
ISLAMIC THOUGHT PROGRESSIVE RADICAL REFORM: AN ANALYTICAL STUDY OF TARIQ RAMADAN'S CONCEPT OF IJTIHAD

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Abstrak

Penelitian ini memiliki tujuan untuk menganalisis konsep pembaharuan ijihad menggunakan Radikal Reform yang digagas oleh Tariq Ramadan, dengan memfokuskan ijihad sebagai topik kajian dalam usaha mengembangkan hukum Islam. Dalam penelitian, penelitian didasarkan pada metode kualitatif dengan jenis tinjauan kepustakaan, serta analisis kandungan deskriptif dan historis terhadap sumber-data yang relevan. Adapun Hasil dari penelitian ini adalah bahwa konsep yang diusulkan secara terorganisir oleh Ramadan merupakan langkah yang sesuai dalam usaha perkembangan hukum Islam, tuntutan akan lahirnya fiqh kontemporer menuntut untuk melakukan pembacaan teks secara kritis dan rasional melalui pendekatan ijihad. Namun, meskipun semangat pembaharuan ini relevan, terdapat syarat ketat yang harus dipenuhi untuk melakukan ijihad, baik dari segi kualifikasi mujtahid maupun syarat-syarat lainnya. Hal ini penting untuk memastikan bahwa hukum yang dihasilkan sesuai dengan ketentuan syariat secara benar.

Kata kunci: *Ijihad; Radikal Reform; Tariq Ramadan*

Abstrak

This research aims to analyze the concept of ijihad renewal using Radical Reform initiated by Tariq Ramadan, by focusing on ijihad as a topic of study to develop Islamic law. In the research, the research is based on qualitative methods with the type of literature review, as well as descriptive and historical content analysis of relevant sources. The results of this study are that the concept proposed in an organized manner by Ramadan is an appropriate step in the development of Islamic law, the demand for the birth of contemporary fiqh requires a critical and rational reading of the text through the ijihad approach. However, while this spirit of reform is relevant, there are strict conditions that must be met to conduct ijihad, both in terms of the qualifications of the mujtahid and other conditions. This is important to ensure that the resulting law is following the correct provisions of the Shari'ah.

Keyword: *Ijihad; Radikal Reform; Tariq Ramadan*

INTRODUCTION

Islamic thought continues to experience complex dynamics along with the development of the times (Tohis, 2021). In the midst of globalization and modernity, various challenges have emerged that require Muslims to provide a more contextual response to social, political, and economic realities (Yaqin, 2023). One of the main issues that is often in the spotlight is the gap between classical Islamic studies and

the reality of contemporary Muslim life (Latingara, 2023). Many Islamic theories and approaches have been developed in academic studies, but they often do not have strong relevance in answering the increasingly complex problems of the ummah (Wahid, 2022). In this context, progressive Islamic thought is present as an effort to bridge tradition and modernity by offering a more contextual and responsive reinterpretation of Islamic teachings to the needs of the times (Mutaali, 2023).

Changes that occur continuously go hand in hand with contemporary problems that demand a quick response (contemporary Fiqh) (Nilfatri & Wargo, 2021). The understanding of Islamic law taken from the message of religious texts needs always to be developed, because the demands of the condition of Muslims demand this. In this case, the role of *ijtihad* as an effort to explore and understand the texts of the divine message is significant (Kulsum, 2008).

This directly requires contemporary scholars to take part in responding to this, Tariq Ramadan is one of the persistent Islamic thinkers in fighting for and bringing ideas of reform in Islamic thought (Latingara, 2023). Ramadan emphasizes the reform of *ijtihad* in Islamic science, returning to classical texts without any effort to reform (*Ijtihad*) in Islamic science will only make science stagnate in Islam (Ramadan, 2009). His thoughts on Islamic reform, which he referred to as Radical Reform, offer a new approach to understanding and applying Islamic teachings in the modern era (Saumantri, 2023). One of the key concepts in the idea of Ramadan is *ijtihad*, which is an intellectual effort in interpreting Islamic law to remain relevant to the changing times (Brahimi, 2020).

However, this approach is inseparable from controversy and debate. Some see it as a step forward in the reform of Islamic thought, while others see it as a form of thought that is too liberal or even deviates from classical tradition (Junedi 2022). The concept of *ijtihad* proposed by Tariq Ramadan not only seeks to revive the tradition of critical thinking in Islam, but also tries to present a more inclusive and humanist solution in facing the challenges of modern times (Carle, 2011). Therefore, it is important to conduct an analytical study of the concept of *ijtihad* in Tariq Ramadan's thought to understand how he designed Islamic reform methods that remain rooted in tradition but are able to answer actual problems (Bovenkamp, 2022).

Islamic sharia cannot be understood haphazardly, there are several complex rules and deep disciplines are needed to be able to understand the verses of the Qur'an and the Prophet's hadith correctly and then produce the right and correct legal decisions (Qomaruzzaman, 2019). The improper reading of religious texts often results in rigid and inhumane legal decisions, which are nothing but due to inadequate scholarship in understanding the divine message (Zemmin, 2015). The incidents and riots that occurred in several areas due to *takfir* between fellow Muslims are clear examples of mistakes in trying to understand divine messages (Preljević, 2022). So because of this, the author feels the need to study and analyze



what Ramadan offers with the approach of *Ushul Fiqih* science because in this case what Ramadan brings is closely related to *ijtihad*.

So far, there have been several similar studies related to Tariq Ramadan's idea of Radical Reform, for example the research conducted by Soesanto, (2022) that the *ijtihad* of Ramadan in his Radical Reform is not intended to fulfill and refute the great foundation of classical Islamic theology that has been raised by conservative Islamic scholars, Ramadan in his writings only criticizes the nature of their fear and formalism. Amir et al., (2021) has succeeded in bringing the aspiration of change through his radical and condensed thinking, he has succeeded in exerting an extraordinary influence in raising the value of change. In fighting for the idea (*tajdid*) and the ideals of reform. Ramadan embraces idealism and an understanding of Islam that is dynamic, plural, inclusive and universal. The difference between this study and the previous research lies in the focus of the research, in this study the focus of the discussion is the analysis of *ijtihad* in radical reform through the *Ushul Fiqih* (*ijtihad*) approach.

This research is necessary because Islamic sharia cannot be understood haphazardly, there are several complex rules and deep disciplines are needed to be able to understand the verses of the Qur'an and the hadith of the Prophet correctly and then produce the right legal decision (Amir, 2022). There are some rigid, inhumane legal decisions that result from the inaccurate reading of religious texts, this is none other than because of inadequate scholarship in understanding the divine message. The incidents and riots that occurred in several areas due to *takfir* between fellow Muslims are a clear example of the inability to understand divine messages (March, 2011).

This article will examine in depth Tariq Ramadan's progressive thinking within the framework of Radical Reform, focusing on the concept of *ijtihad* that he offers. This study will seek to explore the relevance of his thinking in bridging tradition and modernity and how the concept of *ijtihad* can be applied in the context of today's Muslim life. Through this analysis, it is hoped that a more complete understanding of how the reform of Islamic thought can be carried out without having to lose the essence of authentic Islamic values.

METHOD

This research is a qualitative literature study. In the research, the researcher divides the research data that will be used into two parts, namely; The data source of the results and additional data sources. The primary data sources in this study are several literature related to the object of research. Then in an effort to strengthen and sharpen the validity of the data, researchers include secondary data, various sources that are indirectly related to the object of research (Sugiyono, 2005).

The primary data that became the material for later analysis in this study was obtained from direct participants, The primary source was entitled Radical Reform: Islamic Ethic and Liberation (Tariq Ramadan, 2009). The data analysis used is using content analysis, which is research that is an in-depth discussion of the content of written or printed information and then concludes based on the data that has been collected and analyzed (Afifuddin dan Saebani, 2009).

RESULTS AND DISCUSSION

Tariq Ramadan's Biography and His Thoughts

Geneva is the place where Ramadan was born, on September 26, 1962. His father, Sayyid Ramadan, educated little Ramadan strictly in carrying out religious teachings, which is not surprising because his own father was the son of a Hasan al-Banna, a fairly famous figure. Ramadan lived in exile because he was under pressure from the regime of Gamal Abdel Nasser. At the time when he was in exile, his father left Egypt due to Nasser pressure in 1954 to Damascus, then to Lebanon, then to Europe. His father chose London, but then he finally arrived in Switzerland (1958) where the Muslim community was still very small.

Being a Muslim minority, Ramadan felt very well how his faith was tested, but after living in Switzerland for several years, the Islamic Center was established with the help of the Saudi Arabian government. Entering adolescence, in the 1970s Ramadan had the opportunity to return to Egypt, the return of Ramadan to the city was none other than to strengthen the foundation of religious science without formal schooling. Ramadan shortens the learning period from 5 years to 2 years. In the Egyptian city of Ramadan has many teachers in various disciplines; Ulumul Qur'an and Tafsir, Hadith, Arabic, Sirah Nabawiyah, and others. In 1992 Tariq Ramadan received a doctorate in Philosophy and Islamic Studies from the University of Geneva (Anton Bakker et al., 2015). He then continued his studies in the UK, where he obtained a Master of Arts and a Ph.D. in Islamic Studies from the University of Oxford.

The two main initiatives of Tariq Ramadan are focusing on the grassroots community. First, he founded The Alter Globalization Movement, which is the crystallization of the anti-globalization movement. This negative nature of globalization was created by the rulers of big capital. Ramadan offers a format of globalization based on sustainable development based on his experiences gathered from many trips to poor countries in Africa, South America, and others. The second activity is to create a new generation of Muslim leaders across Europe as a provision. He and his friends can train about 300 young Muslims every year, from the age of 20 to 30. it was done as a means to exchange ideas and plan comprehensive actions to strengthen the face of Muslims in Europe.

Pertama, Radikal Reform



Ramadan menjelaskan dalam tulisannya *Radical Reform: Islamic Ethics and Liberation*, bahwa keilmuan dalam Islam memerlukan akan gagasan pembaruan. Pembaruan di sini dapat diartikan dengan pembaruan dalam pembacaan, pemahaman teks-teks agama untuk kemudian diimplementasikan pada situasi kondisi (sosio kultural) yang sesuai dengan kondisi umat muslim, sebab dalam hal ini muslim di pelbagai daerah tentu mengalami situasi yang berbeda antara satu dengan yang lain, ditambah lagi dengan kemajuan-kemajuan yang ada dengan segala kompleksitas kehidupan. Dengan tujuan itu kemudian adalah menjadi sebuah tantangan bagi umat Islam untuk dapat menemukan tujuan, esensi etis dari diturunkannya ajaran-ajaran Islam, dengan hal demikian umat Islam akan dapat mampu untuk menyelesaikan persoalan-persoalan yang terus akan berkembang sesuai dengan tuntutan realitas kehidupan mereka (Ramadan, 2008).

“... a renewal of the reading, understanding, and consequently, implementations of text in light of various historicultural contexts in which Muslim communities or societies exist”.

Ramadan criticized Islamic academics who only suffice in understanding the text (literalist) without understanding the essence of the text. The spiritual and intellectual strength of the Prophet Muhammad is an important guideline that must always be emphasized in the tradition of Islamic thought, by understanding these two milestones, the thinking of Muslims will always be able to answer the challenges of the times ethically and constructively. What is commonly done by Muslims today is just to imitate and feel enough by relying on the history of Islam past, according to Ramadan Muslims should be able to mature understand the spiritual and intellectual power of the Prophet, Ramadan thinks that loyalty to the teachings of the Prophet does not mean imitating behavior literally but more than that Muslims must be able to create a social order that is relevant to the current context.

“Ramadan asserted that the essence in being faithful to the Prophet is not in imitating their behaviour, or trying to reproduce their historically dated achievements, but it lies in recapturing their spiritual strength and intellectual energy to achieve the most cogent social model for our time, as they did for theirs. It is not to repeat its form but to grasp its substance, spirit and objectives.” (Ramadan, 2008).

In his efforts to renew Islamic thought during Ramadan, he offered a new commitment to re-read religious texts (scriptural) critically, especially in relation to the context of law and fiqh. Rational reading that uses reason and logic creates thoughts that are able to contextualize Islamic teachings in accordance with their times, this for Ramadan is an important goal to be achieved through his Radical Reform.

“Today`s Muslims, both in the East and West, urgently need contemporary fiqh, distinguishing what in the texts is immutable and what may be changed.”(Ramadan, 2008).

“Umat Islam saat ini, baik di Timur maupun di Barat, sangat membutuhkan fikih kontemporer, untuk membedakan apa yang ada di dalam teks-teks yang tidak dapat diubah dan apa yang dapat diubah.”

The principles of *al-thawabit* and *al-mutaghayyirat* that he has formulated completely with a critical approach to the teachings of Islam, are in line with the opinion of great contemporary scholars such as Muhammad Abduh, where he argues that several aspects in religious teachings cannot be changed or we call *al-thawabit*, these aspects are closely related to the realm of faith and worship. Some aspects are outside of these two aspects, in this case it is included in the realm of *al-mutaghayyirat*, in this principle, reason has an important role in formulating it so that it can always be following the demands of the times.

Second, Ijtihad and Maslahah

The rapid development in the current era has caused unrest in Ramadan, he is aware of the lag of Islamic thought and jurisprudence in its conformity with the pace of development of the times. Ijtihad is a *win solution* to remove the lag that has occurred, Ijtihad for him is an important thing that needs to be done to understand the texts (*Nas As-Shari'iyah*) and the context, as well as the purpose of sharia (*Maqasid as-syar'iyah*).

“kita kini harus kembali kepada sumber dari prinsip fiqh dan usul (usūl al-fiqh) dan menanyakan tentang pengkategorian dan metodologi-nya yang asal. hal demikian yang saya maksud dengan “reformasi radikal”, yang harus membawa kita dari mengikhtiarkan perubahan penyesuaian kepada perubahan transformasi yang kreatif” (Ramadan, 2010).

Ramadan offered its efforts to achieve radical reforms with two changes it brought, in two categories: Adaptation Reform and Transformation Reform. However, from these two categories, Ramadan is inclined to *transformation reform* as a solution to catch up with Islamic thought. For him, it is important to understand the context after trying to understand the text, by no longer supporting the chin with only understanding the text. The dialectic between text and context requires the mind to find a way out of the two stages of science, the first is the eternal aspect and the reality of the life of the people who will always change. Ijtihad in this case for him gives space to read texts critically when the text is not able to give an answer to a certain situation, or when the context must be used in understanding the text, even if the text looks definitive and qat'i (explicit). The principles of critical thinking highlighted by Ramadan emphasize the role of *ijtihad* and the use of reason in understanding religious texts.



Analysis of Tariq Ramadan's Thoughts on *Radical Reform*

Ramadan emphasizes the need to promote the *ijtihad* process in Islamic thought, with this process according to which new legal innovations will be born that will be in accordance with the socio-historical of the Muslim community. *Ijtihad* which is often mentioned in Ramadan can be interpreted as defined by al-Ghazali by, an effort made by *the mujtahid* to know the sharia law (Zuhaily, 2016). *Ijtihad* is an important principle that needs to be carried out both in religious affairs and in world affairs. *Ijtihad* in this case means an effort to understand and determine the law critically to then be able to adjust the law to the context of the times and changing situations (Mustofa, 2011).

In the constellation of Islamic law *ijtihad* plays an important role in the development and development of Islamic law, some modern scholars say that *ijtihad* is very important and has a collective obligation in Islamic law (Rouf, 2019), even because *ijtihad* is an important factor for the success of the development of Islamic law, there is a saying of scholars that one day there should not be a *mujtahid* (Suhartini et al., 2012).

As it is generally understood that in the teachings of Islam, every matter that intersects with religion must have a clear legal basis, the ability of *ijtihad* in this case as said by Yusuf al-Qordawi in *ijtihad fi al-Islam*, is based on the words of Allah SWT,

وَأْمُرْهُمْ شُورَىٰ يَبِينُهُمْ

"*Urusan mereka (diputuskan) dengan musyawarat antara mereka*". (Surat Asy-Syura Ayat 38).

Another basis is that the Prophet at one time also allowed *ijtihad*, this happened when Muadz bin Jabal was sent by the Prophet to the city of Yemen;

عن الحارث بن عمرو ابن أخي المغيرة بن شعبة، عن أناس من أهل حمص، من أصحاب معاذ بن جبل، أن رسول الله صلى الله عليه وسلم لما أراد أن يبعث معاذًا إلى اليمن قال: «كيف تقضي إذا عرض لك قضاء؟»، قال: أقضي بكتاب الله، قال: «فإن لم تجد في كتاب الله؟»، قال: فبسنة رسول الله صلى الله عليه وسلم، قال: «فإن لم تجد في سنة رسول الله صلى الله عليه وسلم، ولا في كتاب الله؟» قال: أجتهد رأيي، ولا آلو فضرب رسول الله صلى الله عليه وسلم صدره، وقال: «الحمد لله الذي وفق رسول،

"With what do you decide a matter, O Mua'adz?" Mu'adz replied: 'With something in the book of Allah.' The Prophet said: 'If you do not get it from the book answer: 'I will decide it by something that the Messenger of Allah has decided.' The Prophet said: 'What if you do not get something that the Messenger of Allah has decided?' Mu'adz replied: 'I will *ijtihad* with my mind and will not be reckless.' The Prophet said: 'Praise be to Allah for giving *taufiq* to the messenger of His Messenger.'

In a contemporary era like today where the needs of mankind are endless, the reality that will continue to develop demands the birth of dynamic sharia laws, of course this requires reason that is in accordance with the situation of the times (Muchasan, 2020). In the past, during the time of the Prophet, he became a medium for connecting God's revelations to the people, as well as an explanation of all vague things about his ijihad. After his death, scholars and fiqh experts were then able to fill the vacancy of the position. The important role of ijihad will continue to be needed as long as ijihad is needed (Abdullah bin Yusuf bin Isa bin Ya'kub, 1997).

Shaykh Walid Bin Fahd Al-Wadan in his writings quoted two books of Imam as-Syatibi; *al-Muwafaqat* and *al-I'tisham*, that ijihad has an important role in religion. Ijihad is positioned as the legacy of the Prophet that needs to be maintained because the more eager a mujtahid is to do ijihad, the teachings of Islam will develop and continue to be in accordance with the social reality of the Muslim community. This is in line with what Ramadan wants, "In historical reality, Muslims should always try to continue to adapt to the development of the times based on these principles and implemented as best as possible based on the needs of the times. Muslims should not only imitate and imitate the model that has existed in a certain era, but they are also required to answer according to the needs of their time" (Ramadan, 2009).

However, although ijihad is an important factor in the development of Islamic law, ijihad cannot be carried out in all segments but can only be carried out in certain segments that are clearly not found nor the agreement of the scholars who explain the matter. In this realm, there are several important principles that have been formulated by scholars since the second century of hijri which are widely known in the science of ushul fiqh, these principles are important guidelines that must be followed by faqih in establishing Islamic law (Pakarti et al., 2023). In carrying out the ijihad process, a mujtahid can use various ijihad devices such as: *Qiyas, Istihsan, Maslahah Mursalah, Urf, Sad Ad-Dzari'ah*, and others, with all the requirements in these devices (Abdul Karim Bin Ali Bin Muhammad, 1999). Not only that, the scholars agree that there are several strict requirements for a mujtahid, this is certainly a form of seriousness and prudence in ijihad. as a *qoidah* ;

الشيء اذا عظم قدره شدد فيه وكثرت شروطه

"A thing of high value will be tightened and there are many conditions"

Imam Takiyuddin Abu al-Hasan in "*al-Ibhaj fi syarh al-Minhaj*" requires the following mujtahid (Takiyuddin Abu Hasan Ali bin Abdu al-Kaf, 1995):

First; Understanding the Qur'an, especially related to legal verses. In this case, al-Ghazali said, at least he can understand 500 verses about the law. Second; Understand as-Sunnah related to law. This requirement does not require a mujtahid to memorize all the hadiths related to the law, however, as al-Ghazali said, he is required to have a book of hadith that collects hadiths related to the law, such as the book of *Sunan Abi David, and similar books*. Third; Understanding ijma'. A mujtahid



is required to know ijma', this is required so that he does not violate the law that has been agreed, this requirement does not require the mujtahid to know all the results of ijma', he is only required to know the ijma' decision related to the case he handles. Fourth; understand Qiyas. This is in accordance with what Imam Shafi'I said that; There is no fiqh expert unless he has understood the Qiyas. Fifth; understand how to reason and argue. Sixth; Understand the knowledge of the Arabic language, be it related to nahwu or shorof, essence and majaz and other things related to the Arabic language. Seventh; Understand nasakh and mansukh. In this case, al-Ghazali added the last requirement, which is that it must be fair.

The spirit of change brought by Ramadan comes from its social situation, where for Ramadan Islamic law is unfriendly and seems burdensome to the Muslim population around it. The radical reform proposed by Ramadan is a form of change that really needs to be done through the ijtiḥad approach. Ijtiḥad as often mentioned by Ramadan has actually been carried out since the time of the Prophet, although in this case there is a dispute between scholars (Al-Qadi Abu Ya`La, 2020).

The basis of this ability is in surah al-Hasyr, verse 2;

فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ

“So take it as a lesson, you visionary people”.

However, there are increasingly worries about doing ijtiḥad for some scholars, the concern is caused by groups that make religion a profitable business and is also caused by the fulfillment of pleasure and lust. So that because of this, there is a difference in the ability of ijtiḥad. Some scholars pioneered by khalaf scholars view that ijtiḥad should not be done again since the death of well-known mujtahids, namely; Imams of madhhab (Abdul Karim al-Khatib, 2005). Some other scholars pioneered by Imam al-Syaukani are of the opinion that ijtiḥad is still permissible. This group is of the view that ijtiḥad is a source of law. In this case, the Islamic research institute Al-Azhar in Cairo decided in March 1964, that:

“Muktamar mengambil keputusan bahwa Al-Qur’an dan Sunnah Rasul merupakan sumber hukum Islam; dan bahwa berijtihad untuk mengambil hukum dari Al-Qur’an dan Sunnah adalah dibenarkan bagi orang yang memenuhi persyaratannya manakala ijtiḥad itu dilakukan pada tempatnya; dan bahwa jalan untuk memelihara kemaslahatan dan untuk menghadapi peristiwa-peristiwa yang selalu timbul, hendaklah dipilih di antara hukum-hukum fiqh pada tiap-tiap mazhab hukum yang memuaskan. Jika dengan jalan tersebut tidak terdapat suatu hukum yang memuaskan, maka berlakulah ijtiḥad bersama (kolektif) berdasarkan mazhab, dan jika tidak memuaskan, maka berlakulah ijtiḥad bersama secara mutlak. Lembaga penelitian akan mengatur usaha-usaha untuk mencapai ijtiḥad bersama, baik secara mazhab maupun secara mutlak, untuk dapat dipergunakan bila ia diperlukan.” (Anggota IKAPI, 1996).

The spirit of encouraging ijtiḥad brought by Ramadan is something that needs to be pursued but it is still necessary to pay attention to all the conditions that

have been applied, this is nothing but a form of prudence in understanding the words of Allah SWT, because it is undeniable that the understanding of a text will be different depending on who tries to understand it. In the hands of the tendency reader to understand religious texts will be able to become ideological, in the hands of *radical-extremist readers*, the understanding of religious texts will be rigid. Likewise, if religious texts are in the hands of objective readers, the understanding of religious texts will be humanist, dynamic and contextual.

In an effort to solve the problems of the ummah that will continue to develop, the principle that is the basis of sharia is built on the basis of benefits, and that the main target to be achieved is the benefit of the ummah.

جلب المصالح ودرء المفساد

Meaning: "Attracting benefits and eliminating mafsadat" (Zuhayli, 1986)

Tariq Ramadan's thinking about Radical Reform is an idea that seeks to build a bridge between Islamic tradition and modern reality (Nabil, 2021). This concept emphasizes the importance of reforming Islamic thought through a broader and dynamic *ijtihad* method, so that Islam is not only understood in the normative and textual context, but also in relation to social, political, and technological developments (Panaemalae, 2016). In many academic studies, the concept of Islamic reform promoted by Ramadan is often associated with the hermeneutic approach of Islamic law, the theory of *maqāṣid al-sharī'ah* (the purpose of sharia), and the thought of Islamic neo-modernism that has previously been developed by thinkers such as Fazlur Rahman, Muhammad Abduh, and Yusuf al-Qaradawi (Hashas, 2018).

In the context of Islamic hermeneutic theory, Ramadan's thought can be analyzed through a more contextual approach to understanding texts. Human understanding of texts is always influenced by the historical horizon and the social context that surrounds it (Sandwijk, 2014). In this framework, Ramadan seeks to develop an *ijtihad* method that is not only fixated on the literal interpretation of the Qur'an and Hadith, but also considers the development of the times as the main factor in the process of understanding Islam (Ourghi, 2010). This thinking has similarities with Fazlur Rahman's idea of a double movement, where understanding Islamic texts must be carried out through two stages: first, understanding the historical context when the text was revealed, and second, translating it in the context of contemporary life (Bimbo, 2019). Ramadan adopts this approach by emphasizing that Islam is not just a rigid collection of laws, but a teaching that must continue to move in responding to the challenges of the times (Roald, 2008).

Although his thinking offers an interesting solution, the concept of Radical Reform is not free from criticism. Some traditionalist scholars consider that the Ramadan approach is too far in opening up the space for *ijtihad*, so it has the potential to change the substance of Islamic teachings (Zehani, 2022). On the other hand, secularist groups see that their thinking is still too tied to Islamic traditions



and not radical enough in breaking down social structures that are considered to hinder progress (Macdonald, 2014). Another criticism comes from Islamists who argue that the idea of Ramadan is still elitist and difficult to implement in the context of the wider Muslim community (Bork, 2017).

Radical Reform Tariq Ramadan can be considered as an attempt to formulate a middle ground in the debate on Islamic reform (Giorgi, 2009). By integrating a broader method of *ijtihad*, a holistic approach to *maqāṣid al-sharī'ah*, and contextual hermeneutic theory, Ramadan seeks to present Islam as a religion that is relevant to the times without having to lose its identity and authenticity (Qomaruzzaman, 2021). In an era of globalization full of multidimensional challenges, the idea of Ramadan provides a new perspective for Muslims in understanding and applying their religious teachings in a more dynamic and progressive way (Mukhlisin, 2023).

CONCLUSIONS AND SUGGESTIONS

The Ramadan Radical Reform is an important step that needs to be encouraged in an effort to adapt Islamic thinking through the *ijtihad* approach in the context of rapid social, political and cultural changes. The demands of Muslims for the birth of contemporary *fiqh* that are in accordance with their circumstances encourage them to reform the reading of texts rationally and critically (*ijtihad*) on religious texts related to law. However, even so, *ijtihad* must not be separated from the direction that has been set and standardized by the initiators of Islamic legal methodology in the classical era. The spirit of reform that Ramadan brings cannot apply to all Muslims, there are several strict conditions that should not be forgotten in this regard, both the conditions for performing *ijtihad* that already exist, or the requirements for *mujtahid* (*ijtihad* performers).

The criticism that Ramadan throws at *salaf* scholars is actually not entirely true because the *ijtihad* mentioned by Ramadan has been carried out for a long time, the reading of the text and the context of the text have long been noticed by scholars, such as Imam Shafi'I, Imam Malik, Imam Ahmad bin hambal and Imam Abu Hanifah have formulated the basic principles in understanding the sources of Islamic law which are then compiled in the knowledge of *Ushul fiqh*. The exemption from doing *ijtihad* without paying attention to some of the conditions of *ijtihad* will actually give birth to legal products that will only be in accordance with *lust*.

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