



Double Movement and Teacher Curriculum Agency: Fazlur Rahman's Hermeneutics as a Framework for Contextualizing Islamic Education Content

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ABSTRACT

This conceptual study reconstructs Fazlur Rahman's *double movement* hermeneutics as a framework for strengthening the curriculum agency of Islamic Religious Education (IRE) teachers in Indonesian madrasahs. While Indonesia's newest madrasah curriculum policy (KMA 1503/2025) requires teachers to contextualize normative content through deep learning and a love-based curriculum, the professional development literature has not supplied an explicit hermeneutic framework enabling them to do so. Employing library research with a hermeneutic-conceptual approach across fifty primary and secondary sources, the study proceeds in four analytical stages: reconstructing the epistemological structure of Rahman's *double movement*; mapping the concept of teacher curriculum agency in contemporary discourse; identifying the conceptual convergence and divergence between the two frameworks; and constructing a four-step procedural model for contextualizing IRE content. The study argues that *double movement*, long treated as a Qur'anic exegetical method and applied predominantly in Islamic law, offers a structurally fitting resource for teacher agency because both share a two-directional reflective temporal structure. The resulting *hermeneutic disposition* repositions the IRE teacher from a technical executor of curriculum into a responsible interpreter, with direct implications for the design of teacher professional development programs.

Keywords: *double movement; Fazlur Rahman; teacher curriculum agency; contextualization; Islamic religious education*

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1. Introduction

Madrasah curriculum policy in Indonesia has entered a transformative phase with Decree of the Minister of Religious Affairs No. 1503 of 2025, which introduced a deep-learning approach and a Love-Based Curriculum as the new orientation for managing Islamic Religious Education in madrasahs ((Ministry of Religious Affairs of the Republic of Indonesia, 2025b). This regulation is reinforced by Decree of the Director General of Islamic Education No. 9941 of 2025, which formulates IRE Learning Outcomes with an emphasis on character formation, the strengthening of Islamic values, and the development of critical, creative, and reflective thinking (Ministry of Religious Affairs of the Republic of Indonesia, 2025a). Both regulations presuppose something that remains inadequately addressed in practice: that the Islamic Religious Education teacher is no longer positioned as a technical executor of the textbook but as a curriculum interpreter capable of contextualizing normative content within the plural and dynamic realities of students. Karwadi et al. (2025) argue that integrating critical pedagogy into Islamic education demands that teachers move beyond conventional instructional patterns a capacity that must be internalized from pre-service education onward and that ought to become a central focus in the design of IRE teacher professional development.

Ironically, recent empirical research reveals a wide gap between policy demands and the reality of practice. Irayanti (2025), examining the readiness of primary school teachers in Indonesia to face curriculum reform, found that dialogic and critical pedagogy fail to take root because teachers tend to execute the curriculum literally without building interpretive space. This finding converges with Sali (2020), who studied Muslim-Filipino madrasah teachers' conceptualization of the instructional process and concluded that teachers tend to replicate the instructional patterns they inherited because of a limited pedagogical-conceptual repertoire. Ma'mun et al. (2025), through a Bourdieusian lens, show that the identity and agency of madrasah tsanawiyah teachers are shaped by a habitus that actually inhibits independent curricular initiative. These empirical patterns expose a structural implementation gap: policy demands contextualization, yet the professional ecosystem of IRE teachers has not provided an epistemological framework enabling this to occur systematically.

International discourse on teacher curriculum agency offers a fairly established analytical framework for understanding this problem. Priestley, Biesta, and Robinson (2015) introduced an ecological approach to teacher agency that positions teachers as reflective actors with the capacity to make curricular decisions based on contextual, temporal, and projective understanding. Singh, Thomas, and Harris (2013) extended this argument through a Bernsteinian perspective on policy enactment, emphasizing that policy is never implemented mechanically but is always recontextualized by teachers as interpreters. Tan and Nashon (2015), through a learning study in Singapore, affirmed that teachers' collaborative exploration of a new curriculum produces meaning-making that is not monolithic but rather contextual, and that this meaning-making determines the quality of implementation. Productive though they are, these frameworks were developed within a secular paradigm that regards the curriculum as a normatively neutral public text. When applied to IRE, these frameworks encounter an unresolved complexity: how teachers are to contextualize content sourced from revelation and the exegetical tradition without diminishing its normative authority, and without allowing that content to become alien to students' realities.

Some scholars of Islamic education have turned to the tradition of Qur'anic hermeneutics as a conceptual resource to fill this gap. Arif and Lessy (2023) demonstrate the relevance of al-Jabiri's hermeneutics for religious education as a means of breaking dogmatism without sacrificing textual integrity. Barsihannor et al. (2023) analyze Abdullah Saeed's construction of the hierarchy of Qur'anic values as a basis for progressive reading that still respects the classical normative structure. Wijaya and Muzammil (2025) map how maqashidi tafsir seeks to bring the divine objectives of the Qur'an into a contemporary context an endeavor requiring explicit and systematic hermeneutic awareness. These three studies affirm that hermeneutics is not foreign territory for contemporary Islamic education. However, none explicitly builds a conceptual bridge between Qur'anic hermeneutics and the teacher curriculum agency literature. Hermeneutics here is still treated as a device for interpreting texts, not as a *hermeneutic disposition* that shapes teachers' professional capacity to interpret curriculum documents.

It is precisely here that Fazlur Rahman's thought becomes both relevant and problematic. Rahman (1982) developed the *double movement* method a movement from the particular text to the general principle, then back from the general principle to the contemporary context as a middle path between textual literalism and contextual liberalism. Panjwani (2012) argues that Rahman offers a foundation for authentic Islamic education because his method integrates fidelity to the text with sensitivity to context, making it suitable as a basis for reforming Islamic education in an era of pluralism. Yet recent literature reveals a different trajectory of application. Ridwan et al. (2022) apply Rahman to frame the concept of religious moderation in Indonesia, while Hamim (2022) and Kadarisman et al. (2025) operationalize *double movement* in the domain of Islamic family law, from polygamy to child custody. Here a significant literature debate emerges: Panjwani's claim about Rahman's pedagogical potential is neither refuted nor demonstrated, while the concrete application of *double movement* over the past two decades has shifted almost entirely to legal and theological issues rather than to the professional practice of IRE teachers. The claimed potential has not been systematically tested in the domain of developing teacher curriculum agency.

The IRE teacher professional development literature in Indonesia itself points in a different direction. Munajat and Muqowim (2025), through a scoping review of the literature on transformational leadership, pedagogical competence, and learning-management innovation, map that IRE teacher professional development in Indonesia remains dominated by an orientation toward technical and managerial competencies. Purwanto, Saepudin, and Sofaussamawati (2023) developed reflective practices for IRE teachers through a methodologically robust procedural approach that nevertheless has not integrated epistemological resources from the classical-modern Islamic hermeneutic tradition. As a result, IRE teachers are trained to be technically reflective without being equipped with a hermeneutic disposition that would enable them to read curriculum

documents as scholars read texts: as a message whose general principle must be extracted and translated back into the concrete context of students. This is the research gap that remains unfilled at the intersection of curriculum studies, Islamic hermeneutics, and teacher professional development.

It is this gap that the present article addresses. The novelty of this study lies in reconstructing Fazlur Rahman's *double movement* long regarded as a Qur'anic exegetical method and applied predominantly in the legal domain as a hermeneutic framework for the curriculum agency of IRE teachers. The article does not merely add Rahman to the reference list of teacher professional development; it proposes an epistemological shift: from the teacher as technical executor of curriculum to the teacher as interpreter working with a particular hermeneutic disposition. To this end, the study formulates four interrelated research questions. First, how can the epistemological and procedural structure of Fazlur Rahman's *double movement* be systematically reconstructed? Second, how is the concept of teacher curriculum agency conceptualized in contemporary teacher professional development literature? Third, at what conceptual points do the two frameworks converge and mutually enrich one another? Fourth, what procedural model can be generated from their synthesis to guide the contextualization of IRE content by madrasah teachers? By answering these four questions, the article aims to contribute theoretically to the intersection of curriculum studies and Islamic education, and practically to the design of IRE teacher professional development programs in Indonesia as they prepare to implement KMA 1503 of 2025.

2. Methods

This study is library research employing a hermeneutic-conceptual approach. This choice of research type rests on the synthetic-theoretical character of the research questions: the four questions require the reconstruction and integration of two conceptual traditions Fazlur Rahman's *double movement* hermeneutics and the teacher curriculum agency literature that have hitherto developed along separate discursive tracks. As Zed (2014) affirms, library research is not merely a procedure for gathering written materials but an approach equivalent to fieldwork insofar as its object comprises the ideas, concepts, and argumentative structures stored within a textual corpus. The hermeneutic-conceptual approach is chosen because this research does not stop at describing the literature but moves toward a deep interpretation of the epistemological structure of the two frameworks and the construction of a new framework as a synthetic output. Snyder (2019) stresses that a conceptual-integrative literature review of this kind demands explicit selection, extraction, and synthesis procedures so that its results are scientifically accountable, and this protocol serves as the operational foundation of the study's methodology.

The research data are divided into two categories. The primary sources comprise Fazlur Rahman's original works, especially *Islam and Modernity: Transformation of an Intellectual Tradition* (1982), which contains the systematic formulation of *double movement*; *Major Themes of the Qur'an* (1980), which demonstrates the method's application; *Islam* (1979); *Islamic Methodology in History* (1966); and the article *Islamic Modernism: Its Scope, Method and Alternatives* (1970); the key works on teacher curriculum agency theory, particularly *Teacher Agency: An Ecological Approach* by Priestley, Biesta, and Robinson (2015) and *An Introduction to Curriculum Research and Development* by Stenhouse (1975); and official policy documents in the form of Decree of the Minister of Religious Affairs No. 1503 of 2025 and Decree of the Director General of Islamic Education No. 9941 of 2025 as the applicative context. The secondary sources encompass forty Scopus-indexed journal articles and nationally accredited journals selected through a literature-review protocol with three inclusion criteria: thematic relevance to one of the four research questions, the credibility of the publishing journal (Scopus/Sinta 1–3 indexed), and a publication timeframe ensuring the currency of the argument (predominantly 2018–2025 for contemporary articles, without restricting the classical works that constitute obligatory theoretical references).

Data analysis was conducted through four interconnected procedural stages. First, inventory and classification of sources according to six functional clusters: Rahman's primary works, applications of *double movement*, teacher curriculum agency theory, Qur'anic hermeneutics and education, IRE teacher professional development, and policy documents. Second, intra-corpus thematic analysis to reconstruct the epistemological structure of each framework separately, so that the argumentative integrity of both is preserved before they are brought together. Third, conceptual bridging through cross-corpus reading to identify points of convergence and divergence between *double movement* and teacher curriculum agency. Fourth, construction of a procedural model as the synthetic output, accompanied by an applicative illustration on IRE content. Data validity was ensured through three strategies. Theoretical triangulation was performed by reading *double movement* through more than one interpreter of Rahman Panjwani (2012), Bektovic (2016), Peterson (2023), and Borhannuddin (2025) to ensure that the reconstruction does not rest on a single reading. Thematic saturation was ensured by

continuing to add sources until no new theme or argument emerged that would alter the configuration of the analysis. Internal consistency of the argument was checked through peer debriefing with supervisors to test the logical coherence of the inter-stage relationships and the clarity of the final model's construction, in accordance with the quality standards for conceptual literature reviews recommended by Snyder (2019).

3. Results and Discussion

This section presents the results and discussion in four analytical stages that answer the four research questions in sequence. The first stage reconstructs the epistemological structure of Fazlur Rahman's *double movement*; the second maps the concept of teacher curriculum agency; the third identifies the conceptual convergence and divergence of the two; and the fourth constructs a procedural model for contextualizing IRE content along with its applicative illustration.

A. Reconstructing the Epistemological Structure of Fazlur Rahman's Double Movement

Fazlur Rahman formulated the *double movement* method amid the twentieth-century epistemological crisis of Islam, which he diagnosed as entrapment between two poles: textual literalism on one side and apologetic secularism on the other (Rahman, 1982). He argued that both fail because both lose the capacity to link revelation with context. (Bektovic, 2016) situates Rahman's project within the frame of neomodernism as a systematic effort to build a third path: fidelity to the text without rigidity, openness to context without loss of normative authority. Panjwani (Panjwani, 2012) emphasizes that Rahman devised *double movement* not as a mere procedural technique but as an epistemological posture a way of viewing the text that necessitates a two-directional reflective movement between historicity and the present. Peterson (2023), examining Rahman's application to the theory of the Islamic state, shows that this method demands the interpreter's willingness to take intellectual risks because the interpreter must move beyond classical exegesis without rejecting it. Borhannuddin (2025) adds that the ethical dimension of Rahman's project his attention to education, economics, and politics as fields for applying hermeneutics is often neglected in overly textualist readings. Reconstructing the epistemological structure of *double movement* must therefore be done by situating it within Rahman's whole intellectual framework, not as a technique detached from his ethical commitment and historical consciousness.

The first movement in Rahman's method proceeds from the particular Qur'anic text toward the general principle that constitutes its *ratio legis*. Rahman (1982) explains that the interpreter must first deeply understand the socio-historical context of a verse's revelation not merely *asbāb al-nuzūl* in the narrow sense of a triggering event, but the entire social, economic, and cultural landscape of seventh-century Hijazi society that formed the text's communicative horizon. Without this initial contextual understanding, the interpreter falls into two symmetrical errors: absolutizing a particular solution addressed to a specific situation, or deeming the text no longer relevant because its situation has passed. After the initial contextualization, the interpreter moves to the stage of extracting the general principle or moral objective underlying that particular solution. Rahman (1980) demonstrates this process in his analysis of the major themes of the Qur'an: the rules on slavery, for instance, are read within a historical trajectory oriented toward abolition rather than the entrenchment of the institution. Bektovic (2016) and Sibawaihi (2022) agree that the strength of Rahman's first movement lies in its refusal to separate literal meaning from moral intent. Yet both also note that this first movement demands profound historical and philological competence, which is not always available to the amateur interpreter. Wijaya and Muzammil (2021), comparing Rahman with maqashidi tafsir, show that the two share a teleological orientation but differ in procedure: Rahman emphasizes the reconstruction of the context of revelation, whereas maqashidi tends to begin from axiological categories already formulated by classical scholars.

The second movement proceeds from the general principle formulated in the first movement back to the concrete contemporary context. Rahman (1982) stresses that without the second movement the entire hermeneutic process is left incomplete and may even become theoretically excessive. The abstracted principle must be tested and translated into contemporary social, economic, political, and cultural realities through a critical reading of present conditions as deep as the reading of the context of revelation. Panjwani (2012) calls this the most frequently misunderstood part: many readers of Rahman stop at the formulation of the general principle without daring to perform the return movement, because this movement demands the courage of contemporary *ijtihad*. Rahman (1970), in his article in the *International Journal of Middle East Studies*, explicitly stresses that the second movement is the moment where the moral intent of revelation meets the empirical complexity of the modern world a moment that cannot be evaded in the name of caution. Ridwan et al. (2022), applying Rahman to the discourse of religious moderation in Indonesia, show that the second movement produces a new conceptual construction moderation as contemporary *wasathiyah* that would never

emerge if the hermeneutic process were halted after the first movement. Hamim (2022), comparing *double movement* with Muhammad Shahrur's *nazariyyat al-ḥudūd*, notes that Rahman's advantage lies in a double discipline: he neither frees the interpreter from the authority of the text as Shahrur does, nor imprisons the interpreter in its literalness. This structure makes *double movement* a framework suited not only to legal exegesis but to any activity requiring the translation of a normative text into a concrete situation including the translation of curriculum by teachers.

The epistemological structure of *double movement* can be sharply distinguished from both classical exegesis and Western hermeneutics. Unlike classical exegesis, which largely operates in a linguistic-theological register, Rahman integrates the socio-historical dimension as a structural component rather than an accessory (Sa'adi, 2011). Unlike the hermeneutics of Gadamer or Ricoeur, which emphasize the fusion of horizons without an external normative anchor, Rahman maintains the normative authority of the revealed text as a boundary that cannot be transgressed (Kadarisman et al., 2025). This structural difference is important because it places *double movement* in a *sui generis* category: it is a methodical and disciplined theological hermeneutics. Nevertheless, several criticisms must be acknowledged. Some critics note that Rahman is insufficiently explicit in formulating criteria for measuring the validity of an extracted general principle (Bektovic, 2016). Others argue that the second movement relies too heavily on the interpreter's sociological judgment, which may be biased (Peterson, 2023). Figure 1 presents the flow structure of *double movement* schematically, showing that the method is not a linear process but a reflective cycle that can be repeated as the context changes a character that displays a structural analogy with the reflective cycle in the ecological approach to teacher agency of Priestley, Biesta, and Robinson (2015).

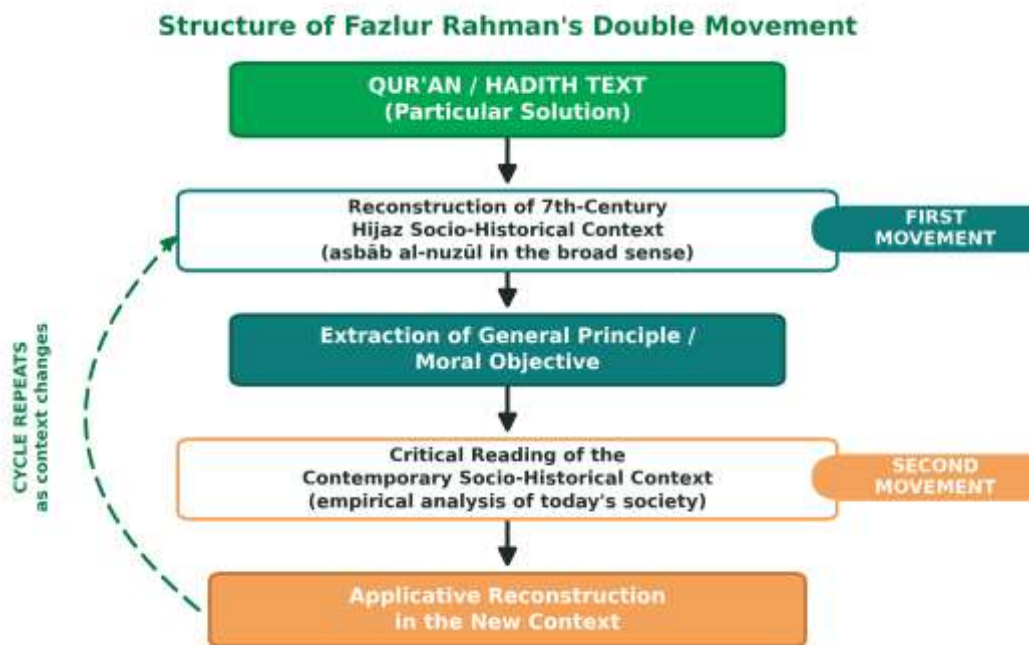


Figure 1. The Flow Structure of Fazlur Rahman's Double Movement (constructed from Rahman, 1982, 1980, 1970; enriched by Panjwani, 2012; Bektovic, 2016; Peterson, 2023)

B. Teacher Curriculum Agency in Contemporary Discourse

The concept of teacher curriculum agency emerged as a corrective to the instrumental curriculum tradition that viewed teachers as technical executors of curriculum documents. Stenhouse (1975) was among the early pioneers when he introduced the idea of the *teacher as researcher* a teacher who not only executes the syllabus but also conducts reflective investigation of their practice and its context. Pinar (2012) extended this argument within the framework of *currere*: curriculum not as a noun (a thing that is given) but as a verb (a lived process that is interpreted). Priestley, Biesta, and Robinson (2015) consolidated this tradition through an ecological approach affirming that agency is not an inherent attribute of teachers but a relational achievement arising from the interaction of three temporal dimensions: the iterational (the memory of experience and tradition), the practical-evaluative (situational evaluation of the space for action), and the projective (the projection of future possibilities). This framework became the dominant paradigm in contemporary teacher agency studies because it shifts the focus of analysis from the psychology of the individual teacher to the professional ecology in which the teacher works. Ng and Boucher-Yip (2016), applying this framework to English language teaching across various countries, show that the achievement of

agency does not occur automatically but depends on structural and cultural support a finding relevant when this framework is later translated into the professional ecology of IRE teachers in madrasahs.

From the sociology of education, Singh, Thomas, and Harris (2013) offer a complementary framework through the Bernsteinian perspective on policy enactment. They argue that curriculum policy is never implemented in a mechanical sense but always undergoes three interlocking processes: interpretation (how the policy text is read), translation (how that reading is translated into concrete action), and enactment (how that action is interwoven with the school's routine activities). Within this framework, the teacher is an unavoidable agent of recontextualization; the question is not whether recontextualization occurs but how disciplined and reflective it is. Tan and Nashon (2015), studying a learning study in Singapore, show that teachers' collaborative exploration of a new curriculum produces divergent sensemaking that actually becomes a source of implementation quality because each group of teachers adapts the curriculum to their students' context. Latief et al. (2021), studying two madrasahs in Kelantan that chose different paths between state funding and curricular autonomy, affirm that the governance structure affects the space for teacher agency the more centralized the curricular control, the narrower the space for recontextualization. These studies affirm that teacher curriculum agency is a phenomenon that can be analytically mapped and empirically measured, even though its conceptualization developed within a paradigm that does not explicitly address the normative complexity of religious education content.

When the teacher curriculum agency framework is applied to the context of Islamic education, complexities emerge that have not been fully resolved. Sali (2020), studying Muslim-Filipino madrasah teachers' conceptualization of the instructional process, found that teachers tend to replicate the instructional patterns they inherited because they feel they lack the authority to innovate on content perceived as sacred. Ma'mun et al. (2025), using a Bourdieusian lens on madrasah tsanawiyah teachers, show that the professional habitus of IRE teachers is shaped by a field that inhibits curricular agency initiatives because the norms of religious authority are often internalized as boundaries not to be touched. Karwadi et al. (2025), studying pre-service IRE teacher education, document that integrating critical pedagogy into Islamic education demands a transformation of professional identity rarely facilitated by conventional teacher education programs. Irayanti (2025) adds empirical evidence that curriculum reform in Indonesia has failed to produce a substantive pedagogical shift because teachers are not equipped with a conceptual framework for active curricular interpretation. Suddahazai (2023), studying the adoption of Islamic liberatory pedagogies in Muslim institutes of higher education in the UK, shows that this transformation becomes possible precisely when teachers have access to the progressive Islamic hermeneutic tradition including Rahman's thought. Suddahazai's finding provides an important initial indication: the curriculum agency of Islamic education teachers may require conceptual resources different from those the mainstream teacher agency literature has hitherto offered.

A critical analysis of the teacher curriculum agency paradigm reveals three structural limitations when applied to Islamic education. First, this framework was developed on the assumption of the curriculum as a normatively neutral public text an assumption that does not hold for the IRE curriculum, where content is sourced from revelation with its own normative authority. Second, the concept of sensemaking within this framework operates at the level of individual and collective phenomenology without an explicit hermeneutic anchor, so it provides no scientific accountability when recontextualization drifts away from the normative intent of the text. Third, although Priestley et al. (2015) emphasize the iterational dimension, they give no specific place to the tradition of religious scholarship as a cultural resource shaping agency. Table 1 presents a comparison of three schools of teacher agency theory across six analytical dimensions, showing that all three operate in a secular register and allocate no slot for religious hermeneutic resources. This is the theoretical gap that opens space for the conceptual contribution of this article: placing progressive Islamic hermeneutics specifically Rahman's *double movement* as a conceptual resource that can enrich the teacher curriculum agency framework when applied to the context of religious education.

Table 1. Comparison of Three Schools of Teacher Curriculum Agency Theory

Analytical Dimension	Ecological Approach (Priestley et al., 2015)	Bernsteinian Perspective (Singh et al., 2013)	Cultural-Historical Approach (Stenhouse, 1975; Pinar, 2012)
Ontology of agency	Relational, temporal achievement	Process of discourse recontextualization	Reflective practice of teacher as researcher
Unit of analysis	Teacher's professional ecology	Policy text and its enactment	Individual curricular experience (currere)
Temporal orientation	Iterational, practical-evaluative, projective	Interpretation, translation, enactment	Regressive–progressive–analytic–synthetic
Recognized cultural resource	Secular professional tradition	State policy discourse	Academic curricular heritage

Normative anchor	Professional values & institutional consensus	Consensus of policy discourse	Academic-humanistic tradition
Treatment of textual authority	Normatively neutral	Object of recontextualization	Source of personal reflection

C. Conceptual Convergence: Double Movement as a Hermeneutic Disposition

The most compelling point of convergence between Rahman's *double movement* and teacher curriculum agency lies in the temporal structure of both. As reconstructed in the first stage, Rahman's method demands a two-directional reflective movement: from the particular text back to the general principle, then from the general principle to the contemporary context. Priestley, Biesta, and Robinson (2015) formulate teacher agency in a similar temporal structure the iterational dimension as the memory of tradition and experience, the practical-evaluative as situational evaluation, and the projective as the projection of the future. This structural analogy is not coincidental but an indication that the two share the same ontology of action: hermeneutic action and pedagogical action both presuppose a reading that involves past, present, and future simultaneously. Panjwani (2012) alluded to this analogy when he stated that Rahman's method is essentially a pedagogical posture a way of viewing the text that can be extended into a way of viewing practice. Suddahazai (2023) reinforces this argument by showing that lecturers at Muslim institutes of higher education who apply Islamic liberatory pedagogies implicitly work with Rahman's temporal structure: they read classical texts (iterational), evaluate their relevance for the context of contemporary British Muslim students (practical-evaluative), and project a transformative impact forward (projective).

The second convergence lies in the shared rejection of the teacher's or interpreter's position as a passive executor. Rahman (1980) repeatedly affirms that Muslims who surrender the process of interpretation to authoritative figures without themselves engaging in the hermeneutic movement have lost the most essential intellectual heritage of Islam. Stenhouse (Stenhouse, 1975), from an entirely different tradition, advances a parallel argument: the teacher who surrenders the curricular process to curriculum developers without engaging in interpretation has reduced the teaching profession to technical labor. These two traditions, though developed in separate intellectual environments, arrive at a similar thesis: the quality of professional practice depends on the practitioner's willingness to take up hermeneutic responsibility. Bachri et al. (2024), studying the application of *double movement* to Islamic inheritance law in Indonesia, show that the quality of legal reconstruction depends on the interpreter's willingness to perform a serious sociological reading of contemporary reality. The pedagogical analogy becomes clear: the quality of IRE content contextualization by madrasah teachers will depend on teachers' willingness to perform an equally serious reading of students' realities and their socio-cultural environment. Ridwan et al. (2022) provide a concrete example of how a serious sociological reading of the Indonesian context produces a construction of religious moderation that would not arise from a purely textualist reading.

Nevertheless, the conceptual convergence between the two frameworks must not obscure a fundamentally epistemological divergence. The most important difference lies in the normative anchor. Priestley et al. (2015) operate within a secular paradigm that recognizes no external normative authority teacher agency moves within a space bounded by professional values, education law, and institutional consensus, but not by revelation. Rahman (1982), by contrast, maintains the authority of revelation as a hermeneutic boundary that cannot be transgressed; the second movement does not mean freedom to arrive at any conclusion whatsoever, but freedom to translate the moral intent of revelation into a concrete context. Barsihannor et al. (2023) and Arif and Lessy (2023) agree that contemporary Islamic hermeneutics must in fact be guarded against the temptation to blur this boundary lest it fall into an anchorless relativism. For the context of IRE teacher curriculum agency, this divergence carries an important practical implication: the IRE teacher who operates *double movement* is not the same as the general-school teacher free to perform any sensemaking whatsoever on the content. The IRE teacher moves within a hermeneutic space bounded by the integrity of revelation, the exegetical tradition, and the consensus of Islamic scholarship. Hadžiomerović and Sijamhodžić-Nadarević (2022), studying madrasah curriculum reform in Bosnia, show that successful research-based reform actually respects this normative boundary while opening space for pedagogical innovation a balance that is in fact the distinctive character of Rahman's *double movement*.

From the synthesis above, the concept of a *hermeneutic disposition* can be formulated as the IRE teacher's professional posture that internalizes the temporal structure of *double movement* as a habitual way of engaging with curriculum documents. This disposition is not merely an added technique in the teacher's pedagogical repertoire but a transformation of professional identity that places the teacher as a responsible interpreter rather than a technical executor. Purwanto, Saepudin, and Sofaussamawati (2023) have developed

a framework of reflective practice for IRE teachers, but their framework operates at the procedural level without offering an explicit hermeneutic anchor; the *hermeneutic disposition* fills this gap. Munajat and Muqowim (2025), mapping the literature on transformational leadership and IRE teacher pedagogical competence, conclude that learning-management innovation requires a transformation of mindset that is in fact a hermeneutic transformation. Richardson (2004), Minnis (1999), and Clarke and Otaky (2006), through classical studies examining the compatibility of reflective practice with Islamic values, long ago indicated that the Islamic tradition is in fact rich in reflective resources a conclusion that becomes sharper today when Rahman's *double movement* is adopted as an operational framework. Figure 2 summarizes the conceptual convergence and divergence of the two frameworks, while preparing the foundation for constructing the procedural model in the next stage.

Building on this conceptual convergence, the *hermeneutic disposition* can be understood not only as an interpretive orientation but also as a mediating structure through which IRE teachers translate the normative principles of the curriculum into contextually relevant pedagogical decisions. The disposition operates through a cyclical process in which teachers first reconstruct the socio-historical circumstances underlying Qur'anic and prophetic principles, then identify their underlying moral and ethical objectives, and finally recontextualize these objectives within contemporary educational realities. In this sense, the *double movement* becomes more than a methodological procedure for interpreting texts; it becomes a professional habitus that shapes how teachers read curriculum objectives, assess learners' needs, negotiate changing social conditions, and determine appropriate learning strategies. Such a disposition enables teachers to maintain fidelity to Islamic normative commitments while avoiding a purely literal or decontextualized implementation of curriculum content. Consequently, the hermeneutic posture positions curriculum interpretation as an ongoing process of meaning-making in which textual authority, historical consciousness, pedagogical judgment, and contemporary context are continuously brought into dialogue. This conceptualization provides the theoretical rationale for the procedural model presented in the following section, which specifies how the hermeneutic disposition can be translated into identifiable stages of curriculum interpretation and reflective pedagogical practice.

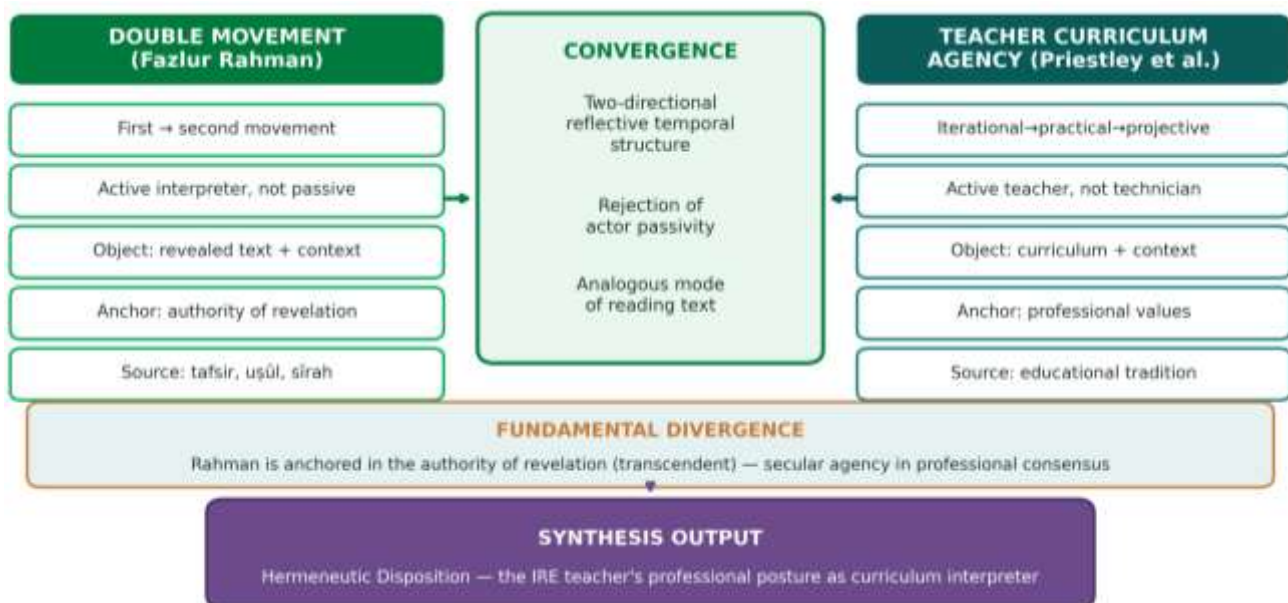


Figure 2. Conceptual Convergence and Divergence of Double Movement and Teacher Curriculum Agency

D. Procedural Model for Contextualizing IRE Content: An Illustration on Muamalah Concerning Riba

The conceptual synthesis of Rahman's *double movement* and teacher curriculum agency yields a four-step procedural model for contextualizing IRE content by madrasah teachers. The first step is textual mapping: the teacher identifies the relevant learning outcomes and sub-content from the official curriculum document in this context, Decree of the Director General of Islamic Education No. 9941 of 2025 (Ministry of Religious Affairs of the Republic of Indonesia, 2025a) while tracing the primary Qur'anic and hadith texts that underpin it. The second step is the first hermeneutic movement: the teacher reconstructs the socio-historical context of the primary text's revelation and extracts the general principle or moral objective underlying the particular solution. The third step is the second hermeneutic movement: the teacher performs a critical reading of students' contemporary reality the socio-economic structure, cultural dynamics, and present-day ethical challenges that form their life horizon. The fourth step is material reconstruction: the teacher translates the

general principle into concrete contemporary cases relevant to students' realities, accompanied by the design of learning activities that allow students themselves to engage in a similar hermeneutic movement. Panjwani (2012) and Suddahazai (2023) have indicated the potential of such a model, though none has formulated it procedurally. Yusoff et al. (2025), studying the pedagogical content knowledge of Malaysian IRE teachers, show that teachers who work with an explicit conceptual framework produce more accurate formative assessment a finding that supports the instrumental value of an explicit procedural model. Figure 3 visualizes the model as a whole.

A concrete illustration can be presented on the muamalah content concerning *riba*, which appears in the IRE Learning Outcomes for Madrasah Aliyah in the version of KepDirjen 9941/2025 (Ministry of Religious Affairs of the Republic of Indonesia, 2025a) as part of Islamic economic fiqh. In the first step, the teacher identifies the relevant learning outcome for instance, students' ability to analyze the prohibition of *riba* and its application in contemporary economic practice together with the primary texts, especially QS Al-Baqarah [2]: 275–279 and the hadiths prohibiting *ribā al-faḍl* and *ribā al-nasī'ah*. In the second step, the teacher reconstructs the socio-historical context: the practice of *ribā* in pre-Islamic Hijaz was an instrument of structural exploitation in which creditors multiplied the debts of insolvent debtors, causing debt bondage and the concentration of wealth among a small elite (Rahman, 1980). From this context, the teacher extracts the general principle: economic justice, the rejection of structural exploitation, equitable distribution of wealth, and the protection of vulnerable groups. Hamim (2022), Kadarisman et al. (2025), and Bachri et al. (2024) have demonstrated a similar movement in the contexts of family and inheritance law the principle is extracted through historical reconstruction, not taken from *a priori* axiological categories. Rahman (1970) stresses the importance of precision at this stage because an error in extracting the principle will cause all subsequent movements to go astray.

In the third step, the teacher performs a reading of the students' contemporary context. Contemporary Indonesian economic reality presents new formations that never existed in seventh-century Hijaz: *fintech peer-to-peer lending* that offers high interest to borrowers who do not meet conventional banking requirements, the *gig economy* that places workers in a weak bargaining position, *e-commerce* with *paylater* schemes that normalize debt-based consumption, and high-interest investment schemes that target young people through social media. The teacher must read this reality as seriously as the reading of the Hijazi context. Ismail, Parinduri, and Ibarra (2025) affirm that strengthening IRE ideology in an era of technological disruption requires an honest reading of digital reality rather than normative avoidance. Posangi et al. (2025) add that effective Islamic education supervision is supervision that encourages teachers to perform this contextual analysis systematically. In the fourth step, the teacher reconstructs the teaching material: the case of Hijazi debtor exploitation is translated into the case of *paylater* consumer exploitation; the principle of protecting vulnerable groups is translated into an analysis of the impact of illegal *fintech* on students and daily-wage workers; the principle of equitable distribution is translated into a discussion of productive zakat and Islamic cooperatives as alternatives. Masuwai et al. (2024) and Munajat and Muqowim (2025) agree that this kind of transformation of teaching material is the sharpest indicator of high-quality IRE teacher professional development far sharper than mere certification or technical training. Table 2 summarizes the model's application to this content.

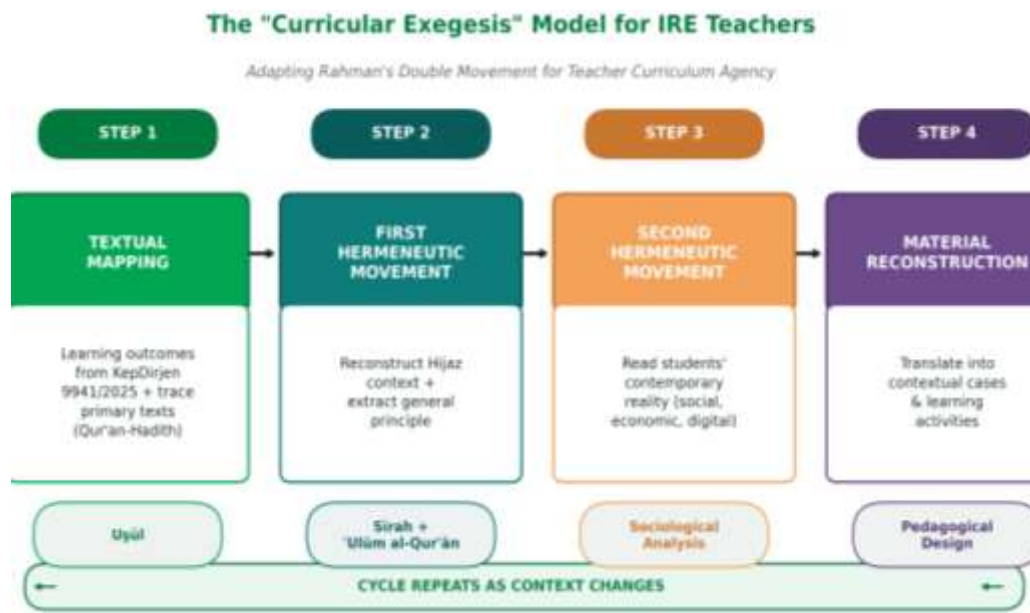


Figure 3. The “Curricular Exegesis” Model for IRE Teachers Based on Double Movement

This four-step procedural model carries significant implications for the design of IRE teacher professional development programs in Indonesia as they prepare to implement KMA 1503 of 2025 (Ministry of Religious Affairs of the Republic of Indonesia, 2025b). The deep-learning approach and Love-Based Curriculum introduced by this regulation demand precisely the kind of hermeneutic capacity this model offers. IRE teacher training programs need to shift from a technical-methodological orientation to a hermeneutic-transformative one, in which teachers are trained to build the *double movement* disposition as a habitual professional posture. Nevertheless, the model has limitations that must be acknowledged. First, the model is conceptual and has not been empirically tested through scaled implementation; empirical validation becomes a pressing agenda for further research. Second, the model assumes that IRE teachers possess a basic competence in *uṣūl*, *sīrah*, and social analysis that is not necessarily available in all madrasah contexts, so its implementation requires serious investment in development programs. Third, the model focuses on individual teacher agency and does not yet explain how the collective agency of a teacher community can strengthen the quality of contextualization. Despite these limitations, this article has shown that Fazlur Rahman's *double movement* offers a conceptual resource that is not only relevant but also structurally fitting for strengthening the curriculum agency of IRE teachers, filling a gap that has hitherto remained unanswered at the intersection of curriculum studies, Islamic hermeneutics, and teacher professional development.

Table 2. Application of the Model to Muamalah Content Concerning Riba (Learning Outcomes, KepDirjen 9941/2025)

Step	Teacher's Action	Output
Textual mapping	Identify the economic-fiqh learning outcome on riba; trace QS Al-Baqarah [2]: 275–279; compile the hadiths prohibiting ribā al-faḍl and ribā al-naṣ'ah	A verified map of learning outcome to primary texts
First hermeneutic movement	Reconstruct pre-Islamic Hijazi ribā as structural exploitation; extract the principles of economic justice, non-exploitation, equitable distribution, and protection of vulnerable groups	A historically justified formulation of the general principle
Second hermeneutic movement	Read students' contemporary economic reality: illegal fintech, the gig economy, paylater, and fraudulent investment schemes targeting the young	A sharp and specific analysis of the contemporary context
Material reconstruction	Design learning cases: paylater consumer exploitation as an analogue of Hijazi ribā; analysis of the impact of illegal fintech; discussion of productive zakat and Islamic cooperatives	Contextual and critical teaching materials and learning activities

4. Conclusion

This article has reconstructed Fazlur Rahman's *double movement* as a hermeneutic framework for the curriculum agency of Islamic Religious Education teachers. Through four analytical stages, the study shows

that the epistemological structure of *double movement* the movement from the particular text to the general principle and back to the contemporary context bears a structural analogy to the temporal dimensions of teacher curriculum agency in the ecological approach of Priestley, Biesta, and Robinson (2015). This convergence gives rise to the concept of a *hermeneutic disposition*: the IRE teacher's professional posture that internalizes Rahman's hermeneutic movement as a habitual way of reading and contextualizing curriculum documents. Unlike teacher agency in the secular paradigm, this disposition operates within a space bounded by the authority of revelation, the exegetical tradition, and the consensus of Islamic scholarship, thereby preserving the normative integrity of the content while opening space for contextualization. The concrete output of this study is a four-step procedural model textual mapping, first hermeneutic movement, second hermeneutic movement, and material reconstruction illustrated on the muamalah content concerning riba.

The theoretical contribution of this article lies in bridging three hitherto separate discourses: curriculum studies, Islamic hermeneutics, and teacher professional development. Its practical contribution lies in offering a reorientation of IRE teacher professional development programs from a technical-methodological orientation to a hermeneutic-transformative one relevant to the demands of implementing KMA 1503 of 2025. The study has limitations that simultaneously constitute an agenda for further research: the proposed model is conceptual and requires empirical validation through scaled implementation, requires a mapping of IRE teachers' basic competencies as a prerequisite, and has not yet reached the dimension of the collective agency of teacher communities. Future research is expected to test this model empirically through action research or development studies, and to explore how the *hermeneutic disposition* can be systematically cultivated within the ecosystem of IRE teacher education in Indonesia.

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