Hindus and Muslims are two distinct nations with unique cultures and identities. This led to the formation of Pakistan as a state that recognizes cultural and religious diversity, while ensuring that the Muslim identity is protected within the constitutional framework (Metz 2010). Ricoeur views such a historical context as a crucial factor in understanding Jinnah's political texts, as this theory is not just about the differences between two ethnic groups but also about the struggle for social justice and the protection of minority rights. In Jinnah's thought, the state is a tool to ensure equality and freedom, allowing every citizen, including minorities, to thrive according to their identity and beliefs. Jinnah championed freedom of expression and the press, which he considered vital pillars in the formation of a state. He desired that every citizen have the freedom to express their views without fear of repression or discrimination. This aligns with the thoughts of John Stuart Mill, who argued that freedom of expression is key to intellectual and moral development in society (Mann & Spinner-Halev 2010). For Ricoeur, freedom of expression is part of social hermeneutics, where society can critically interpret and assess existing political policies to create greater justice in communal life.

In his theological thought reform, Jinnah aligns with the reformist ideas of Abduh, who promoted rationality and optimism, and supported the Muktazilah perspective that encouraged Muslims to think more rationally and be open to progress. Jinnah's theological interpretation of the relationship between religion and politics is not only about integrating Islamic values into state life, but also about creating a just and transparent political system that recognizes individual freedom and the basic rights of citizens (Amin 2018).

The essence of politics, in a theological sense, is deeply connected to social life, and this is particularly evident in Jinnah's political practice. In this regard, the relationship between religion and politics can be understood as a dynamic interaction between theological texts and political practices aimed at creating a harmonious and stable life (Hempel & Bartkowski 2018). In

Ricoeur's view, politics is a process of interpretation that involves reinterpreting religious and political texts in response to the challenges of the times and the needs of society (Ricoeur 2002).

Social Reform as the Eradication of Discrimination and Oppression

Social reform is a process of interpretation aimed at creating a more just and equitable society (Sunarti & Sari 2021). In Paul Ricoeur's hermeneutics, social reform is understood as the act of reinterpreting human and justice values within a changing social context. Discrimination and oppression that arise from differences in religion, ethnicity, culture, and gender need to be addressed through an approach that facilitates dialogue among groups in society, as well as respect for the dignity of the individual as a foundation for the realization of social justice (Fatah 2020).

Jinnah, in his struggle for the rights of Muslims in India and the formation of Pakistan, played a pivotal role in reinterpreting a social structure filled with injustice and oppression. He fought to establish a new nation based on equal rights and opportunities for every individual, especially for the Muslim community that felt marginalized under British rule. For Jinnah, a just and inclusive state is one that provides equal opportunities for all its citizens, regardless of religion or ethnicity (Nanda 2013). This view aligns with Ricoeur's analysis, which suggests that social reform is always connected to a transformation in society's perspective on existing social and political norms. Jinnah emphasized the importance of a just legal system, which, according to Ricoeur, is part of the ongoing political interpretation process within a nation. In this regard, the legal system functions not only as a tool for enforcing justice but also as a medium for interpreting and implementing the principles of justice in social life. By establishing an independent judiciary (Qadeer 2016), Jinnah sought to create a legal framework that not only protects individual rights but also prioritizes equality and protection for minorities. This principle aligns with Ricoeur's concept of distributive justice, which demands the equitable distribution of rights and opportunities.

Social reform is also reflected in Jinnah's thoughts on education and social welfare. Jinnah believed that education is the most powerful tool to transform social structures and provide individuals with opportunities to develop. In this context, education can be understood as a text that must be reinterpreted to become more inclusive and provide equal opportunities for all segments of society. In Ricoeur's view, education is a process of interpreting social reality that enables individuals to change their lives and contribute to the formation of a better society.

Transfiguration of Jinnah's Theological Reform Thought in the Formulation of Islamic Tolerance

Jinnah's theological thought of reform is an example of the dynamic interpretive process of Islamic teachings in the context of a secular and modern state. According to Ricoeur's perspective, this social and theological reform can be understood as a reinterpretation of religious texts, leading to a contextual understanding and adaptation in response to the challenges of the times. Jinnah emphasized that Islam must be able to contribute in the public sphere without compromising its core values of faith, a concept that aligns with efforts toward inclusive reform within Islam. As Ricoeur (1994) explains, understanding religious and social texts is never final; these texts are constantly reinterpreted within a broader social context. This highlights the importance of dialogue and the effort to reinterpret Islamic teachings in response to the challenges of social pluralism.

The theology of Islamic reform was also proposed by Muhammad Iqbal, a 19th-century modern theological thinker, who was a contemporary of Muhammad Ali Jinnah. Iqbal presented his reformist ideas through a synthetic methodology of thinking, which promoted the creation of a spirit of tolerance within Islam. By integrating positive elements of Western civilization with Islamic values, Iqbal developed an inclusive and open intellectual framework. Tolerance in Islam, according to him, does not merely mean respecting diversity, but also the ability to adapt and

embrace advancements in science and universal values. This approach is crucial so that Islam does not become trapped in intellectual stagnation, but continues to evolve and remain relevant in the face of modern challenges. In this way, Muslims can actively participate in global dialogue and make significant contributions to the progress of human civilization.

According to Ricoeur (2002) synthesis is a dialectical process that combines different and sometimes contradictory elements to create a more complex and inclusive understanding. Iqbal sought to integrate the positive values of Western civilization with Islamic principles to introduce a more dynamic and progressive form of Islamic thought. This aligns with Ricoeur's view that social change and theological renewal involve a critical interpretation of tradition, with the aim of revitalizing these values in a contemporary context.

In a historical context, *ijtihad* has made a significant contribution to the development of Islamic thought, particularly in addressing various social issues. *Ijtihad* is not limited to legal (*shari'ah*) matters but also encompasses the re-evaluation of religious heritage and the freedom to interpret Islamic teachings in line with modern thought. The spirit of revitalizing *ijtihad* is an important theme promoted by reformers (*mujaddidun*) (Syauqi 2022). Jinnah emphasized that *ijtihad* is the key to maintaining the relevance of Islam in the modern era, stressing the importance of rational and critical thinking in interpreting Islamic teachings so that Muslims can face the challenges of the times in a more adaptive and progressive manner.

Jinnah viewed *ijtihad* as a key element in addressing the challenges of human development (Shofwan 2022). Within the framework of Ricoeur, *ijtihad* can be seen as a form of ongoing interpretation, not only related to legal aspects (*shariah*) but also in re-evaluating religious heritage. In Ricoeur's analysis, *ijtihad* as an interpretive activity allows Muslims to adapt Islamic teachings to the changing social context, ensuring that Islam remains relevant in the modern world. Jinnah emphasized that *ijtihad* is an ongoing process of renewal that needs to be approached with rational and critical thinking.

Jinnah made a significant breakthrough by placing politics at the core of faith. He argued that active involvement in politics is the true manifestation of faith, and to create a just society, Muslims must engage in the political and governance process. In this way, Jinnah integrated theological values with political practice, making politics a means to achieve moral and spiritual goals in Islam. Furthermore, Jinnah, emphasized the importance of politics in the life of Muslims. He viewed politics as a manifestation of faith, and active involvement in politics as a way for Muslims to integrate theological values with social practices in the pursuit of social justice. This thinking aligns with Ricoeur's hermeneutics, where politics and theology are not separate, but interact to create a just and balanced social life.

Jinnah's theology of reform, which focuses on rationality, inclusivity, and *ijtihad*, can be understood as the result of a dynamic interpretation process of religious texts in a modern socio-political context. Jinnah encouraged Muslims to actively participate in politics and governance as a manifestation of their faith, reflecting values of justice, equality, and respect for human rights. In Ricoeur's analysis, this can be seen as a transfiguration of the meaning of Islamic teachings, where religious principles are not only interpreted in their historical context but also translated to face the challenges of the modern era. In Ricoeur's hermeneutics, this is a dialectical process, where the meaning, initially limited to one socio-political context, evolves to have broader relevance. This Islamic tolerance is built on principles of inclusivity, rationality, and openness to interfaith dialogue, which align with the concept of universal tolerance also developed by Ricoeur in the framework of the conflict of interpretations.

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