

# Fazlur Rahman's Double Movement and Its Contribution to the Development of Religious Moderation

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## Abstract

The essential consideration is whether hermeneutics as an alternative approach can dialogue between the texts and reality. This research is library research, in which the data sources are obtained through various written works, both in the form of books and journals. The study is descriptive qualitative that provides a clear picture and systematic about the methodology of Islamic legal thought Fazlur Rahman understandings. To synchronize his background with interpretations, he then used a normative theological approach, namely an approach that emphasizes form religious symbols originating from the Quran and sunnah text. The double movement hermeneutic theory is his effort in dialoguing between text and context. He appreciates history and adapts developments in every space and time. He tried to do a two-way movement: moving from reality to the historical context of texts and moving from historical facts to contemporary reality. The first error in interpreting text often occurs due to the separation between the text from its context. In these circumstances, the double movement theory finds its relevance in making the Quran capable of dialogue with dynamic issues such as polygamy and *ahlul Kitab*. The double movement has strong historical roots in the Quran's disciplines, including *asbab al-nuzul*, *makkiyah-madaniyah*, and *nasikh-mansukh*.

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## Introduction

Since the beginning of hermeneutics' emergence as a method of reading the Quranic text, it has sparked debate among the Quran scholars. However, they agree on the importance of a text-reading methodology that can reveal the limited Quranic texts' valid message in facing its infinite dynamics. In hermeneutics development, experts have concluded six definitions that cover it as a science of interpretation first, hermeneutics as a theory of interpretation of scripture or exegesis

of the Bible. Second, hermeneutics as a philological methodology. Third, hermeneutics is a science of linguistic understanding. Fourth, hermeneutics is a basis or methodological foundation for historical sciences. Palmer terms mean all disciplines that focus on understanding art, action, and human writing. Fifth, hermeneutics is a recommendation for designing and understanding existence. Lastly is hermeneutics as an interpretation (Anshari, 2016:190; Sifa' & Muhammad Aziz, 2018: 114). Double movement is one of the derivatives of hermeneutics (Sya'bani, 2019: 12). As an interpretation methodology, hermeneutics is not only a single form, but it also consists of various models and variants.

One of the theories used as a model or method of reading the Qur'an is the double movement theory offered by Rahman (Sifa' and Muhammad Aziz, 2018: 113-127). He is an intellectual Muslim who provides a new methodology for understanding the Quran. His main obsession is the realization of the Quran, *Shalih li kulli zaman wa makan*. It shows the flexibility and elasticity of Islamic teachings and not the orthodoxy tight and stiff (Yahya, 2014: 367; Abdullah, 1996: 91). In contrast, the specific legal nature of the Quran is more particular. That is, the textual formulated laws are adjusted to the conditions of the times and places. One of Rahman's theory's core objectives is how the laws are formed can serve the moral ideal, not the specific legal (Sa' dan, 2016: 121). The method is an effort to make the Quran's verses limited to answer current problems and accommodate unlimited development. The double movement theory of Fazlur Rahman has triggered various reactions from various groups, especially the Quranic scholar s. That is why he is categorized as progressive and liberal Muslims (Syamsuddin et al., 2003: 54.; Ainurrofiq, 2019: 136). However, he has a substantial contribution to the development of religious moderation.

There are various approaches to literary criticism needed (Fadilah, 2019: 2). Therefore, continued Rippin, the basic assumption that the Quran is God's words and transcends literary territory must be ignored. Rippin emphasized, "to take the Quran as literature, is to take it on the same plane as all other literary productions" (Rahman, 2012: 23-24). In addressing reality and anticipating the problem, Rahman offers a logical, critical, and comprehensive method, namely hermeneutics double movement. The double movement provides a systematic and contextual interpretation that aims to produce an interpretation that is not atomistic, literal, and textual meaning. It aims to produce an interpretation that can respond to current problems. This interpretation paradigm leads to the formulation of the Quran's worldview and moral ideals in the Quran's text (Rohman, 2017: 513). In formulating the world view of the Quran, the text (language) and context (*asbab al-nuzul*) are used (Supena, 2014: 104).

The double movement starts from the present situation to when the Quran was revealed and returned to the present. In this case, it is necessary to read a text that is aware of reality's history and awareness. The Quran does not descend in a vacuum but instead responds to various macro and micro socio-historical problems. It is based on assumptions that the text is not autonomous,

so that the text cannot be understood precisely without considering the micro and macro context (Ainurrofiq, 2019: 138). The text of al-Quran is a text that lives to dialogue with every dynamic of life because it functions as a guide for human life. Then the interpreter tries to explore the moral ideal behind the literal meaning of the text.

Thus, in interpreting Quran, the interpreter will produce contextualization of the text's idea without getting stuck in a text frame that tends to make a textualist and literalist understanding (Mustaqim, 2011: 300–301). The use of a contextual approach aims to get the meaning of the Quran to remain relevant in the present. The contextualization requires interpretation in all space, time, and conditions. Interpretation is not absolute in all contexts. It may be applicable when initiated but not yet but not relevant in the present or the future. Maybe it fits in one place, but it doesn't work in another as it is applicable in responding to a situation, but the change in circumstances interpretation loses its relevance. When the Quran's verses stop being revealed and Islam is proclaimed as the perfect religion and the Prophet Muhammad (PBUH) as the mandate holder to explain his death's content, then Islam's primary texts are final. He reminds us that whatever context Muslims face, the present readers of the Quran have the same right as the previous and classic readers had to interpret it (Fadhilah et al., 2017: 320). According to Rahman, the problems that accompany society's development in various aspects continuously emerge, so there is an effort to bring together limited texts with an unlimited reality context. In this context, he was present, offering a method of carrying texts that he thought could answer the problems that had arisen. Will the offer be effective or not? And, how does it contribute to the development of religious moderation? It requires a balanced analysis. This paper will present how the double movement theory treats the sacred text of Islam.

This study is library research. Data sources were obtained through various written works, both in the form of books and journals. The study's nature is descriptive qualitative that provides a clear picture and systematic about the methodology of Islamic legal thought Rahman understandings. The focus of this study is Fazlur Rahman's methodology, background, and position of his thoughts. Before explaining Fazlur Rahman's theories, the approach used will be presented. A philosophical approach is an approach that aims to obtain accurate data about a character's thoughts (Makkarateng, 2019: 108-120). To synchronize Rahman's background with interpretations, a normative theological approach that emphasizes form religious symbols originating from the text of the Quran and sunnah is used (Makkarateng, 2019: 109). Besides, the sociological policy describes a flow of religion that develops in society and its relationship with various social phenomena.

## **Discussion**

### ***The Intellectual Biography of Fazlur Rahman***

Fazlur Rahman was born in Hazara, northwestern Pakistan, in 1919. This place has led many talented thinkers, such as Shah Waliyullah al-Dahlawi, Sayyid Khan, Amir Alidan M. Iqbal. This

environment shapes Rahman as an independent critical thinker and neo-modernist. When Rahman was born, his social condition was colored by public debate among the three opposing groups; modernist, traditionalist, and fundamentalist, who claim the truth of each other's opinions (truth claim). This debate arose when Pakistan has declared separated from India and became a sovereign and independent nation on August 11, 1947 (Sibawaihi, 2007: 17). Among the ideas debated by the three rival groups revolves around how to form a post-independence Pakistan from India. Modernist groups formulate the concept of Islamic statehood in terms of modern ideology terms. Traditionalist groups offer the idea of a state based on Islam's traditional political theories (caliph and Imamate). Whereas the fundamentalist group proposes the concept of the state "the kingdom of God." This debate continued until it gave birth to a constitution with its amendments (Sibawaihi, 2007: 17). In this social phenomenon, Rahman later put forward his neo-modernist ideas. Some position him as a liberal-reformative figure with neo-modernist ideas (Ainurrofiq, 2019: 134). Rahman was called liberal-reformative because it carried out opposition to traditional thinking and, at the same time, reformed conventional Islamic thought in Pakistan (Mustaqim, 2011: 87).

Rahman was born and raised in a well-educated family. His father, Maulana Syahab al-Din, was a traditional cleric and is a follower of the Hanafi school of thought. Hanafi was well-known as a Sunni scholar who was more rationalist than other schools (Shafi'i, Maliki, and Hanbali). Although Syahab al-Din was a traditionalist, he was unlike most scholars who opposed and considered modern education to poison the faith and morals (Ainurrofiq, 2019: 134). According to him, Islam is straight facing contemporary life's reality, not only as a challenge but also as an opportunity (Ainurrofiq, 2019: 134). This father's conviction is what will be patented on Rahman. From his mother, he learned the values of truth, compassion, loyalty, and love. From his father, he knew how Muslims should face modernization (Sumantri, 2013: 5). This principle can be seen in Rahman's attitude of not wanting to be trapped in traditionalist thoughts that are narrow and confined by its traditions.

Rahman's educational career began with his family, namely traditional scholarly discourse guided directly by his father. This academic discourse usually starts with memorizing the Quranic text and studying Arabic, Persian, rhetoric, literature, logic, philosophy, *kalam*, *fiqh*, *hadith*, and interpretation. When he was 14 years old, Rahman began to experience modern education in Lahore. His higher education was pursued at the Punjab University, majoring in Arabic literature, and he finished with a B.A in 1940. He graduated with a master's degree in Eastern medicine at the same university in 1942 (Mansur, 2002: 45).

Seeing the slow and low quality of education in India, he decided to continue studying in England. Although the country accused by the traditionalist Muslims in India as an infidel country, it did not prevent Rahman from continuing his studies. In 1950, he obtained a Ph.D. in literature fields at Oxford University. During his studies, he had the opportunity to study several languages,

such as English, Latin, Greek, French, German, Turkish, and Urdu, Arabic, and Persian (Sibawaihi, 2007: 18). After completing his education, he decided to teach in Europe and became a Persian and Islamic philosophy lecturer in Durham, United Kingdom, in 1950-1958. After that, Rahman went to McGill University Canada to become an associate professor in Islamic Studies. However, when the Pakistani government rolled into modern-minded Ayyub Khan's hands, Rahman was called to fix his country and leaving his academic career in Europe. In 1961-1968, Rahman was the director of the Islamic Research Institute Center for a period. In addition to that, he also held a member of the Islamic Ideology Advisory Council. At that time, he has initiated the Journal of Islamic Studies publication as a forum for keeping brilliant ideas (Amal, 1996: 13-14).

After returning from England, Rahman was charged at several positions in Pakistan. The charge in several functions was a golden opportunity to introduce ideas by reinterpreting Islam to answer Muslims' challenges in Pakistan. However, his thoughts were challenged by traditionalist and fundamentalist groups in Pakistan. The climax erupted when the first two chapters of his book, Islam, were translated into Urdu and published in the journal of Fikr-u-Nazr. The central problem is the nature of the Quranic revelations. Rahman wrote, "the Quran as a whole is the word of God, and in the ordinary sense, is also entirely the words of Muhammad" (Amal, 1996:14).

This phenomenon forced Rahman to return from his native land. He sees his country as not yet ready to provide a free and responsible academic environment. In 1970 he left for Chicago and was immediately crowned an Islamic thought professor at the University of Chicago. The university is the place to spawn a lot of his work. This place was also his last stop until his death on July 26, 1988. During his previous 18 years and teaching at the University of Chicago, he was often asked to give other universities lectures. He became the first Muslim recipient of the Giorgio Levi Della Vida medal, which symbolizes the peak of achievement in Islamic civilization studies from Gustave E. Von Grunebaum's Center for Near Eastern Studies UCLA.

The works of Fazlur Rahman published in book form are as follows: Avicenna's Psychology (1952), Prophecy in Islam Philosophy and Orthodoxy (1958), Islamic Methodology in History (1965), Islam (1966), The Philosophy of Mulla Sandra (1975), Major Themes of The Quran (1980), Islam and Modernity: Transformation of Intellectual Tradition (1982), Health and Medicine in Islam Tradition; Change and Identity (1987), Revival and Reform in Islam (2000). His work is spread in many journals, local (Pakistan) and international journals, and published in many books in scientific journals. The journals which contain the writings are Islamic Studies, The Muslim World, dan fluidic Islamic. At the same time, leading edited books containing his work include Theology and Law in Islam, edited by G.E. von Grunebaum. The Encyclopedia of Religion was edited by Richard C. Martin, Islam Past Influence, and Present Challenge edited by Alford T. Welch and P. Cachia.

### *Responding to the Renewal Movement*

Rahman's presence in the list of names of Islamic thought brought something new to Islamic discourse. Although some Muslim scholars have carried out reforms in Islam before Rahman, their interpretations may be textual. Consequently, their thought has many weaknesses and cannot solve the transition of problems of the Ummah. Like reforms developed in the Middle Ages, they insisted on the liberation of *Ijtihad* (freedom of thought). They eliminated all forms of *taqlid* to medieval scholars, wanting to take a position from the harsh as long as they accepted the Quran and hadith as a source of religious material. It even rejects *qiyas*, an analogical reasoning method, for interpreting the Quran and Sunnah. This thought implies their struggle in interpretation according to what is in the Quran and Sunnah (Rahman, trans., 1987: 315). This phenomenon is one reason that makes his anxiety redefine Islam in the context of modernity in the Islamic neo-modernism movement (Aziz, 1999: 15-16).

Reforms in Islam continue to develop along with the times and the paradigms that influence it. Rahman mapped the reform movement in Islam into four groups: *pre-modernist revivalism*, *classical modernism*, *neo-revivalism*, and *neo-modernism* (Rahman, 1979: 315-330). The pre-modernist revivalism group was the first stretch of the Muslim revival after its decline in the previous centuries. This movement emerged in the 18th and 19th centuries when there was a dilemma in Muslims' lives. First, the characteristics of this revivalist group are concerned about Muslims' social-moral decline and try to fix it. Second, the call to return to true Islam, renounce superstitions planted by Sufism, leave *taqlid* blind to *fiqh* schools, and call for *Ijtihad*. Third, the urge to abandon pre-deterministic attitudes. Fourth, if needed, this renewal through the power of weapons (*jihad*), as for this movement's weaknesses, *Ijtihad*, which touted is still within contextual boundaries. This movement only emphasizes faith in the literal sense contained in the scriptures without wanting to seek a more appropriate interpretation. Prominent figures in Islam will be revivalism, such as the *Wahhabiyah* in Arabia, the Shah of Waliyullah in India, the *Sanusiyyah*, and the *Fulaniyyah* in Africa.

The second group is called Classical modernism. This movement took over the reforms echoed by the first group. This movement emerged in the 19<sup>th</sup> and 20<sup>th</sup> centuries in several countries. In India, this movement was initiated by Sayyid Ahmad Khan, while in Egypt, it was instituted by Sayyid Jamal al-Din al-Afghani, and Muhammad Abduh (Azizi, 2007: 329-349). This movement sought to broaden *Ijtihad's* scope in various vital issues for Muslim communities' lives. They included the nature of opening up to the West's fundamental ideas, enabling them to develop their future. They focused on the relationship between reason and revelation, social reform, especially in education, women's status, and reforms in politics, including representative and constitutional government. This group doubted hadith's authority. However, this doubting is not accompanied by scientific criticism.

The next group, neo-revivalism, emerged in the 20th century in Arabia and the subcontinent of Pakistan and Indonesia. This group supports the idea that Islam encompasses various aspects of life, democratic ideals and applies a modernized education system. This group is more organized. However, this group is an anti-Western thought as the reaction to the modernist movement. According to them, the West's modernist movement was influenced by bank interest and family planning. This group's ideology was unable to formulate a methodology to assert its position except to distinguish Islam from the West.

The last, neo-modernism group that its emergence is inseparable from the influence of neo-revivalism thinking. This group does not keep a distance from the West but develops a critical attitude towards it objectively. It developed detailed and logical research to study the Quran. Based on the phenomenon of the emergence of reform movements in Islam and the ideas it has grown, it is inevitable that Rahman is in the position of the neo-modernism movement. He formulated a methodology in Quranic studies comprehensively and can answer the problems of the Ummah today.

### *Rahman's Views of the Quran*

Before discussing Rahman's hermeneutics of the Quran, the Quranic concept will be explained. The idea of the Quran, as can be concluded in his book, *Islam: The Quran as a whole, is the words (kalam) of Allah, and in the ordinary sense, the total is the words of Muhammad*. So, the Quran is pure Divine Words. Still, it is equally intimately related to the Prophet Muhammad's innermost personality, whose relationship with Divine words (*kalam*) cannot be understood mechanically like a record's relation. The terms (*kalam*) of the Di-vine flow through Nabi." (Rahman, 1979: 32-33).

Rahman's definition above assumes that the pattern of relationships or the revelation model built-in Quran is between the Quran as a text, God as the author, and Muhammad as the reader. Muhammad's acceptance as the recipient and speaker emphasized that psychologically Muhammad participated both mentally and intellectually in the revelation's reception (Rahman, 1982: 6). The interpreter accommodates the socio-historical context approach and the social reality context of the interpreter's life (Rahman, 1986: 46). In this context, Rahman bears a similarity with Sayhrur, who said that Muhammad's life was the first variation of the Quran interpretation. After the Prophetic era, the Quran is open to be interpreted. However, the interpreter's interpretation is not absolute because it depends on the intellectual capacity and their world view (*sairurah* and *shairurah*) (Yusuf, 2014: 66). Double movement hermeneutics accommodates two contexts simultaneously: the historical context of the text's revelation and contemporary reality. An understanding that moves from reality to its historical context (*abab al-nuzul*).

### *From Atomistic to Integrative-Comprehensive*

The Quran cannot be understood atomically to obtain complete guidance but must be an integrated union and produce a definite *weltanschauung*. This understanding is not found in classical interpretations. It happens because its reading methodology in *tahlili*, *ijmali*, and *muqarana* does not guarantee them to get out of confinement. This phenomenon occurs due to inaccuracy and imperfections of tools caused by the aridity of the interpretation method. Anxiety like this is what supports socializing thematic interpretation methods. In addressing the facts and anticipating these problems, Rahman offers a logical, critical, and comprehensive approach, namely the double hermeneutical movement. This method provides a systematic and contextual understanding. This method also aims to produce an interpretation that is not atomistic, literalist, and textualist.

But rather an interpretation that can answer current problems. A double movement means it is: starting from the present situation to the time the Quran was revealed and returning to the present (Rahman, 1982: 6). Why do you have to know when the Quran revealed? While the past with the present has nothing in common. To answer this problem, he said: The Quran is a divine response through the Prophet's memory and thoughts to the moral-social situation of the Arab community at the time of the Prophet (Rahman, 1979: 6). It necessitates the significance of the understanding of Arabic social setting during the Quran was revealed due to the dialectical process between the Quran and reality, both in the form of *tahmil* (accepting and continuing), *tahrim* (forbidding its existence), and *taghyir* (accepting and reconstructing tradition) (Sodiqin, 2008:116-117).

The mechanism of double movement hermeneutics proposed by Fazlur Rahman in interpreting the Quran has three steps. First, understanding the Quran from the present situation to the time the Quran was revealed. This step consisted of two stages. The first stage, understanding the meaning of a statement by examining historical conditions. In this case, the Quranic statement is the answer. Before considering specific verses in light of their particular situations, a study of the macro problem within the boundaries of religious societies, customs, institutions, and even about life as a whole in Arabia at the time of the decline of Islam and Mecca will be done. Thus, it understands the meaning of the Quran as a whole alongside the boundaries of specific teachings as responses to particular situations (al-Zarqani, 2003: 63). The second stage is generalizing those specific answers and stating them as statements with general moral-social goals that can be filtered from specific texts in light of the socio-historical background and rational ('*illat* of law) that are often stated. (Rahman, 1979: 7)

Second, processing a general view to a specific aspect must be formulated and realized according to the present socio-historical context. It requires a careful study of the current situation and analysis of various components to assess and change the current situation as far as necessary. New priorities can be determined to implement the values of the Quran in a new way.

The methodology introduced by Rahman is a reflective method of thinking, pacing between deduction and mutual induction. Such a methodology will undoubtedly imply that the name of God's law in the sense of human's understanding that nothing is an eternal but moral principle. Thus, the law of cutting off hands, for example, is only one of the punishments modeled (dug up) from ethical codes and other rules, such as *rajam* adulterers *ghair muhsan* (unmarried).

Third, Moral Ideal and Legal Specific. If we look at the double movement theory, it tries to dialogize the text, author, and reader. As an author, he does not force the text to speak by the author's wishes but instead lets it speak for itself. Hence, Rahman examines the historicity of the text. The intended historicity is not only *asbab al-nuzul* (socio-historical background of revelation) and the social context of Arab society in general, both in Mecca and Medina ([al-Zarqani, 2003: 63](#)), but the social setting of Arab society, when the Quran revealed or more accurately called *al-qira'ah al-tarikhiyyah*. Studying historicity is to look for universal values, in Rahman's language referring to moral ideals, because moral standards are valid for all time and do not change. In this case, he distinguishes between moral models and specific legal. The moral standard is the fundamental moral purpose ordered by the Quran. While specific legal provisions specifically applied. A moral ideal is more appropriate than specific legal requirements. The ethical model is universal so that the Quran is seen as elastic and flexible. While specific legal is more particular.

According to Birt, as quoted by Abd A'la, Rahman's historicism consists of three interrelated stages. Firstly, understanding the historical process by which Islam took its form. Second, an analysis of the process distinguishes its essential principles from particular Muslim formations due to their unique needs. Third, consider the best way to apply these fundamental principles ([A'la, 2003: 71](#)). In connection with the three stages of Rahman's historicism, the writer assumes that that is what is mentioned by origin, change, and development.

In applying moral ideals, as an author, Rahman also considers the presence of readers. They are encompassed by various regulations and backgrounds, such as the law of cutting off hands. In this case, Rahman also considers human values so as not to conflict with human rights. So, the reader here is human rights. Likewise, in polygamy and *mawaris*, Fazlur Rahman's consideration in the two laws is feminist values. Rahman's reader, as an author, is not just a local reader - not to say Islam - but international (world citizenship). The double movement theory is categorized as a hermeneutical method that does not dominate one element. There is a balance between the three components, namely, text, author, and reader.

In addition to the double movement theory, Rahman also uses other approaches in interpreting the Quran, especially metaphysical verses. The method is a logical synthetic method. It was as indicated by Rahman “...except in the cultivation of several important themes such as the diversity of religious communities, the possibilities and actuality of miracles, and jihad, all of which show evolution through the Quran, the procedure used in synthesizing themes, is more logical than chronological” ([Rahman, 1980: xi](#)). The method is a logical synthetic method. His consideration is

more on the ideal moral aspects that are universal, not just the local side.

### *Tracing the Roots of Double Movement Theory*

If examined, Rahman's double movement theory is a fusion between Muslim traditionalists and Western hermeneutics. It is shown in building a double movement theory is inseparable from the influence or at least has the same horizon with these thoughts. The impact or similarity of Muslim traditionalists on the double movement theory is seen in the first step in the first movement. In that step, Rahman said, "*in understanding a statement, first consider the micro and macro con-text when the Quran was revealed.*" A micro and macro context is the idea that Syah Waliyullah al-Dahlawi once initiated in his work "*Fauzul al-Kabir fi Usul al-Tafsir*". As quoted by Hamim Ilyas, al-Dahlawi mentions these two contexts with *asbab al-nuzul al-khassah* and *asbab al-nuzul al-'ammah*. Besides that, the similarity is al-Dahlawi's statement that the Quran descended on Arab society's life by educating the human soul and eradicating false beliefs and other evil deeds (Rahman, 1980: xi).

Regarding this statement, Rahman said the Quran was a divine response through the memory and thoughts of the Prophet Muhammad to the moral situation of the people of Mecca in terms of beliefs and social life (Rahman, 1979: 6). Although there are similarities, Rahman criticized al-Dahlawi's thinking, as seen from the reform group's mapping. According to Rahman, al-Dahlawi belongs to the pre-modernist revivalist group, which develops reforms, but their interpretation is still literal-textual. The limitations of the method cause the categorization of al-Dahlawi's literal-textual interpretation. It means that al-Dahlawi used *asbab al-nuzul 'ammah*. Muslim scholars agree that the Quran's revelations can be divided into two broad types (al-Wāhidī, 2008: iiiii). One example includes passages of the Quran, which were revealed in response to specific events, incidents, or questions put forward to the Prophet. The second type contains passages of the Quran, which were not direct responses to any historical or social development in the Muslim community's life (Cf. n.d.: 28).

Besides that, Syatibi also mentioned, "*to understand Arabic texts where the Quran was revealed requires knowledge of several conditions (muqtadhayat al-ahwal); the state of language (matters of nafs al-khithab/text), the state of mukhathib (author) and the state of mukhathab (audience)*". Understanding this also requires knowledge of broader outside contexts (Rahman, 1979: 294). From this, it appears the second similarity, which is equally considered the study of Arab social settings, is needed. When examining Syatibi's thought building, there are many facets in common, not to say inspired by that thought. Moreover, al-Syatibi's thought building already resembles a hermeneutic building. The other side that equates Syatibi's idea with Rahman is Syatibi's statement about understanding the Quran. According to Syatibi, general instructions or universal law are guaranteed, while specific instructions are possible and conditional. Therefore, general and universal guidelines must take precedence (Rahman, 1979: 261). Syatibi's statement has similarities with the concept of a moral ideal, according to Fazlur Rahman. For Rahman, the moral

standard is universal. The Quran is seen as elastic and flexible (Rahman, 1979: 6). Borrowing al-Syatibi's theory, *maqashid al-shari'ah* is generally accepted and is an indication of universal Islamic teachings.

In addition to the two Muslim figures, Double movement Fazlur Rahman was also influenced by Hans Georg's hermeneutics Gadamer. In Gadamer's theory, subjectivist understanding is in the reader of the text. It means that when someone reads the text first, it is influenced by pre-understanding, and this must be there is someone to be able to dialogue text (Aldridge, 2018: 245-256). Because without pre-understanding, one will not be able to dialogue the text correctly. It shows that the reader has its horizon and text and has its horizon (Koskinen & Unni, 2013: 757-764). To get text messages objectively, the reader must limit its horizon and prioritizing the horizon of the text by examining the history in which the text appears (Gadamer, 2004: 372-373). It is where the meeting between subjectivity and objectivity; in this case, the text horizon is preferred.

The importance of knowing the text's history is due to the text's social conditions being very different from the reader, both economic, social, and social. After the understanding process, it is now included in the application process. According to Gadamer, when someone reads a text (the holy book), the process of understanding and interpretation is also required for the application. In applying analysis, here, it is important to note that what is involved is not the literal meaning of a text, but a meaningful sense ("meaning") or a message that is more meaningful than the merely literal meaning (Gadamer, 2004: 372-373). In double movement theory, pre-understanding is the social surrounding the interpreter, as mentioned in the first step, namely "from the present" or the interpreter's circumstances. Because of the pre-understanding of the predecessor in the interpreter, then to bring up the text messages to be objective, the interpreter is required to die pre-understanding by prioritizing the text's horizon by delving into the historicity of the emergence of the text. In this case, Rahman also considers that the text has its context, so to interpret and understand the text, it is necessary to study the social settings in the text space. Rahman also does not use the text's literal meaning but the moral ideal in the application phase.

The explanation above shows the hermeneutics' influence (Gadamer in Rahman's double movement theory. Therefore, double movement can be categorized in hermeneutics (subjectivity-objectivity), even though Rahman does not recognize his influence. [54] According to Rahman, Gadamer is a subjective hermeneutic figure (Rahman, 1979: 12).

### *Hermeneutics and Contemporary Problems*

An Indonesian exegesis expert, M. Quraish Shihab, has a positive perception of the double movement hermeneutic, which interprets the Quran. However, some signs must be obeyed in using them, namely by not denying the verse's editorial staff's existence, not removing the legal aspects of the Quran, and paying attention to the verses holistically. He rejects the use of

hermeneutics in interpreting the Quran if these restrictions are ignored. Based on these principles, variations in Shihab's attitude were found. Of the four verses traced in this study, two verses interpreted by Shihab using double movements, and the other two interpreted without using double movements (Wendry, 2019: 133-145 & Shihab, 2009). The depth and wisdom in dealing with debated matters, including hermeneutics as a method of reading the Quran text, appears.

Some experts believe that hermeneutics is needed to understand the Quran, especially to answer contemporary problems that have not been resolved in classical interpretation. Others are a priori and firmly rejected the use of hermeneutics as a *manhaj* of interpretation for various reasons. The main reason put forward by this go-longan is because this method was born in the West and is used to understand the Bible, which has different characteristics from the Quran. It takes a wise attitude so that the interpreter can act wisely in exposing the various disciplines that enter and develop in the discussion (Reflita, 2016: 135-149). Opinions that seemed to reject were also expressed by Prof. Nasrudin Baidan (2005: 71-91). In such circumstances, however, double movement hermeneutics has developed into a method of reading religious texts in Indonesia, including in the study of interpretation.

As an interpretation methodology, hermeneutics is not only a single form but consists of various models and variants (Sya'bani, 2019: 11-21). There are three models of hermeneutics. First, objective hermeneutics developed by classical figures such as Friedrich Schleiermacher (1768-1834), Wilhelm Dilthey (1833- 1911), and Emilio Betti (1890-1968) (Rahman, 1985). This first model interpreting interpretation understands the text as followed by the author because what is called the text is the expression of the author's soul, as Schleiermacher argues (Bleicher, 1980). Second, subjective hermeneutics developed by modern figures, such as Hans-Georg Gadamer (1900) and Jacques Derrida (1930) (Rahman, 1979). The second model states that hermeneutics is not an attempt to find an objective meaning but to understand the text itself. (Bertens, 1981). Third, liberation hermeneutics developed by contemporary Muslim figures such as Hasan Hanafi (1935) and Farid Esack (1959). Hermeneutics means the science of interpretation or method of understanding, and more than that is action (Hanafi, 2003).

Many contemporary problems occur, while explicit explanations from the Prophet and friends' experiences are not found, necessitating an effort to find a breakthrough method of reading texts that guarantee that Islam can respond. It is where Rahman's double movement theory discovered its significance. The double movement theory seeks to display a flexible and elastic Islam with every dynamism that occurs. The idea of Rahman's Quranic hermeneutics is an exciting offer when we try to examine and relate it to contemporary issues. Indeed, many of these people's history products need to be reinterpreted (Rasyid, 2012: 26).

An example is a verse that talks about polygamy. Qs. al-Nisa/4: 3 This verse comes down in response to the behavior of the orphans' guardians, both boys, and girls who often misuse their

wealth (al-Qadhi, 2005: 64). Then the Quran calls on them (the saints) not to misuse the wealth, and they may marry (orphaned) up to four of them, provided they can be fair. This appeal is also supported by Qs. al-Nisa'/4: 127. By looking at the *asbab al-nuzul*, the statement above shows that this problem arises in orphaned women. Then the Quran warns that "however much they (the saints) endeavor (wish to marry up to four), but you, Allah said, will not be able to do justice to these women" (Surat al-Nisa'/4: 129). In essence, according to Buaya Hamka (Amrul-lah, 1987: 226), the meaning of the verse is to take what is lawful for you and leave things that cause trouble for the child. It seems that he used a *maslahat* approach in interpreting the verse (Al-Zuhaily, n.d: 243 & Al-Maraghi, 1969). This view aligns with Rahman's moral ideal concept, namely the realization of justice and rights protection. The practice of polygamy still requires the completion of justice and the safety of the wives' rights. That is the moral ideal of the verse.

The views of the Quran above, according to Fazlur Rahman, there is a distinction (between the legal aspects and the moral teachings of the Quran), namely: permission to marry four people and the necessity to be fair to them. Based on this distinction, Rahman then concluded that the truth seems that permitted polygamy is at a legal level. Simultaneously, the sanctions imposed on him are essentially moral ideals that society expects to move towards because it is impossible to legally eliminate polygamy (Rahman, 1980: 70).

From this reasoning, it can be concluded that the ability of polygamy was born as an answer for guardians who did not do justice to orphans, both boys, and girls. In this case, the Quran allowed them (guardians) to guard orphaned women as wives to the limit of four people. The purpose of the Quran here is to strengthen society's vulnerable parts (such as the poor, orphans of women, slaves, and people in debt) (Rahman, 1980: 68) to create an ethical and equal society. Because this verse relates to orphaned women, and the need for polygamy with fair manhood is impossible, marriage into monogamy requires the phases of changes in Islamic legislation as the same phenomenon occurs in slavery cases. So, monogamy is more contextual in Islamic law (Rahman, 1980: 71).

Rahman saw the importance of paying attention to *asbab al-nuzul* and *nasikh masnuh* as a double movement medium in contextualizing texts' meaning. It reinforces Esack's view (Zainol, Latifah, & Faizulamri, 2018: 681-684). He argued about the patterns found in the traditional hermeneutics of the Quran, such as (1) studies on *asbab al-nuzul* and *nasikh mansukh*; (2) the difference between understanding the Quran and method interpreted by commentators since the emerging science of interpretation; and (3) categorization method in solving the Quran by commentators such as the interpretation of Ahl al-Sunnah, Shia, and Mu'tazila. This division showed a wide range of flow and a specific social ideology in the field of interpretation. It was named hermeneutics.

### ***The Contribution to the Development of Religious Moderation***

The interpretation task is an ancient attempt to enter another world and reach the text with

the current situation (Alhana, 2014: 31-32). At this point, Fazlur Rahman's double movement hermeneutic theory finds its relevance, namely moving to bring together text and context (space, time, and reality). The mistake in understanding the unlimited message in the text is that when the interpreter (reader) separates is separating the holy texts (al-Quran) from their context (Hauqola, 2013: 1-20). It is one of Fazlur Rahman's criticisms through his hermeneutical theory of "double movement." Double movement provides a space for movement to dialogue text with its historical context and reality in which the socio-cultural dynamics are continually changing dynamics. In addressing diversity in every time and space, a paradigm and theory are needed that ensures the elasticity of the text in addressing any changing context.

Indonesia is a multicultural country. Diversity consists of differences in culture, religion, race, language, ethnicity, tradition, etc. There are frequent tensions and conflicts among cultural groups in such a multicultural society and impact harmony in life] (Akhmadi, 2019: 45). Religious moderation is built from awareness and understanding of it (moderatism). Moderatism is a conceptual term or terminology that is not easy to define. It is because it has become a highly contested concept, both internally among Muslims and externally non-Muslims. He is understood differently by many people, depending on who and what context he is approached and understood (Esposito, 2005: 12). The treasures of classical Islamic thought do not recognize the term "moderatism." Prof. Quraish Shihab, the author of Tafsir al-Misbah (Rahmi & Novizal, 2019: 133-145), uses hermeneutics relevant to his principles and rejects when it conflicts with his principles of interpreting the Quran. The signs that are the conditions for acceptance, namely, some symptoms must be obeyed in using them, namely by not denying the verse editor's existence, not removing the legal aspects in the Quran, and paying attention to the verses holistically.

However, the usage and understanding usually refer to the equivalent of many Arabic words, including *al-tawassut* (*al-wast*), *al-qist*, *al-tawazun*, *al-i'tidal*, and the like. In many Muslim circles, these words refer to a religious mode that does not legalize violence as a way out to overcome various theological problems in Islam. Moderatism is a relative word and is understood subjectively by many people. Therefore, it always invites controversy and subjective biases. He is also never neutral from various political-economic interests.

Consequently, this kind of semantic complexity causes one to have difficulty arriving at a final stage about what and who moderate Islam is (Hilmy, 2012: 263-264). The term 'Moderate' (*wasath*) is discovered in the Quran. "And I have made you as middle people" (Qs. al-Baqarah/2: 143). Islam has been a moderate religion from the start. Moderation can only be realized with an understanding and attitude that is as flexible as Islam is. It is where Fazlur Rahman's double movement finds its significance.

The double movement breaks the traditionalist quasi-objectivist type of understanding. A quasi-objectivist traditionalist believes that the Quran's teachings must be understood, interpreted, and applied in the present. They are understood, analyzed, and used to situations

where the Quran was revealed to the Prophet Muhammad and delivered. To the early Muslim generations. The basic idea of contemporary al-Quran hermeneutics eventually led to what is called the typology of interpretive thought. When viewed in terms of the typology of reading in current times, Muslim scholars, especially observers of the study of the Quran, according to Sahiron Syamsuddin, are divided into three groups. Those are the quasi-objectivist traditional-ist view, the subjectivist viewer, and the modernist quasi-objectivist view (Syamsuddin, 2003: 73-76; Syamsuddin et al., 2006: 40-66).

Double movement provides space for interpreters of the Quran to produce new meanings contextual and relevant to the socio-cultural context. Only with a contextual definition of Islam will it accept and become a blessing. In particular, Islamic moderation and religion will bring peace, tolerance, and empathy. The process of spreading his teachings cannot be separated from the local community's social culture so that it quickly gets a positive response in the hearts of the natives (Hilmi, 2012: 61). The diverse Indonesian society needs the wisdom to unite it. Recognition of the existence of diversity (Mubarok & Diaz, 2018: 153-168) and conducting a dialogue ethically and sustainably are ways of managing differences and maintaining unity. This effort must also be accompanied by integrating into the system Indonesia's medium-term development planning and long term so that programs are executed to support all parties (Tim Penyusun, 2019: vi). The mission of moderation in religion is a commitment to realizing Islam's universal mission as *rahmatan lil-'alamin*, especially in addressing diversity.

Rahman's thoughts have challenged the impasse in interpretation by using the *tahlili* method. The *tahlili* method cannot get the interpreter out of the increasing number of contemporary problems. With his double movement theory, Rahman offers a solution to become a text of elasticity and dialogue with various current issues. Double movement makes the text live from its revelation until the present and the future with the flexibility to face every dynamic (Yusuf, 2012: 369-392). Indonesia, with the reality of its diversity, especially the variety of religions and beliefs, the double movement deserves to be considered as an alternative method of reading texts, especially interactions between religious communities. Al-Quran has the concept of an expert al-Kitab, and its practice was actual when the Prophet Saw. and friends in Medina.

### ***The Concept of Ahlul Kitab***

The relevance of the double movement application to Ahl al-Kitab's meaning in the Indonesian context concerns Indonesian Muslim intellectuals, such as Cak Nur. Indonesia is a country that upholds a sense of tolerance between religious communities. Various religions live in Indonesia. Although most of the population is Muslim, they do not deny that other faiths continue developing and breathing freely in Indonesia. However, Indonesia's religious tolerance has not yet reached the freedom to marry outside their faith (interfaith marriage).

Many fatwas have been raised in his studies regarding interfaith marriage (Yusuf, 2013: 99-108). The Quran has explained it in QS Al Maidah: 5, which states that it is permissible for Muslim

men to marry women who maintain honor among those given the Holy Book before you (the people of the book). Even though the Quran has explained this, there are still problems that have not found common ground. The Paramadina *waqf* foundation, founded by Nurcholis Madjid et al., conducts Ijtihad on interfaith marriage matters. Believing women (believers) are not lawful to marry Ahl al-Kitāb or non-Muslim men. It is based on the consideration and provision that the husband holds power over his wife, and for the wife, it is obliged to obey her good orders. It is in this sense that the husband's power' over the wife means. However, there was no power over Muslim men and women (Al-Ghazālī, 2002: 192).

In Paramadina's view, every Muslim, both male and female, should be given the freedom to marry non-Muslims, regardless of their religion and belief. This Ijtihad is based on two assumptions: first, only Arab polytheists are forbidden to marry, while it is almost certain if that belief is gone. Second, today's religions and beliefs are celestial, and their adherents are called book experts. *Ijtihad* is more focused on *muamalah* considerations, namely creating harmony between religious communities (Muzammil, 2016: 417). What has been proposed by the Paramadina Waqf Foundation is in line with what the author has found in understanding the meaning of the book author by applying Fazlur Rahman's double movement hermeneutic theory.

With the double movement hermeneutic theory, it is concluded that all religious adherents have unchanging beliefs. Through historical tracing, the Jews believed that Uzair was the son of God, and Christians thought that Jesus was their God since the beginning of pre-Islam. Before Allah sent the Prophet Muhammad as the last Prophet, Jews and Christians had recognized their truth of faith. They still maintain or do not change their faith even though Allah has sent a messenger, Muhammad, who completes the previous teachings. If traced through the verses of the book's people, the al-Quran specifically only explains Judaism and Christianity. According to Nurcholish Madjid, this is because there was no other religion on a large scale except Judaism and Christianity at the Prophet Muhammad's time. It would be unusual when other religions' names appeared in the Quran (Al-Rāzī, 2000: 117).

## Conclusion

The double movement theory of Fazlur Rahman is a theory that consists of two movements. First, from the particular to the general. Before an interpreter draws a legal conclusion, he must first know the desired meaning textually in verse by examining the legitimate reasons (*'illat*), both explicitly or implicitly mentioned. Description of the Arab community's social settings, both concerning customs, social institutions, and religious life when the Quran was revealed, must also be considered by a commentator. Only then will a generalization of the message be conveyed by the Quran. As for the theological-metaphysical verses, Rahman offers a synthetic, synthetic approach, which is an approach by evaluating verses related to the theme to be discussed and those which do not necessarily talk about the same issue. This study reinforces the conclusions of

Adi Fadilah, who said that the development of the Quranic hermeneutics discourse in Indonesia was greatly affected by scholars Fazlur Rahman and Naşr Ḥamīd Abū Zayd. It also emphasizes that this kind of thinking is needed to face Indonesia's dynamics and globalization demands.

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