

From Text to Context: Fazlur Rahman's Double Movement Theory in Contemporary Qibla Direction Issues

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ABSTRACT

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Qibla direction determination is an important part of Muslim worship that signifies unity of direction and obedience to Allah SWT. However, in the development of modern science and technology, there are differences in the methods and results of determining the Qibla direction in various regions of the Islamic world. This problem requires a dynamic interpretation approach, so that the values of the Qur'an can be understood and applied according to the context of the times. This research uses Fazlur Rahman's hermeneutic approach with Double Movement theory to interpret the verses about Qibla direction. The results show that the Qibla direction is not just a matter of geographical precision, but a symbol of unity, independence, and spiritual orientation of Muslims. With the application of Double Movement, the moral values of the Qur'an can be actualized through the use of modern technology in a maslahat manner and in accordance with the objectives of sharia, in the application of the discovery method.

ARTICLE INFO

ABSTRAK

Penentuan arah kiblat merupakan bagian penting dari ibadah umat Islam yang menandakanesatuan arah dan ketaatan kepada Allah SWT. Namun, dalam perkembangan ilmu pengetahuan dan teknologi modern, terdapat perbedaan dalam metode dan hasil penentuan arah kiblat di

berbagai wilayah dunia Islam. Masalah ini memerlukan pendekatan interpretasi dinamis, sehingga nilai-nilai Al-Qur'an dapat dipahami dan diterapkan sesuai dengan konteks zaman. Penelitian ini menggunakan pendekatan hermeneutik Fazlur Rahman dengan Teori Gerakan Ganda untuk menafsirkan ayat-ayat tentang arah Qibla. Hasil penelitian menunjukkan bahwa arah kiblat bukan hanya soal ketepatan geografis, tetapi symbol kesatuan, kemandirian, dan orientasi spiritual umat Islam. Dengan penerapan Gerakan Ganda, nilai-nilai moral Al-Qur'an dapat diaktualisasikan melalui penggunaan teknologi modern secara maslahat dan sesuai dengan tujuan syariat, dalam penerapan metode penemuan.

INTRODUCTION

One of the contemporary scholars who interpret the Quran in accordance with the principles and religious advice in accordance with human morals is Fazlur Rahman. He said that the Quran is not just a legal document even though it contains basic legal principles such as prayer, fasting, zakat and hajj, while the Quran always emphasizes the moral aspects, which are needed creatively for human actions, besides that the Quran is also central to humans and their improvement and as the most comprehensive guidance for humans, therefore a contemporary scholar named Fazlur Rahman explores and offers an interpretation method known as the double movement.¹

In the method of extracting the law by Fazlur Rahman in the Quran contains the text and context between God and the messenger in the process of delivering the message and the content of the revelation that he wants to all mankind. then to answer the phenomena that occur in society and also the context when the text of the verse with the text is also different conditions so that the study of the Qur'an when the revelation of the verse with the current conditions certainly undergoes development, demanding to formulate a new epistemology and methodology of this contemporary era. tafsir that can provide an understanding of the Quran critically, dialectically, reformatively, and

¹Safet Bektovic, "Towards a Neo-Modernist Islam: Fazlur Rahman and the Rethinking of Islamic Tradition and Modernity," *Studia Theologica - Nordic Journal of Theology* 70, no. 2 (2016): 160-78, <https://doi.org/10.1080/0039338X.2016.1253260>.

transformatively so that the product of interpretation can provide answers to every challenge and problem faced by mankind.²

penelitian tentang fazlur rahman sudah banyak dilakukan seperti dalam bentuk artikel. setelah penulis telusuri maka dapat penulis kelompokkan menjadi beberapa diantaranya dari penggunaan metode double movemen seperti artikel yang ditulis oleh kharis nugroho³, artikel ditulis oleh Muhammad yusuf dkk⁴, oleh elya munfarida⁵, artikel oleh taskiyah uswatun khasanah⁶, selanjutnya oleh nihaya dkk⁷ kemudian asep setiawan⁸, selanjutnya ramdani dkk⁹,

²Jamal Abdul Aziz, "Teori Gerak Ganda (Metode Baru Istibat Hukum Ala Fazlur Rahman)," *Hemerneia Jurnal Kajian Islam Interdisipliner* 6, no. 2 (Juli-Desember) (2007): 329-49.

³Kharis Nugroho, Muhammad Zawil Kiram, and Didik Andriawan, "The Influence of Hermeneutics in Double Movement Theory (Critical Analysis of Fazlurrahman's Interpretation Methodology)," *QiST: Journal of Quran and Tafseer Studies* 2, no. 3 (2023): 275-89, <https://doi.org/10.23917/qist.v2i3.2531>.

⁴Muhammad Yusuf, Nahdhiyah Nahdhiyah, and Anwar Sadat, "Fazlur Rahman's Double Movement and It's Contribution to the Development of Religious Moderation," *IJISH (International Journal of Islamic Studies and Humanities)* 4, no. 1 (2021): 51, <https://doi.org/10.26555/ijish.v4i1.2667>.

⁵Odologi Penafsiran Al-qur Elya MunfaridaAn and Iain Purwokerto, "METODOLOGI PENAFSIRAN AL-QUR'AN MENURUT FAZLUR RAHMAN," *JURNAL KOMUNIKA* 9, no. 2 (2015): 243-57.

⁶Taskia Uswatun Khasanah et al., "Career Women in Tafsir Al Misbah: An Analytical Study of Fazlur Rahman's Double Movement Theory," *Solo International Collaboration and Publication of Social Sciences and Humanities* 4, no. 01 (2025): 105-20, <https://doi.org/10.61455/sicopus.v4i01.388>.

⁷Ana Zahrotun Nihayah et al., "Critical Study of Bank Interest Using Double Movement Hermeneutics from the Perspective of Fazlur Rahman," *IQTISHODUNA: Jurnal Ekonomi Islam* 14, no. 1 (2025): 245-60, <https://doi.org/10.54471/iqtishoduna.v14i1.2852>.

⁸Asep Setiawan, "AL QUR ' AN ' MAZHAB YOGYA 'Telaah Atas Teori Penafsiran Al-Qur'an," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 17, no. 1 (2016): 69-96.

⁹Septian Bimo Saputra et al., "Memahami Kata-Kata Sumpah Dalam Terjemahan Indonesia Surah As-Syams Dengan Pendekatan Hermeneutika Double Movement Fazlur Rahman," *Jurnal Studi Agama Dan Masyarakat* 18, no. 1 (2022): 1-11, <https://doi.org/10.23971/jsam.v18i1.3620>.

Muhammad yuzid anwar ibrahim¹⁰ dan artikel rina rosia¹¹

Social, economic, cultural, scientific and legal changes that occur in the Islamic world that interact with the international non-Islamic world, always involve an intensive dialectical process between the great tradition in the realm of thought, concepts, ideas, theories, beliefs and ideas. While the little tradition which is the area of practical application in the field of theories, concepts, ideas, beliefs and ideas in the area of concrete life in a particular culture and historical order. Change will occur when the new tradition that comes has great strength and thrust compared to the existing and established scientific tradition. If the new tradition that comes has less power and thrust than the strength of the old scientific tradition, then what happens is that there is no change.¹²

Therefore, a very urgent change in the Islamic world is the transfer of understanding of the Qur'an from Islamic law (Fiqh) which is theoretical and normative revolves around the formalism of Islamic religion to contextual Islamic law in accordance with today's formal legal sociology. The contribution of Fazlur Rahman's double movement theory tries to make a new breakthrough by reconstructing an understanding of the Qur'an that is compatible with contemporary life through the hermeneutic interpretation method, one of which is on the issue of Qibla direction at this time where based on the author's observation, it is found that there are those who think that when they want to pray in public places such as in tourist areas there are those who say the important thing is that we pray, by saying modern technology can "change the direction of the Qibla" then the issue of contemporary Qibla direction reflects the tension between text, context, and technology. Therefore, a dynamic interpretation approach is needed such as Fazlur Rahman's Double Movement theory so that

¹⁰Mohamad Yufidz Anwar Ibrohim and Nur Muhammad, "Hermeneutika Double Movement Fazlur Rahman: Mewujudkan Hukum Islam Yang Lebih Eksistensial," *EL-BANAT: Jurnal Pemikiran Dan Pendidikan Islam* 12, no. 1 (2022): 104-20, <https://doi.org/10.54180/elbanat.2022.12.1.104-120>.

¹¹Rina Rosia, "DISPARATIS RIBA DAN BUNGA BANK; PERSPEKTIF HERMENEUTIKA DOUBLE MOVEMENT FAZLUR RAHMAN," *An-Nisbah: Jurnal Ekonomi Syariah* 07, no. 2 (2020): 387-417.

¹²Priyantika Lesyaina Az Zahra, Aniatul Fukoroh, and Andi Rosa, "Teori Double Movement Pada Penafsiran Fazlurrahman," *JIIIC: Jurnal Intelek Insan Cendekia* 1, no. 10 (2024): 7704-15.

people's understanding does not stop at physical symbols, but also captures the spiritual and moral values they contain.¹³

METHOD

This research is a qualitative study with a library research approach. This approach was chosen because the focus of the study lies on conceptual and textual analysis of Fazlur Rahman's Double Movement theory and its relevance to the issue of Qibla direction in the contemporary context with primary data sources of the Qur'an and traditions related to the command to face the Qibla and Fazlur Rahman's main works such as *Islam and Modernity* and *Major Themes of the Qur'an*. This research uses a hermeneutic approach, especially Fazlur Rahman's Double Movement model to interpret the Qur'anic text about the Qibla direction. Furthermore, data analysis is carried out using content analysis techniques which are descriptive deductive-inductive analysis.

RESULTS AND DISCUSSIONS

Application of Double Movement theory to the issue of Qibla direction today

Biography of Fazlur Rahman who was born in Pakistan, precisely in Hazara, Northwest Pakistan. Born on Sunday, September 21, 1919 AD (26 Dhulhijjah 1337 H). Rahman was born into a religious Muslim family.¹⁴ Fazlur Rahman has several qualifications that greatly support him to be able to determine the history of Islamic thought reformers. Supported by his family background that adheres to the Hanafi school of thought that is able to open his rational thoughts, Arabic language skills that have been proven by academic achievements during his master's program, as well as the ability in the field of philosophy in his

¹³Muhammad Iman Syafi'i and Moh. Abdul Kholiq Hasan, "Reinterpretasi Makna " Idribuhunna " Dalam Qs . an-Nisa Double Movement," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 25, no. April (2023): 62-73.

¹⁴Fazlur rahman, "23 2 18_Terjemahan_Tema2 Pokok Quran_Nurtawab.Pdf," n.d.

doctoral education while in the West further strengthens the assurance that he is a modern intellectual who is able to change the classical Islamic mindset without leaving the basics of Islam.¹⁵

In addition, Fazlur Rahman is also influenced by Social, Political, and Cultural Circumstances. the characteristics of Fazlur Rahman's thinking are in the thought of previous theologies as far as positive things must be maintained and vice versa against doctrines that are less straight and cannot be found its roots in the teachings of the Koran, it needs to be reconstructed.¹⁶

Fazlur Rahman's view of the Quran states that from the concept of "normative behavior" or exemplary is born the concept of standard or correct behavior as a necessary complement. So according to him, the elements that exist in the sense that complement the "sunnah" include elements of 'straightness' and "truth". According to Fazlur Rahman, basically the sunnah to the example is not an integral part of the meaning of the sunnah, although to complete the sunnah it needs to be obeyed. But that sunnah really means setting an example so that the example will or should be followed by others.¹⁷

According to Fazlur Rahman, the Quran is God's response to the reality that arises so that each verse is not a sentence that stands alone, but it is bound by the socio-historical context, culture, and problems faced at that time. In other words, the Quran and the origins of the Islamic community appear in the light of history and deal with the

¹⁵Abdullah Dafiki Dafiki, "RELEVANSI PEMIKIRAN FAZLUR RAHMAN DALAM MODERNISASI PENDIDIKAN ISLAM (Studi Analisis Di Madrasah Aliyah Al-Djufri Desa Blumbungan Kecamatan Larangan Kabupaten Pamekasan)," *Rabbani: Jurnal Pendidikan Agama Islam* 3, no. 2 (2022): 250–66, <https://doi.org/10.19105/rjpai.v3i2.6515>.

¹⁶Daud Damsyik, "Reinterpretasi Sumber Hukum Islam: Kajian Pemikiran Fazlur Rahman," *Al-'Adalah* 11, no. 2 (2013): 223–40.

¹⁷Luthfi Hibatullah and Ahmad Qomarudin, "Pemikiran Fazlur Rahman (Pragmatis-Instrumental) Tentang Pendidikan Dan Relevansinya Dengan Dunia Modern," *As-Sabiqun* 3, no. 1 (2021): 26–44, <https://doi.org/10.36088/assabiqun.v3i1.1144>.

socio-historical background. There are two major theories that have become the icon of Fazlur Rahman in expressing his ideas:¹⁸

First, socio-historical theory. This theory in some literature is more often referred to as the socio-historical approach. This approach began to be applied by Fazlur Rahman when he was still in Pakistan. He was disturbed by the behavior of Muslims at that time who tended to be taqlid and uncritical. The first step is to review the asbab al nuzul of the revelation of the verse, on what basis and with what motives the verse was revealed will be answered through an understanding of history. The Qur'an is universal, but often the universality is not visible, this is the result of neglecting the historical aspect. Because the Qur'an does not only apply to the community at that time, but until whenever the Qur'an will continue to be used as a guide for people's lives until the end of time. Therefore, this is the meeting point for Fazlur Rahman to open the paradigm of the people.¹⁹

This historical approach is also accompanied by a sociological approach. Which specifically explores the social conditions of society when the Qur'anic verse was revealed. Thus an understanding of the Qur'an will always be elastic and can be accepted anywhere and anytime. Fazlur rahman applies approach ii because it is considered the only way that can be accepted and can be applied fairly to intellectual and moral demands.

¹⁸Muhamad Hakim, "TELAHAH PEMIKIRAN MUHAMMAD FAZLUR RAHMAN TENTANG ISLAM DAN PERADABAN BARAT MODERN," *An-Nidzam : Jurnal Manajemen Pendidikan Dan Studi Islam* 4, no. 1 (2017): 127-52, <https://doi.org/10.33507/an-nidzam.v4i1.26>.

¹⁹Hasbi Habibi, "Epistemologi Fazlur Rahman Dan Relevansinya Dengan Model Pendidikan Pesantren Kontemporer," *Bestari* 19, no. 2 (2023): 145, <https://doi.org/10.36667/bestari.v19i2.1313>.

Table 1
Books and articles by Fazlur Rahman²⁰

| No | Artikel | Buku |
|----|---|--|
| 1 | <i>Some Islamic Issues in the Ayyub Khan Era.</i> | <i>am Is 1996.</i> |
| 2 | <i>Islamic Challenges and Opportunist.</i> | <i>Islamic Methodology in History 1965.</i> |
| 3 | <i>Forwards Reformulating The Methodology of Islamic Law : Syaikh Yamani on Public Interest in Islamic Low.</i> | <i>Prophecy in Islam.</i> |
| 4 | <i>Islam Legacy and Contemporary Challenges</i> | <i>Major Themes of The Qur'an (1980).</i> |
| 5 | <i>Islam in The Contemporary World</i> | <i>The Philosophy of Mulasadra.</i> |
| 6 | <i>Root of Islamic Neo Fundamentalism.</i> | <i>Islam and Modernity Transformative of on Intelektual Tradition (1982).²¹</i> |
| 7 | <i>Change and The Muslim World.</i> | |
| 8 | <i>The Impact of Modernity on Islam.\</i> | |
| 9 | <i>Islamic Modernism It's Scope, Method and Alternative.</i> | |
| 10 | <i>Divines Revelation and The Prophet.</i> | |
| 11 | <i>Interpreting the Qur'an.</i> | |
| 12 | <i>The Qur'anic Concept of God, the Universe and Man.</i> | |

²⁰Aziz, "Teori Gerak Ganda (Metode Baru Istibat Hukum Ala Fazlur Rahman)."

| | | |
|----|--|--|
| 13 | <i>Some Key Ethical Concept of the Qur'an.</i> | |
|----|--|--|

Textual and contextual understanding of Qibla direction verses

Fazlur Rahman offers an interpretive process consisting of a double movement from the current situation to the time the Qur'an was revealed and back again to the present situation and conditions. So according to Fazlurrahman, the existence of the Qur'an and the beginning of the formation of Islamic society arose due to historical shadows that deal directly with the socio-historical background. The Qur'an is a response to the situation and mostly consists of moral, religious, and social statements to respond to specific problems faced in concrete situations.²² The method of interpretation initiated by Fazlur Rahman consists of two movements. The first movement consists of two steps, namely first people must understand the meaning or meaning of a statement by studying and analyzing the situation or historical problem where the Qur'anic statement is the answer to the problem, namely a study of the macro situation within the limits of society, religion, customs, institutions, and about the life of society at the time of the presence of Islam, the essence of the first step of this first movement is to understand the meaning of the Qur'an

²²Universitas Muhammadiyah and Prof Hamka, "Hermeneutika Al-Qur'an Fazlur Rahman (Studi Pemikiran Fazlur Rahman Dan Metodologi Hermeneutikanya) Fuad Dwi Putra Perubahan Dan Perkembangan Zaman Memposisikan Umat Beragama Disadari Sebelumnya (Avionia & Syahidin , 2024 ; Halimah et Al . , 2024 ; Ketuhanan , Kesadaran Akan Perlunya Pola Keberagamaan Yang Membumi Di Pentingnya Pembumian Kitab Suci Untuk Mengatasi Berbagai Problema Kontemporer (Budiman et Al . , 2024 ; Mubarak , 2025). Studi Al-Qur'an Untuk Selalu Mengembangkan Metodologinya Guna Fazlur Rahman Merupakan Salah Seorang Ilmuwan Muslim Yang Menjadi Pioner Dalam Menggunakan Pendekatan Hermeneutika Untuk Membaca Al- Qur'an Secara Kontekstual (Ahmad , 2023 ; Rahmah , 2025). Rahman" 3, no. 9 (2025): 852-72.

as a whole in addition to within the limits of special teachings which are a response to special situations.²³

The second step is to generalize the specific answers and then state them as statements that have general moral-social goals that can be distilled from specific verses in the light of the socio-historical background. In this step it is necessary to pay attention to the direction of the teachings of the Qur'an as a whole so that every specific meaning understood, every law stated, and every goal formulated will be coherent with the others.²⁴ If the first movement studies and analyzes specific matters in the Qur'an to extract and systematize its general principles, values, and long-term goals. So the second movement goes from a general socio-moral outlook to a specific outlook that must be formulated and realized now. This means that general teachings must be embodied in concrete socio-historical contexts in the present. Of course, this second movement requires a careful analysis of the current situation from its various component elements so as to assess the current situation and change it as far as necessary, and determine new priorities in order to implement the values of the Qur'an in a new way. If we are able to achieve both moments of this double movement then the Qur'anic injunctions will become alive and effective again.

Fazlur Rahman with all his intellectual abilities is certainly not free from shortcomings and weaknesses. So it is our right to accept, approve or reject all or part of the results of his thinking for all in the position of acceptance or rejection, an intellectual seeker of truth will certainly collect various information related to the opinions and thoughts put forward to assess Fazlur Rahman's opinion, one must understand the Qur'an as a whole teaching first, in addition to the Sunnah, Islamic History and others.

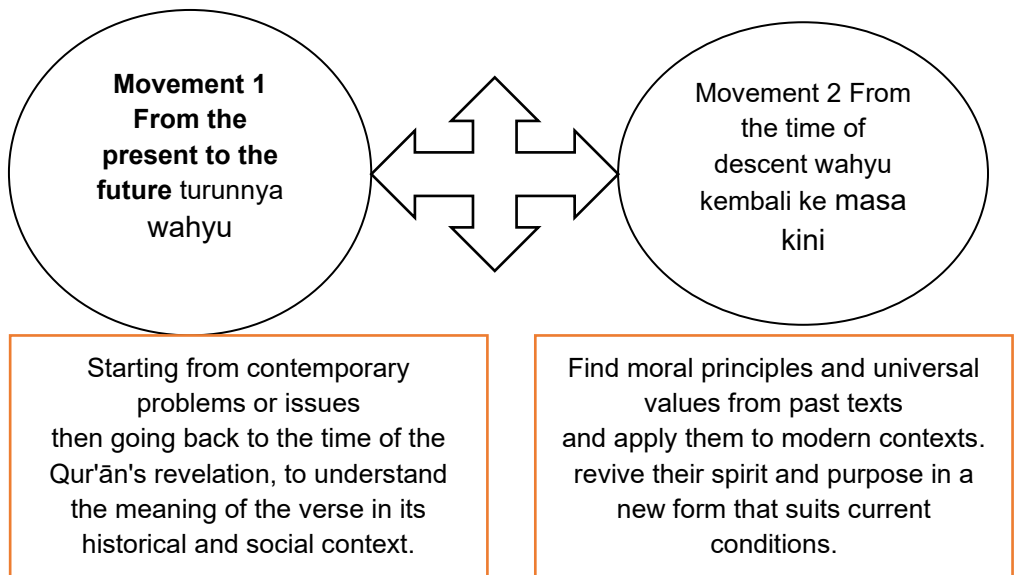
First, he asserts that the Qur'an is not a mysterious or difficult work that requires human technical training to understand and interpret its commands, here is also explained the correct procedure for understanding the Qur'an. second, one must study the Qur'an in

²³Habibi, "Epistemologi Fazlur Rahman Dan Relevansinya Dengan Model Pendidikan Pesantren Kontemporer."

²⁴Earle H. Waugh, "Fazlur Rahman," *The Islamic World* XVIII, no. 90 (2013): 409-17, <https://doi.org/10.32678/alqalam.v18i90-91.1470>.

the order of history to appreciate its themes and ideas. third, one must present it in the context of its socio-historical background, this applies not only to individual verses but also to the Qur'an as a whole. Without adequately understanding its micro and macro background. According to him, it is likely that someone will misunderstand the meaning of the Qur'an of the Prophet's activities either in Mecca or in Medina. Then in his work *Islam and Modernity* (1982) he emphasized the absolute need to systematize the teaching material of the Qur'an. Without this effort it could happen that the application of its verses individually and separately in various situations would be misleading.²⁵

The flow of thought of Fazlur Rahman's double movement concept



Rahman in his thought, this method was born from Fazlur Rahman's anxiety about the progress and development of Islamic studies which did not show significant development in contemporary

²⁵Muhammad Labib Syauqi, "Hermeneutika Double Movement Fazlur Rahman Dan Signifikansinya Terhadap Penafsiran Kontekstual Al-Qur'an," *Rausyan Fikr: Jurnal Ilmu Studi Ushuluddin Dan Filsafat* 18, no. 2 (2022): 12–26.

times, besides that this method was initiated by Fazlurrahman due to the exploitation of the verses of the Qur'an which were interpreted verse by verse. Because according to Fazlur Rahman, the Qur'an is a wholeness that contains one goal so that all the verses of the Qur'an are related to one another. The double movement method has two movements in completing it: First movement, the movement that begins in the present to the time when the verse was revealed. While the second movement occurs after determining the specific values and morals contained in the verse then returned to the present time.²⁶

As for supporting the application of the double movement theory, of course, it must master several scientific competencies ranging from the Science of Tafsir and Ulūm al-Qur'ān, exploring *Asbāb al-nuzūl* (the cause of the revelation of verses), the category of Makkiyah Madaniyah verses, the Nasikh-mansukh method, and *maudhu'i* (thematic) interpretation. Furthermore, the double movement theory is also related to *ushul fiqh*, especially in exploring the 'illah (rationality) of the law and *maqāsid al-syarī'ah* (the purpose of the law). In extracting the text verse that every legal verse is born from a certain moral purpose, not just a textual rule, therefore, he encourages that Islamic law be revived through *ijtihad*, not just *taklid*. such as *Ijtihad* and *taqlid*, *Istihsan*, *istislah*, *maslahah mursalah*, *Maqāsid al-syarī'ah*, *Qiyas* and *legal ta'lil*.

The first movement in the Double Movement demands an understanding of the socio-historical context of 7th century Arab society. So, this theory relies heavily on the science of Islamic social history, religious anthropology, and the study of early Arab society to understand why revelation came down in a certain form. as for related sciences, *Sirah Nabawiyah*, *History of pre-Islamic Arab society*, *Sociology and anthropology of religion*. besides that, it also needs hermeneutic theory (Modern Interpretation Science), Double Movement is a form of modern Islamic hermeneutics. As in the hermeneutics of Gadamer or Schleiermacher, Rahman emphasizes the dialogue between text and reader. This "two movement" process is a

²⁶Habibi, "Epistemologi Fazlur Rahman Dan Relevansinya Dengan Model Pendidikan Pesantren Kontemporer."

model of interpretation that seeks to understand the meaning of past texts to answer present realities. Related sciences: Philosophical hermeneutics, Theories of meaning and contextualization, Modern interpretive methodologies.

In addition, Maqāṣid al-Sharī'ah Theory is also directly related to the idea of maqāṣid, which is the main objectives of Shari'ah: protecting religion, soul, mind, offspring, and property. The Double Movement helps to extract maqāṣid from the Qur'ānic texts to be applied in new contexts. So Fazlur Rahman hopes to build the Islamic world's awareness of its historical responsibility with a solid moral foundation based on the Qur'ān as a source of teachings that gives birth to the most perfect moral values and must be understood as a whole and solid. This complete and solid understanding must be done through a method that can be accounted for religiously and scientifically. Fazlur Rahman argues that without an accurate and correct method of understanding the Qur'an can be misleading especially when approached atomistically.²⁷

Fazlur Rahman's double movement hermeneutic method combined with thematic method seems to be intended by Fazlur Rahman to formulate the impression of internal contradictions in the Quran. For this reason, it is necessary to carefully study the current situation and analyze its elements so that the situation can be assessed and changed as far as needed and set new priorities in order to implement the value of the Quran in a new way. This second movement also serves as a correction of the results of interpretative understanding carried out in the first movement, because if the results of understanding cannot be applied in the present, it means that there has been a failure that cannot be realized in the current context.

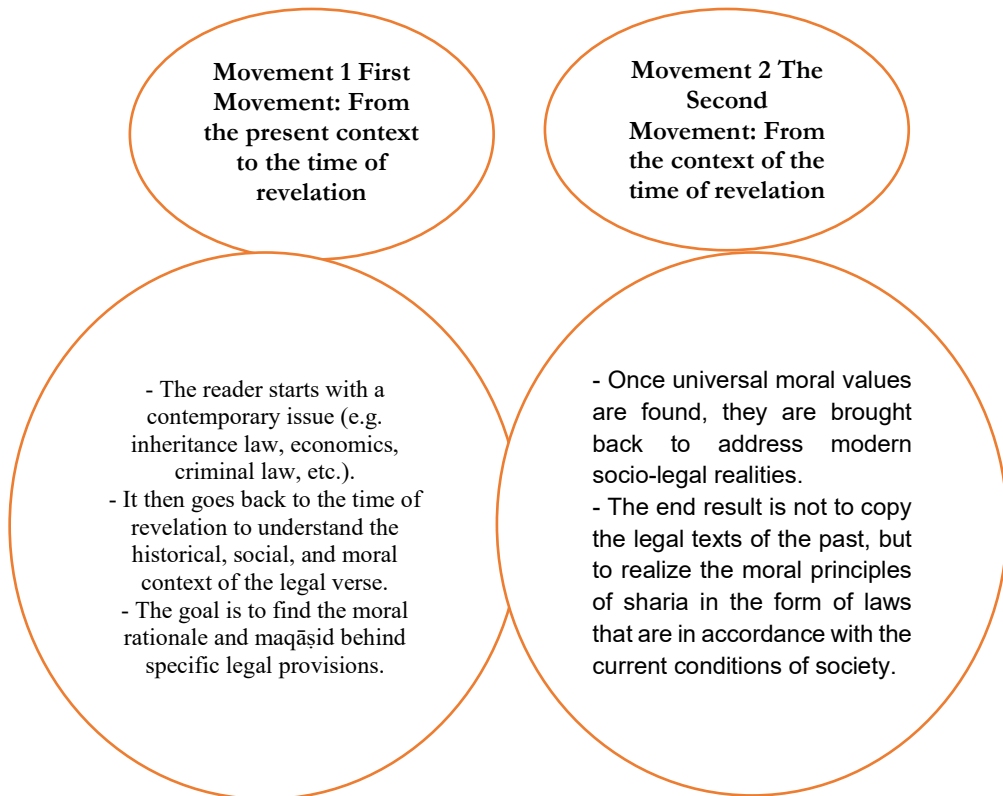
According to Fazlur Rahman, the correct procedure for understanding the Quran must at least take two approaches, namely:

²⁷Hendri Hermawan Adinugraha and Ahmad Hasan Asy'ari Ulama'i, "Understanding of Islamic Studies Through Textual and Contextual Approaches," *Farabi* 17, no. 1 (2020): 26-48, <https://doi.org/10.30603/jf.v17i1.1281>.

First, studying the Quran in its historical order (Asbabun Nuzul) to appreciate its themes and ideas so as to know the exact meaning of the Word of God. Failure to do so can lead to misunderstanding certain key points of its teachings. Second, studying the Quran in the context of its socio-historical background. This approach will provide an account of how the people around the Prophet understood the Quranic injunctions.

Analysis of the application of Double Movement theory to the issue of Qibla direction today

One form of application of the double movement method is to legal verses in contemporary times:



Fazlur Rahman through the theory of Double Movement (double movement) asserts that understanding the Qur'an is not enough just by reading the text literally, but by tracing historical meaning (first movement) and retracting its moral message to the present context

(second movement). The aim is that the messages of revelation do not stop in historical space, but live and relevant in modern life. In the context of Qibla direction, this approach requires us to first, understand the historical context of the revelation of the verse on Qibla, namely the transformation of direction from Baitul Maqdis to the Kaaba (QS. Al-Baqarah [2]:144). second, draw the universal and moral values of the verse into contemporary reality, namely affirming the unity of the people and spiritual obedience to Allah, while utilizing modern technology to make it happen.²⁸

The First Movement: Return to the Historical Context of Revelation. At the time of the Prophet the command to face the Kaaba was not merely a change in geographical direction, but a spiritual and social paradigm shift. Islam broke the symbolic dependence on previous religions. The Kaaba became a symbol of Muslim unity and a uniform direction of worship. Determining the Qibla direction was done in a simple way: estimating the direction of Makkah based on the position of the sun, stars and local traditions. Thus, the fundamental meaning of the command to face the Qibla is total obedience and unification of the hearts of the people, not just absolute physical orientation.²⁹

The Second Movement of Applying Values to Modern Contexts

The development of astronomy and digital technology (GPS, Google Earth, theodolite) has given us the ability to determine the Qibla direction with high accuracy. However, a methodological debate arises between the traditional group (which uses sun shadow rukyat) and the modern group (which uses geospatial data). Through the Double Movement theory, the resolution of this issue is not sought in who is "most technically correct", but in the moral substance and purpose of the Shari'ah (maqāsid al-syarī'ah), namely: Unifying the

²⁸Ibrohim and Muhammad, "Hermeneutika Double Movement Fazlur Rahman: Mewujudkan Hukum Islam Yang Lebih Eksistensial." "

²⁹Reflita, "KONTROVERSI HERMENEUTIKA SEBAGAI MANHAJ TAFSIR (Menimbang Penggunaan Hermeneutika Dalam Penafsiran Al-Qur'an," *Jurnal Ushuluddin* 24, no. 2 (2016): 135-49.

direction of Muslim worship. Fostering submission and spiritual orientation to Allah. Encouraging the use of reason and technology as a form of scientific *ijtihad* in religion. Thus, the application of the Double Movement allows integration between the normative values of revelation and modern empirical science, without sacrificing the spiritual meaning of worship.³⁰

In addition, the theory of doublemovement is carried out by integrating the value of text and technology Fazlur Rahman's contextual interpretation makes room for the application of science as a tool for implementing sharia. In the case of Qibla, technology does not replace the function of revelation, but becomes a means to realize Allah's commands more accurately and with more benefits. Accuracy of Qibla direction is not the ultimate goal, but a rational and measurable manifestation of obedience. In line with this, Fazlur Rahman rejects "textualistic and frozen" religious understanding, because it ignores the dynamics of history and the progress of human knowledge.³¹

In the Double Movement perspective, text and context must run synergistically: text as a source of value, and context as a place of value application. then the application of Double Movement to the issue of Qibla direction today can be concluded that: The command to face the Qibla contains moral and social messages that are universal. Modern technology does not contradict Islamic teachings as long as it is used to strengthen the value of worship. Qibla direction determination must be understood as part of the dynamics of *ijtihad*, not an issue that causes division. Fazlur Rahman's theory provides a hermeneutic framework that is able to maintain a balance between obedience to the text and relevance to the modern context, in accordance with the principle of *al-Qur'an shālih li kulli zamān wa makān*.³²

³⁰Taskia Uswatun Khasanah et al., "Career Women in Tafsir Al Misbah: An Analytical Study of Fazlur Rahman's Double Movement Theory."

³¹Nihayah et al., "Critical Study of Bank Interest Using Double Movement Hermeneutics from the Perspective of Fazlur Rahman."

³²Syafi'i and Hasan, "Reinterpretasi Makna " Idribuhunna " Dalam Qs . an-Nisa Double Movement."

In the application of Fazlur Rahman's method of legal discovery, it will certainly not escape its weaknesses, such as when applied to the issue of contemporary Qibla direction on Practical and Technical Aspects The problem of Qibla direction today is not only a matter of text and context, but also astronomical and high technology (the use of GPS, digital compasses, satellite images). Double Movement theory tends to be oriented towards the moral and ethical meaning of the text, rather than the technical and scientific measurements. As a result, this approach is not appropriate for resolving differences in Qibla measurement results practically in the field.³³

Tendency to Generalize Meaning. The Double Movement emphasizes drawing universal moral principles from texts and then reapplying them to modern contexts. In the Qibla issue, the principle of "facing the Kaaba" is literal and geographical, not merely symbolic. If we overemphasize the moral meaning (the direction of the heart to God), we may neglect the accuracy of the physical direction, which is a requirement for the validity of prayer. Potential Subjectivity in Context Determination. The first stage of the theory demands reconstructing the historical context of revelation, and the second stage reinterpreting it for the present context. However, the determination of historical and modern contexts is often subjective depending on the interpreter. In the case of Qibla, there can be different interpretations between "symbolic Qibla" and "geographical Qibla".³⁴

Not Touching the Dimension of Mahdhah Worship Qibla is a mahdhah worship (pure ritual) that is ta'abbudi - following orders without much rationalization. While the Double Movement is more suitable for social, moral, and societal laws (such as zakat, politics, or gender). So its application to worship such as Qibla is not very

³³Hendri Hendri, "PRAYER ROOM QIBLA DIRECTION AT SCHOOL IN BUKITTINGGI: (Qibla Study in Junior High School and Senior High Schools Prayer Room)," *Al-Hilal: Journal of Islamic Astronomy* 1, no. 1 (2019), <https://doi.org/10.21580/al-hilal.2019.1.1.5189>.

³⁴Hendri Hendri et al., "Tokoh Falak Minangkabau (Studi Pemikiran Saadoeddin Djambek Dan Tahir Jalaluddin)," *Islam Transformatif: Journal of Islamic Studies* 3, no. 1 (2019): 89, <https://doi.org/10.30983/it.v3i1.1157>.

relevant, because the space for rationality is limited. Not Providing Technical Solutions to Differences in Mazhabs and Methods In modern Qibla direction practice, there are differences in methods (hisab, rukyah, compass, satellite, theodolite). The Double Movement does not offer a scientific methodological framework to judge which method is the most accurate. It only provides a philosophical framework, not a technical one.³⁵

Fazlur Rahman's Double Movement Theory remains useful in providing awareness that determining the Qibla is not just a physical ritual, but also a symbol of spiritual obedience and scientific rationality. However, its weaknesses lie in the first, not practical for technical and astronomical issues. second, less precisely applied to worship mahdhah. third, The potential for high subjectivity in contextualization. and does not provide concrete operational guidelines.³⁶

CONCLUSION

In the application of the theory of legal discovery of fazlur rahman double movement, especially in the issue of contemporary Qibla direction, there are weaknesses such as Less relevant to worship mahdhah (pure ritual) This theory is more suitable for application in the field of social and moral law (mu'amalah). Meanwhile, the Qibla direction is a mahdhah worship that is ta'abbudi in nature, which is following the sharia orders without much rationalization. Therefore, the space for contextualization in this theory is limited. It does not touch the technical and astronomical aspects. Modern Qibla direction problems are more scientific and technological.

The Double Movement theory, which emphasizes moral and historical values, does not provide a concrete solution to the differences in measurement methods (compass, theodolite, GPS, etc.). Potential subjectivity in contextualization Efforts to understand the context of the past and bring it back to the present depend heavily on

³⁵Fajrul Wadi dan Hendri Busyro, "Deviasi Arah Kiblat Mushalla Spbu Jalur Lintas Padang-Pekanbaru Dalam Tinjauan Pengukuran Arah Kiblat Kontemporer," *Istinbath : Jurnal Hukum Dan Ekonomi Islam* 18, no. 2 (2019): 281-306.

³⁶Yusuf, Nahdhiyah, and Sadat, "Fazlur Rahman's Double Movement and It's Contribution to the Development of Religious Moderation."

the interpretation of the interpreter. In the issue of Qibla, this can lead to interpretations that are too symbolic and ignore the accuracy of the physical direction that is a valid requirement for prayer. and Tend to blur the line between symbolic and literal If the application of this theory overemphasizes moral meanings such as “the direction of the heart to Allah”, it can lead to blurring the literal meaning of the command to face the Kaaba, even though in prayer the physical aspect has a fundamental role.

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