
FAZLURRAHMAN'S DOUBLE MOVEMENT AND THEMATIC METHODS OF INTERPRETATION OF THE AL-QUR'AN



Muhammad Ali Yusuf¹

Universitas Islam Negeri Kiai Haji Achmad Siddiq, Jember, Indonesia

muhammadaliyusuf222@gmail.com

Sofyan Hadi²

Universitas Islam Negeri Kiai Haji Achmad Siddiq, Jember, Indonesia

sofyanhadi@uinkhas.ac.id

Minan Jauhari³

Universitas Islam Negeri Kiai Haji Achmad Siddiq, Jember, Indonesia

minanjauhari78@gmail.com

Abstract

The Qur'an serves as a guide to life for all people in general and Islam in particular. Although the Qur'an does not change, its interpretation continues to develop from generation to generation. Therefore, the Qur'an can provide answers to various existing problems. As a solution for society, the Qur'an remains relevant throughout time. This is what then becomes strong evidence that the Qur'an is the greatest miracle given by Allah SWT to the Prophet Muhammad SAW. To answer various problems that arise in society, various models of interpretation have emerged according to the paradigm of each interpreter. One of the famous *mufassir* figures, Fazlur Rahman, is known as the originator of the Double Movement Theory. He has extraordinary intelligence and ability to study the Qur'an with a modern approach but still adheres to the sharia.

Keywords: Fazlurrahman, Double Movement, Thematic, Method, Interpretation

INTRODUCTION

“The Quran” is a guideline containing universal moral teachings for all people throughout its time. As a guideline, it is believed that the Quran does not collapse over time and remains relevant. However, in practice, the understanding of the text of the Quran is sometimes partial and based on a certain ideology, so it is seen as a rigid and irrelevant text.

This phenomenon worries contemporary modern Islamic thinkers such as Fazlurrahman and many others who are trying to deal with it. Fazlurrahman believes that what is needed now is a fresh model and methodology in reading and understanding the Qur'an so that the holy book of Muslims can truly be a relevant guideline at all times and places and can answer all social and religious problems experienced by all people. This means that the paradigm of understanding the Qur'an must be changed from the centuries-old literal-ideological paradigm to a critical contextual paradigm. Without a paradigm shift in reading and studying God's revelation, there will only be repetitive and unproductive reading (Zulyadain, 2018).

This article will examine the methodology of Fazlur Rahman's interpretation as one of the figures representing "contemporary Muslim" thinkers in the field of Islamic studies, especially in the field of Al-Quran interpretation. The approach used in this study is a "qualitative approach" through a literature study that collects data from various literature sources. The literature sources used consist of primary and secondary sources. Primary sources include Fazlur Rahman's works in thematic interpretation with various approaches. Secondary sources include books and journal articles that discuss the concept of Fazlur Rahman's double movement. The data that has been collected will be analyzed and reviewed in depth to obtain research results that can be concluded (Mallo et al., 2023).

Studies on double movement and thematic interpretation have been carried out by many previous studies, including: Herman (2018) with the title "Implementation of Fazlur Rahman's Double Movement Interpretation Theory in Al-Qur'an and Hadith Textbooks," *An-Nida' Journal*. This study uses a qualitative approach through literature studies and critically analyzing religious reasoning. The focus of this study is on the double movement theory developed by Fazlur Rahman. The findings of this study indicate that Fazlur Rahman's double

movement interpretation concept can be applied in learning the Al-Quran and Hadith by adopting the constructivist learning paradigm and contextual learning approach. In this learning context, the problem-based learning model can be used to activate students in solving problems that are relevant to their lives.

Meanwhile, research by Irawan (2020) entitled "Contextual Method of the Qur'an from the Perspective of Fazlur Rahman" with research using descriptive-analytical methods that conclude that in this approach, understanding the Qur'an involves historical context both before and when the revelation was revealed, to extract moral ideals from the revelation and apply them in the current context, in applying moral ideals to the current context, an interpreter must see and pay attention to the purpose of the entire Qur'an so that a concrete world guide is formed. In general, this contextualization of moral ideals will produce an ethic of the Qur'an that protects and advances the integrity of individuals and society in the context of modern or contemporary society.

Meanwhile, research by Syamsudin (2010). In this study, a qualitative research method is used to apply Fazlurrahman's double movement approach and hermeneutic interpretation. The results of this study include the interpretation of Fazlurrahman's double movement involving two main movements. The first movement focuses on the analysis of the historicity of the Al-'Alaq surah in the Qur'an, where verses 1-5 provide the Qur'an's response to the social situation of the Mecca community who are faced with crime, atheism, heresy, and fanaticism. Meanwhile, verses 6-19 are a response to the Abu Jahal tribe and the Quraish infidels who rejected the prophet's preaching, were ungrateful, and oppressive, and provided a picture of the tribe of the Prophet Muhammad who were obedient, steadfast, and faithful (Fatimah, 2015).

Of the several studies that have been conducted, the studies are still limited to broad discussions about the double movement method and there are still few that examine how Fazlur Rahman's thematic method itself works, therefore, this article will discuss two methods of interpreting the Qur'an initiated by Fazlur Rahman, namely the double movement and thematic methods.

REVIEW OF LITERATURE

Studies on Fazlur Rahman's interpretation methodology have been conducted by several previous researchers. Herman (2018) in his article "Implementation of Fazlur Rahman's Double Motion Interpretation Theory in Al-Qur'an and Hadith Textbooks," uses a qualitative approach through literature studies and critically analyzing religious reasoning. This study found that Fazlur Rahman's concept of double motion interpretation can be applied in learning the Al-Qur'an and Hadith by adopting a constructivist learning paradigm and a contextual learning approach. Irawan (2020) in his article "Contextual Method of the Qur'an from Fazlur Rahman's Perspective," uses a descriptive-analytical method. This study concludes that understanding the Qur'an according to Fazlur Rahman involves historical context both before and when the revelation was revealed, to extract moral ideals from the revelation and apply them in the current context. Susanti Vera and Hilmi Fuad Hilmi (2021) in their research used qualitative research methods to apply Fazlur Rahman's double-motion approach and hermeneutic interpretation. This study produces a double-motion interpretation involving an analysis of the historicity of the surah al-'Alaq in the Qur'an and the application of Qur'anic ethics in a modern context. Syamsudin (2010) in his book he discusses the need for a paradigm shift in reading and understanding the Qur'an, from a literal-ideological paradigm to a critical contextual paradigm.

RESEARCH METHOD

To study Fazlur Rahman's interpretation methodology in depth, the appropriate method is a qualitative research method with a literature study approach. The first step is data collection, which includes primary and secondary sources (Kaharuddin, 2020). Primary sources consist of relevant works of Fazlur Rahman, such as "Islam and Modernity: Transformation of an Intellectual Tradition" and "Major Themes of the Qur'an". Secondary sources include books, journal articles, and previous research that discuss Fazlur Rahman's methodology, especially on double movement and thematic interpretation.

Next is data analysis, which is done through content analysis and contextual analysis. Content analysis aims to identify and analyze the main themes in Fazlur Rahman's works.

Contextual analysis focuses on understanding the historical and social background in which Fazlur Rahman developed his methodology. A hermeneutic approach is also used to interpret Fazlur Rahman's primary texts, involving two stages of double movement: historical contextual analysis and the application of moral ideals in a contemporary context.

Finally, this study uses a comparative study to compare Fazlur Rahman's methodology with other interpretation approaches. The aim is to highlight its uniqueness and contribution to the study of Qur'anic interpretation. With a qualitative research method through this literature study, the study is expected to provide a deeper understanding of Fazlur Rahman's interpretation methodology, especially the double movement method and thematic interpretation. This approach allows researchers to study Fazlur Rahman's works comprehensively and critically, and apply his concepts in a modern context.

RESULTS AND DISCUSSION

Glimpse of Fazlur Rahman's Biography

Fazlurrahman is internationally known as a highly respected Muslim thinker and is renowned as a very prominent scholar. He has experience as a professor at the University of Chicago. The approach used in his thinking is analytical, systematic, communicative, serious, clear, and brave in facing the challenges faced by humanity. He tries to find solutions to various problems in various fields such as Islamic thought, politics, and law. Rahman was born on September 21st, 1919, in Hazara before the partition of India which is now part of Pakistan, Fazlur Rahman came from a religious family. His father, Maulana Shihabuddin, was a graduate of a famous high school in India known as Darul Ulum Deoband. Fazlur Rahman was a traditional cleric who was different from the majority of clerics of his time. he opposed and considered contemporary education as a threat to faith and morality. And even for his father, modernity was a challenge and an opportunity. In Doeband, Fazlur Rahman's father received education from several prominent figures, such as Maulana Mahmud Hasan, better known as Syaikh Al-Hind, and also a famous jurist Maulana Rasyid Ahmad Gangohi. Because he was raised in a religious family, since childhood, in addition to formal education, he received a lot of Islamic learning from his father (Ghozali, 2021).

During his childhood, Fazlur Rahman's father often gave him lessons on hadith and sharia, and it seems that his father's educational influence was very strong, as seen in many of his writings which always mention his father (Abdul Mustaqim, 2010, p. 88). At the age of 10, Rahman managed to memorize the Qur'an and when he was 14, he began to study Philosophy, Arabic, and several other important languages such as Persian, French, and German as well as ancient European languages such as Latin and Greek. It was his father's modern thinking that was then imprinted in Fazlur Rahman's mind. This was so apparent from his attitude of not wanting to be trapped in narrow traditionalist thoughts and confined by the traditions of the *madzhab* (Muttaqin, 2013).

At the age of 14, Fazlur Rahman began his modern education in Lahore in 1933, while continuing to study with his father. At Punjab University Lahore, Rahman graduated with honors for his proficiency in Arabic, and he also earned an MA degree. Rahman is known as a very critical thinker, which makes him different from most people. He criticized the low quality of education in India at that time, and his critical thinking encouraged him to continue his doctoral studies at the University of Oxford, England in 1946, Rahman went to Oxford to complete his dissertation which focused on the psychology of Ibn Sina under the guidance of Professor Simon van de Berg, and this is where he earned his Ph.D. (Ananda & Masruchin, 2021).

After completing his studies at Oxford, Fazlur Rahman began teaching Persian and Islamic philosophy at Durham University, Canada, from 1950 to 1958. After three years of teaching at Mc. Gill University, in early 1960, returned to Pakistan at the request of Ayyub Khan, the president of Pakistan at that time (1958-1969), to contribute to building his home country. In 1962, he was appointed as the head of the Islamic Research Institute and became an advisory council for Islamic ideology in 1964 at the request of the president. However, the modern thinking promoted by Fazlur Rahman often received harsh criticism from traditionalist-fundamentalist scholars. Because of the many controversies that occurred, on September 5th, 1986, Rahman officially resigned and was immediately granted by Ayyub Khan (Rofiah, 2010).

Double Movement

The double movement theory, also known as the double movement theory, is a concept developed by Fazlur Rahman. This concept involves two steps or movements in the process of interpretation. First, there is a movement from the current situation to the time of the Qur'an, and second, there is a movement from the time of the Qur'an to the present. The Qur'an is considered a holy book that is not limited by space and time also called *sahih fi kulli zaman wa makan*, and has special features in its content, structure, language, literature, and its important role in the progress of Islamic civilization (Anshori, 2020).

In a simple illustration, Fazlur Rahman explains the hermeneutics of double movement by understanding the Qur'an from the current situation to the time when the Qur'an was revealed, and then back to the present. With the aim that the text that was born in the past can still speak in the present (Rahman, 1982).

In this method, an interpreter is faced with the demand to restore the text that he will interpret. The interpreter travels back from this situation to the past to understand the socio-historical context of the text, as well as to find the principles of the moral ideals contained therein. Then, the interpreter returns to the current situation to contextualize these values. The resulting interpretation must serve the ideal values of the people which are ethical principles. Therefore, it is expected that the interpreter can achieve harmony between moral ideals and formal legal aspects. This has its important to avoid interpretations of the text that may conflict with the moral values contained in the Qur'an (Rahman, 2000).

In applying this method, it is necessary to understand not only the reasons for the revelation of verses (*asbab al-nuzul*) and *nasakh*, but also the social and cultural history during the prophetic period and the present. According to Rahman, the Qur'an is a response to the socio-moral conditions of Arab society during the time of the Prophet. This can be seen from the moral and social statements that respond to specific problems faced in the concrete context when the Qur'an is revealed.(Amir, 2022).

Rahman clearly outlines the practical steps to be followed in this double movement. First, an exegete must delve into the meaning and significance of a statement (verse) by investigating the historical situation or context in which the statement appears as a response.

Before examining specific verses in a more detailed context, the exegete also needs to study the *asbab al-nuzul* in its entirety, namely understanding the social, political, and economic situation of Arab society at that time, as well as considering the customs and various aspects of community life, especially in the city of Mecca and its surroundings (Huda, 2020).

In the double movement, the first step that must be taken is to truly understand the micro and macro contexts at the time the Qur'an was revealed. The interpreter needs to try to capture the original meaning of the verses of the Qur'an in the socio-historical context of the prophetic era. From there, the universal teachings of the Qur'an will be revealed which are the basis for the various normative commands contained in the Qur'an (Rahman, 2001).

Second, At this stage, the interpreter will generalize the specific answers and formulate them as statements that have moral-social goals contained in specific verses. This is done by filtering the socio-historical context and legislative considerations that are often expressed (Fina, 2015).

The first step mentioned above is directly related to the second step in the double movement. During the iteration process between the present and the Qur'anic times, an interpreter must always pay attention to the direction of the teachings of the Qur'an as a whole. This is important so that every meaning understood, the law stated, and the goal formulated can be coherent and consistent with each other. Thus, the interpretation and exegesis produced will follow the overall view of the Qur'an as a holy book (Izza, 2021).

In his interpretation process, Rahman applies the theory of double movement to legal verses, especially those related to the punishment of cutting off the hands of thieves, usury, inheritance for women, polygamy, and slavery. These verses sometimes give the impression that they are inflexible in dealing with gender issues and do not adapt to current social changes. However, by using his hermeneutic method, Rahman interprets these verses contextually to seek an understanding that is more in line with the current context (Umair & Said, 2023).

For example, in interpreting the verse on inheritance, Rahman sees that in the socio-historical context of Arabia at that time, the Qur'an gave women broader authority in terms of inheritance rights. This was a significant change from the pre-Islamic tradition in Arabia.

In modern times, this principle needs to be applied to create opportunities for equality in the distribution of inheritance between sons and daughters (Fatimah, 2015).

According to Rahman, when interpreting the verse on polygamy (QS Al-Nisa[4]:3), the most profound message of the Qur'an is the command to be fair to wives, which confirms the principle of monogamy. In this context, understanding the moral ideals of the Qur'an needs to be aligned with socio-historical research. The practice of polygamy is related to the case of a guardian who wants to marry an orphan girl to obtain her property. The Qur'an acknowledges the existence of legal provisions to have more than one wife (two, three, or four) because of the difficulty of eliminating the practice of polygamy which has been a tradition in Arab society since pre-Islamic times. Although textually it appears that the Qur'an legalizes polygamy, the actual moral message is to support monogamy. Rahman emphasizes that the moral ideals of the Qur'an must accommodate the actual conditions of Arab society in the 7th century. Polygamy had become part of their tradition which could not be immediately eliminated when the Qur'an was revealed (Harianto, 2016).

According to Rahman, in the verse of Al-Maidah [5]: 38 which discusses the law of cutting off the hands of thieves, he believes that the punishment is very terrible. Rahman sees that the practice of cutting off the hands of thieves has been a tradition among Arab society since before the arrival of Islam. For him, this tradition is not true Islamic law. Rahman interprets the verse, "*faqtha'u aidiyahuma*" (cut off both hands), with the meaning of cutting off the thief's ability to steal again. For Rahman, the moral ideal that should be emphasized is to punish thieves by considering the principle of humanity, for example through a relatively long prison sentence or the heaviest fine (Vera & Hilmi, 2021).

Social change allows for the adaptation of past rules to suit current conditions, as long as they do not violate the general principles that apply. Prioritizing the textual implementation of Qur'anic rules and rejecting realistic social change can be seen as ignoring its moral goals.

Fazlur Rahman's Thematic Interpretation Method

The thematic method applied by Fazlur Rahman is based on the assumption that the verses of the Qur'an interpret each other (parts of the Qur'an interpret other parts). This

assumption is in line with the general view of scholars who are famous for the proverb "Al-Qur'an *yufassiru ba'dhuhu ba'dhan*" (the Qur'an provides interpretations of other parts). Rahman argues that past scholars failed to systematically unite the meaning of the verses of the Qur'an to build a holistic worldview of the Qur'an (*weltanschauung*), so they are considered to have a poor understanding of the Qur'an as a whole (Ma'arif, 2016).

According to Fazlur Rahman, the thematic method is a way that can be used to understand the contents of the Qur'an comprehensively and comprehensively. This method is offered by Rahman as an alternative to interpreting the Qur'an. Several reasons can be expressed related to the use of this thematic method. First, in practice, only a few attempts are made by the exegetes to understand the Qur'an as a unified whole. Fundamental issues related to the method of interpreting the Qur'an are rarely discussed fairly by Muslims. In addition, there is a common mistake in understanding the integration of the Qur'an, where it is often understood separately and piecemeal.

By using the thematic method, Rahman hopes that readers of the Qur'an can understand the messages of the Qur'an holistically, see the relationship between related verses, and avoid overly atomistic or partial interpretations. This method helps in revealing the main themes contained in the Qur'an and helps form a more comprehensive understanding of the teachings contained therein. Thus, Rahman's thematic method contributes to efforts to understand the Qur'an as a whole and capture the moral and spiritual messages contained therein. By using the thematic method, it is hoped that a holistic and comprehensive understanding of the Qur'an can be obtained. This method offers a systematic approach to identifying the main themes that cross various verses and chapters in the Qur'an. By focusing on these themes, we can see how related verses complement each other and provide a more comprehensive understanding of the teachings and messages of the Qur'an (Widayani, 2020).

The thematic method allows us to see a global and consistent perspective in understanding the teachings of the Qur'an. This helps to avoid the mistake of understanding the Qur'an in a fragmented way or separating verses from their overall context. By understanding the central themes, we can interpret individual verses in a way that is more coherent and consistent with the overall teachings of the Qur'an.

In this regard, the thematic method offers promising potential for gaining a deeper and more integrated understanding of the Qur'an. By engaging the holistic understanding gained through this method, we can dedicate ourselves to gaining a better understanding of the moral, spiritual, and practical messages contained in the Qur'an (Hamim, 2022).

Second, as time passes, the previous perspectives and thoughts held by the interpreter tend to become the subject of assessment in the new understanding, no longer a means to understand the Qur'an. In facing a new understanding, the interpreters must look critically and objectively at the perspectives they previously had. They must be ready to explore a deeper understanding and be open to different perspectives to gain a more comprehensive understanding of the Qur'an (ibid. 6-7). In this context, prior texts or preconceptions tend to influence the excessive subjectivity of the interpreter. Although such interpretations can produce deep understanding, these ideas do not come from the internal sources of the Qur'an itself. This is where the thematic method becomes important to control the ideological bias that may be applied in the interpretation of the Qur'an. By using the thematic method, the accuracy of an interpretation of the Qur'an can be traced by considering the logical structure and relationship between verses that have similar themes that are the focus of the study. Thus, ideas that do not originate from the Qur'an can be effectively eliminated in the interpretation of the Qur'an (Syauqi, 2022).

The thematic method introduced by Rahman has been applied in his book entitled *Major Themes of the Qur'an*. This work is considered a very valuable contribution from a contemporary modern thinker in the thematic study of the Qur'an. According to Farid Esack, this book provides an important contribution to understanding the Qur'an thematically. Rahman does not provide a detailed explanation of the operational steps of the thematic method he proposed in his book. He focuses more on the logical synthesis procedure of the various themes he chooses, emphasizing the logical structure rather than the chronological order. For example, when Rahman discusses the theme of God, he uses the concept of monotheism as a logical basis underlying his entire analysis (Ikhsan, 2011).

The thematic interpretation method (*maudhu'i*) is an approach that aims to gain a deeper understanding of the verses of the Qur'an. In this method, emphasis is placed on the

careful study of a predetermined theme. This is done by conducting intensive research on verses relevant to the theme. Focus on the theme is the main characteristic of the thematic method (*maudhu'i*).

However, Rahman did not provide a detailed explanation of the methodical steps in applying the thematic interpretation method. On the contrary, several other scholars, such as *al-Farmawi*, have formulated seven methodical steps in thematic interpretation as follows:

1. Determine the problem to be discussed.
2. Compiling verses related to the problem to be analyzed. In other words, the interpreter must choose an object of interpretation, namely a certain theme or term, and collect verses related to the object of interpretation.
3. Arranging the verses chronologically, following the order of their revelation and considering the understanding of the context of the revelation of the verses (*asbab al-nuzul*). After that, the interpreter analyzes these themes in the context of the history of the Qur'an, pre-Qur'an, and at the time the Qur'an was revealed.
4. Understand the relationship between the verses analyzed in each letter.
5. Organize the discussion into a perfect concept.
6. Complete with appropriate hadiths (Syukri, 2005).

In the process of interpretation, the interpreter must study the verses thoroughly by combining verses that have similar meanings finding agreement between general and specific verses, absolute and limited ones, or even overcoming external differences between verses that may appear contradictory to reach a harmonious conclusion.

CONCLUSION

In simple terms, Fazlur Rahman explains that the hermeneutics of double movement involves understanding the Qur'an from the current situation to the time of its revelation and then reconnecting it with the current context. This method aims to develop a deeper

understanding of the Qur'an so that it remains relevant and responsive to social and religious issues in various times and places.

The thematic interpretation method is an approach that focuses on certain themes in the Qur'an. This method allows for a more comprehensive and focused understanding of the message of the Qur'an by studying the related verses in depth. The advantage of the double movement method is that it is effective for legal verses, while its weakness is that it is less effective for metaphysical verses. The thematic method excels in understanding the Qur'an as a coherent whole, not partially, thus providing a complete and comprehensive understanding.

REFERENCES

- Abdul Mustaqim. (2010). *Epistemologi Tafsir Kontemporer*. LkiS.
- Amir, A. N. (2022). Metode Tafsir Sosial Fazlur Rahman. *Fikroh*, 6(2), 128–144.
- Ananda, A. R., & Masruchin, M. (2021). Transformasi Perkembangan Tafsir: Model Tafsir Hadis Modern Fazlur Rahman Sebagai Kritik terhadap Model Tafsir Sebelumnya. *Al-Dzikra: Jurnal Studi Ilmu al-Qur'an Dan al-Hadits*, 15(2), 227–238.
- Anshori, M. (2020). Tema-Tema Kajian Al-Qur'an di Barat Perspektif Fazlur Rahman (1919-1988). *QOF*, 4(2), 247–266.
- Ikhsan, M. (2011). Tafsir Kontekstual Al-Qur'an (Telaah Atas Metodologi Tafsir Fazlur Rahman). *Shautut Tarbiyah*, 17(2), 99–120.
- Fatimah, H. (2015). Pendekatan Historis Sosiologis Terhadap Ayat-Ayat Ahkam Dalam Studi Al-Qur'an Perspektif Fazlur Rahman. *Jurnal Hermeneutik*, 9(1).
- Fina, L. I. N. (2015). Interpretasi Kontekstual Abdullah Saeed: Sebuah Penyempurnaan Terhadap Gagasan Tafsir Fazlur Rahman. *Dalam Jurnal Hermeneutik*, 9(1), 65–89.
- Ghozali, M. A. A. (2021). Moralitas Qur'ani Perspektif Fazlur Rahman. *Proceeding of Conference on Strengthening Islamic Studies in The Digital Era*, 1(1), 117–130.
- Hamim, K. (2022). Metodologi Tafsir Kontemporer (Kajian Atas Pemikiran Fazlur Rahman). *Jurnal Ilmiah Mandala Education*, 8(3), 2447–2456. <https://doi.org/10.58258/jime.v8i3.3780>
- Hariato, B. (2016). Tawaran Metodologi Fazlur Rahman dalam Teologi Islam. *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin*, 4(2), 277–298.
- Hermanto, E. (2018). Implementasi Teori Tafsir Gerak Ganda Fazlur Rahman pada Buku Ajar Al-Qur'an dan Hadist. *An-Nida'*, 41(1), 31–49.

- Huda, M. M. (2020). Konsep Makkiyah dan Madaniyah Dalam Al-Qur'an (Sebuah Kajian Historis-Sosiologis Perspektif Fazlur Rahman). *Jurnal Al-Mubarak: Jurnal Kajian Al-Qur'an Dan Tafsir*, 5(2), 61–81.
- Irawan, R. (2020). Metode Kontekstual Penafsiran Al-Qur'an Perspektif Fazlur Rahman. *Al-Dzikra: Jurnal Studi Ilmu al-Qur'an Dan al-Hadits*, 13(2), 171–194. <https://doi.org/10.24042/al-dzikra.v13i2.4164>
- Izza, V. (2021). Double Movement: Hermeneutika Alquran Fazlur Rahman. *Jurnal Keislaman*, 4(2), 127–143.
- Kaharuddin, K. (2020). Kualitatif: Ciri dan Karakter Sebagai Metodologi. *Equilibrium: Jurnal Pendidikan*, 9(1), 1–8. <https://doi.org/10.26618/equilibrium.v9i1.4489>
- Ma'arif, M. S. (2016). Epistemologi Fazlur Rahman dalam Memahami Alquran dan Hadis. *Manthiq*, 1(1).
- Mallo, M. G. R., A'raaf, M., & Arif, B. (2023). Persaudaraan dalam Al-Quran: Analisis Ayat–Ayat Tentang Persaudaraan Perspektif Teori Double Movement Fazlur Rahman. *Tadabbur: Jurnal Integrasi Keilmuan*, 2(1), 16.
- Muttaqin, L. (2013). Aplikasi Teori Double Movement Fazlur Rahman terhadap Doktrin Kewarisan Islam Klasik. *Al-Manahij: Jurnal Kajian Hukum Islam*, 7(2), 195–206.
- Rahman, F. (1982). *Islam and Modernity*. University of Chicago Press.
- Rahman, F. (2000). *Islam dan Modernitas: Tentang Transformasi Intelektual*. Pustaka.
- Rahman, F. (2001). *Gelombang Perubahan dalam Islam*. PT. Raja Grafindo Persada.
- Rofiah, K. (2010). Nilai-Nilai Universal Al Quran (Studi Atas Pemikiran Fazlur Rahman). *Dialogia*, 8(1), 15–29.
- Syamsudin, S. (2010). *Hermeneutika Al-Qur'an dan Hadis*. eLSAQ.
- Syauqi, M. L. (2022). Hermeneutika Double Movement Fazlur Rahman dan Signifikansinya Terhadap Penafsiran Kontekstual Al-Qur'an. *Rausyan Fikr: Jurnal Ilmu Studi Ushuluddin Dan Filsafat*, 18(2), 189–215.
- Syukri, A. (2005). Metodologi Tafsir al-Qur'an Kontemporer dalam Pemikiran Fazlur Rahman. *Kontekstualita: Jurnal Penelitian Sosial Keagamaan*, 20(1), 371111.
- Umair, M., & Said, H. A. (2023). Fazlur Rahman dan Teori Double Movement: Definisi dan Aplikasi. *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 2(1), 71–81.
- Vera, S., & Hilmi, F. (2021). Aktualisasi Nilai Ideal Moral dalam Kehidupan Kontemporer Perspektif Al-Qur'an: Studi Interpretasi Surah Al-Alaq dengan Metode Double Movement Fazlur Rahman. *Al-Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 6(02), 385–408.
- Widayani, H. (2020). Neomodernisme Islam dalam Perspektif Fazlur Rahman. *El Afkar*, 9(1), 85–100.
- Zulyadain, Z. (2018). Metodologi Tafsir Kontemporer (Studi Komparasi atas Pemikiran Fazlur Rahman dan Muhammad Syahrur). *El-Umdah*, 1(2), 198–219.