

# Demonstration Methodology in Tafsir Movement/*Haraki* from the Perspective of Shalah Abdul Fatah al-Khalidi

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## Abstract

This paper explores the history and methodology of demonstrations from the classical to the contemporary era. To this day, the phenomenon of demonstrations cannot be eradicated in the world. Initiated by the West, demonstrations are worth the spirit of fighting against the government if the policy is not pro-people which ends with anarchist actions. While in Islam, demonstrations are conceptualized with two terms, *Muzhaharaah* and *Masirah*. What is allowed in Islam is *Masirah*, because it contains good procedures and is not anarchic. Although demonstrations in the Qur'an are not mentioned with certainty, but as a secondary text or interpretation of the Qur'an explains the demonstration as a whole which is packaged in the tafsir movement/*haraki*. This study aims to examine demonstrations in Islam with the paradigm tafsir movement/*haraki*. This research is qualitative in nature by using the method of tafsir movement/*haraki*. The results of this study indicate that demonstrations in *Masirah*-based Islam can maintain Islamic values intact. And by applying the methodology of tafsir *haraki* Shalah Abdul Fatah Al-Khalidi, demonstrations contain the value of movement, da'wah, and education that does not injure social and religious norms.

Keywords: *Methodology, Demonstrations, Tafsir Movement, Haraki*

## Introduction

When dealing with discriminatory government policies, we often find groups of people demonstrating. The emergence of demonstrations is usually triggered by the disruption of comfort due to policies that are considered one-sided.<sup>1</sup> So in its application, demonstrations are carried out with protest statements expressed en

<sup>1</sup> Elisabeth Jean Wood, "The Social Processes of Civil War: The Wartime Transformation of Social Networks," *Annu. Rev. Polit. Sci.* 11, no. 1 (2008): 539–561.

masse. Davies says demonstrations are expressions that publicly express group discontent and effect change through mass pressure.<sup>2</sup> Talking about demonstrations cannot be separated from talking about social and state systems. This cannot be separated from the structure of the state in a broader context, which covers various aspects of life, including the relationship between people and leaders, both in larger and smaller contexts.<sup>3</sup>

Nowadays, the study of demonstrations has become a serious topic to be researched, no longer just in the initial phase or incubation stage. In the West, demonstrations are understood as a representation of protesting against policies that are considered unfavorable to the people. It has become a standard method and the main characteristic for Socialist or Communist societies in carrying out social change in their environment. More generally, they consider the term demonstration to be synonymous with popular revolution. In the West, the political climate often involves the use of claims on behalf of the people as a means to challenge power. They have the right to act freely, so they have the right to destroy, vandalize, and burn public facilities or individuals. The underlying motive for this to happen is to validate and achieve their social and communist agenda.

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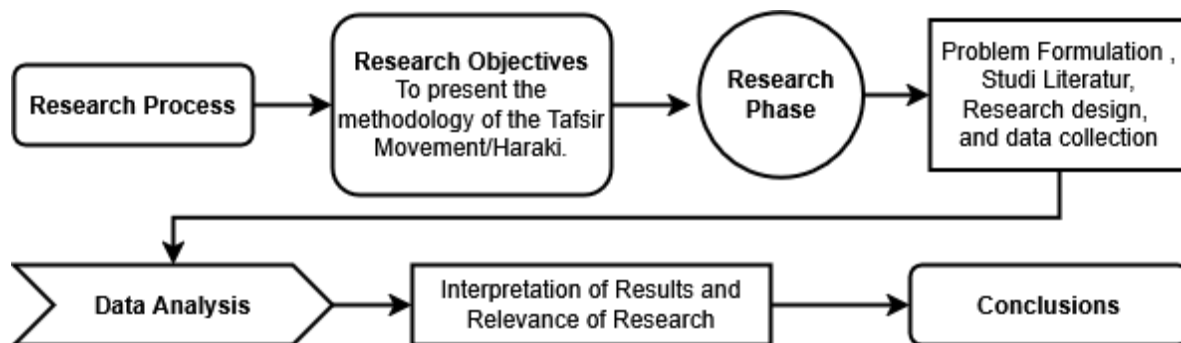
<sup>2</sup> James C Davies, "Toward a Theory of Revolution," *American sociological review* (1962): 5–19.

<sup>3</sup> Aditya Andi Putra et al., "Freedom of Expression through Demonstration in Islamic Perspective," *AL IMARAH: Jurnal Pemerintahan Dan Politik Islam* 9, no. 1 (2024): 21–28.

<sup>4</sup> Erik Olin Wright, "Conclusion: If 'Class' Is the Answer, What Is the Question," *Approaches to class analysis* (2005): 180–192.

This demonstration can also be found in Islamic circles, although there is still some controversy about its ruling. At the time of the Prophet, demonstrations were rare, but there are some indications of events resembling demonstrations. This is based at least in that era on the authoritative source of the Prophet. In the modern era, demonstrations have grown in countries with democratic systems. As in Indonesia, we often witness demonstrations that are practically anarchic. Until it damages the facilities around it, of course there are parties who are harmed. Islam views this kind of practice as forbidden because it is considered to cause damage and violate the provisions of the law.

This paper aims to complement the existing literature. There are at least two issues raised by the author. First, How is the genealogy of demonstrations to date. Second, How is the view of Qur'anic tafsir movement/*haraki* to the demonstration. This paper assumes that the Qur'ān is final in its revelation, but dynamic in its understanding. The product of understanding produced from the Qur'an is the interpretation of the Qur'an. Various colors of interpretation are present in reality, such as the Qur'anic tafsir movement/*haraki*. In quantity, it can be said that there are quite a few who discuss it even though this tafsir has long existed.



**Figure 1:** Flowchart Methodology

### Biography of Shalah Abdul Fatah al-Khalidi

Before explaining more, it needs to be emphasized that the literature on the biography of Shalah Abdul Al-Khalidi can be said to be quite a bit that mentions it, but this research tries to describe it briefly. Shalah Abd Al-Fattah Al-Khalidi is a scholar

and observer of the interpretation of the Quran who was born in Jenin, one of the cities in Palestine on December 1, 1947 M/18 Muharram 1367 H. He was born into a prominent family and has a prominent family. He was born into a prominent family and has influence in the Palestinian political and social world. His family has a long history of playing an active role in political life, as well as in supporting the struggle for Palestinian independence. Thus, he was educated and became a person who was keen on seeking knowledge. In 1965 AD, he traveled to al-Azhar Egypt to study at the Faculty of Shari'ah and graduated in 1970 AD.<sup>5</sup> After his studies at al-Azhar, he was still lacking and thirsty for religious knowledge. He preached and became a preacher for the Jordanian Ministry of Waqf in the city of Tufilah and in 1974 became the supervisor of Islamic guidance (assistant director of waqf) in the city. Then he continued his studies back in 1977 with a master's degree at Imam Muhammad Saud Islamic University in Riyadh. He graduated with a work entitled "Sayyid Quthb and Artistic Depiction in the Qur'an".

At the same university he earned his doctoral degree with the stunning work "Fii Dzilalil Qur'an : A Study and Correction". This work received a warm welcome from Shaykh Manna al-Qaththan and Dr. Adnan Starling.<sup>6</sup> His academic journey was not far from the role of the teachers who guided him since he was at al-Azhar, some of his teachers were Shaykh Musa Sayyid, Shaykh Muhammad al-Ghazali, Shaykh Abdul Halim Mahmud, Shaykh Sayyid Sabiq, Dr. Musthofa Muslim, Prof. Sayyid Quthb.<sup>7</sup> Shalah Abdul Al-Khalidi's thoughts are constructed by Prof. Sayyid Quthb. So it is not surprising that the style of his thinking is social and society despite the distinction of social conditions with Sayyid Quthb. With all his activities, he has many works that have become a reference for Muslim scholars until now. Such as *Mafaatih Li ta'amul Ma'al Qur'an*, *Al-Qashash al-Qur'āni*, *Qashabāt Tarîkhiyyah*, *Suwārun min Jihad al-Shahābah*, *Ma'a Qashāsh al-Sābiqîn Fî alQur'ān*, *Khulafā al-Rāshidîn bayna Istikhlāf wa*

<sup>5</sup> Ahmad Fatoni and Analia Millah Audina Haq, "Tafsîr Mawdhû'i Li Al-Sûrah; Analisis Kitab Al-Tafsîr Al-Mawdhû'i Bayna Al-Nazhriyyah Wa Tatbîqi Karya Salâh 'Abdul Fattâh Al-Khālidi," *Jurnal Studi Al-Qur'an* 19, no. 2 (2023): 249-267.

<sup>6</sup> Nana Najatul Huda and Siti Pajriah, "Perbandingan Langkah-Langkah Tafsir Maudhu'i Menurut Shalah Abd Al-Fattah Al-Khalidi Dan Zaher Bin Al-Iwad Al-Alam'i," *Makna dan Manfaat Tafsir Maudhu'i* (n.d.): 132.

<sup>7</sup> Ros Awaliyah Rosadah and Muhammad Iqbal Bin Samadi, "Village Law, Village Government, And Community Empowerment: The Case Study in Sub-District of Kedawung, Cirebon," *Journal of Government and Civil Society* 6, no. 1 (2022): 16-31.

*Istishhād* and others. He passed away on January 28, 2022, leaving behind a legacy of activism and religious scholarship that influenced Muslims.

### **Tafsir Movement/*Haraki***

As we understand, the presence of the Qur'an has a sacred position in the lives of Muslims. To find its sacred teachings, Muslims must explore the *Maqashid* of verses and letters located in the Qur'an. One form of its sanctity is to give birth to various meanings and styles of interpretation for observers of the Qur'an. Such as the tafsir movement/*Haraki* style. The term exegesis *haraki* in Arabic comes from 2 words, exegesis and *haraki*. Tafsir is explaining, revealing the meaning, opening the closed, and revealing the meaning that is difficult to understand. Meanwhile, the word *haraki* is an adjective form of *harakah* which means movement. The word *harakah* is also seen in terms of its form has several meanings, such as *Haruka* means the opposite of calm, *harraka* means to move and shake. When correlated with the words *al-awatif* and *al-muhayij*, it means to arouse and inflame.<sup>8</sup>

The term *haraki* is mostly used in the term "Islamic movement". So in the Islamic context, the term is applied as a new concept in political rules and terms<sup>9</sup>. The concept is often associated with schools of Islam that advocate for reforms in Islamic practice and the implementation of an Islamic legal system. The Islamic movement is implemented in the form of strategies to preach Islamic values, and it coexists with social reality. Regarding the study of tafsir *haraki*, experts recognize Sayyid Quthb as the initial owner of exegesis *haraki* in the methodology of Qur'anic exegesis. It was written in his pen work with the title *Exegesis Fii Dzilalil Qur'an*. Ironically, he did not mention Qur'anic tafsir movement/*haraki* as a methodology of interpreting the Qur'an. However, when developed by intellectuals, it can be explicitly applied scientifically. Ali Iyazi categorizes tafsir movement/*haraki* into *tahlily* interpretation style with *Adaby Ijtima'i* pattern. Furthermore, he bases this interpretation by

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<sup>8</sup> Doli Witro, "Nilai Wasathiyah Dan Harakah Dalam Hukum Ekonomi Syariah: Sebuah Pendekatan Filosofis Sikap Dan Persepsi Bankir Terhadap Bunga Bank," *Al-Huquq: Journal of Indonesian Islamic Economic Law* 3, no. 1 (2021): 14–33.

<sup>9</sup> Haziyah Hussin and Sohirin M Solihin, "Manhaj Haraki in the Revival of Quranic Exegesis," *Middle-East Journal of Scientific Research* 16, no. 1 (2013): 9–17.

contemplating the meaning of the Qur'an and then associated with the movement of the interpreter in the midst of the struggle of Muslim society.<sup>10</sup>

One of the contemporary mufassirs who recognizes and defines exegesis *haraki* is Shalah Abdul Fattah al Khalidi. He is more in understanding this interpretation with scientific *ijtihad*, according to him this *haraki* style interpretation is more than the style of Adaby Ijtima'i interpretation as usual. He assumes that this *haraki* interpretation is not only interpreting the Qur'an literally. However, he stated that tafsir *haraki* has become a methodology of exegesis the Qur'an, a method that seeks to present the Qur'an as something alive, active and influencing contemporary Muslims. In addition, he also signaled that the exegesis *haraki* methodology had surpassed Adaby Ijtima'i in the aspect of subjectivity in the interpretation of the Qur'an.<sup>11</sup>

The background of the change in tafsir methodology in Sayyid Qutb's new format lies in his view that the Qur'ān must be understood as a mushaf which is the main key in interpretation, not only through the background of existing thoughts and knowledge. According to him, the Qur'ān is dynamic, moving from generation to generation universally. The Qur'an is not just a recitation, but a guide that provides wisdom and lessons, as well as the basis and key to turning faith into charity. This view became the basis for the emergence of the movement method (*manhaj haraki*) as a way to bring the Qur'an to life.

### **The Paradigm of Demonstration and *Amar Ma'ruf Nahi Munkar***

When asked what is the law of demonstration in the state or according to Islam, it can be seen that some people do not fully master the question. Such is the case in the field when demonstrations take place. It is a fact that demonstrations end in violence and anarchy. Violence can arise due to various factors, including internal and external factors. Internal factors refer to elements that originate from within the

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<sup>10</sup> Abdul Rohman, Barikli Mubaroka, and Qoree Butlam, "Methodology of Tafseer Al-Qurtubi: Sources, Styles and Manhaj," *QiST: Journal of Quran and Tafseer Studies* 2, no. 2 (2023): 180–202.

<sup>11</sup> Yusron Masduki, "Implikasi Psikologis Bagi Penghafal Al-Qur'an," *Medina-Te: Jurnal Studi Islam* 14, no. 1 (2018): 18–35.

group of demonstrators, while external factors come from outside the group.<sup>12</sup> There are two types of violence according to Tomas, personal and structural. Personal violence arises from individuals, is more visible in emotional behavior, is dynamic, and shows significant instability, so it can encourage change. While structural violence is said to be more skillful, because it is static and displays the stability of certain conditions.<sup>13</sup>

As a religion of *rahmatan lil alamiin*, Islam teaches its followers not to commit violence against others as well as world peace and security.<sup>14</sup> Implicitly, Islam underlines the law of demonstration based on Shari'ah. The terms *muzhaharah* and *masirah* legitimize the formation of demonstration laws in Islamic law. *Masirah* is allowed by Islam because it has a good way of demonstrating and the principle of demonstration upholds peace. While *muzhaharah*, Islam prohibits demonstrations by means of violence, boycotts, and even loss of life. The obligation to protect the safety of life and protect the soul has been assembled by Islam in the concept of *maqashid shari'ah*. When viewed as a whole, *maqashid shari'ah* discusses the humanistic side rather than the theological side. Meanwhile, demonstrations are a representation of social demonstrations with a high sense of humanity. In this case, *maqashid shari'ah* views demonstrations with permissibility in order to criticize the ruler or government in a good way as long as it does not violate the concept of *maqashid shari'ah* and is carried out with the intention of carrying out the task of *amar ma'ruf nahi munkar*.<sup>15</sup>

Islam does not stipulate a fixed or specific law regarding demonstrations. However, the discussion of demonstrations continues and is often discussed as a criticism of leaders with the principle of *amar ma'ruf nahi munkar*. Criticism of leaders can be done in various ways, one of which is by demonstration. However, ironically until now based on the facts in the field, demonstrations have led to anarchist actions with posters depicting demonizing or insulting leaders, both personal and policy.

<sup>12</sup> Arnold Sotarduga Silangit, Laili Furqoni, and Fanny Tanuwijaya, "Perlindungan Hukum Terhadap Korban Penganiayaan Yang Dilakukan Oleh Oknum Polri Saat Aksi Demonstrasi," *Interdisciplinary Journal on Law, Social Sciences and Humanities* 3, no. 1 (2022): 16–33.

<sup>13</sup> Aliefia Qatrunnada and Muannif Ridwan, "Tinjauan Hukum Islam Dalam Menyikapi Aksi Demonstrasi," *Jurnal Indragiri Penelitian Multidisiplin* 2, no. 2 (2022): 104–112.

<sup>14</sup> Arina Alfiani, Ernah Dwi Cahyati, and Sulaiman, "Konsep Anti-Kekerasan Pada Agama Islam Dalam Membentuk Sikap Toleransi," *Mukaddimah: Jurnal Studi Islam* 8, no. 1 (2023): 1–20.

<sup>15</sup> Dian Putri and Eficandra Eficandra, "Demonstrasi Dalam Tinjauan Maqashid Al-Syari'ah," *JISRAH: Jurnal Integrasi Ilmu Syariah* 2, no. 2 (2021): 89–93.



Abdullah Bin Ukaim explained that “Spreading the ugliness of the leader is the key to shedding his blood”.<sup>16</sup> The Prophet Muhammad Saw, peace be upon him, said: Abu Bakar R.A. said: “I heard the Messenger of Allah (SAW) say: “Whoever humbles a sultan (ruler of a country) will be humbled by Allah.” (Narrated by Imam At-Tirmidhi and he said that this Hadith is hasan.<sup>17</sup> While in the Qur'an there are several verses that indicate the event of criticizing the leader or demonstration with Islamic law. Namely Surah An-Nahl 125 :

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجِدْهُمْ يَأْتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ  
بِالْمُهْتَدِينَ

*“Call (people) to the way of your Lord with wisdom and good lessons and argue with them in a good way. Indeed, your Lord is the One who knows better who has strayed from His path, and He is the One who knows better those who are guided.” (Q.S. An-Nahl;125)*

The above verse has been designated as a surah that was revealed in the city of Makkah (makkiyah). One of the characteristics of the Makkiyah Surah is that its sentences are challenging, harsh and challenging. As the above verse was revealed in the events of the battle of Uhud. Surah An Nahl verse 125 was revealed after the Prophet Muhammad SAW saw the bodies of 70 of his companions who were martyred in the Battle of Uhud, including his uncle named Hamzah. Then a ceasefire agreement was made with the Quraysh.<sup>18</sup> Basically, this verse contains the technique of preaching using the Islamic paradigm. It can be highlighted in اَدْعُ. The sentence is a *fi'il amr* meaning an order, indicating to do something, in the context of this verse, understanding that da'wah is a demand. While Al-Alusi assumes the lafad does not

<sup>16</sup> Toni Kurniawan Anna Zakiah Derajat, “Larangan Demo Oleh Sultan Hamengku Buwono X Pasca Demo 8 Oktober 2020 Di Yogyakarta,” *Politica: Jurnal Hukum Tata Negara dan Politik Islam* 8, no. 1 (2021): 23–42.

<sup>17</sup> Supriadin Capah, “Legalitas Aksi Unjuk Rasa/Demonstrasi,” *Jurnal Al-Nadhair* 3, no. 01 (2024): 73–88.

<sup>18</sup> Reza Aprian Saputra and Subki Subki, “Integration of Quranic Values in Learning Strategies: Review of Interpretation and Implementation,” *Fitrah: Journal of Islamic Education* 15, no. 2 (2024): 128–142.



indicate its *ma'ful bih*, because it is intended for all, so the call for da'wah is general and evenly distributed.<sup>19</sup>

Quraish Shihab explained that this verse has been agreed upon in the view of some scholars, that da'wah must be adapted to its audience. For scholars, da'wah is carried out with wisdom, namely wise dialog according to their knowledge. For the laity, mau'izhah is used, which is advice and parables that touch the heart according to their understanding. Meanwhile, towards Ahl al-Kitab and adherents of other religions, the recommended method is *jidal* or debate in the best way, using logic and subtle rhetoric without violence or abuse. Regarding the procedure of da'wah, it always goes hand in hand with the concept of *amar ma'ruf nahi munkar*. Although it aims to demonstrate and criticize the leader's policies, one of the ways exemplified by Islamic figures is not pejorative. Rasulullah Saw taught the ethics of criticizing or advising leaders in a closed manner. The Prophet Muhammad SAW said :

مَنْ أَرَادَ أَنْ يَنْصَحَ لِسُلْطَانٍ بِأَمْرٍ فَلَا يُبْدِ لَهُ غَلَابَةً وَلَكِنْ لِيَأْخُذَ بِيَدِهِ فَيَخْلُوَ بِهِ فَإِنْ قَبِلَ مِنْهُ فَذَاكَ وَإِلَّا كَانَ قَدْ أَدَّى الَّذِي عَلَيْهِ لَهُ

*"Whoever wishes to advise the government on a matter should not make a public appearance. Rather, he should take the hand of the ruler face to face. If he accepts, then that is what he wants, and if he does not, then indeed he has advised him. The sin is for him and the reward is for him (the one who advised)." (H.R. Ahmad).*

In simple terms, the hadith is susceptible to being taken at face value. This means that there is a possibility that openly criticizing the leader is forbidden. However, this is not to say that being secretive is the only way to criticize the leader, rather it reflects the variety of methods in criticizing the government.<sup>20</sup> In addition, the need to criticize leaders is mentioned in the Qur'an, Ali Imran ;104 :

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

<sup>19</sup> Nadia Rohmah Husen, "Penafsiran Surat An Nahl Ayat 125-127 (Studi Komparasi Tafsir Fi Dzilalil Qur'an Dan Tafsir Al Azhar)," *Al Karima: Jurnal Studi Ilmu Al Quran dan Tafsir* 2, no. 1 (2018): 1–15.

<sup>20</sup> Rachmat Bin Badani Tempo, Akhmad Hanafi Dain Yunta, and Saifullah Bin Anshor, "Tinjauan Fikih Terhadap Nasihat Kepada Penguasa," *Nukhbatul'ulum: Jurnal Bidang Kajian Islam* 5, no. 2 (2019): 106–124.

*"And let there be among you a group of people who call to virtue, enjoin the good, and forbid the evil. And they are the fortunate ones." (Q.S. Ali Imran:104)*

One of the advantages of a democratic country is that it provides opportunities for its people to advise, criticize, supervise and correct the policies of the leaders. Such a condition is a golden opportunity for sowing the teachings of *amar ma'ruf nahi munkar* and cultivating the doctrine of reminding each other. Public awareness to give advice and healthy criticism to leaders is a hallmark of a healthy state, while obeying leaders reflects a wise and wise society.

In the verse above, there are interesting lafads to discuss, namely *يَدْعُونَ إِلَى الْخَيْرِ* and *وَيَنْهَوْنَ بِالْمَعْرُوفِ*. This lafad contains different da'wah messages, the first is narrating inviting (*يَدْعُونَ*) goodness, and commanding (*وَيَنْهَوْنَ*) virtue. In his tafsir, Sayyid Qutb explains the use of these two different terms indicates the need for two groups in Islamic society. The first group has the responsibility to preach, while the second group is in charge of commanding and forbidding. The latter group, of course, has power on earth. The Divine teaching in this world is not only advice, guidance and explanation. That is one aspect of it, while another aspect is the exercise of power to command and forbid, so that good can be realized and evil can be eliminated.

This verse is closely related to the history of the first century. At that time, Muslims had the authority and policy to control the rulers in carrying out their mandate and when preaching which was applied in the realm of *amar ma'ruf nahi munkar*. Hamka analogized the meaning of the verse with the events of war. The war leader/field coordinator is required to have broad insight in mastering the terrain and polemics faced. Then attack the object with the right ethics, techniques and tactics so as not to cause chaos.<sup>21</sup> Thus, the urgency of criticizing the leader with the *amar ma'ruf nahi munkar* method contains several points: the obligation to deliberate, the people have the right to criticize as a reminder, and the people take part in exercising power on the grounds that the leader is elected because of the people's intervention.<sup>22</sup>

<sup>21</sup> Hamka Prof. Dr, "Tafsir Al-Azhar: Jilid 9" (2015): 311.

<sup>22</sup> Fauzi Almubarak, "Keadilan Dalam Perspektif Islam," *ISTIGHNA: Jurnal Pendidikan dan Pemikiran Islam* 1, no. 2 (2018): 115–143.

### **Methodology of Salah Abdul Fatah al-Khalidi**

There is a significant distinction in popularity between demonstrations and Qur'anic tafsir movement/*haraki*. Practically, they show many differences, but in the context of theory, they can be scientifically combined. The position of demonstration is well known by the general public, due to its social nature, which speaks of the right to freedom of speech and concerns about potential negative impacts. In contrast to the Qur'anic tafsir movement/*haraki*, this style of interpretation is relatively new and relatively unpopular in society. Both find new meaning when analyzed theoretically.

Among observers of tafsir, Qur'anic tafsir movement/*haraki* is called the method *manhaj al-haraki*. *Haraki* style interpretation has a rule as an emphasis on the main purpose of the Qur'an. This rule teaches the interpreter to be able to know the purpose of practicing the contents of the Qur'an. One alternative is to know the *Maqashid* of the Qur'an, the letter and the content of the verses in it. Such as explaining the relationship between shari'ah, law, Allah's commandments and the *manhaj* of life with faith, making Muslims firm against unjust groups, and educating every generation of Muslims as the successor to the prophetic relay. So it can be said that this tafsir assumes that the Qur'an is not just read for ritual worship, not just studied for cultural discourse, fiqh, language and history alone. But the Qur'an as a way of life to solve current and future problems.

One of the prominent figures in the field of tafsir (Qur'anic exegesis) within the context of the Qur'anic Exegesis movement/*haraki* approach is Shalah Abd Fatah Al-Khalidi. Over time, the importance of understanding the *haraki* or movement-based tafsir has been demonstrated by Shalah Abd Fatah Al-Khalidi through his work, "Al-Manhaj Al-Haraki Fi Dhilal Al-Qur'an."<sup>23</sup> He began by being inspired by the movement-oriented tafsir of Sayyid Qutb. He then proposed several methodological principles for the tafsir movement based (haraki *manhaj*) within the framework of Islam and the Qur'an. The methodologies<sup>24</sup> he developed are as follows:

#### **1. Al-Haraki**

In this case, Muslims are required to reflect on the essence of the Qur'anic movement. The essence of the Qur'anic movement can be obtained through

<sup>23</sup> Abdul Kholiq, Fitroh Ni'matul Kafiyah, and Ibrahim Abdul Jabbar, "Corak Tafsir Periode Pertengahan," *Al Ashriyyah* 9, no. 1 (2023): 33-44.

<sup>24</sup> Ibid.

understanding the universal meaning of the Qur'anic verses. So that Muslims can find the content of the Qur'anic verses as an actual source of truth, actual movement guidelines, solid goals, and as a legal basis for society to interact with other societies.<sup>25</sup> In addition, this method invites Muslims to understand and contemplate the Qur'an correctly, then invite them to move to implement it in the real world and be proven empirically not just theoretically. This method also idealizes the interpretation and understanding of the Qur'an can move the dynamics of the life of Muslim society, because the presence of the Qur'an is believed to aim to guide people to answer life's problems.

## 2. *Al-Da'wi*

*Al-Da'wi* is interpreted as having da'wah value or an invitation to return to goodness. Advising or criticizing leaders based on the principle of amar ma'ruf nahi munkar is one of the implementations of da'wah. Leaning on the teachings of the Qur'an to return to the corridors of shari'a and as a foothold to know the nature, the principle of da'wah to face the oppressive enemy and reject the hegemony and doctrines that enter humans. In addition, *Al-Da'wi* is also explained with an inclusive overall view of the Qur'an as a book of da'wah, this movement and view is the basic premise for understanding and contemplating the meaning of the Qur'an. The term *Haraki* or *Harakiyyah* Shalah Abdul Al-Khalidi calls it a synonym for the term da'wah.<sup>26</sup> It is a new term related to politics and movements, in addition to being widely used to connect Islamic da'wah activities that invite renewal (*tajdid*) and the implementation of Islam in civilization.<sup>27</sup> Relying on the teachings of the Qur'an to return to the framework of Sharia and to serve as a basis for understanding the essence, the principles of da'wah are aimed at confronting oppressive enemies, as well as rejecting hegemony and doctrines that are introduced to people.

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<sup>25</sup> Muhammad Yusuf Qardlawi, "Corak Haraki Dalam Penafsiran Sayyid Qutb," *Journal of Social Computer and Religiosity (SCORE)* e-ISSN 2985 (2023): 931X.

<sup>26</sup> Muhammad Arif Yahya and Muhammad Haikal Mohd Hedzir, "Pendekatan Terhadap Bukan Muslim Dalam Gerakan Dakwah Di Malaysia: Perbincangan Hadith-Hadith Berkaitan," *Akademika* 90, no. 3 (2020): 163-171.

<sup>27</sup> Muhammad Arif Yahya, "Kewaspadaan Terhadap Agenda Musuh Islam Dalam Gerakan Dakwah: Perbincangan Hadith Berkaitan Dalam Karya Sayyid Muhammad Nuh," *Journal Of Hadith Studies* (2018).

### 3. *At-Tarbawi*

The term *tarbawi* is often heard and is associated with the concept of education. In this context, education means understanding the verses of the Qur'an as a source of knowledge, thereby developing a Rabbani-Qur'anic character with strong moral values, responsibility, and wisdom. The steps that must be applied include understanding the verses along with their context (*asbabun nuzul*) and the aspects inherent in those verses, and then implementing them contextually.<sup>28</sup>

The more significant the essence and existence of demonstrations, the greater the likelihood of widespread disruption. Until now, demonstrations have often involved anarchic actions. Instead of being motivated by a jihad to combat injustice, these actions inadvertently associate themselves with Islam. Unfortunately, the values of Islam are not being implemented in practice. As a result, a negative paradigm emerges around the act of demonstrating. Ideally, the concept of *Masirah* (a principled and orderly march) should be applied to demonstrations, so that all events reflect a positive image in every aspect. Fanaticism towards demonstrations is entirely a matter of subjective awareness. Mastery of the issues to be addressed and carried out through demonstrations should be emphasized from the start to prevent anarchic actions driven merely by the participants' fervor.

### Conclusion

Having arrived at the conclusion, a common thread can be drawn that the delegitimization of demonstrations to date occurs according to the flow of the times and its application. Islam has normative demonstration techniques and humanism. Meanwhile, the West applies demonstrations using passion and is prone to anarchist actions. Demonstrations in Islam are packaged with the concept of *Masirah*. The effectiveness of demonstrations using the *Masirah* method can be done in the country of Indonesia, which is predominantly Muslim. By paying attention to the values of the Qur'an as a source of *Masirah*, at least demonstrations have a positive image and value.

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<sup>28</sup> Faris Maulana Akbar, "Ragam Ekspresi Dan Interaksi Manusia Dengan Al-Qur'an (Dari Tekstualis, Kontekstualis, Hingga Praktis)," *REVELATIA Jurnal Ilmu Al-Quran Dan Tafsir* 3, no. 1 (2022): 47-65.

When viewed from the Qur'anic verse above, demonstrations are applied with the concept of *amar ma'ruf nahi munkar*, resistance to leaders' policies that are not pro-people by criticizing, advising, and demonstrations with the concept of Masirah. When applied in the tafsir of the movement/haraki with the method offered by Shalah Abdul Fatah Al-Khalidi, demonstrations according to Islam must contain values: Movement, Da'wah, and Education. The hegemony of tafsir movement/haraki of demonstrations is very Islamic and Qur'anic. Demonstration participants must understand the meaning of the verses of movement, da'wah, and education individually. So that when done collectively, it becomes a series of harmonious demonstrations that have full moral value and do not violate religious norms.

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