Open Access
AL-MANAR: Jurnal Komunikasi dan Pendidikan Islam
Vol. 15, No. 1, June 2026
https://journal.staimsyk.ac.id/index.php/almanar/index

Fazlur Rahman's Contextual Hermeneutics In Addressing Contemporary Issues And Its Relevance To Islamic Religious Education

Lina Afriani[1], Sri Suyanta [2],
[1]Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia
[2]Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia

251003006@student.ar-raniry.ac.id

ARTICLE INFO
Article history:
Received
March 28, 2026
Revised
May 29, 2026
Accepted
June 08, 2026

Abstract

This study discusses Fazlur Rahman's contextual hermeneutics and its relevance to Islamic Religious Education (IRE). The background of this study stems from the need to re-examine religious texts, particularly the Qur'an, to ensure they remain relevant in addressing the dynamics and challenges of contemporary life. This study employs a qualitative method using library research through a descriptive-analytical approach. Data sources were obtained from scientific literature related to contextual hermeneutics, the concept of double movement, and learning theories in Islamic Religious Education. The findings indicate that Fazlur Rahman's contextual hermeneutics emphasizes the importance of understanding the Qur'an through the "double movement": moving from the historical context toward the formulation of universal moral values, and then reapplying these values within the contemporary context. This approach aligns with contextual learning in Islamic Religious Education (IRE), which emphasizes the connection between instructional content and the real-life experiences of students. Furthermore, this hermeneutics is also consistent with constructivist theory, which positions students as active agents in constructing knowledge, as well as critical thinking theory, which emphasizes the ability to analyze, evaluate, and reflect on issues, and fosters a character that is religious, rational, and of integrity in facing the challenges of modern life.

Keywords: contextual hermeneutics, Fazlur Rahman, Islamic Religious Education, double movement, critical thinking, constructivism.

Published by STAI Masjid Syuhada Yogyakarta
Website https://journal.staimsyk.ac.id/index.php/almanar/index
ISSN 2615-8879
Copyright This is an open access article under the CC BY SA license
https://journal.staimsyk.ac.id/index.php/almanar/index
@ 2026 by the author (s)

INTRODUCTION

The Qur'an serves as proof of the truth of the Prophet Muhammad (peace be upon him) and as guidance for humanity at all times and in all places; it possesses a wide range of unique characteristics. These unique qualities include its distinctive and captivating linguistic structure(Shihab, 1999) Its sublime nature such that no one is capable of producing anything comparable a comprehensive legal framework surpassing man-made laws, containing knowledge that does not contradict established scientific facts, fulfilling all human needs,(Munawar, 2002) contains meanings that can be understood by anyone who understands its language, even though their levels of understanding may differ according to the inclinations, interests, and motivations of the exegete, in accordance with the mission they undertake, the depth and variety of knowledge they possess, as well as the capabilities

and socio-cultural conditions that shape the character and socio-cultural context of the society they engage with.(Sumantri, n.d.)

On the other hand, the increasingly complex development of the times demands a re-reading of religious texts, particularly the Qur'an, as the classical exegetical approach which tends to be textual is often deemed insufficient to address modern challenges. . This challenge has encouraged the emergence of contemporary interpretive approaches that seek to bridge the gap between classical interpretations and current societal needs. (Abdul Ghaffar, 2021) Therefore, a method of interpretation is needed that not only understands the text literally but also considers the historical context and the relevance of universal moral values in contemporary life.

In this context, Fazlur Rahman offers a contextual hermeneutical approach through the "double movement," a method that connects the historical context of the revelation with contemporary reality. This method seeks to uncover the universal moral meanings of the Qur'an and then apply them to contemporary situations. Thus, the Qur'an is not merely understood as a normative text but also as a dynamic source of values responsive to the changing times.(Syakir et al., 2025)

The relevance of Fazlur Rahman's contextual hermeneutics to Islamic Religious Education lies in the effort to integrate an Islamic education that is humanistic, critical, and relevant to the challenges of the times, Contemporary educational institutions are increasingly confronted with rapid social transformation, requiring adaptive educational paradigms capable of responding to emerging societal needs(Marlika et al., 2025). And Islamic education must not be confined to mere imitation and rote memorization, but rather directed toward the development of constructive, authentic Islamic intellectualism. (Marasabessy, 2025) Furthermore, the hermeneutical approach introduced by Fazlur Rahman also enables educators to understand religious texts within a broader context, connecting Islamic teachings with the contemporary challenges faced by society. In this way, Islamic education serves not only as doctrinal instruction but also as a tool for fostering a deeper understanding of the moral and ethical values inherent in Islamic teachings. (Muslih Hidayat, Irja Putra Pratama, 2024) Thus, Fazlur Rahman's contextual hermeneutics can serve as a foundation for developing adaptive Islamic Education (PAI) that is oriented toward fostering students who are religious, critical, and of noble character.

Although numerous studies have discussed Fazlur Rahman's contextual hermeneutics and the concept of *double movement* in Qur'anic interpretation, most of them focus on its contribution to Islamic thought and contemporary exegesis. Limited attention has been given to examining its relevance as a pedagogical foundation in Islamic Religious Education, particularly in relation to contextual learning, constructivist approaches, and the development of critical thinking skills. Furthermore, the integration of Rahman's hermeneutical framework into educational practices that address contemporary social challenges remains underexplored. Therefore, this study aims to analyze Fazlur Rahman's contextual hermeneutics and explore its relevance for developing contextual, constructivist, and critical Islamic Religious Education. Based on this gap, the present study aims to examine Fazlur Rahman's contextual hermeneutics and analyze its relevance to Islamic Religious Education in addressing contemporary educational challenges.

METODE

The research methodology employed in this study adopts a qualitative approach through library research, specifically by examining various primary and secondary sources related to Fazlur Rahman's contextual hermeneutics. The approach used is descriptive-analytical, which involves describing the concept of "double movement" developed by Rahman, followed by an analysis of its relevance in addressing contemporary issues.

Data were obtained from scholarly literature such as journals, books, and academic articles discussing Qur'anic hermeneutics, particularly those emphasizing the relationship between the historical context of revelation and its application in modern reality. The analysis was conducted through two main steps: first, tracing the meaning of the text within its historical context; and second, actualizing its universal moral values within the contemporary context. This method was chosen because it bridges the gap between the normative text and modern social dynamics, as emphasized in research on the "double movement" approach, which connects the present situation with the context of the revelation's descent and then returns to the present to identify relevant moral values.

RESULT AND DISCUSSION

Basic Concepts of Contextual Hermeneutics

Hermeneutics is a term derived from ancient Greek, specifically from the word hermeneuein, which means "to interpret" or "to translate." Etymologically, this term is associated with the figure of Hermes in Greek mythology, who served as the messenger conveying the gods' messages to humanity. In carrying out his duties, Hermes did not merely convey messages but had to first understand and interpret them so they could be properly received. From this, it can be understood that hermeneutics is closely tied to the process of understanding, interpreting, and bridging the meaning of a message from its source to the recipient. Various approaches in Qur'anic interpretation demonstrate that understanding a text requires attention not only to linguistic aspects but also to the methodology and interpretive approach employed by the exegete. (Azis, 2016) An interpreter (hermeneut) plays a crucial role in bridging the contextual gap between the sender and the recipient of a message.(Martha & Apituley, n.d.)

Contextual hermeneutics is an interpretive approach that views religious texts as living historical products embedded within specific social, cultural, and linguistic networks of meaning. Philosophically, this approach is rooted in modern hermeneutic thought that has developed since Hans-Georg Gadamer and Paul Ricoeur, who rejected positivistic views of textual meaning. Contextual hermeneutics does not regard meaning as a fixed entity inherent in the text, but rather as the result of a dynamic interaction between the text, the context, and the reader. Through this perspective, the interpretive process is understood as a historical dialogue between the past horizon of meaning contained within the text and the present horizon possessed by the reader. (Azurah & Siallagan, 2025)

The fundamental idea of contextual hermeneutics stems from the awareness that sacred texts do not exist in a vacuum, but are born within specific linguistic and cultural contexts that help shape their structure. Every theological expression and symbol within the text reflects the historical conditions of the society that serves as the backdrop for its communication. Therefore, understanding the text contextually means tracing the network of meaning formed through the interaction between revelation, language, and the culture of its recipients. This perspective aligns with Gadamer's hermeneutical principle of the "fusion of horizons," namely the encounter between the horizons of the past and the present that enables a more comprehensive understanding of the text. The epistemology of contextual hermeneutics is rooted in the view that meaning is not the result of a literal reproduction of the text, but rather the result of a construction that emerges in the process of understanding. Paul Ricoeur emphasizes that a text possesses autonomy of meaning once it is separated from its author. This autonomy opens up space for the reader to enter the symbolic dimension of the text without being rigidly bound to the author's intention. Ricoeur views interpretation as a "projection of the world of the text," that is, the reader's effort to

construct a horizon of possible meanings offered by the text. This perspective underpins the idea that interpretation does not stop at the excavation of historical meaning but moves toward the reconstruction of meaning relevant to the contemporary context. Therefore, contextual hermeneutics positions the reader as an active subject who plays a role in shaping meaning, not merely a passive recipient of a fixed message.

The interconnection between text, context, and reader is at the core of contextual hermeneutics. The text provides an open structure of meaning; the context presents a social, cultural, and political horizon that influences the formation and understanding of the text; while the reader brings a horizon of experience and values that shape their perspective on the text. In this dialectical relationship, meaning emerges not as an objective entity, but as the result of a negotiation among these three elements. This perspective has methodological implications: religious understanding must involve critical reflection on the reader's position, including an awareness of their own ideological and cultural biases.

Fazlur Rahman's "Double Movement" Method in Qur'anic Exegesis

Fazlur Rahman was born on Sunday, September 21, 1919, in Hazara, India (before it became Pakistan). He was born into a devout family that followed the Hanafi school of thought. His father, Maulana Syihab ad-Din, was a traditional scholar who instilled in him a basic religious education.

Fazlur Rahman, a contemporary Islamic thinker, offers a profound perspective on the Qur'an as a revelation from Allah. In his explanation, Rahman asserts that the Qur'an is not merely a revealed text, but also constitutes the "Word of God" received by the Prophet Muhammad through a unique process. He argues that the Quran was revealed not in the form of "spoken words" but in the form of "word-ideas," indicating that this revelation possesses highly significant verbal characteristics.

Fazlur Rahman's perspective is also reflected in his method of exegesis. He seeks to distinguish between the idea of the Quran's timelessness and its divine character from its specific legal content. According to him, the timelessness of the law in the Quran lies in the moral principles underpinning it, not in rigid textual provisions. This indicates that the Qur'an aims to uphold social justice and egalitarianism, as well as to address the socio-moral conditions of the Prophet's time. (Amrizal, n.d.)

Fazlur Rahman also emphasizes the importance of distinguishing the revelatory nature of the Qur'an from other forms of creative knowledge. He argues that this distinction is necessary to explain the process of revelation in a way that is acceptable to modern society. Thus, he seeks to demonstrate that the Qur'an is purely divine, both in its inspiration and in its verbal form. (Amir, 2022)

Thus, the conclusion the author draws is that Fazlur Rahman's view of the Qur'an as a revelation from Allah offers new insights into how we understand this sacred text. Through a historical and contextual approach, Rahman invites Muslims to view the Qur'an not only as a book of law but also as a moral guide relevant to the challenges of the times. Through the exegetical methodology he has developed, Rahman seeks to reclaim the Quran's universal moral message for application in today's increasingly complex reality. Thus, Rahman's view of the Quran as Allah's revelation provides a strong moral foundation and relevant guidance for realizing justice in society. His exegetical methodology, oriented toward the universal moral principles of the Qur'an, serves as a means to bridge a deep understanding of the Qur'an's sacred messages with the complex and diverse realities of the contemporary world.

Classical exegetical methods tend to interpret the Qur'an in a fragmented manner and often fail to resolve the issues at hand, instead creating new problems. In his view, classical exegesis is unsystematic and requires new methods to uncover the contemporary principles of the Qur'an that possess greater capacity than merely relying on classical analogy (qiyas). Thus, Fazlur Rahman saw the need to reinterpret the Qur'an in a way that can meet contemporary needs through a systematic and comprehensive set of methodologies. This method involves interpreting a verse by starting from the present day, moving back to the time the Qur'an was revealed, and then returning to the present. (Syakir et al., 2025)

The first form of reasoning proceeds from the particular to the general; the second form, conversely, proceeds from the general to the particular. These two forms of reasoning or movements are what are subsequently referred to as the "double movement." In addition, some argue that this theory of the double movement is a method that employs a socio-historical approach in applying its two movements. (Muhammad Umair, 2023)

The first movement involves understanding the meaning and significance of the text while simultaneously grasping the historical context and conditions that led to the text's emergence. In other words, this first movement requires a comprehensive understanding of the Qur'anic text while also grasping its specific context, from which general legal principles are derived principles considered to be its moral message. Subsequently, the general values are extracted from these specific responses.

The second approach, after identifying the core message or general objectives (moral message) underlying the text's revelation, then applies those messages to the contemporary context a method of thinking from the general to the specific. The concepts and principles gathered from the Qur'an through the first step are then required to be applicable to Muslim society in the current context.

This theory is considered one of the contextual approaches. This can be seen simply through the first step of this method by examining the context of the text's meaning as it was relevant at the time the Qur'an was revealed, followed by exploring the general principles of the Qur'an through the social and cultural context of Arab society at that time. And in the second movement, it examines the social conditions of contemporary society for the application of the general values of the Qur'an. The double movement theory proposed by Fazlur Rahman is a synthesis of Muslim traditionalism and contemporary Western hermeneutics. This indicates that Fazlur Rahman, in developing his double movement theory, was not unaffected by the influence of both of these schools of thought.

The influence or similarities of Muslim traditionalism on Fazlur Rahman's double movement theory are evident in the first step of the first movement. In this step, Fazlur Rahman states that "in understanding a statement, one must first consider the micro and macro contexts in which the Qur'an was revealed."

In this method, Fazlur Rahman aims to avoid partial interpretations and the imposition of non-Qur'anic ideas onto the Qur'an. (Nurcahyati, 2025) The double-movement hermeneutical method is only effective when applied to legal verses, not to metaphysical verses. This is because, when examining verses related to metaphysical matters, such as the concepts of God, angels, and Satan, and so on, Rahman does not use the double-movement hermeneutics, but employs a thematic method based on the principle of logical analysis and synthesis, in which these verses are understood through an intertextual approach to subsequently identify their logical connections.

An example of Fazlur Rahman's application of the double movement in addressing the issue of qishash serves as an illustration. He holds the view that the message of the Qur'an

(QS. al-Baqarah: 178 and QS. al-Nisa': 92) reinforces the law of murder that was already in place in pre-Islamic society. The Qur'an's solution is to grant the victim's family the freedom to choose between seeking retribution against the murderer that is, an eye for an eye or demanding money as compensation. Furthermore, the Qur'an also adds that forgiveness granted by the victim's family is regarded as a virtue of the highest value.

The Application of Contextual Hermeneutics to Contemporary Issues

The application of contextual hermeneutics in contemporary Islamic studies stems from the need to address modern challenges while maintaining the relevance of religious texts. This approach emphasizes that the Qur'an is not merely understood literally but also through an understanding of the historical context of the revelation and current social conditions. Thus, the sacred text is positioned as a dynamic source of values capable of responding to the changing times. This approach has largely developed from the thought of Fazlur Rahman, who emphasized the importance of the relationship between text and social reality.

In social issues such as gender equality, contextual hermeneutics is used to reinterpret verses that have traditionally been understood in a patriarchal manner. Furthermore, the contextualization of Islamic values is also important in addressing contemporary educational issues such as bullying, where religious teachings are expected to function as practical ethical guidance for social interaction among students(Lestari & Aziz, Ikhwan, 2020). With this approach, verses are not understood solely in a textual sense but are grounded in universal moral principles such as justice and the common good. Studies indicate that this method enables the reinterpretation of Islamic teachings to be more inclusive without abandoning the fundamental principles of Sharia. This demonstrates that the values of the Qur'an can be applied flexibly within the context of modern society. (Tomi Satria, Duski Samad, 2025)

Furthermore, in the field of Islamic law, contextual hermeneutics is also employed to address contemporary issues such as democracy, human rights, and pluralism. This approach helps distinguish between the universal values of the Qur'an and the historical forms of their application during the Prophet's time. Thus, Islamic law is not understood rigidly but is adaptive to social developments without losing its normative essence. (Rum, 2025)

In the economic and political spheres, the application of contextual hermeneutics is also evident in efforts to integrate Islamic ethical values with modern systems. Principles such as social justice, transparency, and moral responsibility are drawn from the Qur'an and then applied within modern economic systems and governance frameworks. This approach demonstrates that Islam possesses significant potential as a source of global ethics relevant to the challenges of globalization. (Kholifatin, 2025)

Thus, contextual hermeneutics is not merely a method of interpretation but also a paradigm for addressing contemporary issues facing the Muslim community. This approach emphasizes that sacred texts must be continuously understood through a dialogical engagement between the past and the present. Through this process, Islamic teachings can remain vibrant, relevant, and capable of providing solutions to various modern challenges such as social justice, human rights, and cultural transformation.

The Relevance of Fazlur Rahman's Contextual Hermeneutics to Islamic Religious Education

Fazlur Rahman's contextual hermeneutical approach has strong relevance to contextual learning in Islamic Religious Education (IRE). Through his theory of double movement,

Fazlur Rahman emphasizes the importance of understanding the Qur'an not only textually but also by considering the historical context of the revelation and its relevance to contemporary social conditions. (Rochmawati & Muwafiq, 2024) This approach aligns with the concept of contextual learning, in which students examine a situation or problem and then apply the knowledge they have studied to solve it in their daily lives. (Fuady, 2015)

Furthermore, this approach is closely related to constructivist theory, which views knowledge as actively constructed by students through experience, social interaction, and reflection on their surrounding environment. From a constructivist perspective, students play an active role in constructing their understanding based on their experiences and life contexts. This aligns with Fazlur Rahman's hermeneutics, which positions the understanding of the Qur'an as a dialogical process between the text, its historical context, and contemporary reality. Thus, Islamic Education (PAI) instruction can be directed toward a learning process that is more critical, reflective, and practical, enabling students to substantively understand Islamic values and implement them in the social life of modern society. (Amina et al., 2025)

This approach is also closely related to critical thinking theory, which is an essential skill in the learning process because it helps students understand and evaluate information logically (Laila Rahmi Hasanah, Mona Alyaa Sausan, Lailatul Mukjizat, Kasinyo Harto, 2024). The development of critical thinking skills through active and contextual learning models has been shown to improve students' ability to analyze problems and formulate rational solutions(Prihatini & Fadilah, 2025). Furthermore, Islam itself clearly states that the ability to think critically is essential for facing the challenges of the times, especially issues concerning daily life. People who are accustomed to critical thinking are very difficult to deceive, trick, manipulate, or mislead, both in their thinking and their actions.(Fikri & Munfarida, 2023) Furthermore, the cultivation of critical thinking in Islamic Religious Education also directly contributes to the character development of students, instilling religious values such as honesty (sidq), trustworthiness, responsibility, openness to the truth, and respect for others' opinions. According to the Ministry of National Education (2010), these values are included among the 18 core character traits that must be instilled in education. When these Islamic values are internalized in Islamic Religious Education (IRE) instruction, students not only become religious individuals but also think rationally, analytically, and wisely when making decisions. (Zahra Rafia Rani Siregar, 2024)

Based on the above discussion, it can be concluded that Fazlur Rahman's contextual hermeneutics, through the "double movement" approach, holds relevance for the development of Islamic Religious Education (IRE) that is contextual, constructivist, and grounded in critical thinking. The integration of understanding the Qur'anic text, social reality, and students' learning experiences demonstrates that PAI instruction is no longer textual-dogmatic but rather transformative and practical in addressing the challenges of modern life. Furthermore, strengthening critical thinking skills in PAI instruction not only impacts students' cognitive development but also contributes to the formation of a religious, rational, and integrity-driven character.

This finding supports the study of Rochmawati and Muwafiq (2024), who argued that Fazlur Rahman's double movement approach serves as a contextual framework for connecting the historical circumstances of revelation with contemporary realities. The present study confirms this argument by demonstrating that the contextualization process can also be applied within Islamic Religious Education through learning activities that relate Qur'anic values to students' real-life experiences.

The findings also reinforce Muslih Hidayat et al. (2024), who emphasized the relevance of Fazlur Rahman's thought to the reform of Islamic education. However, while their study focused primarily on educational reform at the conceptual level, the present study provides a more specific pedagogical explanation by linking contextual hermeneutics with contextual learning, constructivist theory, and critical thinking development.

Furthermore, this study is consistent with Marasabessy (2025), who highlighted the importance of developing critical Islamic intellectualism through Fazlur Rahman's educational thought. The present study extends this perspective by demonstrating that Rahman's hermeneutical framework can function as a practical pedagogical foundation for cultivating students who are religious, reflective, rational, and capable of responding to contemporary social challenges.

Therefore, this study does not contradict previous research; rather, it strengthens and expands the existing body of knowledge. The novelty of this study lies in its integration of Fazlur Rahman's contextual hermeneutics with contextual learning, constructivist pedagogy, and critical thinking theory within Islamic Religious Education. This integration positions the double movement approach not only as a method of Qur'anic interpretation but also as a pedagogical framework for developing transformative and contemporary Islamic Religious Education.

CONCLUSION

Based on the discussion outlined above, it can be concluded that Fazlur Rahman's contextual hermeneutics, through the "double movement" approach, is a method of interpreting the Qur'an that emphasizes the importance of integrating the historical context of the revelation with contemporary social realities, so that the text can reveal universal moral values. Furthermore, Fazlur Rahman's contextual hermeneutics also holds significant relevance in Islamic Religious Education, where students are not merely passive recipients of information but active agents capable of constructing knowledge, analyzing issues, and connecting Islamic values with the realities of life. Moreover, this integration contributes to shaping students' character and fostering critical thinking skills. Thus, Fazlur Rahman's contextual hermeneutics serves not only as an approach to understanding religious texts but also as a pedagogical foundation for developing transformative, practical Islamic Religious Education that focuses on cultivating students' character, enabling them to wisely face the challenges of modern life.

REFERENCES

Abrori, M Sayyidul, dan Moh. Solikul Hadi. "Integral Values in Madrasah: to Foster Community Trust in Education." *Istawa : Jurnal Pendidikan Islam* 5, no. 2 (2020): 160. https://doi.org/10.24269/ijpi.v5i2.2736.

Amina, S., Salsabila, P., & Zahratunnisa, A. (2025). Mengenali Paradigma Konstruktivisme sebagai Pendekatan Belajar Pendidikan Agama Islam. *Jurnal Pendidikan Tambusai*, *9*(3), 34849–34853.

Amir, A. N. (2022). *Metode Tafsir Sosial Fazlur Rahman*. *6*(2), 128–144.

Amrizal. (n.d.). *Dimensi Ontologis-Etis Konsepsi Ketuhanan Islam: Analisis Hermeneutika Sintetis-Logis Fazlur Rahman dan al-Ṭabāṭabā'ī Amrizal*. 1–22.

Anjas Pratiwi, dan M. Solikul Hadi. "The Urgence of Siti Bariyah's Thinking in Islamic Education 5.0." *Journal of Contemporary Islamic Education* 2, no. 2 (2022): 147–65. https://doi.org/10.25217/jcie.v2i2.2579.

Azurah, S., & Siallagan, N. (2025). *Kamali : Jurnal Ilmu Agama Pendekatan Hermeneutika Kontekstual dalam Menafsirkan*. *1*(1), 19–35.
Fikri, M., & Munfarida, E. (2023). Konstruksi Berpikir Kritis dalam Pendidikan Islam : Analisis Tafsir Maudhu ' i Berdasarkan Al- Qur ' an. *Jurnal Pendidikan Agama Islam: Al-Thariqah*, *8*(1), 108–120. https://doi.org/10.25299/al-thariqah.2023.vol8(1).11469
Fahmi Husein, Moh Solikul Hadi, Edi Kurniawan. "Strategi Digital Detox untuk Siswa : Efektivitas Pendidikan Islam melalui Program Bimbingan Konseling pada Anak SMA / SMK di Yogyakarta Penerbangan AAG Adisutjipto , penerapan strategi Digital Detox melalui program" 13 (2024): 358–69.
Fuady, M. N. (2015). Hermeneutika dalam Filsafat Pendidikan Islam. *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam*, *5*(1), 20–38. http://idr.uin-antasari.ac.id/id/eprint/8965
Hadi, Moh. Solikul. "Implementasi Model Pengembangan Multiple Intellegence Dalam Meningkatkan Kecerdasan Natural Peserta Didik Melalui Metode Project Based Learning Di Kelas X Manpk Yogyakarta Pada Mata Pelajaran Fikih," 2018, 152. https://digilib.uin-suka.ac.id/id/eprint/33289/.
Hadi, Moh. Solikul, M. Sayyidul Abrori, dan Dwi Noviatul Zahra. "Pengembangan Multimedia Interaktif Macromedia Flash Profesional 8 Pada Pembelajaran Al-Qur'an Hadis Kelas X Semester Genap Di Man 1 Yogyakarta." *At-Tajdid : Jurnal Pendidikan dan Pemikiran Islam* 3, no. 2 (2020): 148. https://doi.org/10.24127/att.v3i2.1123.
Hadi, Moh Solikul, Milda Amalia, Sandena Rose, Sekolah Tinggi, Agama Islam, dan Masjid Syuhada. "Heutagogical Self-Directed Learning in an Indonesian Islamic Senior High School : Teacher Scaffolding , Digital Practices , and Policy Implications" 5, no. 2 (2025): 239–52. https://doi.org/10.14421/hjie.52-08.
Hadi, Moh Solikul, Abdul Kahfi Amrullah, dan Khoerul Anwar. "Journal of Islamic Scriptures in Non-Arabic Societies Membentuk Peserta Didik Menjadi Pribadi Ulul al-bab Prespektif" 1, no. 1 (2024): 61–62.
Hadi, Moh Solikul, Veri Setiawan, dan Putri Maulidiah Hidayah. "The Effect of Implementing Deep Learning on Improving Students ' Cognitive Abilities in the Independent Curriculum at Yogyakarta High Schools" 7, no. 1 (2025). https://doi.org/10.25217/jrie.v7i1.5637
Kholifatin, L. I. (2025). *Metode Pendekatan Tafsir Kontekstual Prespektif Fazlur Rahman*. *3*(May), 1–12.
Laila Rahmi Hasanah, Mona Alyaa Sausan, Lailatul Mukjizat, Kasinyo Harto, I. P. P. (2024). *INTEGRASI BERPIKIR KRITIS DAN PEMECAHAN MASALAH DALAM PEMBELAJARAN PENDIDIKAN AGAMA ISLAM (PAI)*. *2*, 306–312.
Marasabessy, M. A. F. (2025). Integrasi Pemikiran Fazlur Rahman Tentang Pendidikan Islam Dengan Epistemologi Filsafat Kontemporer Kritis. *An-Najah : Jurnal Pendidikan Islam Dan Sosial Agama*, *04*(05), 1–23. https://journal.nabest.id/index.php/annajah/article/view/611
Martha, M., & Apituley, A. (n.d.). *HERMENEUTIK KONTEKSTUAL (Sebuah Konstruksi Berdasarkan Filsafat Hermeneutik Modern)*.
Muhammad Umair, H. A. S. (2023). *Fazlur Rahman dan Teori Double Movement : Definisi dan Aplikasi*. *2*(1), 71–81.
Munawar, S. A. H. Al. (2002). *Al-Qur'an Membangun Tradisi Kesalehan Hakiki*.
Muslih Hidayat, Irja Putra Pratama, Z. F. S. Z. (2024). RELEVANSI PEMIKIRAN FAZLUR RAHMAN TERHADAP REFORMASI PENDIDIKAN ISLAM DI INDONESIA. *Jurnal Kajian Keislaman Dan Informasi Pembinaan Perguruan Tinggi Agama Islam*, *16*(2), 78–91. https://journal.nabest.id/index.php/annajah/article/view/611
Nurcahyati, H. (2025). *TRANSFORMATION OF TRADITIONAL TO MODERN TAFSIR FROM THE PERSPECTIVE OF FAZLUR RAHMAN ' S HERMENEUTICS*. *5*(1), 143–160. https://doi.org/10.57163/almuhafidz.v5i1.177

Rochmawati, N. A., & Muwafiq, A. (2024). *Hermeneutika Fazlur Rahman: Double Movement dalam Penafsiran Al-Qur'an*. *9*(1), 33–47.

Rum, M. (2025). *Hermeneutics in Contemporary Interpretation : A Critical Study of the Methods of Qur ' anic Interpretation in the Modern Era*. *7*(2), 677–688. https://doi.org/10.37364/jireh.v7i2.628

Shihab, M. Q. (1999). *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu Dalam Kehidupan Masyarakat*.

Sumantri, R. A. (n.d.). Globethics Repository. *Dakwah Dan Komunikasi*.

Syakir, A. I., Daulay, A. N., & Fitri, S. R. (2025). *Metode Tafsir Kontekstual Fazlur Rahman dalam Al-Qur'an Berpendekatan Double Movement dan Sintetis Logis*. 332–342. https://doi.org/10.23917/jkk.v4i3.571

Tomi Satria, Duski Samad, F. S. M. (2025). *Pendekatan Hermeneutika Kontekstual Dalam Tafsir Al- Qur ' an : Kajian Kritis Terhadap Metodologi Fazlur Rahman Dan Abdullah Saeed*. *6*(1), 1143–1152. https://doi.org/10.37680/almikraj.v6i1.8460

Zahra Rafia Rani Siregar, M. I. P. N. (2024). Peran Pendidikan Agama Islam Dalam Membentuk Karakter Religius Mahasiswa. *AL-MIKRAJ Jurnal Studi Islam Dan Humaniora (E-ISSN 2745-4584)*, *4*(02), 293–303. https://doi.org/10.37680/almikraj.v4i02.4608

Abdul Ghaffar. (2021). 183-Article Text-498-1-10-20210615. *Komparasi Kitab-Kitab Tafsir Al-Qur'an Era Klasik Dan Modern Atas Teori Dan Model Komunikasi Kelompok Untuk Pendidikan Anak Pada QS. Luqman/31: 13-19*, *10*, Hlm. 23-24.

Azis. (2016). 19-Article Text-36-1-10-20180226. *Metodologi Penelitian, Corak Dan Pendekatan Tafsir Al Quran*, *5*, 1–20.

Lestari, A., & Aziz, Ikhwan, E. (2020). Peran Guru Pendidikan Agama Islam Dalam Mengatasi Bullying di SMP Negeri Satu Atap 2 Selagai Lingga. *Alvia Lestari, Ikhwan Aziz Q, Ehwanudin, Peran Guru Pendidikan Agama Islam Dalam Mengatasi Bullying Di SMP Negeri Satu Atap 2 Selagai Lingga*, *14*, 229–244. http://etheses.iainkediri.ac.id/id/eprint/1916

Marlika, T., Nikmah, N. A., & Mulyana, A. (2025). Tantangan dan Dinamika Perubahan Sosial Dalam Pendidikan di Era Modern. *Al-Manar : Jurnal Komunikasi Dan Pendidikan Islam*, *14*(1), 727–740.

Prihatini, E., & Fadilah, L. (2025). Penerapan Model Pembelajaran Project Based Learning Terhadap Critikal Thinking Siswa Kelas V Pada Mata Pelajaran IPAS Di MI Ma'arif 1 Punggur. *AL-MANAR: Jurnal Komunikasi Dan Pendidikan Islam*, *14*(1), 429–440.