

## **Building Modern Transformation through Fazlur Rahman's Double Movement Method in Interpreting the Qur'an**

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### **Abstract**

*In the contemporary era, Muslim engagement with the Qur'an and Hadith faces increasingly complex and multidimensional challenges, including issues of gender, globalization, scientific advancement, and social transformation. Previous studies on Fazlur Rahman's hermeneutical approach have largely been descriptive, while relatively few have examined the double movement method as a framework for a transformative and contextually relevant interpretation of the Qur'an. This study aims to analyze how Rahman's double movement functions as a mechanism that bridges the historical-contextual origins of revelation with contemporary ethical and social realities. This research employs a qualitative design based on a library research approach. The primary data sources of this study consist of scholarly literature examining Fazlur Rahman's thought, particularly his double movement hermeneutical approach and contemporary Qur'anic interpretation. The secondary data sources include studies on modern tafsir and relevant discourses in contemporary Islamic thought. Data were collected through systematic literature review and in-depth textual analysis, and analyzed using a descriptive-analytical method to critically examine the conceptual and methodological framework of Rahman's thought. The findings indicate that the double movement operates through two dialectical stages: first, situating Qur'anic texts within their historical context to extract universal moral principles; and second, recontextualizing these*

*principles within contemporary social settings. Its application to Q.S. al-Mujādalah :11 demonstrates the method's capacity to transform historically specific directives into ethically relevant guidance that promotes social inclusivity, respect for knowledge, and justice. The study concludes that Rahman's double movement offers a robust hermeneutical framework for an ethical, contextual, and socially relevant interpretation of the Qur'an.*

*Keyword: Fazlur Rahman, Double Movement, Qur'anic Hermeneutics.*

### **Abstrak**

Di era kontemporer, pemahaman umat Islam terhadap Al-Qur'an dan Hadis menghadapi tantangan yang semakin kompleks dan multidimensional, termasuk isu gender, globalisasi, kemajuan sains, dan transformasi sosial. Studi-studi terdahulu mengenai pendekatan hermeneutik Fazlur Rahman umumnya bersifat deskriptif, namun sedikit yang menganalisis metode double movement sebagai kerangka untuk penafsiran Al-Qur'an yang bersifat transformasional dan relevan dengan zaman modern. Penelitian ini bertujuan untuk menelaah bagaimana metode double movement Rahman berfungsi sebagai mekanisme yang menjembatani asal-usul pewahyuan secara historis-kontekstual dengan realitas etis dan sosial kontemporer. Jenis penelitian ini adalah penelitian kualitatif dengan pendekatan studi kepustakaan. Sumber data utama penelitian ini berasal dari literatur ilmiah yang mengkaji pemikiran Fazlur Rahman, khususnya terkait hermeneutika double movement dan tafsir kontemporer. Adapun sumber data sekunder meliputi kajian tafsir modern dan pemikiran Islam kontemporer yang relevan. Teknik pengumpulan data dilakukan melalui penelusuran dan kajian mendalam terhadap sumber-sumber tertulis yang relevan. Adapun teknik analisis data menggunakan metode deskriptif-analitis dengan menelaah teks secara kritis untuk memahami kerangka konseptual dan metodologis pemikiran Rahman. Temuan penelitian menunjukkan bahwa metode double movement berjalan melalui dua tahapan dialektis: pertama, menempatkan teks Al-Qur'an dalam konteks historisnya untuk mengekstraksi prinsip moral universal; kedua, merekontekstualisasikan prinsip-prinsip tersebut ke dalam konteks sosial kontemporer. Penerapan pada QS. al-Mujādalah :11 menunjukkan kemampuan metode ini mengubah arahan historis spesifik menjadi panduan etis yang relevan, mendorong inklusivitas sosial, penghormatan terhadap ilmu, dan keadilan. Penelitian ini menyimpulkan bahwa double movement Rahman menawarkan kerangka hermeneutik yang kuat untuk penafsiran Al-Qur'an yang etis, kontekstual, dan relevan secara sosial.

Kata Kunci: Fazlur Rahman, Double Movement, Hermeneutika Al-Qur'an.

## **A. Introduction**

Muslims' understanding of the Qur'an and Hadith in the modern era faces increasingly complex and multidimensional challenges<sup>1</sup>. These challenges include contextual dimensions, such as gender issues and the impact of globalization; interpretative dimensions, which encompass the interpretation of Islamic law, its relationship with developments in science and technology, and religious pluralism; as well as dimensions of social change that are dynamically unfolding<sup>2</sup>. In this context, contemporary hermeneutics emerges as a new paradigm of interpretation<sup>3</sup>.

Fazlur Rahman occupies an important position in the renewal of Islamic thought, with works such as *Major Themes of the Qur'an* and *Islam and Modernity*, which emphasize the need for a systematic methodological framework in understanding the Qur'an. Rahman's double movement method integrates historical, contextual, and sociological approaches<sup>4</sup>. This study aims to analyze this method as an instrument of modern transformation, affirming that the double movement is not merely a technique of interpretation, but rather an integrative paradigm that ethically and contextually connects revelation, social reality, and human values.

## **B. Research Methods**

This study employs a qualitative approach based on literature review, considering that Fazlur Rahman's thought is conceptual-theoretical and requires reflective reading. Through a systematic examination of primary works and secondary literature on contemporary exegesis, the study focuses on the double movement method as an interpretative framework that is not only rational but also emphasizes the moral and social dimensions in Rahman's humanistic approach.

The primary sources of this study include Fazlur Rahman's key works, such as *Islam and Modernity: Transformation of an Intellectual Tradition* and *Major Themes of the Qur'an*, which represent the epistemological foundation and his

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<sup>1</sup> Qoidul Khoir, "Paradigma Pendidikan Agama Islam Multikultural (Strategi Membangun Harmoni Di Tengah Polarisasi Sosial)" 4 (2016): hlm. 4.

<sup>2</sup> Muhamad Zaenal Arifin, "Critical Comparison Of Muhammad Syahrur And Fazlur Rahman ' S Thoughts On Inheritance Law : Modern Reconstruction Of The Principles Of Justice In Islam," *Ijois: Indonesian Journal Of Islamic Studies* 5 (2024): hlm. 5.

<sup>3</sup> Rahmah Eka Saputri, "Fazlur Rahman ' S Hermeneutic Analysis Of Hamka ' S Tafsir Al-Azhar," *Islamic Thought Review*, (2023): hlm. 7.

<sup>4</sup> Hakmi Hidayat, Diva Kurnia Dwi S, And Nur Rahmawati Wahid, "Metode Tafsir Al-Qur ' An," *Jurnal Kajian Islam Dan Sosial Keagamaan* 1, No. 4 (2024): hlm. 230.

hermeneutical practice, supported by literature on modern exegesis. The analysis is conducted descriptively and analytically using a historical-hermeneutical approach, placing revelation, reason, and social reality in an integrative dialogue, thereby highlighting Rahman's contribution in bridging classical tradition and the demands of modernity, as well as its relevance to the discourse on contemporary Islamic exegesis reform.

### **C. Discussion and Research Results**

#### **Brief Biography and Key Ideas of Fazlur Rahman's**

Fazlur Rahman was born in 1919 in Hazara, Pakistan (then part of British India)<sup>5</sup>. He grew up in a religious environment and received a classical Islamic education from a young age. His father, Maulana Shihab al-Din, who was skilled in Qur'anic exegesis, Hadith, and fiqh, became the primary foundation for shaping his religious understanding<sup>6</sup>.

Fazlur Rahman's thought emphasizes the importance of understanding the Qur'an not only as a historical text but also as a moral guide relevant to modern life. He stressed that the historical context of revelation must be understood so that interpretation does not become disconnected from the social and cultural realities of contemporary society. This approach allows Muslims to apply the Qur'anic values dynamically without losing the essence of Islamic teachings, thereby promoting progressive and inclusive Islamic thought.

Furthermore, the double movement theory developed by Rahman also has implications for education and the reform of Islamic law. By understanding revelation within both its historical context and modern ethical needs, Rahman's thought provides a foundation for the reinterpretation of fiqh and moral teachings. This approach opens opportunities for dialogue between religious tradition and contemporary challenges, making Rahman's works not only relevant to Muslim scholars but also to the wider society seeking a balance between religion and modern life.

As a modern Muslim thinker, Fazlur Rahman adopted a hermeneutical approach and adapted it to the Islamic context. Rahman's thought has had a

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<sup>5</sup> Syiraz Rozaky Bimagfiranda and Sedya Santosa, "Pemikiran Fazlur Rahman Dalam Pendidikan Islam Dengan Dunia Modern," *Risalah: Jurnal Pendidikan Dan Studi Islam* 9, no. 3 (2023): hlm. 137.

<sup>6</sup> Andi Rosa, *Tafsir Kontemporer Metode Dan Orientasi Modern Dari Para Ahli Dalam Menafsirkan Ayat Al-Qur'an*, Ed. Badrudin, Ii (Serang: Depdikbud Bantenpres, 2015). Hlm. 78.

significant influence on the discourse of modern Islam<sup>7</sup>. He introduced an innovative hermeneutical approach known as the double movement theory, which aims to connect the historical context of revelation with the ethical and social demands of contemporary society<sup>8</sup>.

**The Double Movement Method as Fazlur Rahman's Hermeneutical Principle**

Fazlur Rahman's double movement method allows for a dynamic interpretation of the Qur'an that is relevant to the needs of modern society. By starting from a historical understanding of the text, interpreters can grasp the normative goals and moral values contained in the revelation. This approach helps avoid rigid or literal interpretations, as each law or teaching is understood as a response to specific issues at the time of revelation, and can thus be connected to the contemporary social context.

The second movement of this method emphasizes the application of moral principles to contemporary reality, making the Qur'an not only a historical text but also a living ethical guide. By extracting moral values and adapting them to modern challenges, this approach creates space for social, legal, and educational reform in Islam. Overall, the double movement method underscores the importance of balancing historical understanding with contemporary application, providing an adaptive and progressive hermeneutical framework for modern Islamic thought.

The double movement method operates through two main stages<sup>9</sup>. Fazlur Rahman's central concept is the double movement, which consists of two dialectical stages<sup>10</sup>:

- a. First Movement – From the Contemporary Context to the Context of Revelation

In this process, the interpreter traces the historical and sociological context in which the verse was revealed, including: *asbāb al-nuzūl*

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<sup>7</sup> Muhammad Nizhamuddin, "Eksplorasi Kritis Hermeneutika Fazlur Rahman Dalam Interpretasi Ayat Riba," *Journal Of Islamic Scriptures In Non-Arabic Societies* 5, No. 5 (2025): hlm. 10.

<sup>8</sup> Neni Hardiati And Sofian Al Hakim, "Jurnal Indonesia Sosial Sains," *Jurnal Indonesia Dan Sains* 2, No. 1 (2021): hlm. 82.

<sup>9</sup> Rahmawati And Muhtolib, "Melacak Jejak Hermeneutika Fazlur Rahman Dalam Wacana Teori Tafsir : Perspektif Historis Dan Epistemologis," *Adh Dhiya: Journal Of Qur'an And Tafsir* 2, No. 1 (2024): hlm. 58.

<sup>10</sup> Muhammad Umair And Hasani Ahmad Said, "Fazlur Rahman Dan Teori Double Movement : Definisi Dan Aplikasi," *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, No. 1 (2023): hlm. 8.

(occasions of revelation), the social structure of Arab society during the Prophet's time, and the issues that the revelation aimed to address.<sup>11</sup> The purpose of this movement is to understand the historical meaning of the text and to determine the normative and moral objectives of the teachings or laws it contains<sup>12</sup>.

- b. Second Movement – From Moral Principles to Contemporary Reality After extracting the ethical values from the text, the interpreter then formulates these principles in an abstract form and applies them to the current social context.<sup>13</sup> In response, Fazlur Rahman formulated a hermeneutical approach based on three principles<sup>14</sup>: historical understanding of the text, reconstruction of moral principles, and contextual application to contemporary reality.<sup>15</sup>

### **Methodological Structure of the Double Movement**

The methodological approach of the Double Movement emphasizes that the understanding of revelation cannot be separated from its historical context. By conducting a critical-historical analysis in the first movement, the interpreter not only understands the text literally but also uncovers the reasons for the verse's revelation, the social conditions of Arab society at the time, and the issues the revelation aimed to address. This process enables the interpreter to extract universal moral and ethical values, which then serve as the foundation for formulating normative principles that can be applied more broadly.

The second movement emphasizes the importance of applying the moral principles that have been extracted to contemporary social reality. Universal ethical values are contextualized to remain relevant to the dynamics of modern life, including current social, cultural, and legal challenges. In this way, the Double Movement method not only preserves the integrity of Islamic teachings but also

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<sup>11</sup> Prakash Puhka, Dora Lil Muslim, And Firly Asfianto, "Progressive Islam Amidst The Currents Of Modernization: A Critical Study Of Fazlur Rahman's Thought," *Jois: Journal Of Islamic Studies* 1, No. 1 (2025): hlm. 48.

<sup>12</sup> Kharis Nugroho, Muhammad Zawil Kiram, And Didik Andriawan, "The Influence Of Hermeneutics In Double Movement Theory ( Critical Analysis Of Fazlurrahman ' S Interpretation Methodology )," *Journal Of Quran And Tafseer Studies* 2, No. 3 (2023): hlm. 102.

<sup>13</sup> Annisa Rizki Ananda And Masruchin Masruchin, "Transformasi Perkembangan Tafsir: Model Tafsir Hadis Modern Fazlur Rahman Sebagai Kritik Terhadap Model Tafsir Sebelumnya," *Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an Dan Al-Hadits* 15, No. 2 (2021): hlm. 220.

<sup>14</sup> Nizhamuddin, "Eksplorasi Kritis Hermeneutika Fazlur Rahman Dalam Interpretasi Ayat Riba."

<sup>15</sup> M Gufron, "Fazlur Rahman ' S Perspective On Hadith Critical Reposition," *Millatī, Journal Of Islamic Studies And Humanities* 7, No. 1 (2022): hlm. 64.

ensures interpretive flexibility, allowing revelation to remain an adaptive guide for life. This approach makes Fazlur Rahman's hermeneutical model relevant for the development of Islamic thought that is responsive to changing times.

Methodologically, the Double Movement approach developed by Fazlur Rahman can be formulated as a hermeneutical model that operates through a systematic relationship between three fundamental elements: the text of revelation, the historical context of revelation, and contemporary social reality<sup>16</sup>. The first movement functions as a stage of critical-historical analysis aimed at tracing the socio-historical conditions of the verse's revelation.

Subsequently, the second movement serves as a process of normative recontextualization, namely actualizing these moral principles into ethical formulations that are relevant to the dynamics of contemporary society<sup>17</sup>. Schematically, the hermeneutical flow of this method can be summarized as follows: Qur'anic text → historical context → universal moral principles → contemporary context<sup>18</sup>.

#### **Application of the Double Movement Method**

The Double Movement method emphasizes tracing the historical context of verses and formulating values that are relevant to contemporary life. This approach can be seen, for example, in the interpretation of QS. al-Mujādalah [58]: 11, which illustrates how the message about social ethics and the virtue of knowledge can be understood contextually and applied practically.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَسَسَّعُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحَ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانْشُرُوا يَفْعَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

*Translation: O you who believe, when it is said to you, 'Make room in the gatherings,' make room; Allah will make room for you. And when it is said, 'Rise,' rise; Allah will raise those among you who believe and those who have been given knowledge by several degrees. And Allah is fully aware of what you do." (QS. al-Mujādalah : 11)*

This verse emphasizes two main aspects: social ethics, reflected in the command to act with generosity and order, and the virtue of knowledge, highlighted by the elevated status of those who possess it. The double movement approach allows for a gradual understanding of this verse: first, by examining its

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<sup>16</sup> Rosa, *Tafsir Kontemporer Metode Dan Orientasi Modern Dari Para Ahli Dalam Menafsirkan Ayat Al-Qur'an*.

<sup>17</sup> Umair And Said, "Fazlur Rahman Dan Teori Double Movement : Definisi Dan Aplikasi."

<sup>18</sup> Nugroho, Kiram, And Andriawan, "The Influence Of Hermeneutics In Double Movement Theory ( Critical Analysis Of Fazlurrahman ' S Interpretation Methodology )." hlm. 92.

historical context to obtain the initial textual meaning; second, by formulating universal moral values that are relevant for application in the context of modern society<sup>19</sup>.

To illustrate the application of Fazlur Rahman's double movement method in understanding QS. al-Mujādalah [58]:11, the following analysis is divided into three main stages: tracing the historical context of the verse, formulating its universal moral message, and applying it in a contemporary context.

### 1. Tracing the Historical Context of the Verse

According to Ath-Thabari, this verse was revealed when the companions in the Prophet's (peace be upon him) gatherings were sometimes reluctant to make room for newcomers, even though being close to the Prophet did not always relate to necessity. The command to "make space" emphasizes the importance of creating an inclusive and just atmosphere in the gatherings<sup>20</sup>.

Similarly, al-Suyûthî cites the opinion of Ibn Abi Hâtim, referencing Muqâtil, that this verse was revealed on a Friday when the warriors of Badr arrived at a crowded gathering. The Prophet (peace be upon him) then asked the companions who were already seated to stand, but they were reluctant, leading to the revelation of this verse<sup>21</sup>.

The second part of this verse emphasizes that Allah elevates the ranks of the believers who possess knowledge. According to Tafsir Ath-Thabari, this elevation is attained through obedience to Allah. Thus, the knowledgeable gain additional virtue, enabling them to understand and practice religious teachings more effectively<sup>22</sup>.

### 2. Deriving Universal Moral Lessons

This verse provides important guidance on social ethics, particularly in the context of gatherings. The principle of "making space" emphasizes inclusivity and equality, while the command to "stand up" teaches obedience to instructions aimed at the common good. In the modern context, these principles are relevant for creating public spaces that are just, inclusive, and respectful of everyone's rights. According to Ath-Thabari, this command is rooted in the practice of the

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<sup>19</sup> Muhammad Arsyad, "Nilai-Nilai Universal QS . Al-Mujādalah [ 58 ]: 11 : Kajian Hermeneutika Double Movement Fazlur Rahman," *Mu A's Arah : Jurnal Kajian Islam Kontemporer* 5, no. 2 (2023): hlm. 119.

<sup>20</sup> Muhammad Arsyad, "Mu A's Arah : Jurnal Kajian Islam Kontemporer Nilai-Nilai Universal QS . Al-Mujādalah [ 58 ]: 11 : Kajian Hermeneutika Double Movement Fazlur Rahman," *Muðsarah: Jurnal Kajian Islam Kontemporer* 5, no. 2 (2023): hlm.120.

<sup>21</sup> Muhammad Arsyad, "Nilai..hlm. 118.

<sup>22</sup> Muhammad Arsyad, "Nilai...hlm 118.



companions in the Prophet's gatherings, who were sometimes reluctant to make room for others, making this verse a call to realize social justice that remains relevant today<sup>23</sup>.

The second part of the verse emphasizes the virtue of knowledge, with Allah's promise to elevate the ranks of those who are knowledgeable. In the Islamic tradition, knowledge is not limited to religious knowledge alone, but encompasses all forms of knowledge that bring benefit to humanity<sup>24</sup>.

### 3. Application in the Contemporary Context

Based on the analysis above, the command to "make space" can be applied in various modern contexts. First, it encourages inclusivity in education by providing equal access for everyone to acquire knowledge.

Second, it involves respecting others' opinions in discussion forums and providing space for diverse voices. Third, it entails upholding equality in the workplace by fostering an environment that values diversity and offers fair opportunities for all<sup>25</sup>. If knowledge is understood broadly, as in QS. al-Mujādalah : 11, both religious and secular education become tools for elevating the status of individuals and society.

### **The Relevance of the Double Movement Method for Modern Transformation**

Fazlur Rahman's double movement method provides a strategic hermeneutical framework for bridging the authority of the Qur'an with contemporary social dynamics<sup>26</sup>.

The main strength of this method lies in its ability to extract ethical principles from particular rulings, which can then be applied to contemporary issues such as social justice, human rights, gender equality, and educational governance<sup>27</sup>.

Thus, Rahman's hermeneutics is not merely a theory of interpretation, but an intellectual paradigm for the modernization of Islam. It provides a methodological foundation for constructive dialogue between tradition and

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<sup>23</sup> Arsyad, "Nilai-Nilai Universal QS . Al-Mujādalah [ 58 ]: 11 : Kajian Hermeneutika Double Movement Fazlur Rahman."

<sup>24</sup> Arsyad, "Nilai-Nilai Universal QS . Al-Mujādalah [ 58 ]: 11 : Kajian Hermeneutika Double Movement Fazlur Rahman."

<sup>25</sup> Paliana Susi Akina And Martoyo, "Pengertian : Jurnal Pendidikan Indonesia ( Pjpi )," *Pengertian: Jurnal Pendidikan Indonesia* 2 (2024): hlm. 147.

<sup>26</sup> Zaprulkhan, "Teori Hermeneutika Al- Qur'an Fazlur Rahman," *Noura: Jurnal Kajian Gender Dan Anak* 1, No. 1 (2017): hlm. 25.

<sup>27</sup> Zumaroh Et Al., "Double Movement : Aktualisasi Pemikiran Fazlur Rahman Dalam Hukum Islam," *Tadhkirah: Jurnal Terapan Hukum Islam Dan Kajian Filsafat Syariah* 2 (2025).

modernity, ensuring that social transformation can occur without compromising the fundamental values of the Qur'an.<sup>28</sup>

### **The Moral Reinterpretation of the Qur'an within the Framework of Modernity**

The moral reinterpretation of the Qur'an within the framework of modernity emphasizes the ethical function of revelation as a response to contemporary social, political, and cultural dynamics<sup>29</sup>. This approach goes beyond literal reading by extracting universal moral principles from particular rulings, enabling Qur'anic values to be applied to modern issues such as social justice, human rights, gender equality, and educational governance. Contemporary hermeneutics, particularly Fazlur Rahman's double movement method, facilitates this process through a combination of historical-textual analysis and the contextualization of moral values in present-day realities<sup>30</sup>.

Moral reinterpretation serves as a tool for internal critique against intellectual stagnation, rejecting unreflective methodological *taqlid*, and preventing the secularization of religious values. Through this method, the Qur'an remains a relevant ethical guide while promoting the formation of an inclusive, just, and knowledgeable society<sup>31</sup>. This approach demonstrates that modernity does not require abandoning the values of revelation; rather, it enables social transformation rooted in Qur'anic moral ethics<sup>32</sup>.

### **Critiques and Scholarly Responses to Fazlur Rahman's Thought**

Fazlur Rahman's thought has received wide recognition, both in Indonesia and the West, as an effort to renew the understanding of Islam in alignment with modernity<sup>33</sup>. However, his ideas have also sparked significant controversy,

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<sup>28</sup> Susanti Vera And Fuad Hilmi, "Aktualisasi Nilai Ideal Moral Dalam Kehidupan Kontemporer Perspektif Al-Qur'an : Studi Interpretasi Surah Al-Alaq Dengan Metode Double Movement Fazlur Rahman," *Al-Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir* (2021): hlm. 390.

<sup>29</sup> Aidatul Fitriyah And Gohar Rahman, "Reinterpreting Gender In The Qur'an : Realizing Inclusive Interpretation In The Modern Era" 17, No. 2 (2024): hlm.123.

<sup>30</sup> Muhammad Labib Syauqi, "Hermeneutika Double Movement Fazlur Rahman Dan Signifikansinya Terhadap Penafsiran Kontekstual Al-Qur'an," *Raushan Fikr: Jurnal Ilmu Studi Ushuluddin Dan Filsafat* 18, No. 2 (2022): hlm. 36.

<sup>31</sup> Rudy Irawan, "Metode Kontekstual Penafsiran Al- Qur'an," *Jurnal Studi Ilmu Al-Qur'an Dan Al-Hadits* 13, No. 2 (2019): hlm. 180.

<sup>32</sup> Ahmad Afandi And Bagus Cahyadi, "Pemikiran Fazlur Rahman Terhadap Pendidikan Islam : Pendekatan Double Movement Dalam Konteks Kontemporer," *Tasqif: Journal Of Islamic Pedagogy* I, No. 1 (2024): hlm. 60.

<sup>33</sup> Nizhamuddin, "Eksplorasi Kritis Hermeneutika Fazlur Rahman Dalam Interpretasi Ayat Riba."

particularly among traditional Muslim intellectuals. Strong opposition to his thought in Pakistan even led Rahman to resign from his academic position in the country and settle in the United States, reflecting a sharp polarization between acceptance and rejection of his approach.

Conceptually, the hermeneutics developed by Rahman remains in line with the basic objectives of Islamic exegesis, namely the uncovering of meaning (*al-kashf*) and rational explanation (*al-bayān*)<sup>34</sup>. However, in its development, this hermeneutics emerges as a philosophical framework distinct from classical exegesis methods based on *turāth*, emphasizing the relationship between the text, its historical context, and the contextualization of meaning. In modern Islamic discourse, this approach was systematically introduced by Hasan Hanafi as a means for religious texts to engage in dialogue with changing times<sup>35</sup>.

Criticism of hermeneutics focuses on its origins in Western tradition and its tendency to overlook the methodological principles of *‘Ulūm al-Qur’ān* and *Ushūl al-Tafsīr*. This epistemological difference, particularly in viewing the relationship between revelation and social context, has become the core of debates in contemporary exegesis<sup>36</sup>.

#### **D. Conclusion**

Fazlur Rahman is a modern Islamic thinker who emphasizes the renewal of Qur’anic interpretation through a hermeneutical approach, particularly the double movement method, which integrates historical understanding with contextual application. Emerging from a strong traditional educational background, Rahman formulated two dialectical stages of interpretation: first, tracing the historical context of revelation to extract universal moral principles; and second, recontextualizing these principles within contemporary social reality, as illustrated in the reading of QS. al-Mujādalah [58]:11, which emphasizes social ethics and the virtue of knowledge for an inclusive and just society. This approach positions the text, history, and modern reality in critical interaction, making hermeneutics not only a method of interpretation but also a project for reforming Islamic thought that critiques the tendencies of atomistic and legalistic exegesis. Although widely appreciated for his efforts to engage Islam with modernity,

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<sup>34</sup> Annisa And Berliana Rahmadani Hasibuan, “Sejarah Ilmu Tafsir,” *Taqrib : Journal Of Islamic Studies* 3, No. 1 (2025): Hal: 19.

<sup>35</sup> Imam Mudin And Akhmad Affandi, “Menggugat Sekularisasi Pendidikan : Analisis Filsafat Pendidikan Islam Perspektif Fazlur Rahman,” *Jurnal Pendidikan Tambusai* 9 (2025):hlm. 54.

<sup>36</sup> Umair and Said, “Fazlur Rahman Dan Teori Double Movement : Definisi Dan Aplikasi.”

Rahman's thought has also faced criticism from traditional circles questioning the legitimacy of Western hermeneutics in Qur'anic interpretation and its implications for the methodological hierarchy of classical exegesis. This debate underscores the progressive and challenging character of his thought in the discourse of contemporary Islamic exegesis.

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