



Epistemological Review of the Translation of *Tajdid* Words in Indonesian: A Contrastive Analysis Study

Naufal Syauqi Fauzani,^{1*} Dedih Wahyudin,² Fikri Nurfalalah,³ Fathan Tibyan Rahman⁴

^{1,2} Sunan Gunung Djati State Islamic University Bandung, Indonesia

³ Al-Azhar University, Cairo, Egypt

⁴ Ibnu Sina Research Institute, Bandung, Indonesia

* Corresponding Author, Email: naufalsmdz@gmail.com

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Abstract: The classification of Islamic movements—such as modernist, neo-modernist, traditionalist, reformist, revivalist, and fundamentalist—cannot be separated from the concept of *tajdid* as conveyed by the Prophet Muhammad (PBUH). However, the translation of *tajdid* into Indonesian using equivalent terms often results in semantic bias and detachment from the original epistemological framework of *tajdid* itself. This study aims to examine the epistemological perspective of translating the term *tajdid* into the Indonesian language. A qualitative approach was employed using descriptive-analytical methods based on library research. Data were collected through documentation techniques and analyzed using data inventory, classification, and interpretation. The findings reveal that direct translation of *tajdid* into Indonesian—using terms such as reformation, reformist, revivalist, or fundamentalist—frequently distorts the original epistemological structure embedded in *tajdid*. Therefore, this study recommends avoiding literal translations and suggests using transliteration as a more epistemologically appropriate and culturally sensitive alternative.

Keywords: Arabic; contrastive analysis; epistemology; Indonesian; Islamic *tajdid*.

1. Introduction

Arabic is a language with its unique features. Its position as a language that Allah SWT. choose as an introductory language for revelation; The Koran and Al-Hadith make Arabic one of the languages that a Muslim must learn if he wants to better understand his religion. It is not an exaggeration when Umar bin Khattab's friend considers Arabic to have a special position for a Muslim, with his words saying: Learn Arabic, because Arabic is part of your religion. Learn Arabic, because Arabic can strengthen your intellect and increase your honor (Arifand et al., 2023).

As the language chosen to be the language of instruction for Islam, Arabic is preserved, as promised by Allah SWT. in Qs. Yusuf: 2, that Allah SWT. making the Koran in Arabic so that Muslims try to understand it (Arrodhi, 2021). Apart from that, the Islamic religion gives its own influence and style to the Arabic language, such as the birth of sciences that intersect with it, which can only be understood once Arabic has been studied, such as *usul fiqh*, jurisprudence, *tafsir* and others, and Islam gives new terms to words that previously existed and gives new concepts to these words, such as the word *salah* صلاة which means prayer. But when Islam came down with the guidance of the revelation, then the pronunciation صلاة means an act of worship that begins with *takbirat al-ihram* and ends with *salam*, accompanied by the pillars and conditions that must be met (Muhammad, 2017). This is also what makes the vocabulary in the Arabic language so rich and diverse.

However, the challenge is when Arabic is tried to be understood and learned by people whose mother tongue is not Arabic, such as Indonesian for example. It is undeniable that there will be a gap when Indonesians learn Arabic because of its different characteristics. Arabic is a rich language, different from Indonesian, which is simpler than Arabic (Chamidah et al., 2023). Example when pronouncing صلاة translated into Indonesian, there will be no equivalent word in Indonesian with the pronunciation of shalah in Arabic. Even though there are words that are related to the word shalah in Arabic, such as prayer, these words cannot fully represent the substance of the meaning of shalah itself, especially in aspects and epistemological views. Therefore, when translating the prayer into Indonesian, it is translated directly from the source language, only the structure of the writing changes to prayer (Maghfurin, 2023). Other words such as science cannot be represented by the words knowledge and information, because in Arabic and Islam the concept of science is not just knowledge of external and empirical aspects, but includes inner/spiritual and non-empirical (unseen) aspects.

Therefore, there is a need for further study of translation, in this case Arabic into Indonesian, because quite a few translations of L1 to L2 will directly eliminate the structure, essence and substance which are part of a very important epistemological review (Echeverri-Jimenez & Balabanoff, 2024). This research tries to examine the translation of the word tajdid in Indonesian, which is often translated into the words renewal, modernization, reform, fundamentalism and revivalism, by paying attention to the epistemological review in it which is related to the concept of tajdid itself in Islam. In addition, this research employs a comparative contrastive analysis of languages, with the aim of providing an overview of epistemology in the concept of tajdid and its translation into Indonesian. The main problem in this research is the Epistemological Review of the translation of the word Tajdid into Indonesian

Previous research has shown that tajdid has always been associated with a movement for purification or purification in aspects of the faith, as initiated by a figure named Muhammad bin Abdul Wahab. Apart from that, tajdid is always translated as reformist and modernism (Subandi, 2018).

Apart from being defined as a reformist movement and a movement for change, tajdid is a norm in Islamic teachings, derived from the religious concept of rahmatan li al-'alamin, and as a form of contextualising Islamic teachings with the times, based on theological, normative, and historical values. Furthermore, tajdid as a religious movement in Islam is closely related to ijtihad as a form of implementing tajdid itself, because ijtihad encourages activities that attempt to respond to dynamic developments in the times (Iqbal, 2019).

Apart from that, general and basic tajdid is always translated with renewal. It was explained that tajdid as a renewal movement in the Islamic religion gave birth to theories in movement studies, including tajdid as a movement that returned religion to the Koran and Al-Sunah which was in accordance with the understanding of the salaf and khulafa al-rashidin (Conservative), as well as tajdid as a movement oriented towards the modernization of Islamic teachings to keep up with the times (Modernist), which many considered to be a movement that distanced itself from Islamic teachings in accordance with the Al-Quran and Al-Sunah. (Muhibuddin & Saefullah, 2023). Apart from that, other theories born from the concept of tajdid or renewal include Neo-revivalism which seeks to purify Islamic teachings to their essentials, as well as theories of traditionalist, modernist-reformist and neo-modernist movements which are used as a typology of the dynamics of Islamic thought in Indonesia (Alhidayatillah, 2018).

According to (Hidayah et al., 2024) the proper implementation of a renewal movement is a form of effort that is outlined by integrating the main religious aspects which include fiqh and morals in a holistic and comprehensive manner. As a form of reviving the spirit and essence of the teachings explained in the Al-Quran and Al-Sunah. Furthermore, as an example of a reform form and effort that was quite successfully implemented, one of them was Ahmad Dahlan. As the highest leader of the Muhammadiyah Association, he has formulated reforms in the field of Islamic education which are suggestions for fostering perfection of character, understanding of good and bad which are the causes of suffering and happiness, which in the end these reforms

produce a comprehensive synthesis of thought (Darmayanti et al., 2024).

There are similarities and differences between the previous research mentioned and the current research. The similarity is that they both research *tajdid*. The difference is that the current research examines *tajdid* in the context of an epistemological review of the translation of the word *tajdid*, and is studied using the theory of contrastive analysis.

The thinking framework functions as a foundation and logical flow in preparing this research. The thinking framework is the theoretical basis prepared to resolve the problems in this research, namely there is an epistemological review of the translation of the word *tajdid* in Indonesian.

2. Research Method

This research is of a qualitative type with descriptive analysis as the method applied (Darmalaksana, 2022), and is based on literature review. Literature review is a part of research where data is collected from sources such as books, scientific articles, online media articles and other documents (Saefullah, 2024). The primary data sources used are books and scientific articles, while the secondary data sources are online media documentation and articles. This research uses documentation techniques as a data collection instrument. Meanwhile, data analysis techniques use data inventory techniques, data classification and data interpretation (Rofiah, 2022). first mentioned.

3. Research Results

Draft *tajdid* in Islamic scientific discourse cannot be separated from a deep understanding of the structure of classical Arabic. Field findings show that *tajdid* Etymologically it comes from the root word جَدَّدَ – يُجَدِّدُ – تَجْدِيدًا, which in its original sense refers to meaning Pieces, namely cutting or breaking (Al-Khalidi, 2000). This is not just a linguistic definition, but contains a symbolic meaning that *tajdid* is the process of breaking away from old conditions that are stagnant or obsolete towards a better and more relevant order. In the framework of Saussure's semiotic theory, words are not only signifiers but also carriers of historical and social meaning (signified). Therefore, understand *tajdid* just a literal translation will reduce its historical, philosophical and epistemological complexity (Habibi, 2019).

Furthermore, the root of the word *tajdid* also gave birth to terms like الاجتهاد (seriousness) and Diligence (earnest effort), which in this context indicates a break from laziness and frozen thinking. Thus, *tajdid* can also be understood as a form *spiritual awakening* which involves an intellectual and moral process to revive Islamic teachings in a more contextual framework (Amal et al., 2023). In the framework of Gadamer's hermeneutic theory, understanding a concept cannot be separated from *horizon of understanding*, namely the context and traditions that surround the language (Palmer, 2022). Therefore, *tajdid* needs to be understood as part of the dynamics of the Islamic tradition itself, not simply confined within the boundaries of modern terminology which is often secular in nature (Abdullah, 2025).

Further investigation of classical lexical sources also confirms that the root of the word جَدَّ – جَدُّ – جَدَّةٌ and جَدِيدًا – يُجَدِّدُ – تَجْدِيدًا, and New has a new meaning, namely as the opposite of قَدِيم (old). Interestingly, in Arabic there is an expression أَجَدُّهُ and اسْتَجَدَّهُ which means to make something new or produce something new (أَحْدَثُهُ) (Al-Fayyumi, 2015). In this sense, *tajdid* more than restoration; it is an innovation rooted in old values but not tied to external forms. This is in line with Berger and Luckmann's social reconstruction theory, where society not only reproduces social reality, but can also recreate their social world through new interpretations of traditions (Berger & Luckmann, 2023).

Pronunciation that rhymes with *tajdid* also has a deep philosophical meaning. Say الْجَدُّ, when read *victory*, means grandfather, which symbolically refers to roots or origins. However, the meaning of majazi developed into a symbol of majesty, honor, and good luck – showing that *tajdid* not just a technical update, but an effort to revive the greatness of Islamic values (DeLong-Bas,

2022). When read *kasrahv*, الجِدُّ means goodness, signifies that all forms *tajdid* must lead to benefit. This is parallel to the *maqasid al-shariah* (goals of Islamic law) in al-Ghazali's thought which emphasizes that all innovation in Islam must aim to protect the five basic principles: religion, soul, reason, lineage and property (Setiawan et al., 2024).

However, in the context of Indonesian language, the findings in the field show a shift in meaning *tajdid* due to language translation that does not take into account the original epistemological structure (Choucha & Kacimi, 2024). *Tajdid* often translated into renewal, reformist, revivalist, and even fundamentalist. In fact, each of these terms in the Big Indonesian Dictionary has different semantic nuances and tends to be contextual according to its ideological history (Ali, 2023).

For example, renewal in the KBBI refers to the process of cultural development, especially in the fields of technology and economics (Damanik et al., 2023). This makes *tajdid* reduced to modernization activities oriented towards material progress, without spiritual or normative dimensions. However, in Islamic tradition, *tajdid* always within a spiritual and moral framework, not just rational-instrumental (Musonif, 2020).

The term reformist carries more weight with drastic changes in the social, political and religious fields (Schneickert, 2025). However, this term is often associated with the post-Renaissance European reform movement, which was secular and anti-church authority. If *tajdid* equated with reformism, there will be a dislocation of meaning because *tajdid* never rejecting the authority of tradition, but rather filtering it based on authentic Islamic values. In Foucauldian discourse theory, this change in meaning shows the existence of power in knowledge production: whoever controls language also shapes discourse (Khan & MacEachen, 2021).

Revivalist is closer to the literal meaning *tajdid*, namely bringing it back to life. However, in the context of popular culture, this term is often associated with a romantic movement towards the past without considering the context of the time. Whereas, *tajdid* in Islam is not just nostalgia for the golden age, but an effort to make the past an inspiration, not a confinement (Ali, 2023).

Meanwhile, fundamentalist is actually the most problematic term. In modern discourse, fundamentalism is often associated with extreme conservatism, anti-progress attitudes, and even terrorism (Ismail et al., 2024). Whereas, *tajdid* contrary to this meaning. It actually encourages courage to think critically and methodological renewal. Use these terms as equivalents *tajdid* shows that there is an orientalism bias in the translation of Islamic terms (Saprudin et al., 2023).

In sociolinguistic studies, this phenomenon can be studied using an approach *Sapir-Whorf Hypothesis*, which states that language shapes a person's way of thinking (Natsir et al., 2025). If *tajdid* is continuously associated with terms that deviate semantically and epistemically, then society's understanding of this concept will deviate from its original roots. Therefore, transliteration, rather than literal translation, would be a wiser approach. This is in line with the principle *preservation of meaning* in translation studies, namely maintaining the original conceptual meaning that cannot be replaced directly by another language equivalent (Masykar et al., 2023).

More than that, the field findings also show that the academic community and students in the Islamic boarding school environment are more accepting of the term *tajdid* in its original form, without translation. This shows that there is a collective awareness that *tajdid* is a concept unique to the Islamic tradition and cannot simply be substituted by modern Western terms. In this context, postcolonial Said and Asad criticize the dominance of Western epistemology in defining Islamic concepts (Onur, 2024). Rejection of translation *tajdid* is a form of intellectual resistance to the colonization of meaning.

If explored further regarding the meaning of *tajdid* in Arabic and the meaning of the Indonesian translation, there is an epistemological aspect that is missing. Therefore, apart from knowing the basic meaning, it is important to understand each translation of *tajdid* from the aspects of definitions and terms. The following is the definitive meaning of each translation of the word *tajdid*, including:

First, *tajdid* as renewal is the basic translation of *tajdid*, as *tajdid* in Arabic is interpreted as

al-ihdats (renewal). However, in reality, the translation of *tajdid* with the word renewal too broadens the concept of *tajdid* itself, and often causes dichotomization between thought movements and sectarian divisions between these groups, causing the claims of the *tajdid* movement to appear as if they are only taken up by one movement and not the others (Ayatollahi, 2022).

For example, in Indonesia, the typology of Islamic movements is known, which is divided into modernists, neo-modernists and traditionalists. This arises because there is no certainty regarding the epistemological structure of *tajdid* which is translated into renewal (Muhibuddin & Saefullah, 2023). Therefore, movements emerged that claimed to be reformers but presented the concepts of secularization and liberalization of Islam, such as those initiated by Nur Cholis Majid and Harun Nasution, as well as the anti-thesis of the reform of the Cak Nur and Nasution school of thought, reformers with a conservative style emerged with a reformist style, accepting western values which were elaborated with teaching values and those with a textual fundamentalist style.

Second, *tajdid* translated as activities of reformism which emphasize a renewed approach to understanding Islamic religious values (Ali, 2024). Usually the *tajdid* movement is identified with modernist-reformist. The difference with the neo-modernist type, this reformist concept looks more conservative, still maintaining the values of revelation or the Koran and Al-Hadith (Khoirudin & Aulassyahied, 2023). However, in reality, movements that translate *tajdid* as reform will be trapped in unproductive conflicts with camps identified with traditionalists.

In this regard, one of the ideas put forward by one of the figures who is considered to be of the modernist-reformist persuasion is that if *tajdid* or reform of the values of Islamic teachings is still based on classical methods then it cannot be said to be a renewal. (*reform*), that's precisely what it is *tastbit* (fixed) and cannot be called *tajdid*. This idea is very visible in the phenomenon of movements that establish the concept of *tajdid* as above, very often caught up in unproductive debates and which have been thoroughly discussed by Muslim scholars in the past, such as the problem of breaking away from the authoritative understanding of Islamic schools of thought from time to time, and returning completely to the Al-Quran and Al-Hadith or issues of jurisprudence whose nature of *ikhtilaf* is placed in the teachings of heresy (Achmadin et al., 2024). In fact, this only makes the concept of *tajdid* deviate slightly from its epistemological structure. However, sometimes movements identified as traditionalist are more reformist than the modernist-reformist movement itself (Subandi, 2018).

Third, *Tajdid* is translated as a revivalist movement, so it will be limited to *tajdid* which leads to practical politics, political ideas and the Islamic state (Jamaldi, 2019). This negative form of the concept of *tajdid* will have a biasing impact on Islamic politics, which seems to belong to the realm of *Qat'i* and *tsabut*. In fact, political matters and projections for the election of leaders in Islam are the realm of *buru'* and *ijtihad* (Mohiuddin, 2023).

Fourth, *tajdid* is translated as fundamentalist activity. This paradigm emerged by creating a typology of the *tajdid* movement which was oriented towards textual purification of religion, considering the understanding of the companions as authoritative and inviolable according to the understanding of their group (Putra et al., 2023). Apart from that, the tendency of the *tajdid* movement to be translated as fundamentalist provides a narrow understanding of Islam, on the other hand there are also those who give this typology the term puritanism.

In the realm of Islamic thought, translation *tajdid* into the terms renewal, reform, revivalism, or even fundamentalism, often ignores one fundamental concept which actually becomes the axis of balance in the dynamics of Islamic law and values, namely the difference between fixed aspects (*tsawabit*) and changing aspects (*muthaghayyirat*). The loss of this distinction in reform discourse causes a blurring of the boundaries between teachings that are principled and unchangeable, and aspects of teaching that are contextual and adaptive. As a result, movement *tajdid* often caught in two extreme poles: *First*, liberalization of teachings that tamper with principled matters in the name of contemporary relevance; *second*, a stagnant conservatism that closes itself off to the legitimate need for social change (Akbar et al., 2024).

Theoretically, concept *tsawabit* (الثوابت) refers to things that are permanent and unchanging in Islamic teachings, such as the oneness of God (tawḥīd), the obligation of prayer, zakat, and basic moral values explicitly outlined in the Qur'an and Sunnah. On the contrary, *muthaghayyirat* (المتغيرات) are aspects of teaching that are flexible and contextual, such as forms of government, economic mechanisms, or educational methods, which can be adapted to space and time through the door *ijtihad* (Al-Qaradawi, 1997). In this framework, *tajdid* should be positioned as a process that operates in the region *muthaghayyirat*, not on *tsawabit*. However, because this concept is not internalized in reform translations, there is often a generalization of teaching aspects that should be differentiated in principle.

Absence of distinction between *tsawabit* And *muthaghayyirat* also caused the reforms carried out by some Muslim intellectuals to be destructive, rather than constructive (Noor, 2006). For example, free reinterpretation of sharia texts without the foundation of sharia fiqh and maqashid principles, often has the effect of dismantling fundamental things that should be maintained. In fact, classical scholars have laid out a firm methodological map: *tajdid*. This does not mean changing teachings, but rather reviving original values which may be covered by wrong practices or understanding. Imam al-Ghazali, for example, in *Iḥyā' 'Ulum al-Din*, states that renewal is a process of purification from deviations, not the addition of new things that do not have a sharia basis (Al-Ghazali, 2008).

In the contemporary context, Yusuf al-Qaradawi firmly differentiates between things that are fixed in religion and things that can change. According to him, true reform must pay attention to the legal position of a case: whether it is in the area of principle (ulus) or branch (furu'), whether it is qat'i (definite) or zhanni (interpretive). Without this epistemological awareness, there is movement *tajdid* vulnerable touching aspects *tsawabit*, and this is where the most dangerous distortion of a frivolous translation lies (Al-Qaradawi, 1997).

Furthermore, in the view of Syed Muhammad Naquib al-Attas, understanding the categories of fixed and changing also reflects intellectual maturity in positioning Islam as an integral value system (Huringiin & Azfathir, 2018). Al-Attas rejected the idea of secularization precisely because it separated the spiritual and rational aspects of Muslim thinking. He emphasized that in Islam, permanent values must not be compromised by the pressures of the times, while social and technical aspects can be changed as long as they do not violate ethical principles and monotheism (Al-Attas, 1993). So therefore, *tajdid* which is oriented towards reforming the form without considering the essence, will only produce epistemic chaos and lose the spirit of Islam itself.

Failure to understand the dichotomy *tsawabit*–*muthaghayyirat* has become a source of bias in Islamic renewal movements in Indonesia. Some articulate *tajdid* in the form of a total revision of socio-religious norms, while others consider every form of innovation to be a deviation (Sharafuddin, 2022). This reality is an important alarm that the Islamic intellectual movement must revive the usuliyyah discourse (*fundamental epistemology*), not just repeating the jargon of modernity without methodological depth (Fouz Mohamed Zacky & Moniruzzaman, 2024).

The implications of this are very broad, especially in the fields of education, law and culture. On the one hand, Islamic education must begin to equip students with critical thinking instruments based on maqashid sharia, so that they are able to distinguish between values that must be maintained and aspects that can be transformed (Masyhari & Jamil, 2024). On the other hand, Islamic scholars and academics are required to strengthen the epistemological literacy of the people in understanding that renewal does not mean abandoning tradition, but rather creative elaboration of it (Masyhari & Jamil, 2024).

Within the comprehensive framework of Islamic thought, it needs to be emphasized that Islamic teachings contain two main dimensions that must be clearly distinguished: namely aspects *qath'i* (قطعي) And *zhanni* (ظني). Aspect *qath'i* refers to the basic teachings of religion which are definite, explicit and absolute, both in terms of text and meaning (Mujib et al., 2021). These matters concern the main pillars of faith, worship and morals which come directly from revelation, and therefore are not open to *ijtihad* or contextual adjustments. On the contrary, aspect *zhanni* covers

interpretive areas in branches of Islamic law that are open to differences of opinion, contextualization, and the *ijtihad* process (Irawan, 2022).

This division is not just technical-*fiqh*, but concerns the way Muslims understand the boundaries between what is considered sacred and untouchable and what is worldly and negotiable. This understanding is crucial in maintaining the continuity of Islam as a true religion *Rahmatan lil 'alamin* but also firm in principles (Adrian & Junanah, 2023). The Qur'an confirms that the Islamic religion has been perfected (QS. Al-Mā'idah [5]: 3), which means that there are aspects of revelation that cannot be intervened by humans, because they are in the absolute domain of Allah SWT. Revelation is a form of divine guidance that is free from historical, cultural relativism and contemporary interest-based interpretations (Sagala et al., 2024).

However, Islam also does not ignore human sociocultural realities. Within the framework of Islamic epistemology, there is great room for *al-'urf* (community habits) and *al-'ādah* (customs), as long as they do not conflict with the principles of revelation. In Islamic legal terminology, local culture can be used as a legal consideration through *fiqhiyyah* rules such as: *al-'ādah muhakkamah* (customs can be used as law). This means that human customs, traditions and culture can be accommodated in Islam, as long as they do not touch aspects *tsawabit* which is permanent (Juliandika & Fazzan, 2024).

This is where the importance of position *tajdid* the authentic: it cannot target the realm *qath'i*, but instead have to move within the region *zhanni*—namely, space for the actualization of Islamic values in social, political, economic and cultural life. *Tajdid* breaking this boundary will create epistemological chaos. On the contrary, *tajdid* Those who walk on the right path are able to create a harmonious synthesis between the transcendent values of Islam and human historical reality (Yilmaz, 2003).

In practice, many local cultural values can be Islamized, not by imposing a uniform external form, but by embedding ethical principles and values in these cultural expressions. For example, in the context of Indonesian society, the deliberation system, respect for parents, or local wisdom such as *local wisdom* can be elaborated with Islamic values such as *shura*, *birrul walidain*, and noble morals (Rizal et al., 2022). With this approach, Islam does not become a destructive force against local culture, but rather becomes an enlightening transformational force (Fauzi et al., 2024).

Theoretically, this approach is in line with what was developed by figures such as Fazlur Rahman in *double movement theory*—that is, a double movement from text to context and back to text. According to him, understanding Islam must always start from the normative values of revelation, then analyze it in the sociological context in which it is applied, and then extract it back into a life guide that suits the needs of society (Rahman, 2017). With this framework, revelation remains the epistemological foundation, while culture becomes the medium for applying values creatively and contextually.

One of the most significant implications of translating the term *tajdid* carelessly into Indonesian is the emergence of epistemological misconceptions in understanding positions and roles *tajdid* in Islam (Remiswal et al., 2021). When *tajdid* reduced to renewal without understanding its epistemic and historical context, this term becomes an empty space that can be filled with any ideology, even those that are inherently contrary to the basic principles of Islam (*tsawabit*). This can be seen from the tendency of some groups to associate reform with the spirit of secularism, liberalism or extreme pluralism, which actually blurs the boundaries between the transcendent dimension of revelation and human social dynamics (Irawan, 2022).

In many cases, religious reform movements paid no heed *tsawabit* In fact, it encourages the birth of wild interpretations that have the potential to damage the normative structure of Islam. Secularism, for example, has historically been a project of separating religion from the public sphere, which was born in the context of the post-enlightenment West (García Villena et al., 2022). When this spirit is adopted crudely by some Muslim intellectuals, a process of desacralization of Islamic values occurs which should be beyond the reach of moral relativism. Meanwhile, religious liberalism which places truth in the subjective realm of individuals tends to erode the authority

of revelation as a source of absolute value. As for pluralism in its radical form, it not only recognizes the diversity of beliefs, but also negates the uniqueness of Islam as a religion *religion al-haqq* which has a claim to transcendent truth (Muhibuddin & Saefullah, 2023).

When reform leads to ideology *tajdid*, then it is no longer an effort of scientific *ijtihad* to revive Islamic values in a contemporary context, but rather becomes an epistemic political vehicle to give birth to a new version of Islam that is actually disconnected from its transcendent roots. This is a form *epistemic rupture*—namely the disconnection between revelation, reason, and history—which Syed Muhammad Naquib al-Attas considers to be the root of the intellectual disorientation of modern Muslims (Al-Attas, 1980).

However, failure to understand *tajdid* not just limited to progressive-liberal groups. At the other pole, some groups actually fall at the opposite extreme: they position religion rigidly and rigidly, close the door to *ijtihad*, and assume that all aspects of life have been regulated literally by the text. This model gives birth to forms of textual fundamentalism that are allergic to contextualization and developments over time (Achadi, 2020). When religious interpretation is frozen in the understanding of past generations without dialectical space, Islam actually seems static, irrelevant, even repressive towards new things that are legally valid (Gagliardone & Stremlau, 2011).

This paradox shows that the translation of the term *tajdid* without a solid epistemic and methodological foundation, it can lead the people to two extreme poles: total deconstruction of the structure of Islamic values or conservative absolutism that closes the space for innovation. Both are forms of deviation from the true meaning *tajdid* taught in the Islamic scientific tradition (Yilmaz, 2003).

Conceptually, *tajdid* Authentic ones are always based on two basic principles: safeguarding *maqashid al-shari'ah* (the main objectives of sharia) and recognition of *ijtihad* as a dynamic tool of Islamic law. Closing the door to *ijtihad* in the name of the sanctity of the text actually goes against the spirit *tajdid* itself, because Islam is a religion that opens up space for intellectual creativity within the limits of divine values (Hallaq, 1984). Imam Syafi'i himself stated that there are no new problems that cannot be answered by Islam, as long as it is done with the correct methodology (Fanani & Hakim, 2022).

Therefore, *tajdid* the right one is the one who is able to maintain a balance between principles and actualization; between loyalty to fixed values and flexibility to social contexts. In this framework, renewal should not be understood as a replacement of value structures, but as a reconstruction of meaning to suit the dynamic needs of the people without losing its spirit. As Yusuf al-Qaradawi emphasized, *tajdid* true is one that is able to revive old values in a new form without destroying its essence (Rasak & Shehu, 2024).

As a conceptual illustration, *tajdid* can be understood as an old house that is starting to rot with time—the roof is leaking, the walls are cracking, and the floor is starting to become brittle. However, the house still stands firmly on a strong foundation, has beautiful architecture, and holds invaluable historical value. In such conditions, one *mujaddid* (reformers) do not necessarily tear down the building to build a new house, let alone move to another place (Al-Ghazali, 2016). Instead, he carried out restoration: repairing damaged parts, strengthening weakened structures, replacing worn elements, but still maintaining the original shape and spirit of the building. This is the essence *tajdid* in the Islamic tradition—reforms that are conservative in principle but progressive in implementation (Rasak & Shehu, 2024).

By understanding the analogy, it becomes clear that translating *tajdid* literally translated into Indonesian as renewal, reform, or revivalism actually risks obscuring its original meaning. These translations tend to carry ideological connotations that can alienate the term *tajdid* from the context of complete and deep Islamic values (Muharam, 2020). Therefore, a wiser approach is to use a form of transliteration, namely writing the *tajdid* as it is in Indonesian. This strategy not only maintains the original meaning content, but also opens up space for the enrichment of Islamic discourse without being trapped in the trap of modern Western semantics. Moreover, terms *tajdid*

has now been listed in the Big Indonesian Dictionary (KBBI), which indicates recognition of the concept's position in the nation's intellectual vocabulary (Sugiarto et al., 2024).

More than just a theory or tool for categorizing Islamic movements, *tajdid* is an active effort to present Islamic values in real life. It is a dynamic process to make Islam not only a belief system or ritual of worship, but also a source of solutions to the social, economic, cultural and even political complexities of mankind. In this sense, *tajdid* operates as a catalyst for civilizational transformation, not just a doctrinal correction (Rahman, 1982). Therefore, *ijtihad* is a key instrument in realization *tajdid* must be carried out with intellectual and spiritual sincerity, involving consideration of *maqashid sharia*, social reality, and sustainability of values.

Authentic *Tajdid* is not limited to the realm of faith and worship alone, but touches all aspects of human life - starting from the education system, *sharia* economics, environmental ethics, gender relations, to government governance. Through approach *tajdid*, Islam is interpreted as a religion of civilization (*din al-hadarah*), not just personal teachings confined to private spaces. In this perspective, Islam is not only a religion to be worshiped, but a religion to be practiced within a civilized, inclusive and just societal structure. Therefore, *tajdid* cannot be understood solely as an intellectual elite thought activity, but rather as a collective movement of the people to revive Islamic values in the changing landscape of the times.

As explained (Abdul-Jabbar, 2019), *tajdid* is an intercultural enunciation process that involves a dialectic between textual heritage (*turats*), people's experiences, and contemporary challenges. It means *tajdid* This cannot be done by imitating the West, or merely romanticizing the past, but by reviving the spirit of *ijtihad* that shines with wisdom and wisdom. Therefore, in understanding *tajdid*, epistemological clarity, spiritual depth and social maturity are needed so that the resulting reforms are not only contextual, but also rooted in transcendent and lasting values (Remiswal et al., 2021).

In other words, *tajdid* is a bridge between Islam as revelation and humanity as perpetrators of history. It is not a semantic product, but rather a historical praxis that always tries to make Islam a solution and way of life in every era. So, rather than being divided into terms of reformation or revivalism which do not fully represent the meaning, *tajdid* it is more appropriate to be transliterated as a unique Islamic concept that cannot easily be replaced by any equivalent in modern linguistics (Muhibuddin & Saefullah, 2023).

4. Conclusion

This research reveals that the translation of *tajdid* should only be written down and not translated directly by replacing it with the Indonesian equivalent which is considered to have the same meaning as *tajdid*. It was found that the translation of *tajdid* into Indonesia directly with its equivalents which are considered comparable, such as reformist, reformist, revivalist and fundamentalist often provides a bias towards the epistemological structure contained in *tajdid* itself. This was discovered by the emergence of the phenomenon of refraction towards the concept of *tajdid* in Islam, such as bias *tsawabit* And *muthagayirat*, secularism, liberalism and pluralism in Islam, as well as an understanding that is too textual so as to close the door to *ijtihad* in Islam.

Theoretically, this research is expected to have benefits for initial stage studies regarding the study of the concept of *tajdid* in more depth in the Indonesian context, so that it is translated into Indonesian with equivalent words that better represent the concept of *tajdid* itself as within the framework of the Islamic religion. Meanwhile, practically, this research is expected to have benefits for readers as additional insight into interpreting the word *tajdid* appropriately epistemologically and as material for a more serious study of the concept of *tajdid*. This research is limited to a conceptual study which only refers to literature studies, so it is an opportunity to carry out further research by adding research instruments such as observation and interviews during data collection so that the data obtained has better validity. The recommendation of this research is that *tajdid* be understood as the idea of presenting Islam among the people as a religion that provides solutions for their lives, not as a typological basis for a particular movement or ideology.

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