

Manhaj Tarjih: Navigating Ijtihad in The Disruption Era

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Abstract. The objective of this study is to examine how the era of disruption is accommodated within the framework of Muhamadiyah's *ijtihad fiqh* and how this framework is designed to navigate a responsive *fiqh* in the era of disruption. A qualitative normative research approach was employed to collect data through relevant literature studies, which were then analyzed comprehensively using content analysis, in conjunction with the *takhrij* of *fiqhiyah* principles derived from the *manhaj* methodology of Muhamadiyah's *ijtihad fiqh*. The findings indicate that the methodology of *ijtihad fiqh* employed by Muhammadiyah extracts core concepts from *ushul fiqh* principles and *fiqh* maxims, thereby identifying the underlying rationale behind the selection of these principles. Furthermore, this study explores how existing *fiqh* rulings of Muhammadiyah reflect responses to the challenges of the era of disruption. The study's findings reveal that the era of disruption, functioning as an independent variable, exerts a significant influence on the design of Muhamadiyah's *ijtihad fiqh* methodology, which is a dependent variable. This methodology is meticulously structured to produce *fiqh* that is not only responsive but also adaptive to the demands of the contemporary era. The novelty of this research lies in its correlational description between the era of disruption and Muhamamd's *ijtihad fiqh* methodology, demonstrating how this *ijtihad* method functions as a compass in addressing the dynamics of rapid change

Keywords: *Manhaj Tarjih*, Muhammadiyah, Era of disruption, Responsive *Fiqh*.

1 Introduction

The contemporary period has been characterized by significant challenges to the practice of *ijtihad*, particularly with regard to maintaining the relevance of Islamic law in the face of technological advancements, the plurality of thought, and rapid social dynamics.¹ In this context, the *Manhaj Tarjih* of Muhammadiyah, through its *Bayani*, *Burhani*, and *Irfani* approaches, offers a dynamic methodological framework to address contemporary challenges.² Nevertheless, a discrepancy exists between the normative idealization of this *manhaj* (das sollen) and its practical implementation (das sein), which tends to be fragmentary. For instance, while the *Majelis Tarjih* has issued innovative guidelines, such as those in *Fiqh al-Ma'lumat*,³ previous studies have not thoroughly examined how the *Manhaj Tarjih* can serve as a comprehensive guide in navigating digital disruption.

A significant concern in this study pertains to the absence of a systematic and integrated implementation of the *Manhaj Tarjih* in addressing contemporary disruption. In the context of the ongoing pandemic, the research conducted by Rachmadhani et al. (2022) has demonstrated the application of the principle of legal change in Islam (*taghayyur al-Ahkam*) within Muhammadiyah's fatwas, thereby underscoring the pertinence of the *Manhaj Tarjih*. However, the impact of digital disruption on the authority of the *Majelis Tarjih*, particularly in terms of how the *Manhaj Tarjih* undergoes institutional and methodological adaptation in the disruptive era, has not been addressed in these studies.

This study aims to address a significant gap in the extant literature by providing a focused analysis of how the disruptive era is accommodated within the framework of Muhammadiyah's *fiqh ijtihad* and how this methodology is designed to navigate a responsive *fiqh* in the age of disruption. By underscoring the correlational relationship between the disruptive era and the methodology of *fiqh ijtihad* employed by Muhammadiyah, this article seeks to contribute to the existing academic discourse on contemporary Islamic legal *ijtihad*.

2 Literatur Review

The response of Islamic Jurisprudence (*Fiqh*) to social and technological changes has become a critical area of study, particularly in light of the findings from previous research. These studies have emphasized the importance of a more responsive *ijtihad* methodology, highlighting the role of the *Manhaj Tarjih* of Muhammadiyah as an

¹ J Mubarak and H G al-Firdausy, *Hukum Islam: Konsep, Pembaruan, Dan Teori Penegakan* (Benang Merah Press, 2006).

² Isman, A I Hambali, and A B Eldeen, "Transcendental Law and Legal Reform in the Digital Era," *AI in Business: Opportunities and ...*, 2024, doi:10.1007/978-3-031-49544-1_44.

³ Niki Alma Febriana Fauzi and Ayub Ayub, "Fikih Informasi : Muhammadiyah's Perspective on Guidance in Using Social Media," *Indonesian Journal of Islam and Muslim Societies* 9, no. 2 (2019), doi:10.18326/ijims.v9i2.267-294.

adaptive approach in producing relevant fatwas. However, a gap remains in terms of its effectiveness within contemporary contexts. Furthermore, research related to the socio-economic system in Islam has indicated differences in approach between the philosophies of *al-Ma'un* and *al-Ashr* in empowering marginalised communities, suggesting the necessity for a conceptual synthesis to achieve more inclusive outcomes.

Syamsul Anwar's (2016) research on the validity of norms has revealed tensions between the formal approach in norm hierarchy theory and the substantive approach in shar'i law, raising questions regarding the most appropriate mechanism to ensure the legitimacy of Islamic law within modern legal systems.⁴ Burhani's (2020) research has reaffirmed the shifting religious orientations among Islamic groups in the era of disruption, which has also influenced their responses to social issues. For instance, during the COVID-19 pandemic, groups with a more passive spiritual orientation demonstrated a greater reluctance to adhere to public health policies compared to groups with a more dynamic religious orientation.⁵

These studies, while numerous, have revealed a persistent gap in the adaptation of Islamic law, social systems, norm validity, and religious orientation. This review aims to address this gap by constructing a conceptual framework that integrates previous research findings. The proposed framework will serve to strengthen the argumentation of this study and identify more appropriate strategies for addressing the challenges of Islamic law in the era of disruption.

2.1. Concepts and Models of Islamic Legal *Ijtihad* in the Era of Disruption

The *Manhaj Tarjih* Muhamadiyah signifies an *ijtihad* methodology that has been developed by the Muhamadiyah institution to address contemporary religious and social issues. This methodology emphasizes a flexible and adaptive approach by integrating textuality, rationality, and spirituality as fundamental visions for the renewal of Islamic thought. In practice, the *Manhaj Tarjih* employs an integralistic assumption and a hierarchical assumption in legal determination. The former prioritizes a holistic approach by considering various aspects comprehensively, whereas the latter emphasizes the order of priority in legal determination based on the level of urgency and relevance. This concept is rooted in the pursuit of renewal (*tajdid*) by integrating Islamic values with the dynamics of contemporary developments. The *ijtihad* model employs a systematic methodological approach that is amenable to change and is not affiliated with any specific school of *fiqh*.

A comparison of the roots of Muhamadiyah's *fiqh*-based *ijtihad* with those of other Islamic organizations, such as the Indonesian Ulema Council (MUI), reveals the utilization of three approaches in issuing fatwas by MUI: the *nash qath'i* approach, the *qauli* approach, and the *manhaji* approach. The *nash qath'i* approach emphasizes definitive texts that require no further interpretation, the *qauli* approach refers to the

⁴ Niki Alma Febriana Fauzi and Ayub Ayub, "Fikih Informasi : Muhammadiyah's Perspective on Guidance in Using Social Media," *Indonesian Journal of Islam and Muslim Societies* 9, no. 2 (2019), doi:10.18326/ijims.v9i2.267-294.

⁵ Ahmad Najib Burhani, "Comparing Tablighi Jamaat and Muhammadiyah Responses to Covid-19," *ISEAS Perspective* 75, no. 2020 (2020).

opinions of classical scholars, and the *manhaji* approach emphasizes a contextual method that considers the prevailing situations and conditions. The foundational principle of these three *ijtihad* approaches within MUI is predicated on achieving a balance between the preservation of tradition and the adaptation to contemporary contexts.⁶

Baidhaw's (2017) research posits that the Muhammadiyah ethos of *ijtihad* in the era of disruption is correlationally represented by two independent variables. The first variable, the socio-economic system in the philosophy of *al-Ma'un*, serves as the foundation of Muhammadiyah's *fiqh*-based *ijtihad*, encouraging structural change to address inequality. The second variable, the philosophy of *al-'Ashr*, emphasizes the resolution of specific societal issues without necessitating a comprehensive restructuring of the overall social system. The dependent variable, which pertains to the empowerment of marginalized communities, is influenced by the type of social system. Baidhaw (2017) concludes that a gap exists between the philosophy emphasizing systemic change (*al-Ma'un*) and the philosophy that adopts a pragmatic approach in resolving social problems without altering structures (*al-'Ashr*). This discrepancy, Baidhaw contends, curtails the efficacy of marginalised community empowerment, particularly within systems that do not prioritize inclusive structural transformation. Consequently, Baidhaw proposes that empowerment is more effective in egalitarian systems, as promoted by *al-Ma'un*, whereas systems that prioritize individual efforts result in limited social transformation. The study proposes a more balanced approach by integrating both philosophies to bridge the gap between social systems and marginalised community empowerment.⁷

From a correlational perspective, Muhammad Nasir's (2019) research suggests that the logic of *al-Ma'un*, functioning as an independent variable, posits that social concern constitutes an integral component of spiritual piety, thereby propelling systemic social transformations aimed at addressing inequality and injustice. The dependent variable, namely Muhammadiyah civilization, is influenced by these two logics. Nasir identifies a discrepancy between these two logics, as the structural and radical nature of *al-Ma'un*'s logic conflicts with Muhammadiyah's more practical and responsive approach to real conditions without establishing an alternative ideal system. Muhammadiyah is regarded as preserving its mission by incorporating both perspectives through a middle ground. It prioritizes pragmatic endeavors to address social injustice while adapting to prevailing circumstances without formulating a utopian social system, as evidenced by its approach to tangible social change.⁸

⁶ Muhammad Lutfi Hakim et al., "Between Exclusivity and Inclusivity of Institutions: Examining the Role of the Indonesian Ulema Council and Its Political Fatwa in Handling the Spread of Covid-19," *Khazanah Hukum* 5, no. 3 (2023), doi:10.15575/kh.v5i3.30089.

⁷ Zakiyuddin Baidhaw, "Muhammadiyah Dan Spirit Islam Berkemajuan Dalam Sinaran Etos Alqur'an," *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 13, no. 1 (2017), doi:10.18196/aijis.2017.0066.17-47.

⁸ Muhammad Muhammad Nasir, "Weaving Modernity in Salafism," *Australian Journal of Islamic Studies* 8, no. 3 (2023), doi:10.55831/ajis.v8i3.619.

Concurrently, Maftuhi and Muflihati's (2022) research posits fundamental principles in *Fiqh* Difabel, including social tawhid, justice, and *maslahah*, as independent variables. The dependent variable encompasses the rights of persons with disabilities in Indonesia, as stipulated in Law No. 8 of 2016 on Disability, including rights to education, employment, and political participation. The researchers' findings indicate that the observed discrepancy between these variables stems from the disparity between the foundational values of *Fiqh* Difabel and their practical implementation. Despite the inclusivity espoused by these principles, their implementation in public policies and daily life falls short of fully addressing the needs of persons with disabilities, particularly in terms of accessibility and active participation in society.

Syamsul Anwar's (2016) research establishes the Theory of Normative Hierarchy as the independent variable, explaining that the validity of a norm depends on a higher norm and its formation procedures. The dependent variable in this study is the validity of Islamic legal norms (Sharia Law), which is contingent on both formal and substantive procedures. The discrepancy between these variables stems from divergent approaches to the concept of validity. The theory of normative hierarchy prioritizes formal procedures in determining normative validity, whereas Islamic law considers the substance of the norm, whether directly prescribed in the Quran and Hadith (non-*ijtihad* norms) with definitive validity or derived through *ijtihad* (*ijtihad* norms) whose validity depends on the accuracy of derivation procedures and the qualifications of the mujtahid. The findings indicate that *qath'i* (definitive) legal norms possess stronger validity, while *zanni* (speculative) legal norms necessitate additional sources to achieve higher validity. This research contributes to the existing body of knowledge by demonstrating how the validity of Islamic legal norms is contingent on both procedural and qualitative derivations from higher legal sources.⁹

Burhani's (2020) research on the differing religious orientations of Tablighi Jamaat and Muhamadiyah establishes religious orientation as the independent variable. Tablighi Jamaat adopts an "other-worldly" orientation, emphasizing detachment from worldly affairs and a fatalistic belief system. Conversely, Muhamadiyah adopts an "inner-worldly" orientation, encouraging active engagement in social and health issues. The dependent variable in this study is the response to the pandemic of the novel Coronavirus, which has been shown to highlight significant differences between these groups. Tablighi Jamaat, with its "other-worldly" orientation, exhibited negligence in health protocols, leading to its emergence as a significant epicenter for the spread of the virus. This is exemplified by events in Kuala Lumpur, Delhi, and Gowa. Conversely, the "inner-worldly" orientation of Muhamadiyah has been instrumental in pandemic relief, as evidenced by the conversion of hospitals into facilities dedicated to combating the virus and the donation of over 130 billion Indonesian rupiahs to support global health initiatives. This disparity underscores the assertion that religious orientation exerts a profound influence on practical actions in crisis response. In this case, the actions of Tablighi Jamaat, which exhibited a rejection of scientific and protocol-based mitigation efforts, have been held up as an example of a negative impact

⁹ Anwar, "Teori Pentingkatan Norma Dalam Usul Fikih."

on global health. Conversely, the actions of Muhamadiyah have been lauded as a positive contribution to the global health challenge posed by the pandemic.¹⁰

Masdar Hilmy's (2013) research is centered on the examination of Islamic moderation in Indonesia as the independent variable. This concept encapsulates a non-violent ideology, acceptance of modern values such as democracy and human rights, and a contextual approach to understanding Islam. The dependent variable of the study pertains to the identity and religious behavior of moderate Indonesian Muslims. This is reflected in their self-identity as moderate Muslims and their adoption or rejection of moderate religious ideologies and practices. The study's findings indicate a discernible gap between these variables. Despite the notion of Islamic moderation advocating for openness to modern values and non-violence, many Muslims reject the moderate label, perceiving it as inauthentic or excessively influenced by Western ideology, particularly in the aftermath of 9/11. This rejection stems from the perception that moderation represents a "half-hearted" version of Islam, failing to authentically reflect Islamic principles. This discrepancy can be resolved by elucidating that Islamic moderation in Indonesia, as exemplified by organizations such as Muhammadiyah and Nahdlatul Ulama, preserves the authentic tenets of Islam while concurrently embracing modern values. This approach positions moderation as a contextual and pertinent response to the socio-political dynamics of Indonesia.¹¹

Muttaqih and Hamzah's (2023) research examined Sufism within Muhammadiyah as an independent variable. Muhammadiyah represents a religious attitude that emphasizes monotheistic values and morality in the form of personal spirituality. Conversely, social actions and community development function as dependent variables. This suggests that social actions are the implementation of spiritual values in social and cultural life. Despite the fact that the principles of spiritual practice within the framework of Muhammadiyah include ethical values and monotheism, the execution of such practices frequently remains individualistic in nature, manifesting in collective dhikr, yoga, and other spiritual programs. This study finds that formulations such as the Guidelines for Islamic Life of Muhammadiyah Members (PHIWM) and various contemporary *fiqh* frameworks, including environmental *fiqh*, anti-corruption *fiqh*, and governance *fiqh*, direct spiritual values to be actualized in social actions that impact society. There have been endeavors to align Muhammadiyah's initiatives in integrating spirituality with a more holistic and inclusive social transformation.¹²

Hakim's (2023) research is centered on the analysis of two variables: the role and function of the Indonesian Ulema Council (MUI) as a fatwa institution that produces religious legal rulings (fatwas) in response to social issues, including the ongoing pandemic, as the independent variable. The dependent variables encompass state poli-

¹⁰ Burhani, "Comparing Tablighi Jamaat and Muhammadiyah Responses to Covid-19."

¹¹ Masdar Hilmy, "Whither Indonesia's Islamic Moderatism?: A Reexamination on the Moderate Vision of Muhammadiyah and NU," *Journal of Indonesian Islam* 7, no. 1 (2013), doi:10.15642/JIIS.2013.7.1.24-48.

¹² Ahmad Muttaqin, Ustadi Hamsah, and Robby Habiba Abror, "Muhammadiyah, Sufism, and the Quest for 'Authentic' Islamic Spirituality," *Indonesian Journal of Islam and Muslim Societies* 13, no. 1 (2023), doi:10.18326/ijims.v13i1.199-226.

cies and public responses to these fatwas. The study's findings reveal a discrepancy between these two variables. This discrepancy can be attributed to the post-Reformation period, wherein the MUI has endeavored to establish itself as an autonomous entity serving the Muslim community (*khādim al-'Ummah*), deviating from its earlier role as a mere government collaborator. This shift has given rise to a dichotomy between the government's expectations for fatwa legitimacy and MUI's responsibility to address the aspirations of the Muslim community. However, this discrepancy has been mitigated through MUI's role in issuing fatwas during the pandemic, such as Fatwa No. 14 of 2020 concerning restrictions on worship, which aligned with government regulations (e.g., Minister of Health Regulation No. 9 of 2020 on Large-Scale Social Restrictions) and was accepted by the majority of society, despite initial resistance from a small fraction of the population.

MUI's fatwas also employ inclusive methodologies such as *qiyās*, *talfīq*, and *maqāṣid al-Sharī'ah*, demonstrating MUI's adaptation to social changes and the needs of the Muslim community while maintaining its relevance to government policies. Through these multifaceted roles, MUI has effectively navigated the tension between its role as an autonomous institution catering to the Muslim community and the government's demand for fatwas that align with public policies, thereby concurrently fortifying public confidence in its religious legal decrees.¹³

3 Research Methods

This study employs a qualitative approach, utilizing the library research method to collect data from relevant documents and texts. The qualitative approach was selected for its ability to facilitate in-depth exploration and comprehension of phenomena, particularly in the context of the application of *Manhaj Tarjih* in its *fiqh* rulings. The researcher utilizes library research to access sources such as *fiqh* rulings documents and *fiqh* fatwas, which represent Muhammadiyah's responses to emerging issues in the era of disruption. These issues include *fiqh* of disability, *fiqh* of child protection, *fiqh* of sakinah family, and *fiqh* of water. This approach enables researchers to obtain comprehensive and detailed information regarding the implementation of *Manhaj Tarjih* in formulating fatwas and *fiqh* rulings.

The primary data in this study consist of decision documents and *Tarjih* Muhammadiyah fatwas related to the challenges of the disruption era. These documents include fatwas issued by Muhammadiyah as well as legal analyses and textual materials that support the research. Through meticulous analysis of these documents, the researcher endeavors to illuminate the process of *fiqh* decision-making in the context of social and technological transformations.

The present study employs a descriptive-qualitative data analysis method. This approach enables the researcher to interpret the content of *fiqh* fatwas by analyzing how the *Tarjih* method is applied and adapted in addressing contemporary issues. This method enables the researcher to present the findings from the examined documents,

¹³ Hakim et al., "Between Exclusivity and Inclusivity of Institutions: Examining the Role of the Indonesian Ulema Council and Its Political Fatwa in Handling the Spread of Covid-19."

identify emerging patterns, and draw conclusions regarding the effectiveness of *Manhaj Tarjih* as a compass for *ijtihad* in the era of disruption. The analytical process entails the classification of information according to themes pertinent to the research objectives.

The reliability and validity of the data are ensured through a process of source triangulation, which involves comparing information from multiple documents. This approach guarantees that the research conclusions are derived from accurate data. Furthermore, the researcher incorporates social and cultural contexts in which the *fiqh* fatwas are applied, ensuring a more comprehensive analysis.

4 Result and Discussion

The contemporary period of transformation can be regarded as a catalyst for societal shifts, encompassing the realm of Islamic legal thought (*fiqh*). These changes can be interpreted through the lens of norm triangulation in the principles of Islamic jurisprudence (*usul fiqh*). In this context, changes in *fiqh* law are considered inevitable when social dynamics necessitate adjustments, marked by the emergence of new principles or the reinterpretation of existing ones. This dynamic of change, as discussed in several sources, is evidenced by the application of general principles of *fiqh*, as outlined by Al-Shāṭibī in the concept of *al-Usul al-Kulliyah*, within the Muhammadiyah *fiqh* methodology (*manhaj fiqh Muhammadiyah*).¹⁴

One illustration of this phenomenon is the application of universal principles in *fiqh*, as exemplified by Al-Shāṭibī, where principles such as "there is no hardship in religion" or "hardship necessitates ease" are employed. These principles form the basis for formulating *fiqh* rules that remain relevant to contemporary social conditions. The incorporation of these principles into the Muhammadiyah *fiqh* methodology demonstrates that the *usul fiqh* principles employed to navigate changes in the era of disruption are well-established and robust.¹⁵

Two primary approaches in the Muhammadiyah *fiqh* methodology, formulated during the 32nd *Tarjih* Ulama Conference in Pekalongan in 2022, merit attention. First, the utilization of predominant or well-established *fiqh* principles, which adhere strictly to the Qur'an, Hadith, *ijma'* (consensus), and *qiyas* (analogy) as the primary sources of *fiqh* law. Second, the application of more adaptive legal change principles, which accommodate social and technological transformations within society, ensuring that the *fiqh* law remains relevant to contemporary conditions.¹⁶ In certain cases, reinterpretation may be required to respond to contemporary challenges, as observed in the application of the principle of contractual freedom in Islamic economic law, which accommodates developments in the modern economic system.¹⁷

¹⁴ Abū Ishāq Ibrāhīm ibn Mūsā ibn Muḥammad al-Lakhmī Al-Shāṭibī, "Al-Muwāfaqāt, Taḥqīq Abū 'Ubaydah Mashhūr Ibn Ḥasan Āl Salmān, Taqdim Bakr Ibn 'Abdullāh Abū Zayd," I (al-Nāshir: Dār Ibn 'Affān, 1997), 211.

¹⁵ Ibid.

¹⁶ Ibid., 102–3.

¹⁷ Anwar, "Teori Peningkatan Norma Dalam Usul Fikih."

An analysis of the era of disruption and *fiqh* methodology through the responses of Tablighi Jamaat and Muhammadiyah to COVID-19 highlights significant differences in how these organizations addressed social change and the application of *fiqh* law. The disruptive era, triggered by the pandemic, has had a profound impact on global social dynamics, encompassing various aspects of worship and social interactions. Tablighi Jamaat, an organization with a strong emphasis on direct ritual and social relationships, initially exhibited reluctance to adapt to the changes necessitated by the pandemic. They adhered to the belief that "Allah is greater than COVID-19," a conviction that served as their primary means of combating the virus. This belief led them to disregard government-recommended health protocols, such as social distancing. This attitude, however, was indicative of their profound commitment to tradition, even in the face of an emergency situation that demanded a more adaptable response.

In contrast, the religious legal opinions of Muhammadiyah regarded the pandemic as an examination of human capabilities and responded with a pragmatic approach. Muhammadiyah issued fatwas that adjusted religious rituals to align with health protocols to protect human lives, based on the principles of *maqāṣid al-Sharī'ah*, particularly *hifz al-Nafs* (the preservation of life). Beyond merely addressing the issue theologically through prayers and fatwas, Muhammadiyah also undertook concrete actions, such as converting their hospitals into treatment centers for the novel virus and producing personal protective equipment to aid the community. This multifaceted response, grounded in well-established *usul fiqh* principles in the interpretation of *fiqh* law, offers a comprehensive approach to addressing the challenges posed by the era of disruption.

With respect to *fiqh* methodology, the disparities between the two organizations became more evident. Tablighi Jamaat adhered to a more traditional *fiqh* methodology, demonstrating a reluctance to adapt *fiqh* laws to the rapidly changing conditions of the pandemic. They did not employ *usul fiqh* principles that underscore *al-Dararu yuzalu* (the elimination of harm) or *la darar wa la dirar* (the absence of harm and the cessation of harm) in addressing the crisis. Conversely, the Muhammadiyah movement adopted a more contemporary approach, emphasizing a responsive *fiqh* methodology, particularly in the application of *maqāṣid al-Sharī'ah* (the fundamental objectives of shariah) that prioritizes the safeguarding of human life. To this end, they adopted a flexible approach, implementing *istihsan* (juridical preference), which enabled adjustments to *fiqh* law, ensuring communal welfare without violating fundamental Islamic principles. Consequently, the implementation of *fiqh* principles by the Tablighi Jamaat, despite its foundation in shared *fiqh* tenets, remained static, failing to adapt to the societal shifts engendered by the pandemic.¹⁸

The present study analyzes the transformation in understanding and applying *fiqh* concerning persons with disabilities, as well as responses to emerging social challenges in the context of The Fikih Difabel of Muhammadiyah: Context, Content, and Aspiration. In this regard, the absolute necessity for changes in *fiqh* law is driven by social dynamics that involve shifting perspectives on the rights and participation of persons with disabilities. The recognition that all humans are equal, irrespective of

¹⁸ Burhani, "Comparing Tablighi Jamaat and Muhammadiyah Responses to Covid-19."

physical, mental, or sensory differences, is indicative of a response to existing societal inequalities, which constitute an element of the era of disruption.¹⁹

Muhammadiyah's *fiqh* products address the era of disruption by altering paradigms in viewing persons with disabilities. Previous *fiqh* fatwas, or official religious rulings, marginalized persons with disabilities. However, with Muhammadiyah's *Fikih Difabel*, or "Disabled's Islamic Law," they are now regarded as equal members in legal and religious contexts. This development signifies a substantial shift in societal comprehension of inclusivity and justice, exerting a notable influence on *fiqh* law within the context of contemporary social dynamics.

Concerning *fiqh* methodology, The *Fikih Difabel* demonstrates that MUH uses well-established *usul fiqh* principles, widely accepted by classical scholars, to determine legal rulings. These principles include the principle of eliminating harm and hardship as a major *fiqh* principle and *taqlil al-Takalif* (minimization of obligations) as a minor one. This approach is characterized by a greater degree of flexibility compared to most rigid traditional *fiqh* principles, indicating that Muhammadiyah's *fiqh* methodology is not solely bound by majority *usul fiqh* principles but is instead more adaptive and responsive to current social needs.

Kaidah-kaidah tersebut Ini merupakan pendekatan yang lebih fleksibel The *usul fiqh* principles employed in this context prioritize ease, the reduction of burdens, and inclusivity for individuals with disabilities. This is reflected in their recognition as legally competent individuals (*mumayyiz*) in Islamic jurisprudence. In essence, the development of a *fiqh* methodology by Muhammadiyah prioritizes social justice and welfare while maintaining foundational *fiqh* principles.²⁰

The contemporary era, characterized by profound social transformations, necessitates a reevaluation of legal frameworks within Islamic jurisprudence, particularly within the context of the Progressive Islam Spirit and the ethos of the Qur'an. This disruption underscores the imperative to recalibrate legal comprehension and praxis in alignment with the shifting sociocultural landscape, particularly with respect to issues of social equality, scientific and technological progress, and global integration. In this context, the social dynamics that necessitate attention include shifts in social values, economic disparities, and transformations in technology and information that influence societal behavior. These shifts in societal dynamics give rise to a need for a more dynamic interpretation of *fiqh* laws, ensuring that they remain responsive to contemporary conditions, encompassing social, economic, and moral regulations.

Conversely, the *fiqh* methodology employed by Muhammadiyah in addressing the challenges posed by the disruption era is evident in the implementation of *ushul fiqh* principles that exhibit flexibility and responsiveness to contemporary developments. As elucidated in the works of Kyai Ahmad Dahlan and the principles he taught, Muhammadiyah prioritizes righteous deeds that extend beyond ritual worship, encompassing social contributions that impact civilization. In this regard, the methodology of *fiqh* employed by Muhammadiyah emphasizes a comprehensive understanding of

¹⁹ Ibid.

²⁰ Arif Maftuhin and Abidah Muflihati, "The Fikih Difabel of Muhammadiyah: Context, Content, and Aspiration to an Inclusive Islam," *Indonesian Journal of Islam and Muslim Societies* 12, no. 2 (2022), doi:10.18326/ijims.v12i2.341-367.

the social and civilizational context, utilizing *ushul fiqh* principles that are not constrained to a singular interpretation but are open to diverse interpretations that can adapt to social transformations. This methodological approach enables Muhammadiyah to maintain its relevance in addressing contemporary social dynamics by emphasizing principles of justice, equality, and universal benefit to humanity.²¹

This approach is particularly salient in the context of Weaving Modernity in Salafism: A Comparative Study of Muhammadiyah and *Izala* Movements, can be observed through the dynamics of social change occurring within Muslim societies in Indonesia and Nigeria. This disruption is evident in the purifying efforts of both movements to refine Islamic teachings by addressing various innovations and deviations that emerge over time. This purifying process is exemplified by their stance on Sufism and modernity. The *Izala* movement, for instance, places a strong emphasis on renewal (*tajdid*), which is understood as an effort to restore Islam to a purer practice, as observed among the Salaf generation. This underscores the capacity for shifts in *fiqh* law, precipitated by the imperative to address contemporary challenges, such as the rejection of *bid'ah* practices and syncretism, which are regarded as endangering the purity of Islam. The necessity of aligning teachings with the evolving social context engenders a degree of flexibility and contextuality in *fiqh* understanding.

With respect to the methodology of *fiqh*, both the Muhammadiyah and the *Izala* movements demonstrate divergent approaches despite their shared origins in the Salafi tradition. Muhammadiyah, while drawing inspiration from Salafi principles, places significant emphasis on *ijtihad* (independent reasoning) and contextual adaptation in the interpretation of Islamic teachings. This is evident in how they develop *fiqh* principles that are more open to modern social and intellectual dynamics while adhering to the fundamental principles of the Qur'an and Hadith. In contrast, *Izala* tends to follow a stricter methodology, focusing on the application of more literal and conservative *fiqh* principles, as advocated by Ibn Taymiyyah and Muhammad ibn Abd al-Wahhab, with an emphasis on avoiding *bid'ah* and returning to a more puritan understanding of Islam. Notwithstanding their divergent methodologies, both movements exemplify that the evolution of *fiqh* law is not exclusively determined by textual interpretations but is also contingent on societal transformations.

The disruption era, therefore, underscores the manner in which social dynamics and societal developments can influence the understanding and application of *fiqh* law. This, in turn, affects the *fiqh* methodology adopted by each movement.²²

The disruption era, as it pertains to the context of Muhammadiyah, is exemplified by the organization's ability to adapt to the prevailing social, technological, and spiritual shifts within society. In addressing the imperative for *fiqh* law reform, Muhammadiyah has demonstrated a commendable capacity to introduce contemporary *fiqh* rulings that align with the evolving needs of modern society. These include environmental *fiqh*, disability *fiqh*, and information *fiqh*, which underscore the organization's commitment to addressing pressing issues within society. This initiative underscores the organization's commitment to preserving the relevance of *fiqh* in addressing rapid

²¹ Baidhawiy, "Muhammadiyah Dan Spirit Islam Berkemajuan Dalam Sinaran Etos Alqur'an."

²² Nasir, "Weaving Modernity in Salafism."

social changes while catering to profound spiritual needs amidst a materialistic society. The introduction of these *fiqh* products underscores the necessity for changes in *fiqh*, particularly to accommodate shifts in societal lifestyles influenced by technological advancements and more complex social demands. Moreover, the escalating spiritual crisis in society has prompted Muhammadiyah to incorporate Sufi principles, particularly ethics and ethos, emphasizing the tenets of tawhid and *akhlaq al-Karimah*, which are to be implemented in both individual and collective daily life. This exemplifies Muhammadiyah's commitment to rejuvenate a more authentic spiritual dimension, while eschewing the pitfalls of rigid ritualism.

With regard to the methodology employed in the context of *fiqh*, the organization known as Muhammadiyah utilizes principles of *ushul fiqh* that are distinguished by enhanced flexibility and contextual relevance. The organization prioritizes *ijtihad* as an effort to align *fiqh* with contemporary needs and challenges rather than merely adopting the majority opinion within a particular madhhab. This commitment is further exemplified in the Guidelines for Islamic Life of Muhammadiyah Members (PHIWM), which prioritize ethical and worship values within a broader social context. Additionally, Muhammadiyah's *fiqh* products, including governance *fiqh* and anti-corruption *fiqh*, reflect a more dynamic and applicable understanding of *fiqh* concerning contemporary social issues. The *fiqh* principles applied by Muhammad do not rigidly adhere to traditional *fiqh* but rather prioritize *maqāṣid al-Sharī'ah* (the objectives of Shari'ah) and *maslahah 'amm* (general welfare). Consequently, the methodology employed by Muhammadiyah's *fiqh* places emphasis on preserving Islamic values that are deemed pertinent to present-day societal requirements, while demonstrating a willingness to diverge from prevailing *fiqh* doctrines that may have become obsolete in the contemporary context.²³

The primary distinction between the methodology of *ijtihad* employed by Muhammadiyah and that of the Indonesian Ulama Council (MUI) in addressing contemporary issues in the disruption era is evident in their respective methodologies and the sources of reference they utilize. MUI integrates a range of sources of Islamic law, including the Qur'an, Hadith, and *ijtihad*, while taking into account evolving social conditions. The Majelis Tarjih Muhammadiyah employs the *tarjih* method, which involves the selection of the strongest argument by employing *ushul fiqh* principles as the basis for contextualization. This methodological framework enables the *Majelis Tarjih* Muhammadiyah to provide guidance that is both contemporary and faithful to Islamic principles.

Therefore, the methodology of *fiqh* employed by Muhammadiyah in the context of the disruption era constitutes a set of methods that combine the purification of Islamic teachings (purification) and their dynamization (*dinamisasi*) in accordance with contemporary developments, while adhering to the Qur'an and Sunnah as the primary sources, alongside paratextual sources such as *ijma'*, *qiyas*, *maslahat mursalah*, and *istihsan* as auxiliary tools in *istinbat* law. Muhammadiyah places significant emphasis on six key perspectives in its *tarjih* methodology: religious understanding, *tajdid* (renewal), tolerance, openness, non-affiliation with a particular madhhab, and *wasathi-*

²³ Muttaqin, Hamsah, and Abror, "Muhammadiyah, Sufism, and the Quest for 'Authentic' Islamic Spirituality."

yah (moderation), which advocates a balanced approach between text (*nash*) and context (realities). In the *ijtihad* process, Muhammadiyah employs three complementary approaches: *Bayani* (text-based), *Burhani* (logic- and science-based), and *Irfani* (spirituality-based), to address contemporary issues. This methodology acknowledges the evolution of *fiqh* law (*taghayyur al-Ahkam*) through time, contingent upon the adherence to shar'i evidence, the fulfillment of *maslahah* criteria, and the absence of contradiction with the foundational principles of shari'ah. Consequently, the *tarjih* methodology employed by Muhammadiyah seeks to safeguard the integrity of Islamic teachings while demonstrating a capacity for responsive adaptation to contemporary challenges. This methodology is characterized by a commitment to tolerance, openness, and moderation in the interpretation and application of Islamic teachings.²⁴

5 Conclusion

The implementation of the Muhammadiyah *Fiqh* Methodology has been demonstrated to possess significant theoretical and practical implications in shaping an adaptive *fiqh* characteristic in response to the era of disruption. From a theoretical standpoint, this approach underscores the importance of flexibility and responsiveness to contemporary social dynamics. Adopting the principles of *ushul fiqh*, such as eliminating harm and hardship (*raf' al-Haraj*) and minimising obligations (*taqlil al-takalif*), Muhammadiyah has developed an inclusive and socially just *fiqh*. This is evident in its recognition of persons with disabilities as equal legal subjects. In practice, this methodological framework enables the production of *fiqh* rulings that address contemporary challenges, including disability *fiqh*, environmental *fiqh*, and information *fiqh*. This approach signifies the integration of the fundamental principles of Islam with the demands of modern society, thereby ensuring that the resulting *fiqh* is not only normative but also applicable and contextual. The methodology frequently utilizes well-established *fiqh* principles in *ushul fiqh* studies. The application of minority *fiqh* principles is predominantly observed in the context of fatwas, particularly in situations pertaining to emergency or exceptional circumstances.

The integration of spiritual and ethical values into daily life is a core tenet of the Muhammadiyah movement, aiming to revitalize a more authentic spiritual dimension without being confined by rigid ritualism. This commitment is exemplified by its emphasis on *amal shalih*, which extends beyond the domain of *ibadah mahdhah* to encompass social contributions that impact civilization. Consequently, members of the organization are encouraged to actively participate in social, educational, and health-related activities that benefit the wider community.

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²⁴ Syamsul Anwar dan Tim Materi Manhaj Tarjih, *Pengembangan Manhaj Tarjih Muhammadiyah, Materi Musyawarah Nasional XXXII Tarjih Muhammadiyah*, 2024.

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