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Muhammadiyah Tarjih Analysis in Local Context: A Study of Ustadz Lukman Hakim's Routine Tarjih Study in Bojonegoro

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Abstract

This study examines the contextualization and implementation of Muhammadiyah's tarjih methodology within a local religious community through the routine tarjih study led by Ustadz Lukman Hakim in Bojonegoro, Indonesia. Although previous studies have extensively discussed Muhammadiyah's tarjih from normative, methodological, and institutional perspectives, limited attention has been given to how tarjih principles are transmitted, interpreted, and practiced within grassroots religious communities. This study aims to analyze how Muhammadiyah's manhaj tarjih is delivered in a local context, the da'wah strategies employed in its dissemination, and the congregation's responses toward the implementation of tarjih-based religious understanding. Employing a qualitative case study approach, data were collected through participant observation, semi-structured interviews with the study facilitator and congregation members, and documentation analysis. The data were analyzed through data reduction, data presentation, and interpretation by relating empirical findings to the framework of Muhammadiyah's tarjih methodology. The findings reveal that the routine tarjih study functions as a medium for translating Muhammadiyah's methodological principles into practical religious learning. The study integrates the bayani, burhani, and irfani approaches through a dialogical, communicative, and contextual da'wah model. Congregation members perceive the study as beneficial in developing a religious understanding based on textual evidence, rational consideration, and awareness of social realities. This research contributes to Muhammadiyah studies by expanding the discussion of tarjih from conceptual formulations to lived religious practices. It also highlights the importance of contextual communication strategies in strengthening contemporary Islamic da'wah at the community level.

Keywords: *Muhammadiyah Tarjih, Tarjih Study, Local Context, Islamic Da'wah, Religious Learning*

1. Introduction

As one of Indonesia's prominent modern Islamic organizations, Muhammadiyah has consistently placed rationality, purification of religious understanding, and renewal of Islamic thought as fundamental elements of its movement. Since its establishment, Muhammadiyah has sought to develop an understanding of Islam based on the Qur'an and Sunnah while responding to changing social realities. Within this intellectual framework, the Majelis Tarjih dan Tajdid (Council for Tarjih and Renewal) plays a central role in formulating the manhaj tarjih as a form of collective ijtihad (ijtihad jama'i) that provides methodological guidance for addressing contemporary religious issues. Muhammadiyah's tarjih is therefore not only a mechanism for determining religious rulings but also represents an intellectual approach that encourages critical and contextual engagement with Islamic teachings (Hasnahwati, Romelah, and Hakim 2023).

Muhammadiyah's manhaj tarjih integrates textual interpretation based on Qur'anic and Sunnah evidence (dalil naqli) with rational consideration (dalil aqli) through the bayani, burhani, and irfani approaches. This methodological framework demonstrates that Muhammadiyah's understanding of Islam is not limited to textual interpretation but also considers rational analysis and social realities in responding to contemporary challenges (Arsadani et al. 2023).

In Indonesia's diverse socio-cultural and religious environment, the implementation of Muhammadiyah's tarjih requires continuous contextualization. Muhammadiyah's Manhaj Tarjih was developed as a methodological framework that remains anchored in the Qur'an and Sunnah while evolving to respond to social change, contemporary problems, and the dynamics of Indonesian Muslim society (Fanani et al., 2021; Arsadani et al., 2024). In this setting, religious understanding is not produced solely through formal institutional decisions, but is also shaped through interaction, communication, and learning processes within local communities, where religious forums often function as spaces for transmitting knowledge, strengthening solidarity, and negotiating religious authority in everyday life (Fakhruroji, 2019; Saputra & Triantoro, 2021; Dikdayana, 2026). Therefore, examining tarjih at the grassroots level is important to understand how a methodological framework is translated into everyday religious practices, especially because community-based religious education in Indonesia often becomes the arena where Islamic values are contextualized through local participation, social interaction, and practical guidance (Imran et al., 2025; Mukti & Tinus, 2025; Yafi, 2026).

One form of this grassroots implementation is the routine tarjih study (kajian rutin tarjih), which functions as a medium for disseminating Muhammadiyah's religious thought and strengthening religious literacy among communities. Studies on routine pengajian, halaqah, and majelis taklim consistently show that regular religious forums serve not only to deepen understanding of Islamic materials, but also to strengthen social cohesion, religious awareness, and community participation (Rahmat & Suhirman, 2025; Ibrohim et al., 2022; Dikdayana, 2026). In local Indonesian contexts, religious literacy

activities are often made effective by adjusting themes, language, and modes of delivery to community needs, so that religious teachings can move from abstract concepts into applicable guidance related to worship, morality, and social life (Syaifullah et al., 2024; Maulana & Abdurrahman, 2025). This pattern is also relevant to Muhammadiyah's tarjih tradition, whose legal reasoning is designed not only as a doctrinal product but also as an adaptive and socially responsive method of religious guidance (Natalia, 2026; Mohammad Nahrawi et al, 2026).

The routine tarjih study led by Ustadz Lukman Hakim in Bojonegoro provides an important case for understanding this process. As shown in wider studies of Indonesian pengajian communities, religious study forums in socially diverse settings frequently involve participants beyond a single formal organizational base and therefore require communicative forms of delivery that are accessible, moderate, and socially acceptable to broader audiences (Alam et al., 2023). Bojonegoro, as a local context with diverse religious backgrounds, is therefore analytically relevant because the participants of the study are not limited to structurally affiliated Muhammadiyah members but may also include members of the wider community. Under such conditions, the delivery of tarjih materials demands a contextual approach, since research on local religious education in Indonesia shows that effective transmission of Islamic teachings depends on adaptation to local wisdom, community character, and patterns of everyday interaction (Rahmah & Hanif, 2026; Imran et al., 2025; Widayat et al., 2025).

Previous studies have predominantly focused on Muhammadiyah's tarjih from normative, conceptual, and institutional perspectives. Existing scholarship has examined the methodological foundations of tarjih, its evolution as a modernist approach to Islamic jurisprudence, its collective ijtihad mechanism, and its adaptive role in responding to new legal and social problems (Shadiq et al., 2024; Rachmadhani & Mokhtar, 2022). Other studies also stress that Muhammadiyah's religious reasoning is closely tied to tajdid, social dynamization, and the effort to actualize Islam in changing socio-community contexts (Fanani et al., 2021; Putra et al., 2024). However, limited attention has been given to how tarjih is practiced, communicated, and interpreted within local religious communities, even though studies on pengajian, majelis taklim, and community-based religious literacy indicate that religious ideas become socially meaningful precisely when they are lived, taught, discussed, and negotiated in everyday communal settings (Fakhruroji, 2019; Dikdayana, 2026). The process through which tarjih becomes a lived religious practice therefore remains an important area requiring further investigation.

This study addresses this gap by examining the routine tarjih study led by Ustadz Lukman Hakim in Bojonegoro as a case of contextual implementation of Muhammadiyah's manhaj tarjih. Rather than viewing tarjih only as a methodological framework for religious decision-making, this research explores how tarjih operates as a form of religious education, communication, and community engagement.

Accordingly, this study aims to examine three aspects: (1) the implementation of Muhammadiyah's manhaj tarjih in the routine study sessions; (2) the strategies used in delivering tarjih-based religious understanding; and (3) the congregation's responses toward the practice of tarjih within a local context. This research contributes to Muhammadiyah studies by extending discussions of tarjih from normative formulations toward lived religious practices and contextual Islamic da'wah.

2. Literature Review

Existing scholarship on Muhammadiyah's tarjih has predominantly examined its normative and conceptual dimensions. (Hasnahwati, Romelah, and Hakim 2023), for instance, examined Muhammadiyah's religious concept within the framework of progressive Islam, reviewing the manhaj of tajdid, tarjih, and Muhammadiyah's educational thought. In a related vein, (Nikmah n.d.) analyzed the application of the bayani, burhani, and irfani approaches within Muhammadiyah's collective ijtihad (ijtihad jama'i) in formulating emergency fiqh during the COVID-19 pandemic, illustrating the methodological flexibility of tarjih in responding to an unprecedented contemporary problem. Arsadani et al. (2024) further situated Muhammadiyah's tarjih within a comparative frame, examining the progressiveness of sharia economic fatwas issued by Nahdlatul Ulama (NU) and Muhammadiyah as an indicator of the direction of Islamic legal thought in Indonesia.

Beyond these doctrine-focused studies, Iskandar et al. (2024) examined the role of Islamic mass organizations in Indonesia, including Muhammadiyah, in the development and enforcement of Islamic law, highlighting the organizational structures through which tarjih thought is formulated and disseminated to the wider public. (Ridwan Nasution 2025) discussed textual and contextual approaches within Islamic studies more broadly, offering a methodological orientation relevant to understanding how tarjih principles are read against social context.

Taken together, this body of literature demonstrates that studies of Muhammadiyah's tarjih have tended to concentrate on its normative formulation, its doctrinal content, and its position within the broader landscape of Indonesian Islamic legal thought. Comparatively little scholarly attention, however, has been directed toward how tarjih is actually communicated at the grassroots level, or toward how ordinary congregation members receive, interpret, and are affected by such communication in their daily religious lives. This constitutes a significant gap: the practical, dialogical, and community-facing dimension of tarjih remains understudied relative to its conceptual dimension. The present study addresses this gap by examining the routine tarjih study led by Ustadz Lukman Hakim in Bojonegoro as a concrete case of tarjih's contextual implementation, thereby extending the existing literature from the level of normative doctrine to the level of lived religious practice.



3. Research Method

3.1. Research Approach

This study adopts a qualitative approach, selected because it allows an in-depth understanding of the meaning, process, and practice of Muhammadiyah's tarjih within the routine study led by Ustadz Lukman Hakim in Bojonegoro. This approach is well suited to examining religious phenomena that are contextual, dynamic, and socially meaningful, consistent with the qualitative research tradition's emphasis on a holistic understanding of social reality (Ridwan Nasution 2025).

3.2. Research Design, Subjects, and Object

A field-research design was chosen because the primary data were obtained directly from the research site, namely the setting in which the routine tarjih study takes place in Bojonegoro. Rather than relying solely on textual or normative documentary data, this study also involved direct observation of the delivery of the study sessions, the interaction between the facilitator and the congregation, and the evolving dynamics of religious understanding within the sessions. In this way, the study sought to capture the empirical reality of Muhammadiyah's tarjih as it is practiced in community life.

The subjects of this research comprise Ustadz Lukman Hakim, as facilitator of the routine tarjih study, and members of the congregation who actively participate in the sessions. Subjects were selected purposively, taking into account their direct involvement in the conduct and reception of the tarjih study. Ustadz Lukman Hakim was selected for his central role in conveying and contextualizing Muhammadiyah's tarjih thought, while congregation members were selected to provide a perspective on how the tarjih material delivered is understood and received.

The object of this research is the practice of Muhammadiyah's tarjih within the routine study, encompassing the substance of the study material, the method of delivery, the da'wah approach employed, and the congregation's response and understanding. The research focus is directed toward how the principles of Muhammadiyah's manhaj tarjih are implemented within the local context of Bojonegoro, and how these principles are contextualized so as to remain relevant to the needs of the local community.

3.3. Data Collection Techniques

Data were collected through three principal techniques: observation, in-depth interviews, and documentation. Observation was conducted participatively, with the researcher directly attending the routine tarjih sessions. Through this observation, the researcher recorded the process of material delivery, the pattern of interaction between the facilitator and the congregation, and the social situation surrounding the study activities. This observation enabled the researcher to understand the practice of

Muhammadiyah's tarjih as it actually unfolds, rather than relying solely on verbal narrative.

In-depth interviews were conducted to elicit the views, experiences, and interpretations of research subjects regarding the routine tarjih study. Interviews with Ustadz Lukman Hakim focused on the background of his thinking, the purpose of the study, his strategies for delivering material, and his views on the contextualization of Muhammadiyah's tarjih. Interviews with congregation members, meanwhile, focused on their understanding of the study material, their reasons for attending, and the impact of the study on their religious practice. Interviews were conducted in a semi-structured manner in order to leave room for exploring data as it emerged in the field.

Documentation was employed as a supporting technique to reinforce the observational and interview data. Documentary data included notes on study material, audio or video recordings of the sessions (where available), and other documents relevant to the conduct of the routine tarjih study. This documentation served to provide a more comprehensive picture of the substance of the study and to assist the researcher in conducting a more in-depth analysis.

3.4. Data Analysis Techniques

Data were analyzed descriptively and analytically, following the stages common to qualitative research: data reduction, data display, and conclusion drawing. In the data reduction stage, the researcher sorted and selected data relevant to the research focus, namely the practice of Muhammadiyah's tarjih within the routine study. The reduced data were then presented systematically in descriptive narrative form to facilitate the process of interpretation.

At the conclusion-drawing stage, the researcher interpreted the analyzed data in relation to the theoretical framework of Muhammadiyah's manhaj tarjih and the concept of contextual da'wah. This analysis aimed to identify patterns, meanings, and implications arising from the practice of Muhammadiyah's tarjih within the local context of Bojonegoro. Through this approach, the research is not merely descriptive but also analytical and reflective.

3.5. Data Credibility

Source triangulation was carried out by comparing data obtained from various participants, including both the facilitator and congregation members involved in the routine study led by Ustadz Lukman Hakim. This was intended to ensure that the data obtained were more comprehensive and reflected differing perspectives on a single phenomenon; this technique is regarded as effective in ensuring that data are not biased and encompass multiple points of view ((C and Wulandari n.d.). Technique triangulation, meanwhile, was carried out by combining the results of the various data-collection

methods used—observation, interviews, and documentation. This approach ensured that the conclusions drawn did not rely on a single data source or collection method, but instead combined multiple sources of data to verify preliminary findings (Nurzanah and Yun n.d.). In this respect, the use of varied data-collection techniques reduced the likelihood of informational error and enhanced the accuracy of the research findings.

4. Result

4.1. Overview of the Routine Tarjih Study in Bojonegoro

The routine tarjih study led by Ustadz Lukman Hakim in Bojonegoro is held on a regular basis and attended by a congregation with diverse social and religious backgrounds. The study is designed as an Islamic learning forum oriented toward strengthening religious understanding grounded in Muhammadiyah's manhaj tarjih. Observational findings indicate that the sessions unfold in an open and dialogical atmosphere, in which congregation members serve not merely as passive listeners but also as active participants engaged in discussion and question-and-answer exchanges.

The study material covers a broad range of Islamic themes, from matters of devotional practice (ibadah) and social transactions (muamalah) to contemporary socio-religious issues. Each discussion consistently begins with the presentation of textual evidence from the Qur'an and Sunnah, followed by a rational explanation adapted to the congregation's lived context. This pattern indicates that the routine tarjih study does not merely convey legal rulings but also teaches a systematic and argumentative mode of Islamic reasoning.

4.2. Implementation of Muhammadiyah's Tarjih Methodology

The findings indicate that the implementation of Muhammadiyah's tarjih within this routine study is substantive rather than a mere formal invocation of tarjih rulings. Ustadz Lukman Hakim consistently applies the principles of Muhammadiyah's manhaj tarjih, such as the reinforcement of textual evidence, the use of a rational approach, and openness toward differences of opinion. This is evident in the manner in which he presents material by explaining the background of scholarly differences of opinion and the reasoning underlying the tarjih applied.

This approach is consistent with the character of Muhammadiyah's tarjih, which emphasizes collective ijtihad and rationality in understanding religious texts. Within the study, the bayani principle is reflected in the presentation of textual evidence, the burhani principle is evident in logical argumentation and rational analysis, while the irfani principle emerges in the emphasis placed on spiritual values and Islamic ethics. The integration of these three approaches renders the study comprehensive and readily accepted by the congregation.

4.3. Interview Findings

Interview data obtained from the primary respondent, Ustadz LK, and from members of the congregation are summarized in Tables 1 and 2 below.

Table 1. Interview Questions and Responses of the Primary Respondent

No.	Interview Question	Respondent's Answer
1.	What is the background for organizing the routine tarjih study in Bojonegoro?	The routine tarjih study was motivated by the community's need for a religious understanding grounded in the evidence of the Qur'an and Sunnah, delivered rationally and systematically.
2.	How do you understand the concept of Muhammadiyah's tarjih?	Muhammadiyah's tarjih is understood as an ijtihad methodology for selecting the strongest opinion based on evidence, rather than as a rigid determination of law.
3.	What is the primary purpose of this routine tarjih study?	The primary purpose is to equip the congregation with a religious understanding that is well-reasoned and moderate, and not easily trapped in madhhab fanaticism.
4.	What form does the study you conduct take?	The study is held routinely, addressing fiqh, devotional practice, and current religious matters closely tied to community life.
5.	What method is used in delivering the material?	A dialogical method is used so that the congregation may ask questions and engage in discussion, ensuring the study is not one-directional.
6.	What is your attitude toward local religious traditions?	Local tradition is not rejected outright, but examined according to the principles of Islamic law. If it does not contradict matters of creed and worship, it may be accepted.
7.	How has the congregation responded to the tarjih study?	The congregation's response has been quite positive, evident in their enthusiasm, consistent attendance, and increasing participation in discussion.
8.	Has this study affected the congregation's understanding of Muhammadiyah's ideology?	Yes, the congregation has come to better understand Muhammadiyah's manhaj as a rational, progressive Islamic movement.

9.	What challenges have you faced in conducting this study?	The main challenges are differences in the congregation's prior religious understanding and the persistence of deeply rooted traditional customs.
10.	What are your hopes for the routine tarjih study going forward?	It is hoped that the study will continue and produce a congregation that is religiously discerning and tolerant in addressing differences.

Table 2. Interview Questions and Responses of Supporting Respondents (Congregation Members of the Tarjih Study)

No.	Interview Question	Respondent's Answer
1.	Since when have you been attending the routine tarjih study?	Most congregation members have attended the study regularly for more than one year.
2.	What is your reason for attending the tarjih study?	Congregation members wish to gain a religious understanding with clear evidentiary grounding, rather than merely following habitual practice.
3.	What do you understand about Muhammadiyah's tarjih?	Tarjih is understood as an effort to select the strongest opinion based on the Qur'an and Sunnah.
4.	How do you assess the study material?	The study material is considered relevant, systematic, and pertinent to everyday religious concerns.
5.	How do you assess the ustadz's method of delivery?	The delivery is regarded as clear, communicative, and easy to understand, as it is accompanied by explanation and dialogue.
6.	Has the study enhanced your religious understanding?	Congregation members report improved understanding, particularly in matters of worship and fiqh.
7.	Has there been any change in your religious disposition?	Congregation members have become calmer, less inclined to judge differences, and more tolerant.
8.	Has the study influenced your devotional practice?	Yes, congregation members feel more confident and assured in performing acts of worship grounded in an understanding of the evidence.

9.	Is the study relevant to local community conditions?	Congregation members regard the study as highly relevant to local social and cultural realities.
10.	Has the study strengthened your sense of Muhammadiyah identity?	The study has strengthened congregation members' understanding of Muhammadiyah identity as a progressive form of Islam.

4.4. Congregational Response

Interview results with congregation members indicate that most participants perceive significant benefit from the routine tarjih study. Congregation members reported that the study helps them understand the reasoning underlying a given legal ruling or religious practice, so that their religious observance is grounded in understanding rather than mere imitation (taqlid). This understanding, in turn, is associated with increased confidence among congregation members in carrying out the religious practices they hold.

In addition, congregation members regarded the approach used in the study as non-judgmental toward differing religious practices. This disposition made congregation members feel comfortable and open to accepting Muhammadiyah's tarjih thought. These findings indicate that community acceptance of Muhammadiyah's tarjih is strongly influenced by the method of delivery and the da'wah approach employed.

5. Discussion

5.1. Contextualization of Tarjih within Local Realities

One important finding of this study concerns the effort to contextualize Muhammadiyah's tarjih in accordance with the social and cultural conditions of the Bojonegoro community. Ustadz Lukman Hakim does not convey tarjih material rigidly, but rather relates it to religious practices that remain vibrant within the community. In several themes, local tradition is explained proportionally, distinguishing what pertains to culture from what pertains to matters of creed (aqidah) and worship.

This approach indicates that Muhammadiyah's tarjih is not positioned as an instrument of confrontation against local tradition, but rather as a means of education and enlightenment. Congregation members are guided toward a critical and rational understanding of Islamic teaching without provoking social tension. This finding reinforces the view that effective Islamic da'wah is da'wah capable of engaging in dialogue with the social and cultural realities of the community.

5.2. Delivery Method and Da'wah Approach

In terms of method, the routine tarjih study employs a communicative and persuasive da'wah approach. The language used is simple and accessible, while retaining

scholarly depth. The use of concrete examples drawn from everyday life constitutes one of the principal strategies for explaining the otherwise abstract concept of tarjih.

A dialogical approach is likewise a defining feature of this study. Congregation members are given the opportunity to pose questions and voice their views, creating a two-way interaction between the facilitator and the congregation. This model not only enhances congregation members' understanding but also fosters a critical and open religious disposition. Within the context of Muhammadiyah's da'wah, this approach reflects the spirit of progressive Islam (Islam berkemajuan), which places reason and revelation in balance.

5.3. Findings in Light of Theoretical Perspectives

The findings of this study reinforce the view that Muhammadiyah's tarjih holds strong relevance within the context of contemporary Islamic da'wah. The implementation of manhaj tarjih in the routine study in Bojonegoro demonstrates that tarjih functions not merely as a normative instrument but also as a method for shaping a rational and moderate Islamic mindset. This is consistent with the conception of Islam as a system of values in continuous dialogue with social reality.

From a da'wah perspective, the routine tarjih study led by Ustadz Lukman Hakim may be understood as a contextual da'wah practice that prioritizes enlightenment and community empowerment. This model is relevant to the challenges of da'wah within a pluralistic society, in which dialogical and persuasive approaches prove more effective than confrontational ones. Muhammadiyah's tarjih practice in the local context of Bojonegoro may accordingly serve as a model for developing progressive Islamic da'wah at the community level.

Taken together, these results indicate that the routine tarjih study functions not only as a means of conveying Islamic teaching, but also as a space for critical learning that shapes the community's religious consciousness. Muhammadiyah's tarjih, when applied contextually, proves capable of meeting the needs of the community and of reinforcing an adaptive, rational, and progress-oriented role for Islamic da'wah.

In the local context of Bojonegoro, the routine tarjih study led by Ustadz Lukman Hakim demonstrates a process of contextualizing Muhammadiyah's tarjih carried out wisely and proportionally. Local traditions and religious practices are not rejected outright; rather, they are critically examined by distinguishing cultural aspects from the normative principles of worship. This approach reflects a moderate and inclusive disposition in da'wah, such that Muhammadiyah's tarjih is not perceived as a threat to local tradition but rather as a means of religious education and enlightenment. This finding reinforces the view that the success of da'wah depends substantially on the preacher's capacity to read the social and cultural context of the community.

With respect to da'wah method, this study concludes that the dialogical and persuasive approach used within the routine tarjih study plays a significant role in

enhancing the congregation's understanding of, and receptivity to, Muhammadiyah's tarjih thought. The two-way interaction between the facilitator and the congregation creates a participatory and critical learning space. Congregation members do not merely receive material passively but engage actively in discussion and religious reflection. This model of da'wah is consistent with the spirit of progressive Islam, which places reason and revelation in balance and encourages the community to become active subjects in their religious life.

The congregation's response to the routine tarjih study indicates that religious understanding grounded in Muhammadiyah's tarjih exerts a positive effect on their religious practice. Congregation members reported feeling more confident in performing acts of worship because they understand the underlying argumentation and reasoning behind a given religious practice. This understanding also contributes to the formation of a more tolerant religious disposition toward differences of opinion. Muhammadiyah's tarjih, accordingly, functions not only as an instrument for determining legal rulings but also as a means of cultivating a moderate and inclusive religious ethic.

Theoretically, the findings of this study make an important contribution to the development of studies on Muhammadiyah's tarjih, particularly with respect to its implementation and social praxis. This research complements earlier studies that have concentrated primarily on the normative and conceptual dimensions of tarjih. By examining the practice of tarjih within a community-level routine study, this research demonstrates that the success of Muhammadiyah's tarjih depends substantially on the strategy of contextualization and the da'wah method employed. This study accordingly underscores the importance of an empirical approach to the study of Islamic thought, so that such thought remains grounded in social reality.

From a practical standpoint, the findings of this study carry important implications for the development of Muhammadiyah's da'wah at the local level. A routine tarjih study conducted dialogically, communicatively, and contextually may serve as an effective da'wah model for conveying Muhammadiyah's tarjih thought to the wider public. This model demonstrates that da'wah need not be confrontational or purely normative in character, but may instead be conducted through an educative and persuasive approach that respects the social and cultural dynamics of the community. Muhammadiyah's tarjih may thus serve as a moral and intellectual force in building a progressive Islamic society.

This study is also subject to certain limitations, particularly its focus on a single location and a single study facilitator. Consequently, its findings cannot yet be generalized broadly to the full range of Muhammadiyah tarjih study practices across Indonesia. Nevertheless, these findings may serve as an initial foundation for subsequent research examining the practice of Muhammadiyah's tarjih across a range of differing social and cultural contexts. Further research with a broader geographic scope and a comparative approach is expected to enrich the body of scholarship on Muhammadiyah's tarjih.



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6. Conclusion

This study demonstrates that Muhammadiyah's tarjih functions not only as a methodological framework for Islamic legal reasoning but also as a form of religious practice that is interpreted and implemented within local community contexts. Through the case of the routine tarjih study led by Ustadz Lukman Hakim in Bojonegoro, this research shows how the principles of Muhammadiyah's manhaj tarjih are translated into a community-based learning process.

The findings indicate that the implementation of tarjih in this study is characterized by the integration of textual interpretation, rational analysis, and consideration of social realities through the bayani, burhani, and irfani approaches. The dialogical and contextual delivery of tarjih materials enables congregation members to engage with Islamic teachings through explanation, discussion, and reflection rather than merely receiving religious information. This indicates that local religious learning spaces play an important role in mediating the relationship between Islamic methodology and everyday religious understanding.

Theoretically, this study contributes to Muhammadiyah studies by extending previous discussions of tarjih beyond institutional and normative dimensions toward the examination of tarjih as a lived religious practice. Practically, this research provides insight into how contextual communication strategies may support the dissemination of Islamic thought within local communities. However, this study is limited to a single case study in Bojonegoro and focuses on one tarjih study facilitator. Therefore, further research involving comparative cases from different regions is needed to develop a broader understanding of how Muhammadiyah's tarjih is practiced across diverse social and cultural contexts.

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