A Rational Critique of the Progressive Islamic Methodology

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Abstract: This research proposes shifting the *bayani-burhani-irfani* approach to *bayani-burhani-maqâsidi*. The intellectual history of Muhammadiyah cannot be separated from the methodological dialectic that underlies its movement. One of the most important methodological products that has always served as the basis for ijtihad in the movement's thought and practice is the Manhaj Tarjih and the Development of Islamic Thought. This Manhaj Tarjih offers three approaches to understanding religious teachings: bayani, burhani, and irfani. These three approaches are established as Islamic ways of thinking and form the Manhaj of Progressive Islam. However, since their formulation, these three approaches have been quite controversial. Some scholars consider this Manhaj Tarjih a manifesto of the modernist thought renewal movement in Indonesia. Others, not a few, view it negatively and pejoratively as a liberal method. Moreover, the *irfani* method is identical to Sufism and is procedurally difficult to operationalize. This paper aims to conduct a rational critique or epistemological evaluation of the Manhaj Tarjih and the Manhaj of Progressive Islam. The argument in this paper is the need for re-examination and re-investigation (conducting a rational critique) of the Manhaj Islam Berkemajuan and Manhaj Tarjih, which are the foundation of its approach. Based on the conclusive description method and discourse analysis techniques, this paper concludes that the *bayani, burhani*, and *irfani* approaches need to reconstruct their basic assumptions and methodological steps. The proposal to include integralistic assumptions, the hierarchy of norms and intentions, and the *istiqra` ma'nawi* method is very relevant. In this regard, this paper proposes to shift the *bayâni-burhâni-irfâni* approach to *bayâni-burhâni-maqâsidi.*

Keywords: criticism of reason; progressive Islamic method; istiqra` ma'nawi; hierarchy of norms.

Introduction

Since its inception (2000), the bayânî, burhânî, and irfânî approaches have been quite controversial and have received varying responses from modernist scholars (Muhammadiyah) themselves. A number of discursive events at the Muhammadiyah Tarjih National Conference (Munas) clearly demonstrate the acceptance of the three approaches in the Tarjih Method, differing in nature and marked by various tensions. There are at least four crucial issues related to the Tarjih Method that warrant discussion. First, more than two decades since its formulation (2000), the Tarjih Method, with its bayânî, burhânî, and irfânî epistemological reasoning mentioned above, appears to have undergone little change and remains untouched by renewal (Setiawan, 2019). At the 32nd Tarjih National Conference (Munas) in Pekalongan, February 23–25, 2024, the Tarjih methodology was once again discussed. The forum included a number of insights in the form of perspectives, assumptions, and various methods, although it did not yet produce significant methodological changes. The perspectives in question included religious understanding, tajdid (renewal), tolerance,

openness, non-affiliation with schools of thought, and *wasatiyah* (moderation). The assumptions presented included integralist, hierarchical, and intentional assumptions, using various methods such as the *Luhgawi method,* causation, and synchronisation. The discourse on the trilogy of *bayani, burhani*, and *irfani* approaches was also re-emphasized at the East Java Tarjih Council Pre-Conference on June 29, 2024, although it only reinforced old understandings without offering methodological updates.

In fact, many new developments have occurred across the fields of science, technology, and culture, including the emergence of new forms of religious reasoning and Islamic thought. For example, the hierarchy of values approach introduced by Abdullah Saeed (Saeed, 2005) and maqâsid methodology introduced by Jasser Auda (Auda, 2008) as well as Moroccan Muslim scholars such as Wasfi Ashur Abu Zayd (Zayd & Asyur, 2013). The emergence of various contemporary approaches in religious thought and reasoning demands study and investigation into the relevance of the bayânî, burhânî, and irfânî approaches, and into the possibility of developing them.

On the other hand, the bayani, burhani, and irfani approaches to Islamic legal ijtihad and thought have not yet been formulated. The procedures or methodical and technical steps for each approach have not yet been formulated. For example, what are the procedures or methodical steps in determining religious law (fiqh) using the bayani approach? What are the procedures or methodical steps in using the burhani and irfani approaches? Moreover, the irfani approach, it seems, has not yet been formulated firmly. For example, what are the procedures in using inner experience, dzawq (feeling), qalb (heart), wijdan (inspiration), bashira (conscience), and intuition? What are the procedures in using the kasyfî, iktisyâfî, and riyâdhah methods? Some of Muhammadiyah's latest ijtihad or fiqh products, such as Water Fiqh, Sakinah Family Fiqh, Disaster Fiqh, Arts and Culture Fiqh, Governance Fiqh, etc., do not appear to fully utilize the procedures of these three approaches. Another sharp criticism is that the use of the three terms (bayânî, burhânî, and 'irfânî) borrowed from the Moroccan thinker, M. Abid al-Jabiri, differs from the historical roots of his use of epistemological reasoning (Baso, 2017). This kind of criticism suggests the need to re-organize, especially the relevant irfani reasoning in the context of contemporary legal reform and religious thought.

Third, an interesting recent development is the use of a new procedure (methodical steps) in Muhammadiyah's legal ijtihad, namely the norm hierarchy approach (value hierarchy). This norm hierarchy approach differentiates sharia norms into three hierarchical levels of norms: basic values (al-qiyam al-asâsiyah) (Tarjih, 2018), This means that basic values (al-qiyâm al-asâsiyah) in Islamic teachings are understood as abstract and universal principles, which reflect the fundamental foundations of religion, such as monotheism, good morals, benefit, justice, equality and deliberation. These values are then concretized through principles or general principles (ushûl al-kulliyah) which are usually formulated in the form of al-qawâ'id al-fiqhiyyah or al-nazariyyah al-fiqhiyyah. The next stage is concrete legal regulations (ahkâm al-far'iyah), which function as further elaboration of higher and abstract norms. Thus, there is a tiered structure in the Islamic legal system, starting from universal basic values to concrete operational norms (Anwar, 2016). General principles (ushûl al-kulliyah), and concrete legal regulations or provisions (ahkâm al-far'iyah). This value-grading or normative hierarchy approach is also used in determining a number of Muhammadiyah legal ijtihad products, such as Water Jurisprudence, Political Ethics, Business Ethics, Disaster Jurisprudence, and other ijtihad products (Tarjih, 2018). Interestingly, this norm hierarchy approach is seen as a new Islamic jurisprudence rationale in Muhammadiyah or a legal paradigm that offers a holistic idea, namely combining all aspects of sharia: theological, moral-ethical and juridical (Fauzi, 2019). However, according to the initiator himself, Syamsul Anwar, Chairman of the Tarjih and Tajdid Council of the Muhammadiyah Central Leadership (2015-2022), this value-enhancing approach is acknowledged as not easy to implement and requires studies involving many factors over a long period of time (Tarjih, 2018).

Fourth, another crucial issue is a number of findings in the field that the idea of progressive Islam, which offers three approaches (bayani, burhani, and irfani) in its methodology, has not been fully transformed at the local level. It is suspected that Muhammadiyah, at the grassroots level, is filled with cadres who are closer to Salafi ideas (Rahmadi et al., 2021). The idea of progressive Islam also seems to have not been fully accepted in the regions because it is considered to deconstruct exclusive, patriarchal, and gender-discriminatory religious views, as well as epistemic injustice against minorities. Therefore, this idea of progressive Islam is not easily accepted and implemented,

and in certain contexts, it even meets with resistance from some leaders/administrators who still adhere to puritanical and conservative religious views (reasoning). For example, this relates to the idea of Sunni-Shia dialogue and the acceptance of minority groups such as the Ahmadiyah and other religious sects.

The above tendencies certainly raise serious problems in transforming and implementing the Manhaj of Progressive Islam. Instead of becoming a down-to-earth religious worldview, they instead become the seeds of friction and tension. Even more concerning is the development of unhealthy discourse, mutual attacks, full of insults and hatred, even to the point of declaring each other infidels. Regarding the bayani, burhani, and irfani approaches or reasoning in the Manhaj Tarjih and Manhaj of Progressive Islam mentioned above, many consider them liberal methods that are inconsistent with the spirit of Islamic teachings. This thinking clearly raises crucial issues regarding the status of the Manhaj Tarjih and Manhaj of Progressive Islam. On the one hand, they are seen as manifestos of the Muhammadiyah renewal movement, while on the other, they are viewed as liberal methods that are inconsistent with the spirit of Islamic teachings.

Based on the reasons above, the author deems it important and relevant to conduct a study related to rational criticism or epistemological evaluation of the Tarjih Manhaj and the Progressive Islam Manhaj. This paper aims to explain both methods by examining and weighing their strengths and weaknesses, as well as outlining the possibility of more contextual development. Through this rational criticism, it is hoped that alternative ideas will emerge that can address the needs of Indonesianness, the dynamics of religious development, the advancement of science and technology, and the increasingly complex challenges of global humanity.

Within an epistemological framework, rational criticism is not understood simply as an attitude of rejecting or approving a thought, but rather as a systematic effort to examine the foundations of knowledge and clarify how a system of thought works. Etymologically, the term "criticism" comes from the Ancient Greek krinein, meaning to judge, observe, compare, and weigh (Yudiono, 2009). In the philosophical tradition, criticism has developed into a form of inquiry that functions to explain and reveal the strengths and weaknesses of knowledge (Al-Arabiyah, 1979).

This interpretation is the basis of this research, referring to the thoughts of Abid Al-Jabiri, which are heavily inspired by the Foucauldian model. Critique is interpreted as an epistemic critique that views the mind as a system, namely a set of rules and laws of thought that are formed and imposed (often unconsciously) by a particular culture, and subsequently function as an episteme. Thus, this research is oriented to criticize the epistemological framework of the Manhaj Tarjih and the Manhaj of Progressive Islam while also examining their potential in addressing contemporary problems (Al-Jâbrî, 2000).

The rational critique of the Manhaj Tarjih or the Progressive Islamic Manhaj referred to here is an investigation and research aimed at explaining the shortcomings and advantages of a religious reasoning (procedure or method in determining religious law and thought) used in the Manhaj Tarjih and the Progressive Islamic Manhaj. The essence of the Manhaj Tarjih itself is a methodological framework in formulating problems of thought and procedures for solving them. This rational critique is also known as epistemological criticism because both question and conduct investigations to explain the advantages and disadvantages of a procedure or method in obtaining correct knowledge about a particular law (the product is in the form of Fiqh).

In contemporary Islamic thought studies, there are several theories of critical reason with a more philosophical approach. Among them is Mohammad Arkoun's critical reason theory (naqd al-'aql, critical reason theory), as in his work *Pour une Critique de la Raison Islamique* (Critique of Islamic Reason). (Sovia, 2021). Then the theory of Arab rational criticism of Mohammed 'Abed al-Jabiri as in his work *Takwîn al-'Aql al-'Arabî* (Formasi Nalar Arab) and *Bunyaṯ al-Aql al-Arabî: Dirâsaṯ Tahlîliyaṯ Naqdiyaṯ li Nuzhum al-Ma'rifaṯ fi al-Tsaqafaṯ al-Arabiyaṯ* (The Structure of Arab Reason: An Analytical Critical Study of Systems of Thought in Arab Culture (Baso, 2017). Arkoun and al-Jabiri's critique of reason or rational criticism is intended as an epistemic critique that views the mind as a system. Critique in this sense, as al-Jabiri explains regarding reason (al-'aql) itself, is a set of rules and laws of thought provided by a particular culture as a basis for acquiring knowledge (Al-Jâbrî, 2000).

By understanding the critique of reason as a tool for epistemological analysis, the next step is to trace how this framework of thought was formed within a historical and cultural context. It is

important to examine the genealogy of reason that underlies the birth of the Tarjih Method and the Progressive Islamic Method. This genealogy helps reveal the intellectual roots, dynamics of thought, and socio-religious context that shaped these two methods, allowing them to be more fully understood in relation to the challenges of the times.

Starting from the refinement of the results of the 24th National Conference on Islamic Tarjih and Development of Islamic Thought in Malang (2000). Then, it was sharpened at the Seminar and Workshop on the Development of Islamic Thought Methods and Muhammadiyah-Style Legal Ijtihad held by the Tarjih and Islamic Thought Development Council (MTPPI) of the Muhammadiyah Central Leadership in Surakarta (2000). At that time, the Chairman of MTPPI, M. Amin Abdullah delivered his presentation on three models of Arab-Islamic religious reasoning or epistemology introduced by M. Abid al-Jabiri, a Muslim scholar and philosopher from Morocco. The three reasons are bayânî, burhânî and irfânî epistemological reasoning. The Workshop participants agreed to make these three epistemological reasons as the Manhaj Tarjih approach. Various discussion forums were held to complete and perfect this Manhaj Tarjih. At the 25th Tarjih National Conference in Jakarta (2000) it was officially established as a manhaj and included in the Islamic Life Guidelines for Muhammadiyah Members (PHIWM) as an Islamic way of thinking. Then, it was further refined at the 26th National Conference in Padang and the 27th National Conference in Palembang (2007). Finally, it was refined and agreed upon at the 28th Tarjih National Conference in Malang in 2010.

Regarding the bayânî, burhânî and irfânî approaches in understanding religion above, many scholars appreciate and call the birth of Manhaj Tarjih as the crystallization and manifesto of the thought renewal movement in Muhammadiyah. The birth of Manhaj Tarjih is a kind of deconstruction of the paradigm of religious thought (reason) which is axiomatic-positivistic-monistic (a religious reason that emphasizes absoluteness, finality and single truth) and offers a new religious paradigm that is more accepting of assumptive-probabilistic-pluralistic patterns (a religious reason that develops the view of relativity, possibility and multiple truths) (Azhar & Ilyas, 2000).

Furthermore, the Manhaj Tarjih also affirms Muhammadiyah's moderate (wasathiyah) and integralistic-holistic (kafah) religious perspective (reasoning). Through this Manhaj Tarjih, Muhammadiyah appears to be attempting to combine three major Islamic traditions: fiqh and kalam (bayânî), philosophical-scientific (burhânî), and Sufism ('irfânî). This is a significant and bold experiment in the use of religious reason or epistemology. This experiment affirms Muhammadiyah's modernity and religious moderation amidst the rise of "Islamist" religious reasoning on the one hand and "liberal" religious reasoning on the other. Therefore, it is no exaggeration that many scholars view the Manhaj Tarjih as the crystallization and manifesto of Muhammadiyah's renewal movement.

The controversy surrounding the emergence of the Manhaj Tarjih, with its Bayani, Burhani, and Irfani approaches, stems, among other things, from its emergence disrupting long-stagnant conservative religious thought. Fresh, creative, and productive interpretations of fundamental religious texts (the Quran and Sunnah) are no longer widely found within the religious perspectives of society, particularly within Muhammadiyah. In fact, the Tarjih Council, Muhammadiyah's fatwa institution, tends to develop toward "ideologization." (Maryadi, 2000), where the religious perspective in its decisions becomes a kind of compilation of Islamic thought doctrines that are axiomatic-positivistic-monistic in nature (Azhar & Ilyas, 2000). A religious reasoning that views truth as certain, singular and final.

Another controversy stems from the fact that the Tarjih Manhaj is considered part of the liberal method. At the time it was formulated, the Tarjih Manhaj had already developed a strong discursive religious thought. The presence of contemporary Muslim scholars and thinkers such as Fazlur Rahman, Mohammed Arkoun, Hassan Hanafi, Abdullahi Ahmed al-Na'im, Asghar Ali Engineer, Nasr Hamid Abu Zaed, M. Abid al-Jabiri, and other Muslim thinkers had a significant impact on the development of Islamic thought. Their various new readings and perspectives encouraged a number of Islamic scholars and intellectuals, including those within Muhammadiyah, to rethink the structure of Islamic scholarship that had previously been taken for granted, unthinkable, and impossible to contemplate.

In Indonesia itself, a number of discourses on the development of Islamic thought have emerged, starting from "Rational Islam" by Harun Nasution and John Effendi, "Civilizational Islam" by Nurcholis Madjid and Kuntowijoyo, to "Transformative Islam" by Adi Sasono and M. Dawam Rahardjo (Munawar-Rachman, 1995). In theological discourse, there is a struggle to formulate

alternative theology as developed by several Muslim scholars, starting from M. Masyhur Amin's "development theology", Moeslin Abdurahman's "transformative theology", Masdar F. Masudi's "populist theology", Mansour Faqih's "theology for the oppressed", to M. Habib Chirzin's "theology of peace" (Mujani, n.d.). One important thing in the development of Islamic thought is the existence of a new kind of awareness in the contemporary Islamic scientific tradition to utilize and apply the methodological findings of modern science, especially social sciences and humanities in the field of Islamic studies.

All of the ideas and discourses mentioned above have significantly influenced the religious thinking of Muslim communities, including Islamic thought within Muhammadiyah. A particularly strong influence comes from Mohamed Arkoun's critical studies, particularly his deconstructionist ideas and critical linguistic and social science approaches to Islamic scholarship. The choice of words such as "the unthinkable" and "the unthinkable," "târîkhî," "susiuluji," "antrubuluji," and others in the formulation of the Manhaj, for example, clearly demonstrates this influence (Setiawan, 2019). These terms are key concepts in Mohammed Arkoun's Islamic studies (Arkoun, 1997).

Another significant influence of neo-modernist thinkers such as Fazlur Rahman, Nashr Hamid Abu Zayd, and Muhammad Syahrur. All three, particularly Rahman and Abu Zayd, embraced the hermeneutic approaches of Hans Georg Gadamer and Paul Ricour in Islamic studies, particularly Quranic interpretation. The use of terms such as triadic hermeneutics, circle hermeneutics, productive reading (qira`ah al-muntijah), effective history, and so on, demonstrate this influence (Setiawan, 2019). These terms are very familiar in the hermeneutic tradition of Gadamer and Ricoeur, which is widely used by Rahman and Abu Zayd in their Islamic studies (Widayani, 2020).

The most significant influence in the formulation of the Muhammadiyah Manhaj Tarjih came from Muhammad Abed al-Jabiri's critique of Arabic reason. M. Amin Abdullah, then Chairman of the Council for the Development of Islamic Thought and the Development of Islamic Thought of the Muhammadiyah Central Leadership, contributed significantly to the introduction of al-Jabiri's critique of Arabic reason. From al-Jabiri, the Manhaj Tarjih developed its three religious epistemological strands: first, the epistemology of bayanī reason (indication-rhetoric); second, the epistemology of irfānī (gnosis); and third, the epistemology of Burhānī.

Some consider these ideas to be liberal, introducing liberal methods. Therefore, the Manhaj Tarjih, which largely adopts these ideas, is positioned as a liberal method. The Muhammadiyah intellectuals and scholars who introduced and initiated them were also positioned and accused of being liberal. This labeling has given rise to unproductive tensions. It was within this discourse context that the Manhaj Tarjih and the Development of Islamic Thought was formulated.

Method

This research uses a descriptive-conclusive method, commonly applied in social sciences, education, and the humanities. This method aims to describe phenomena objectively and then draw conclusions based on a critical analysis of the data obtained. In this approach, research begins with a systematic presentation of facts, symptoms, or events, followed by interpretation and drawing conclusions from relevant findings. The descriptive-conclusive method was chosen because it provides a comprehensive picture of Muhammadiyah's religious thought patterns, particularly in relation to the construction of the Progressive Islamic Manhaj, and allows for the drawing of conclusions based on objective data (Sugiyono, 2017).

The first step in this research was conducted through library research, namely by reviewing various primary and secondary literature directly related to the theme of Muhammadiyah's religious reasoning and the Manhaj of Progressive Islam. The use of library research was deemed appropriate because the issues under study are closely related to religious texts, official organizational documents, and previously developed academic studies. In line with the opinion (Moleong, 2017), Qualitative research emphasizes the importance of understanding text and context, so that literature studies become an integral part of finding in-depth data.

In practice, data collection is conducted through three methodological stages. First, the orientation stage, which involves an initial search of various general information sources related to the research issue. The goal is to identify important sources that can serve as a foundation. Second, the exploration stage, in which researchers gather more in-depth data related to Muhammadiyah

religious thought, from official documents, books, and journal articles. Third, the compilation and analysis stage, which involves recording, classifying, and processing data according to research needs (Moleong, 2017).

The next stage is data analysis using critical discourse analysis (CDA) techniques. This analysis is conducted through three main steps. First, the description stage, which objectively describes data related to Muhammadiyah's religious reasoning and the Manhaj of Progressive Islam, focusing on texts and documents. Second, the interpretation stage, which understands the data in relation to developing discursive practices, for example, how these ideas are debated, accepted, or even rejected in a socio-religious context. Third, the explanation stage, which explains the relationship between these discursive practices and broader social, religious, and national issues (Fairclough, 2013).

Through this approach, the research attempts to capture the construction of the Progressive Islamic Manhaj not only conceptually but also in relation to socio-political and religious realities in Indonesia. This critical discourse analysis technique was chosen because it is considered capable of revealing the ideological and practical dimensions of a text. (Sugiyono, 2017) He also emphasized that in qualitative research, data analysis does not stop at description, but must continue to draw meaning and conclusions. Thus, research results are not only informative but also reflective and critical.

Furthermore, data compilation was carried out systematically, starting from the collection stage to the conclusion-drawing stage. Each piece of data obtained was recorded, organized, and classified based on its relevance to the research question. Afterward, an analysis process was carried out, emphasizing the validity and interconnectedness of the data. (Moleong, 2017) emphasizes that the validity of data in qualitative research can be maintained through a triangulation process, namely comparing various data sources or methods to test the consistency of the findings.

Using a descriptive-conclusive method based on critical discourse analysis, this research is expected to provide a comprehensive overview of how Muhammadiyah's religious reasoning shapes the Progressive Islamic Manhaj. This approach also allows for an evaluation of the strengths, weaknesses, and opportunities for reconstructing this thinking in facing the challenges of the times. Methodologically, this research aligns with the perspective of Muhammadiyah (Sugiyono, 2017) which states that descriptive research provides space for researchers to describe phenomena in detail before making generalizations, as well as (Moleong, 2017) which emphasizes the importance of in-depth interpretation of qualitative data. Therefore, the chosen method not only provides a solid framework for exploring progressive Islamic thought but also ensures that the research results have strong academic value and are relevant to the needs of the wider community.

Results and Discussion

Epistemological Construction of Manhaj

The epistemological construction of the Manhaj Tarjih is primarily based on a fundamental perspective that distinguishes between Islam and Islamic thought. According to Muhammadiyah, Islam, as a revelation, is unchanging (al-nushûsh al-mutanâhiyat). It is a universal guide for humanity. Islamic thought, on the other hand, recognizes changes in line with differences in space and time (al-waqâ'i' ghairu mutanâhiyat). This epistemological assumption is reminiscent of the ideas of Abdul Karim Soroush (Jahanbakhsh, 2001) and Khaled Abou El Fadl (Taufiq & Ilham, 2021) which differentiates between religion or sharia and understanding of religion (religious knowledge) or fiqh.

In Muhammadiyah Islamic thought, it is religion or sharia that is seemingly meant by Islam, while religious knowledge or fiqh is meant as Islamic thought. This distinction between Islam (religion, sharia) and Islamic thought (religious knowledge, fiqh) serves as the epistemological foundation of Muhammadiyah Islamic thought, preventing the assumption that the renewal agenda (the development of Islamic thought) is synonymous with the desacralization, detranscendentalization, and deconstruction of Islam as revelation. In its Manhaj (Manhaj), Muhammadiyah states that the development of its Islamic thought does not aspire to interfere with the unchanging texts of revelation. Its Islamic thought also does not enter the realm of subjective Islam that exists within the consciousness or faith of each of its adherents. Conversely, in Appendix I of the Decision of the 25th Tarjih National Conference on the Tarjih Manhaj and the Development

of Islamic Thought (2000), Islamic thought within Muhammadiyah is more directed toward studying and analyzing issues in the changing daily reality of Muslims (Tarjih, 2018).

The distinction between Islam and Islamic thought above has implications for its fundamental view of the sources of Islamic thought. For Muhammadiyah, Islam as the religion of God has two indisputable sources: the Qur'an and the Sunnah. Islamic thought, on the other hand, has three sources of knowledge: text, inspiration or intuition, and reality. The texts referred to include religious texts, both the Qur'an and the Sunnah, as well as texts interpreted within Islamic thought. Inspiration or intuition is knowledge through revelation. Reality encompasses both natural and human reality.

The methodology offered by Muhammadiyah consists of two formulations: a methodology (manhaj) for legal ijtihad and a methodology for the development of Islamic thought. In general, the method in Muhammadiyah's Manhaj refers to a triadic-hermeneutic model, namely integrating textual normativity, religious historicity, and contemporary reality. In legal ijtihad, Muhammadiyah develops three methods of ijtihad: the bayani (semantic) method, the ta'lili (rationalistic) method, and the istishlâhi (philosophical) method. Meanwhile, the approaches used in determining the laws of ijtihadiyah are hermeneutic (al-tafsîr al-ijtima'î al-mu'âshir), historical (al-târîkhî), sociological (al-susiuluji), and anthropological (al-antrubuluji), with the techniques of ijma', qiyas, mashalih Mursalah, and 'urf. (Tarjih, 2018).

If in the process of istinbath the law finds evidence that is considered contradictory to one another (ta'ârudh al-adillah), then Muhammadiyah takes a four-stage approach to resolution. First, al-jam'u wa al-tawfiq, which is the attitude of accepting all evidence even though it appears to be contradictory. Meanwhile, in the implementation level, freedom of choice is given (takhyîr); second, al-tarjih, which is choosing the stronger evidence to be practiced and abandoning the weaker evidence; third, al-naskh, which is practicing the evidence that emerged later; and fourth, al-tawaqquf, which is stopping research on the evidence used by seeking new evidence (Tarjih, 2018).

In the history of the development of Islamic thought in Indonesia, Muhammadiyah is known as one of the modernist Islamic movements that places great emphasis on the methodological aspects of religious interpretation. This organization does not merely stop at teaching Islam from practices deemed inconsistent with the principles of monotheism, but also strives to build a scientifically justifiable methodological framework. In this context, Muhammadiyah developed three main methods for understanding Islamic teachings: the bayani, burhani, and irfani methods. These three approaches later became the epistemological foundation that underpins Muhammadiyah's Method of Developing Islamic Thought, which is dynamic, open, and progressive.

The first approach is the bayani approach, a method of understanding religion based on linguistic analysis or textual guidance contained in the Qur'an and Sunnah. This approach emphasizes the importance of carefully examining religious texts, both in terms of linguistics, linguistic structure, and the context in which they are used. In practice, the bayani approach requires mastery of scientific tools such as grammar, sharaf, balaghah, as well as the science of tafsir and hadith. This is because religious texts are considered the primary source of law and guidance for the Muslim community. Therefore, the accuracy of interpretation is largely determined by the extent to which an interpreter is able to explore the meaning contained within the text. However, Muhammadiyah recognizes that the bayani approach has limitations if it stops only at the literal dimension, so it must be combined with other approaches to produce a more comprehensive understanding.

The second approach is the burhânî approach, or rational-argumentative approach. This approach emphasizes the use of reason and logical instruments in understanding religion. Reason, in this case, is used as a means to test, process, and organize religious arguments more systematically. The logical methods used are not limited to deduction and induction, but also include abduction, symbolic, processual, and discursive methods (bahtsiyyah). With this approach, religious texts are not only understood literally but also measured by rational argumentation and a broader context. Muhammadiyah, through the burhânî approach, emphasizes the importance of the connection between revelation and reason, where reason functions to actualize the values of Islamic teachings so that they remain relevant to the dynamics of the times. This approach also serves as a rebuttal to the accusation that religion is merely dogmatic, because, from Muhammadiyah's perspective, reason is a crucial instrument in bringing the values of Islamic teachings to life.

The third approach is the 'irfani approach. This approach is a way of understanding religion based on inner experience and spiritual intuition. Muhammadiyah recognizes that religion is not only

present in rational and textual dimensions, but also touches the inner aspects of human beings. In this approach, the instruments used include dzawq (feeling), qalb (heart), wijdan (inspiration), bashira (conscience), and intuition. The methods used in the 'irfani approach include the kasyfi and iktisyafi methods, or inner revelation. With this approach, Muhammadiyah recognizes that the spiritual dimension is an integral part of religiosity, which cannot be ignored in the process of understanding religion. However, the 'irfani approach remains placed within a rational and proportional framework to avoid being trapped in excessive subjectivity.

In the Muhammadiyah Manhaj for the Development of Islamic Thought, the relationship between these three approaches is depicted as a spiral pattern. This means that each approach, whether bayani, burhani, or 'irfani, has its own limitations, shortcomings, and weaknesses. Therefore, each approach should not be understood exclusively and absolutely, but rather must complement, measure, and improve each other. This spiral pattern emphasizes the dynamics and continuous cycle between text, reason, and spiritual experience, resulting in a more comprehensive, contextual, and inclusive understanding of religion.

According to Muhammadiyah, the measure of truth in religious knowledge or thought is the correspondence between text, context, and reality. This means that understanding religion is not sufficient by simply adhering to the text; it must also consider the historical context and the social reality being faced. Therefore, truth, in Muhammadiyah's view, is the result of a dialectic between normativity, historicity, and reality. These three dimensions must work hand in hand to ensure that the resulting understanding of religion does not fall into narrow literalism or mere rationalism devoid of spirituality.

Meanwhile, the religious characteristics developed by Muhammadiyah are tolerant, open, and accepting of the plurality of truths and the relativity of religious thought. Muhammadiyah rejects claims of a single, absolute truth, as every religious understanding is the result of relative human interpretation. This stance demonstrates Muhammadiyah's openness to differing views, both within the Muslim community and in the context of interfaith relations. Thus, Muhammadiyah positions itself as a moderate, progressive Islamic movement capable of dialogue with various groups.

Through the development of three approaches: bayani, burhani, and irfani, Muhammadiyah strives to build an epistemological framework that is not only grounded in classical traditions but also open to the development of modern science and global challenges. These three approaches are interwoven in a dynamic spiral relationship, resulting in a comprehensive, integrative, and transformative understanding of religion. This approach is expected to address contemporary humanitarian issues while adhering to the basic principles of Islamic teachings.

Therefore, Muhammadiyah's Manhaj for the Development of Islamic Thought serves not only as a methodological framework for understanding religious texts but also as a crucial instrument for actualizing Islamic values in real life. It serves as a bridge between revelation and reality, between tradition and modernity, and between the rational and spiritual dimensions. This is what makes Muhammad's thought relevant for continued study and development in order to present Islam as a blessing for all of nature.

Reasoning Critique of the Tarjih Manhaj
Epistemologically, the Muhammadiyah Manhaj contains problematic methodological operations. For example, the issue of separating the Manhaj of Legal Ijtihad and the Manhaj of Developing Islamic Thought. Isn't law part of the development of Islamic thought? Conversely, isn't the development of Islamic thought part of ijtihad. In its methodological aspect, why are hermeneutic, historical, sociological, and anthropological approaches only included in the Manhaj of Legal Ijtihad, and not included in the Manhaj of Developing Thought? Conversely, why are the bayani, burhani, and irfani methods only used in the development of Islamic thought, and not in its legal ijtihad? This methodological problem has implications for its application in reading (solving) socio-religious problems. For example, in reading a corruption case, should the Bayani, Ta'lili, and Istishlahi methods be used, or should the Bayani, Burhani, and Irfani methods be used? Should the legal issues of corruption be addressed using a hermeneutic, historical, sociological, and anthropological approach? Similar problems will often be encountered, especially in resolving contemporary issues such as human rights, pluralism, gender, etc. How to pair the Manhaj of Legal Ijtihad with the Manhaj of

Developing Islamic Thought in these issues? This, in the author's opinion, is what requires further refinement of the Muhammadiyah Manhaj of Tarjih and the Development of Islamic Thought.

Another epistemological problem relates to the scope or field of ijtihad. The Muhammadiyah Tarjih Manhaj states that the scope of ijtihad is, first, issues contained in the dhanni arguments; and second, issues not explicitly contained in the Qur'an and Sunnah. The first epistemological problem relates to issues contained in the dhanni arguments. This field of ijtihad will, however, give rise to old religious discourses about which arguments are considered dhanni and which are considered qath'i. Or perhaps there are texts that are ambiguous between dhanni and qath'i. This epistemological problem relates to the second field of ijtihad, namely issues not explicitly contained in the Qur'an and Sunnah. This field of ijtihad raises the question, then what about the issues explicitly contained in the Qur'an and Sunnah (ma fi al-nushûsh), for example regarding inheritance rights, polygamy, witness, divorce, nusyuz (infidelity), etc. What about friendship with non-Muslims, interfaith marriage, etc. Then what about the law of amputation of the hands of thieves, razam for adulterers, etc. All of these are explained explicitly in the Qur'an and al-Sunnah. The question is, are these issues not the field of ijtihad? This is a problem that needs to be discussed further by the Muhammadiyah Tarjih Manhaj, so that it can answer the problems of modern humanity, especially regarding the issues of gender, pluralism and human rights.

In terms of its epistemological framework, bayanis tend to prioritize a textual-normative approach based on the authority of the text and the purity of the evidence (the Qur'an, Sunnah, ijma', qiyas, istihsan, maslahah). Meanwhile, burhanis are more contextual-progressive, opening their approach to the perspectives of science (natural, social, humanities) and global dynamics. Their orientation is tajdid and creative ijtihad so that Islam remains pious li kulli zaman wa makan (compatible with all times). These two epistemological reasons often become two poles that cannot be reconciled. Bayanis often fall into a rigid textualist reduction as "guardians of textual authority," while burhanis often fall into a contextualist reduction as "rhetoric of progress." Therefore, reflective depth is needed in the synthetic use of both. In this framework, it may be important to make the maqâsidi approach a methodical instrument for bringing together the bayani and burhâni approaches.

Regarding the rationale of the irfani approach, there are two important aspects that need to be evaluated, namely regarding ontology and procedures or methodologies. Regarding ontology, whether Manhaj Tarjih will follow mystical or genostic ontology (Sufism), namely the emphasis on the aspects of inner experience, dzawq (feeling), qalb (heart), wijdân (inspiration), bashîrah (conscience) and intuition with the methods of kasyfî, iktisyâfî and riyâdhah. Or the irfani approach which looks more at the aspect of the depth of atsar or the effects it causes, as defined in the 26th Munas Tarjih in Padang, 2003, namely idrak al-syai`i bi tafakkurin wa tadabburin li atsarihi (understanding something deeply and reflectively towards its atsar). Meanwhile, regarding the procedures for using the kasyfî, iktisyâfî and riyâdhah methods themselves, they have not yet been formulated clearly.

Finally, regarding the integralist, hierarchical, and purposive assumptions that have recently emerged in the development of the Manhaj Tarjih, it can still be said that all three have not been fully and comprehensively elaborated. However, an elaborate explanation of these assumptions is crucial as a foundation for building a more robust and focused methodology. The presence of this third assumption does not stand alone, but rather serves as a complement to the other assumptions previously formulated. Within the construction of the Manhaj Tarjih, fundamental assumptions regarding the position and thought of Islam, the function of Islamic thought, reference sources, and the methodology used are already present. With the addition of these three assumptions, it is hoped that the developing method will be more robust and able to address contemporary challenges.

The integralist assumption is a crucial aspect that requires serious attention. In the practice of establishing Islamic law, integralism is key to ensuring that the arguments used are not viewed in isolation, but rather collectively, complementing each other, forming a coherent whole. A frequent problem is the tendency to isolate certain arguments without considering their relationship to other arguments, resulting in fragmented legal conclusions. With an integralist approach, each argument, whether from the Qur'an, hadith, or secondary sources, can be read within a comprehensive framework that is inseparable from the broader context of Islamic teachings. This will result in legal determination that is more just, proportional, and aligned with the vision of Islam as rahmatan lil-

'alamin (blessing for all the worlds). This assumption is also highly relevant to complex social realities, where various aspects of human life are interconnected and cannot occur in isolation.

Furthermore, the hierarchical organization of norms serves as a crucial foundation for ensuring that legal enactments are always in harmony with different levels of norms. In the Islamic legal system, there are levels of norms that must be understood, ranging from universal principles (al-qawā'id al-kulliyyah), basic principles, to specific legal rules (ahkām al-far'iyyah). Without an awareness of this hierarchy, there is a risk of inconsistency between partial laws and the Islamic worldview as a whole. For example, a particular fiqh provision may be understood rigidly without considering the more universal principle of justice, even though this principle is the spirit of sharia. With this hierarchical assumption, legal scholars are required to always remember specific laws with their philosophical foundations and the greater principles of Islam, so that there is no contradiction or reduction to the true meaning of sharia.

The assumption of intention (maqāṣidiyyah) is equally important, especially in the context of presenting Islamic law that is functional and relevant to the lives of the people. Intentionality refers to the importance of paying attention to the objectives of sharia (maqāṣid al-syarī'ah) in every process of establishing law and developing Islamic thought. Sharia is not here to relax, but rather to bring benefits, maintain the five basic needs (al-darūriyyāt al-khams), and realize the goodness of human life both individually and collectively. Based on intentionality, every product of ijtihad not only emphasizes legal formality but also considers the value of benefits, social relevance, and long-term benefits. Without this assumption, Islamic law could become trapped in rigid formalism and fail to address contemporary humanitarian issues such as gender justice, human rights, and environmental issues.

These three assumptions, when elaborated comprehensively, can provide a strong foundation for the development of the Tarjih Manhaj in the modern era. The integralist assumption will ensure that the evidence is understood as a unified whole; the hierarchical assumption will maintain harmony between specific norms and universal principles; while the intentionality will ensure that every Islamic law and thought is oriented toward the goals of sharia. Thus, the resulting manhaj is not only methodologically sound but also practically and contextually relevant.

On the other hand, it is important to note that this third assumption must be continuously studied, criticized, and developed so that it does not stop at the level of ideas. Further elaboration can be done by enriching academic discourse through literature studies, empirical research, and intellectual forums such as tarjih discussions. For example, integralism needs to be formulated in the form of a clear operational framework: what concrete methods are there for integrating various seemingly contradictory arguments? Similarly, regarding the hierarchy of norms, technical guidelines need to be created explaining how to connect specific rules with universal principles. Meanwhile, intentionality requires a systematic elaboration of contemporary maqāṣid that can be applied to modern contexts such as technology, globalization, and the environment.

Furthermore, these assumptions also have the potential to bridge the gap between classical Islamic scholarly traditions and the needs of modernity. For example, the integralist assumption can be aligned with the interdisciplinary approach of modern science; the hierarchical assumption can be linked to the theory of norm hierarchy in legal philosophy; and the intentional assumption can be combined with the teleological ethical theory developed in Western philosophy. Thus, the Manhaj Tarjih not only stands within the internal sphere of the Muslim community but is also capable of engaging in dialogue with global discourse.

Therefore, the integralist, hierarchical, and intentional assumptions in the development of the Manhaj Tarjih are not merely cosmetic additions, but rather an urgent need to strengthen the epistemological and methodological foundations. In-depth elaboration of these three assumptions will make this method more robust, adaptive, and contributive in responding to the challenges of the times. With a strong foundation, the Manhaj Tarjih can continue to develop as a progressive methodology of Islamic thought, rooted in tradition, yet open to the dynamics of modernity.

Development of the Tarjih Manhaj

Based on the above discussion, the author deems it important to discuss several thoughts related to the Manhaj Tarjih, which has become a progressive Islamic method. First, regarding terminology. The use of the terms bayani, burhani, and irfani has its own historical epistemological roots. They

do not exist in a vacuum, but rather in ideological and political conflicts that negate each other. Bayani became a system of reasoning that strengthened Umayyad ideology and politics. Irfani was a form of resistance to the bayani system of reasoning that strengthened Shia ideology and politics or the Sasanid tradition of thought. Meanwhile, burhani became a system of reasoning that strengthened Abbasid ideology and politics in countering both types of reasoning (bayani and irfani). Therefore, the use of these three approaches needs to be re-examined or replaced with new terms that are more in line with the contemporary Indonesian religious context, such as bayani, burhani, and maqâsidi.

Second, regarding assumptions. The author views the integralistic, hierarchical, and intentional assumptions as a development of the Manhaj Tarjih resulting from the 2024 Munas Tarjih in Pekalongan as a creative touch that accommodates (opens up space for) the acceptance of new methodological instruments that are congruent (in harmony) with the bayani, burhani, and irfani approaches. The new methodological instruments in question are the istiqra` ma'nawi (inductive) method, the hierarchy of norms, and the *maqâsidi* (intentional) method. This *istiqra` ma'nawi* method was actually established at the 26th Munas Tarjih in Padang, West Sumatra (2003) as a method of legal istinbath. Although studies and discussions are still quite limited. The istiqra` method refers to the method proposed by Imam al-Syathibi in developing his theory of maqâshid al-shari'ah. In al-Syathibi's formulation, the istiqra` (induction) method is the study of the meanings of juz`i (specific) to establish general legal conclusions that are qath'i or zhanni. Legal conclusions based on istiqra` can have absolute or qath'i legal implications if the method of determining the law includes all the particulars. Conversely, the legal implications are *zhanni* if the method of determining the legal conclusion is only taken from the particulars.

There are four methodological steps established in implementing the istiqra` method, namely: (1) collecting and analyzing texts and phenomena down to their basic components; (2) grouping similar texts and phenomena under one category; (3) identifying general rules and objectives that govern the interaction and interrelationship of various categories; and (4) discovering laws based on the general principles discovered. The four methodological steps above illustrate the importance of discovering the maqâshid or general objectives of the Qur'an. Based on these general objectives (maqâshid) of the Qur'an, specific laws are established. For example, here we can formulate six general maqâshid of the Qur'an which serve as the basis for establishing specific laws.

Figure 1. Maqāṣhid Structure and Fundamental Principles

Al-Maqâsidi's idea was inspired by the Islamic legal scholarly tradition regarding maqâshid al-syarî'ah (the main aim of religious law). Conceptually, the idea of *maqâshid al-sharî'ah* was introduced by Imam Juwayni. It was then developed by his student, Imam al-Ghazali. Then it matured as a philosophy of Islamic law in the hands of Imam al-Shatibi. Other scholars who also developed this maqâshid al-syarî'ah were Fakhruddin al-Razi, Izzudin Abd al-Salam, al-Amidi, al-Qurafi and al-Tufi. Contemporary scholars have developed it again into a broader concept. Some of these scholars include Tâhir Ibnu 'Âshûr, Yusuf Qaradawi, Tâha Jabir al-Alwani, Jasser Auda and others.

The main idea of the *maqâshid al-sharî'ah* is that the establishment of any law in Islam must take into account the main purpose of the religion, namely to realize the benefit, prevent harm and develop virtues. The main purpose of this sharia is formulated in 5 (five) universal values (*al-kulliyah al-khams*), namely the protection of religion (*khifdh al-dîn*), protection of life (*khifdh al-nafs*), protection of reason (*khifdh al-'aql*), protection of offspring (*khifdh al-nasl*) and protection of wealth (*khifdh al-mâl*). Recently, contemporary scholars have included environmental protection (*khifdh al-bî`ât*) within the concept of *maqâsid al-sharî'ah*.

A number of contemporary scholars and other Islamic organizations have expanded the values of protection in maqâshid al-syarî'ah above into the value of empowerment (*tanmiyyah*). Includes family protection and more concern for family institutions (*khifdh al-nasl*); multiplying scientific thinking and research patterns and prioritizing travel to seek knowledge (*khifdh al-'aql*); maintaining and protecting human dignity and human rights (*khifdh al-nafs*); maintaining, protecting and respecting freedom of religion and belief (*khifdh al-dîn*); and prioritizing social care; pay attention to economic development; promote human welfare; and eliminate the gap between poor and rich (*khifdh al-mâl*) (Auda, 2008).

Based on the *maqâsid al-sharî'ah* mentioned above, Jasser Auda, Abdullah Saeed, and Washfi Ashur Abu Zayd proposed a new methodology for understanding Islam. Jasser Auda, for example, developed the maqasid methodology by compiling seven main components (composite maqasid) that work synergistically to understand the *maqâsid al-sharî'ah* (goals of sharia) holistically. These components are concepts, objectives, values, commands, universal laws, groups, and proofs. Auda offered this methodology as a critique of the traditional fiqh approach, which he argued was often too legalistic and limited to literal interpretations of texts, thus failing to capture the true purpose of sharia. Auda observed that this traditional approach often ignores the social context and the broader goals of Islamic law itself (Auda, 2008).

Abdullah Saeed proposed a hierarchy-of-values methodology: first, obligatory values, encompassing belief systems, religious practices, and the values of what is permissible and what is forbidden. Second, fundamental values encompass humanitarian values, such as the five universal values (*kulliyat al-khams*) formulated by scholars of Islamic law: protecting life, property, honor, lineage, and religion. Third, protectional values encompass values that protect fundamental values, such as the prohibition on killing or stealing. Fourth, implementational values encompass the implementation of protectionist values, such as amputating the hands of thieves. Fifth, instructional values encompass many values that can be categorized into commands, prohibitions, statements of good deeds, parables, and specific stories or events (Saeed, 2005).

Meanwhile, Washfi Asyur Abu Zayd proposed the interpretation of the maqashid (the meaning of the Quran) by offering four techniques for understanding the maqashid of the Quran: textual (al-nash), inductive (istiqra`), conclusive (al-istinbath), and expert experiments (tajarib al-ulama`). Textual analysis involves exploring the meaning of the Quran based on the text itself, or intratextual analysis. Inductive analysis involves exploring meaning by taking a number of text samples to conclude a general law or general principle. Expert experimental analysis involves exploring the meaning of the Quran by utilizing the experience and findings of experts, especially in the field of Quranic exegesis. Finally, conclusive analysis involves drawing conclusions from the entire analysis process (Zayd & Asyur, 2013).

Consistency with the principles of openness and relativity in religious thought requires a serious effort to continue developing the Manhaj Tarjih and the Manhaj of Progressive Islam. The principle of openness means that religious thought should not be final and absolute, but rather always be open to criticism, re-examination, and adaptation to the changing times and social context. Meanwhile, the principle of relativity of religious thought indicates that every result of

ijtihad is a human product that is relative in nature, so there is always room for revision and renewal. By referring to these two principles, the development of the methodology of Islamic thought, particularly within the framework of the Manhaj Tarjih, requires a more comprehensive elaboration of the istiqrā' (induction) approach, the hierarchy of norms, and the maqāṣidī (shari'a-oriented) approach.

In this context, the first methodical step that can be taken is to collect various texts or particular arguments (juz'iyyāt). Collecting arguments is a fundamental initial step, because without adequate textual data, the process of establishing law and developing Islamic thought cannot be carried out validly. This collection of arguments is not limited to gathering relevant verses of the Qur'an and the Prophet's hadith, but also includes a review of the opinions of classical and contemporary scholars, the results of collective ijtihad, and the historical practices of Muslims in dealing with specific problems. Thus, the process of collecting arguments is not a simple task, but requires precision, breadth of insight, and sensitivity to the social and historical context.

After all the particular arguments have been collected, the next step is to determine the general arguments (kulliyah). This process essentially aims to identify universal values contained in religious texts. The kulliyah proposition is a major principle that is cross-context and is not tied to a particular situation. For example, the values of justice, equality, benefit, and respect for human dignity. To arrive at the kulliyah argument, a systematic analysis method is needed. Abdullah Saeed, a contemporary Islamic thinker, recommends three technical approaches in determining general propositions, namely by paying attention to frequency, emphasis and relevance.

First, paying attention to frequency, meaning examining how often a particular theme or value appears in the Quran and Hadith. The more frequently a value is mentioned, the more likely it is to hold a significant position within the framework of Islamic teachings. Second, paying attention to emphasis, meaning examining how the text emphasizes a particular issue, whether through language, sentence structure, or the context of revelation. Values that receive strong emphasis certainly have a fundamental position. Third, relevance, meaning assessing the extent to which a value can be applied broadly and serve to address humanitarian issues across time and space. This third approach allows the process of determining valid evidence to be conducted more objectively and measurably.

After successfully identifying general principles, the next stage is to develop general rules derived from these universal principles. These general rules can take the form of basic principles (qiyām al-asās), fundamental principles (uṣūl al-kulliyah), or branch provisions of law (aḥkām al-far'iyyah). Basic principles are the most fundamental values that underpin the entire structure of Islamic law, such as justice, freedom, and responsibility. The core principles are universal rules that are more applicable, for example, the rule that "avoiding harm is prioritized over bringing benefit." Meanwhile, branches of law are the concrete application of these principles and principles in the realm of everyday life, for example, rules for transactions, marriage, or environmental management.

From these general rules, more specific special laws are then established. The process of determining this law certainly cannot be separated from considering aspects of maslahah (benefit) and mafsadat (damage) that may arise. Islamic Sharia was essentially revealed to realize the benefit of mankind, both in the form of protection of religion, soul, mind, lineage and property. Therefore, every law that is established must be tested to what extent it is able to provide real benefits and prevent damage. If a legal provision turns out to bring more harm than good, then a review or new ijtihad needs to be carried out.

Law enforcement must not only consider benefits and harms in the abstract, but must also take into account broader social, cultural, and ecological conditions. Dynamic social realities demand that Islamic law be adaptive and responsive. For example, contemporary issues such as environmental protection, digital technology, human rights, and gender justice must all be addressed with a methodological framework capable of bridging classical texts with modern needs. Similarly, ecological factors are becoming increasingly important in the context of the current global environmental crisis. Islamic law must not ignore the responsibility of humans as caliphs on earth to preserve nature and ecosystems.

Thus, the development of the Manhaj Tarjih and the Manhaj of Progressive Islam through the istiqrā', normative hierarchy, and maqāṣidī approaches is not merely a methodological

strengthening, but also an endeavor to present Islamic law that is truly alive, contextual, and solution-oriented. Through this framework, Islamic law is not trapped in rigid formalism, but is able to become an instrument of social transformation that brings benefits. A comprehensive elaboration of the steps of this method will further strengthen the position of the Manhaj Tarjih as one of the methodological references for progressive Islamic thought that is not only based on classical traditions but also open to the challenges of the times.

Figure 2. Scheme of Stages of Legal Determination Methodology

Conclusion

Based on the discussion of the rational critique of the Tarjih Manhaj and the Progressive Islamic Manhaj above, several main points can be concluded as follows: First, in the epistemological framework, bayani, burhani, and irfani reasoning needs to be reconstructed. Like a machine producing religious knowledge, one of its important components, namely irfani, is not functioning optimally. This irfani component has not been formulated explicitly, both in terms of its ontological status and its methodical operational procedures. In certain contexts, the bayani and burhani reasoning components can also produce opposing religious knowledge products (binary opposition). *Bayani* reasoning can be trapped in a rigid textualist reduction, while *burhani* reasoning can be trapped in a contextualist-scientific reduction that is detached from the authority of its text. Therefore, shifting the epistemological reasoning of *bayani, burhâni* and *irfâni* with the epistemological reasoning of *bayani, burhâni* and *maqâsidi* can be an alternative in developing the Manhaj Tarjih and the Manhaj of Progressive Islam.

Second, the development of the Manhaj Tarjih by incorporating integralistic, hierarchical, and intentional assumptions is a creative proposal that can complement its philosophical basis. However, this assumptive formulation requires a more elaborate explanation and a clear operational formulation to serve as a basis for implementing the manhaj procedures. This is particularly true in the use of a normative hierarchy procedure or approach that differentiates sharia norms into three hierarchical layers of norms: basic values (*al-qiyâm al-asâsiyah*), general principles (*usûl al-kulliyah*), and concrete legal regulations or provisions (*ahkâm al-far'iyah*). Within this framework, the addition of the *istiqra` ma'nawi* and maqâsidi methods is very important and relevant.

Ultimately, rational critique of the Progressive Islamic Manhaj is a necessity and a historical necessity, as part of the dynamic laws of cultural evolution. This kind of rational critique needs to be continuously developed as part of the scientific tradition (epistemological

critique) and cultural movement of modernist Muslims. It serves not only to sharpen analytical tools and refine methodological instruments in the development of law and religious thought, but also to provide guidance for transforming global society and humanity in line with the message of progressive Islam. Within the framework of this rational critique, claims to the absoluteness of truth (maximum truth) or the view of final, objective absoluteness, and idolatrous sanctity will only legitimize epistemic injustice, violence, intolerance, and the lack of manners.

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