



The Double Movement Method in the Post-Truth Era: A Critique of Scripturalism and Contextualism

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ABSTRACT

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The post-truth era has transformed the authority of religious knowledge and intensified the polarization of Qur'anic interpretation in digital spaces between excessively literalist and overly contextualist approaches. This study aims to critically examine the epistemological foundations of these two interpretive paradigms, evaluate the relevance of Fazlur Rahman's Double Movement method as a *via media*, and formulate a philosophically robust methodological reconstruction for the digital age. Employing a qualitative library research design with a philosophical hermeneutic approach and Critical Hermeneutics analysis, this study examines Rahman's primary works alongside contemporary hermeneutical literature. The findings reveal that literalist scripturalism neglects the historical and social context of revelation, whereas radical contextualism tends to relativize the normative meaning of the Qur'an. Fazlur Rahman's Double Movement method offers a mediating alternative by fostering a dialogical engagement between text and context. Nevertheless, the method remains constrained by its assumption of historical objectivity, which overlooks the interpreter's pre-understanding and historical consciousness. This study therefore proposes a reconstruction of the Double Movement method into a dialogical-critical model. The proposed model integrates critical reflection on the digital era, dialogue between the text and the interpreter, and Paul Ricoeur's hermeneutical framework. Accordingly, this reconstructed model is expected to assist contemporary interpreters in addressing digital misinformation while preserving the universal values of the Qur'an.

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INTRODUCTION

The contemporary world is increasingly characterized by the post-truth era, a socio-political condition in which objective facts exert less influence on public opinion than emotions and personal beliefs (McIntyre, 2018). This phenomenon has not only disrupted the domains of politics and science but has also extended into the sphere of religion, particularly regarding the authority of religious knowledge. In the post-truth era, traditional religious authority

grounded in established institutions, recognized scholarly lineages (*sanad*), and rigorous methodological frameworks has undergone decentralization and faces a profound crisis of legitimacy. Aslam argues that digital platforms have given rise to “instant *kyai/ustaz*,” shifting traditional religious authority toward algorithm-driven popularity, where the validity of religious interpretation is often measured by the level of visual and emotional engagement rather than by the depth of classical scholarly transmission (Aslam, 2025). Consequently, the credibility of religious interpretation is no longer assessed primarily on the basis of its epistemological rigor but rather on its capacity to amplify emotions, reinforce group identities, and resonate with the sentiments of online audiences.

The polarization of Qur'anic interpretation in digital media has become a logical consequence of this crisis of authority. Social media algorithms, designed to maximize user engagement, tend to create echo chambers that intensify interpretive differences and deepen socio-religious polarization (Alfifa et al., 2025). Consequently, the Qur'an is frequently approached not as a universal source of ethical and moral guidance but rather as an instrument of political legitimization or a theological weapon against opposing groups. On the one hand, this tendency has fostered the emergence of an aggressive form of literalist scripturalism. Adherents of this approach advocate a return to the literal purity of the Qur'anic text, reject all forms of contextual interpretation, and perceive the modern world through a rigid black-and-white framework. By offering immediate doctrinal certainty amid the uncertainties of the post-truth era, literalist scripturalism has become particularly appealing to digital audiences seeking rapid and unequivocal theological guidance.

At the opposite end of the spectrum, radical contextualism has emerged as a defensive response to the rigidity of literalist scripturalism. Proponents of this approach argue that the Qur'anic text is entirely bound to its historical context and, therefore, must be reinterpreted in accordance with the values of modernity, secular human rights, or even cultural relativism in order to remain relevant today. As a consequence, the transcendent and normative dimensions of the Qur'an are often diminished, reducing it to little more than a historical document stripped of its critical capacity to engage with contemporary realities. Despite their opposing orientations, these two extremes literalist scripturalism, which neglects historical context, and radical contextualism, which reduces the authority of the text are equally trapped in methodological disorientation.

The methodological challenges facing Qur'anic interpretation in the digital era call for a renewed and critical re-examination of interpretive approaches. Qur'anic exegesis can no longer remain confined to the mere repetition of medieval interpretations (*taqlīd*), nor should it devolve into an

unrestrained deconstruction that undermines the integrity of divine revelation. In this context, interpretive methodology is challenged to formulate a robust epistemological bridge one that preserves the sacred and normative character of the Qur'anic text while remaining adaptive, progressive, and responsive to the complexities of the post-truth era, which is increasingly characterized by the proliferation of digital misinformation.

efforts to bridge the relationship between text and context are by no means new within the field of Islamic studies. One of the most influential methodological proposals is Fazlur Rahman's Double Movement theory, introduced in his seminal work *Islam and Modernity: Transformation of an Intellectual Tradition* (1982). Rahman articulates the core of this theory as follows:

Rahman articulates the essence of the Double Movement theory as follows: "The double movement consists of two movements: first, from the present situation to Qur'anic times, and second, from the Qur'anic times to the present" (Rahman, 1982, p. 5).

Furthermore, Rahman outlines the operational steps of the first movement in two stages:

"The first step... consists of understanding the meaning of a given statement by studying the historical situation or problem to which that statement was the answer... The second step... is to generalize those specific answers and state them as statements of general social-moral objectives..." (Rahman, 1982, pp. 5–6).

Meanwhile, regarding the second movement, Rahman emphasizes that "the second movement must be from this general view to the specific view which is to be formulated and realized now" (Rahman, 1982, p. 7), implying that these general principles must be translated into concrete policies and practical applications for the contemporary context. Recent studies on the Double Movement theory have generally examined the effectiveness of this method in addressing contemporary challenges, including issues related to Islamic economic ethics and gender (Zumaro et al., 2025). Many scholars argue that Rahman's first movement successfully disentangles the Qur'anic message from the cultural biases of seventh-century Arabia, while the second movement provides space for dynamic *ijtihād* without compromising its theological foundation. In addition, broader scholarship on Qur'anic hermeneutics has extensively explored the relationship between the text, the interpreter, and the historical context. Scholars such as Nasr Hamid Abu Zayd, through his concept of the historicity of the text (*tārīkhiyyat al-naṣṣ*), and Hans-Georg Gadamer, with his philosophical hermeneutic concept of the fusion of horizons, have frequently been employed to enrich Qur'anic interpretation and to avoid the

pitfalls of naïve objectivism (Barlas, 2002).

In recent years, scholarly discussions on the relationship between the post-truth era and religion have gained increasing attention. Most of these studies, as noted by Campbell (2013), focus on the sociology of digital religion, examining how social media algorithms reinforce theological polarization. However, such studies are largely descriptive and sociological in nature and seldom engage in an in-depth examination of the methodologies used for interpreting sacred texts. Meanwhile, studies specifically addressing scripturalism and contextualism frequently present these approaches as irreconcilable dichotomies, with scripturalism often portrayed as a root cause of religious radicalism, while contextualism is criticized as a pathway toward the liberalization and secularization of religion.

Although the literature on Fazlur Rahman's Double Movement method and the challenges of the post-truth era has grown considerably, a significant research gap remains. To the best of the author's knowledge, no previous study has specifically positioned and examined the effectiveness of the Double Movement methodology as an instrument of epistemological critique directed at the two opposing extremes literalist scripturalism and radical contextualism within the context of the post-truth crisis of truth. Most existing studies on the Double Movement have primarily focused on issues related to Islamic family law or conventional Islamic education. This study seeks to fill this gap by evaluating the extent to which Rahman's Double Movement can function as a methodological compass amid the chaos of digital information, while simultaneously critically examining its inherent limitations when confronted with contemporary philosophical hermeneutics, which questions the possibility of achieving objective reconstructions of the historical past.

Based on the background and research gap outlined above, this study focuses on analyzing the methodological and epistemological crises underlying both literalist scripturalism and radical contextualism in the post-truth era. It further examines the extent to which Fazlur Rahman's Double Movement method can serve as a mediating framework that bridges these two opposing interpretive tendencies. In addition, this study investigates the limitations of the Double Movement method through the lens of contemporary philosophical hermeneutics as a basis for developing a more comprehensive and philosophically grounded framework for Qur'anic interpretation. In line with these objectives, this study aims to critically examine the epistemological foundations of literalist scripturalism and radical contextualism, evaluate the relevance of Fazlur Rahman's Double Movement method as an integrative approach to Qur'anic interpretation in the digital era, and propose a methodological reconstruction capable of addressing its limitations. Ultimately, this reconstruction seeks to establish a framework for Qur'anic interpretation that is more adaptive, dialogical, and philosophically robust.

METHOD

This study was designed as a qualitative library research study (George, 2008). The primary analytical approach employed is philosophical hermeneutics, which focuses on the ontological status of understanding itself. From the perspective of philosophical hermeneutics, interpreters inevitably bring their own pre-understanding (*Vorurteil*) to the text they encounter, making it impossible to approach interpretation from a position of absolute neutrality (Gadamer, 1989). This approach is particularly relevant for examining how the interpretation of sacred texts is positioned, understood, and negotiated amid the dynamic interplay of information and emotion that characterizes the post-truth era.

To ensure scientific rigor, the data sources employed in this study were classified into two categories: primary and secondary sources. The primary sources consist of Fazlur Rahman's seminal theoretical works, which elaborate the fundamental concepts, epistemological foundations, and operational framework of the Double Movement method, particularly *Islam and Modernity: Transformation of an Intellectual Tradition* (1982) and *Major Themes of the Qur'an* (1980). The secondary sources include Hans-Georg Gadamer's philosophical works on hermeneutics, especially *Truth and Method* (1989); foundational literature on the socio-political phenomenon of the post-truth era, particularly Lee McIntyre's *Post-Truth* (2018); and peer-reviewed journal articles published within the past five years that examine Qur'anic hermeneutics, the dynamics of the digitalization of religion, and critical studies of Fazlur Rahman's thought.

Data were collected using the documentation method. The process began with a systematic examination of Fazlur Rahman's original works in order to reconstruct the epistemological principles underlying the Double Movement method. Subsequently, conceptually authoritative secondary sources were carefully selected. Close reading and thematic note-taking techniques were then employed to identify the key arguments linking the post-truth crisis to the shifting patterns of religious interpretation. The data were analyzed using the Critical Hermeneutics approach. Philosophically developed by Paul Ricoeur and Jürgen Habermas, Critical Hermeneutics extends beyond the passive understanding (*Verstehen*) of texts toward uncovering communicative distortions, ideological interests, and power relations embedded within discourse (Ricoeur, 1981). In this study, the analysis was conducted through three operational phases. First, a deconstructive analysis of the two opposing extremes was undertaken to uncover the epistemological and ideological distortions underlying literalist scripturalism and radical contextualism in social media within the post-truth era. Second, a methodological critique of the epistemological bridge was carried out to critically examine the extent to which Fazlur Rahman's Double Movement method is capable of mediating the tension between these two opposing approaches by balancing the historical-contextual

significance of the Qur'anic text with its universal normative message. Third, a contemporary philosophical hermeneutical reflection was employed to evaluate the theoretical limitations of the first movement of the Double Movement method namely, the reconstruction of the objective historical context of seventh-century Arabia through Gadamer's concepts of the interpreter's historical situatedness (*Wirkungsgeschichte*; effective history) and the fusion of horizons.

RESULT AND DISCUSSION

Result

The Post-Truth Era and the Epistemological Crisis in Islam

The post-truth era is not merely a phenomenon of public deception or ordinary political propaganda. According to Lee McIntyre (2018), post-truth is characterized by the systematic disregard for objective facts in favor of emotions, personal biases, and group identities. In the post-truth era, falsehood functions as a form of epistemic domination: disinformation is disseminated not because its perpetrators are unaware of the truth, but because they seek to demonstrate the power to impose "their own version of reality" upon the public (Afif & Isnaini, 2023). Consequently, truth is no longer determined by the correspondence between statements and empirical reality but by their capacity to provide affective reassurance to audiences, often at the expense of moral reasoning and critical judgment (Alfifa et al., 2025).

Contemporary digital society inhabits an information ecosystem characterized by an overwhelming abundance of content yet a lack of intellectual depth. According to the postmodern philosopher Jean Baudrillard, this condition gives rise to simulacra and hyperreality, in which digital representations of reality are perceived as more real than physical reality itself. Within this landscape, digital audiences tend to consume religious information that is instant, pragmatic, and sensational. Lengthy processes of verification are often bypassed in favor of immediate emotional gratification. As a result, people no longer ask, "Is this interpretation academically valid?" but rather, "Does this interpretation satisfy my group's anger or reinforce its sense of pride?" (Nurhamidin et al., 2025).

The architecture of today's digital platforms is driven by commercial algorithms operating within the attention economy. These algorithms are designed not to promote academic truth or moral integrity but to maximize users' time and engagement on digital platforms (Mutaqin et al., 2024). Consequently, content that is provocative, emotionally charged, and controversial is systematically privileged by recommendation systems because it generates the highest levels of engagement through comments, likes, and shares. This dynamic reduces nuanced religious discourse, which requires careful reflection and analytical depth, into little more than clickbait. In the post-truth era, the credibility of religious knowledge is no longer measured by

the depth of its scholarly transmission or academic rigor but increasingly by the degree of public sympathy and virality that a particular narrative achieves in the digital sphere (Syawali et al., 2026).

In the physical world, religious authority has traditionally been grounded in accredited institutions, structured educational curricula, and scholarly chains of transmission (*sanad*) that extend across generations. The digital era has both democratized and disrupted this established order. According to Campbell (2013), digitalization has accelerated the decentralization of religious authority, enabling anyone with access to digital technology and effective visual communication skills to claim the status of an *ustaz* or *mufassir*. Aslam (2025) describes this phenomenon as the emergence of "instant authority," which derives its legitimacy not from the epistemological rigor of classical Qur'anic exegesis but from visual appeal, affective rhetoric, and algorithmic popularity.

Amid the dynamics of the post-truth era, the Qur'an and the Hadith are frequently reduced to instruments of electoral politics or theological weapons used to discredit political and ideological opponents. Qur'anic verses are often detached from their historical context (*asbāb al-nuzūl*) and isolated from their textual context (*siyāq*) in order to legitimize narratives of hatred or religious disinformation. Rather than guiding believers toward universal ethical and spiritual values, the sacred texts are increasingly manipulated to serve the pragmatic political agendas of particular factions (Komarudin et al., 2025).

When algorithms continuously present content that aligns with users' existing interpretive preferences, they become confined within echo chambers and filter bubbles. Filter bubble algorithms condition users to receive information based on their previous patterns of engagement, gradually and systematically tailoring the information they encounter to reinforce their existing preferences while automatically filtering out conflicting perspectives. Alfifa et al. (2025) observe that these digital echo chambers intensify the radicalization of religious interpretation. Consequently, Muslims on social media become polarized into isolated interpretive communities. As a result, meaningful hermeneutical dialogue becomes increasingly difficult, as each group claims a monopoly on absolute truth while dismissing alternative interpretations as forms of heresy or betrayal of the faith.

From an epistemological perspective, the Qur'an has long established a robust ethical framework for information through the principle of *tabayyun* (verification or clarification), as prescribed in Qur'an 49:6 (*Sūrat al-Ḥujurāt*). However, in the post-truth era, this ethic of *tabayyun* has come under severe strain. The speed of digital information transmission has surpassed the rigor of careful verification, while healthy epistemic vigilance has been replaced by uncritical adherence to viral narratives. This crisis undermines the foundations of traditional Islamic epistemology, which places great emphasis on the critical examination of both the *sanad* (chain of transmission) and the *matn* (textual

content) in evaluating religious knowledge and information (Muhammad et al., 2026).

Literalist Scripturalism: Strengths and Limitations

Literalist scripturalism, often identified with radical textualism, is an approach to Islamic studies that maintains that the meaning of the Qur'an resides entirely in its literal (ẓāhir) textual expression. This approach assumes that the Qur'anic text is self-explanatory, requiring no contextual mediation for its interpretation, and that its meanings are universally and uniformly applicable regardless of the historical, social, or cultural circumstances in which the text was revealed or subsequently interpreted.

Historically, the roots of literalist scripturalism can be traced to the Ẓāhirī school of jurisprudence, founded by Dāwūd al-Ẓāhirī and later developed by Ibn Ḥazm during the medieval period (Mustofa, 2024). In the modern era, this interpretive tendency has gained renewed momentum through movements of theological puritanism and transnational Salafism, which have expanded significantly since the twentieth century. These movements emerged largely as defensive responses to Western colonialism and secular modernization, both of which were perceived as threats to the purity of Islamic teachings.

In contemporary discourse, this textualist mode of reasoning has been adopted by prominent puritan scholars such as Nāṣir al-Dīn al-Albānī and 'Abd al-'Azīz ibn Bāz, and has subsequently been disseminated through popular preachers on digital and social media platforms. Within the digital sphere, literalist scripturalism is manifested in campaigns advocating a return to the Qur'an and the Sunnah through a strictly textual approach, while rejecting modern hermeneutical methods as methodological innovations (bid'ah) and as forms of religious liberalization.

The scripturalist approach is characterized by a deductive-literal mode of reasoning, in which the sacred text is applied directly to contemporary reality without a process of historical or contextual mediation. Its principal strength lies in its ability to offer immediate doctrinal certainty. Amid the uncertainty and informational disorder of the post-truth era, such clear-cut certainty holds considerable appeal for digital audiences experiencing existential anxiety (Sani, 2024). Nevertheless, its methodological limitations are profound. This approach relies on a form of radical decontextualization that overlooks the sociological and historical circumstances surrounding revelation—including the broader dimensions of *asbāb al-nuzūl* (the occasions of revelation)—thereby transforming socio-cultural regulations specific to seventh-century Arabia into universally binding norms for the twenty-first century (Nurhartanto, 2023). Consequently, it struggles to address emerging issues such as artificial intelligence, medical bioethics, and modern financial systems because it lacks interpretive tools beyond the literal meaning of the text. Furthermore, literalist scripturalists often display a tendency to condemn or even declare as

unbelievers (takfir) those who interpret the Qur'an differently, thereby exacerbating religious polarization across social media platforms.

Radical Contextualism: Strengths and Challenges

As an antithesis to the rigidity of literalist scripturalism, radical contextualism has emerged as an interpretive trend profoundly influenced by developments in modern Western hermeneutics. Prominent scholars such as Mohammed Arkoun, through his project *Critique of Islamic Reason* (Hidayat, 2024); Nasr Hamid Abu Zayd, with his theory of the historicity of the text (tārīkhiyyat al-naṣṣ) (Thoriq, 2024); Muhammad Shahrur, through his *Theory of Limits* (naẓariyyat al-ḥudūd) (Fithoroini, 2025); and Amina Wadud and Asma Barlas, in the field of gender studies (Nur Anisa, 2025), have advanced a new interpretive paradigm. They argue that once divine revelation entered the realm of human language in the seventh century, it inevitably became subject to the structures of language, culture, and history. Consequently, the interpreter's task is to deconstruct these historical layers in order to uncover the dynamic and enduring message embedded within the Qur'anic text.

The epistemological strength of contextualism lies in its adaptability and social responsiveness. This approach has successfully exposed patriarchal, feudal, and Arab cultural biases that have often been mistakenly regarded as integral components of universal Islamic law. Consequently, contextualism enables Islam to be understood as a religion that is compatible with modern humanitarian values, democracy, human rights, and gender justice.

Despite its promise of intellectual liberation, radical contextualism, when adopted in its most extreme forms, gives rise to a new set of epistemological problems that are no less significant. First, it fosters an unchecked form of cultural relativism. If the entire Qur'anic text is regarded merely as a product of its historical context, no objective truth remains. The sacred text consequently loses its transcendent and normative dimensions and is reduced to little more than a secular historical document devoid of divine authority to evaluate contemporary realities. Second, it gives rise to methodological anachronism, as the Qur'anic text is often forced into the conceptual categories of modern secular Western philosophy without due consideration of the internal epistemological framework of Islam. Third, it precipitates a crisis of theological identity. By diminishing the transcendent dimension of divine revelation, this approach deprives Muslims of their theological anchor, ultimately leading to profound skepticism and spiritual disorientation amid the turbulence of the post-truth era.

The Double Movement as a Via Media

Fazlur Rahman proposes the Double Movement theory as an epistemological via media capable of overcoming the impasse between rigid literalist scripturalism and relativistic radical contextualism. This method is designed to ensure that Qur'anic interpretation remains firmly grounded in the

integrity of the sacred text—thereby rejecting arbitrary deconstruction—while simultaneously remaining responsive and adaptable to changing historical and social contexts. Rahman's hermeneutical framework is founded upon three fundamental principles: the historicization of revelation, the moral-ethical objectives of the Qur'an, and the necessity of contextual *ijtihād* (Rahmawati & Muhtolib, 2024).

In the First Movement, the interpreter moves from the present context back to the historical context of Qur'anic revelation. This stage involves a rigorous historical-critical investigation aimed at reconstructing the socio-cultural conditions of seventh-century Arabia in which a particular verse was revealed as a response to specific circumstances. Through this reconstruction, the interpreter extracts the underlying moral principles embedded within the text, which Rahman refers to as the general social-moral objectives. In the Second Movement, the interpreter brings these universal moral and social principles back into the contemporary context. At this stage, the universal ethical values are reformulated into concrete policies, legal norms, or practical ethical guidelines that respond to present-day realities without being confined to the socio-cultural legal forms of seventh-century Arabia.

A concrete illustration of this approach can be found in the interpretation of the Qur'anic prohibition of *ribā* (usury) and issues of social and gender justice. Regarding *ribā* (Qur'an 3:130), the text explicitly prohibits usury that is “doubled and multiplied” (*aḍ'āfan muḍā'afah*). Literalist scripturalists tend to prohibit all forms of modern bank interest categorically and without qualification. By contrast, radical contextualists may dismiss the prohibition of *ribā* altogether by arguing that it was relevant only to the socio-economic conditions of ancient Arabia. Through the Double Movement method, however, Rahman argues that within the historical context of seventh-century Arabia, *ribā* functioned as a mechanism through which wealthy creditors exploited the poor, trapping them in cycles of debt and economic subjugation. The universal moral principle underlying the prohibition is therefore distributive justice and the prevention of economic exploitation. In the second movement, this principle of economic justice is translated into contemporary financial systems—whether through Islamic banking or equitable regulations governing financial interest—rather than being confined to a purely literal understanding of the term *ribā* (Zumaroh et al., 2025).

A further illustration can be found in the ethics of information in the digital era, as reflected in Qur'an 49:6 (*Sūrat al-Ḥujurāt*). In responding to digital disinformation, this verse commands *tabayyun* (verification or careful clarification) whenever information is conveyed by an unreliable individual (*fāsiq*). In the First Movement, Rahman traces the historical context of the verse to the incident involving Walīd ibn 'Uqbah, who mistakenly reported that the Banū al-Muṣṭaliq had refused to pay *zakāt*. From this historical context, Rahman derives the verse's universal moral principles: epistemic integrity,

accuracy of information, and the prevention of social harm caused by false reports. In the Second Movement, these principles are no longer implemented merely through the traditional practice of seeking eyewitness testimony, as was common in the classical period. Rather, they are reconstructed into an ethical framework for digital literacy, the use of fact-checking mechanisms and verification technologies, and the rejection of disseminating information that lacks credible scholarly or authoritative sources (Faizeh, 2026).

Discussion

A Philosophical Critique of the Double Movement

Although the Double Movement presents an elegant methodological solution, from the perspective of contemporary philosophical hermeneutics particularly Hans-Georg Gadamer's seminal work *Truth and Method* (1989) Rahman's framework exhibits several fundamental theoretical limitations. Rahman assumes that, in the first stage of the First Movement, interpreters are capable of reconstructing the historical past objectively and faithfully, "as it actually was." From Gadamer's perspective, however, this assumption reflects a form of naïve objectivism rooted in the residual influence of Enlightenment positivism. Interpreters can never completely detach themselves from their own historical and existential situatedness in order to enter the pure consciousness of seventh-century society.

Gadamer argues that prejudice, or pre-understanding (*Vorurteil*), is not an obstacle to understanding but rather the very condition that makes understanding possible. When a contemporary Qur'anic interpreter (*mufasssir*) approaches the Qur'an, they inevitably bring with them a "historical baggage" shaped by their own language, culture, sociological concerns, and theological assumptions. From this perspective, Rahman's expectation that interpreters can detach themselves from their present historical horizon in order to move purely into the past represents an ontological impossibility.

According to Gadamer's concept of *Wirkungsgeschichte* (effective history or historically effected consciousness), the Qur'anic text that we read today does not exist in a historical vacuum. Rather, it has passed through centuries of interpretive tradition, which has, often unconsciously, shaped the way it is understood in the present. Contemporary interpreters therefore do not encounter the Qur'anic text in its original seventh-century context directly; instead, they engage with a text whose meaning has been mediated by its history of interpretation. Rahman's formulation of the first stage of the Double Movement does not adequately account for this historically effected dimension of interpretation.

Gadamer rejects the view that interpretation involves transferring the interpreter from the horizon of the present to the horizon of the past. Instead, genuine understanding occurs through the fusion of horizons (*Horizontverschmelzung*), whereby:

"Understanding is always the fusion of these horizons supposedly existing by themselves." (Gadamer, 1989, p. 306). (Pemahaman selalu merupakan peleburan dari cakrawala-cakrawala yang dianggap ada dengan sendirinya).

The horizon of the text (the past) and the horizon of the interpreter (the present) neither negate nor dominate one another; rather, they engage in an active dialogue that gives rise to new understanding. Accordingly, meaning is never static or objectively fixed, waiting to be "rediscovered" in the past. Instead, it is continuously constituted through the dynamic process of interpretation each time the text is read. Consequently, no textual meaning can ever be regarded as final or definitively complete.

Reconstructing the Double Movement for the Post-Truth Era

In response to the disruptions of the post-truth era, Fazlur Rahman's Double Movement requires methodological reconstruction through the integration of Gadamer's philosophical hermeneutics and Paul Ricoeur's critical hermeneutics. This reconstruction gives rise to a new interpretive framework, which we propose as the Dialogical-Critical Double Movement model.

Before moving back to the historical context in the First Movement, the interpreter must first engage in critical self-reflection concerning their own pre-understanding, particularly as shaped by the algorithmic biases of social media. Interpreters must critically examine whether their search for the meaning of the Qur'an is genuinely motivated by the pursuit of ethical truth or whether it has been influenced by the emotionally charged digital echo chambers that characterize the post-truth era. This constitutes a crucial pre-methodological step for breaking the cycle of post-truth manipulation. The first stage of Rahman's framework therefore requires revision. Interpreters should no longer assume that they can reconstruct the historical reality of seventh-century Arabia in a completely neutral and objective manner. Rather than claiming objective access to the past, interpreters should engage in an open dialogue between the horizon of the text and the horizon of the present. In doing so, they acknowledge their own historical situatedness while allowing the Qur'anic text to speak critically to the present, challenging those aspects of modernity that undermine human flourishing, such as capitalist greed, information anarchy, and the dehumanizing effects of technology.

Drawing on Paul Ricoeur's (1981) insights, the interpretive process in the post-truth era should integrate two complementary hermeneutical approaches. The first is the hermeneutics of suspicion (distanciation), which serves to deconstruct religious interpretations circulating on social media by critically examining the political, economic, and algorithmic interests that may underlie the popularity of both literalist and radically contextualist interpretations. The second is the hermeneutics of recovery (appropriation), which seeks to recover the Qur'an's universal moral and social message from the distortions of the post-truth era and to translate it into concrete ethical guidance for digital

societies navigating the pervasive challenges of disinformation (Fernandes et al., 2025).

With this reconstruction, the Double Movement is no longer conceived as a rigid mechanical formula but rather as a dynamic reflective-dialogical process. This approach preserves the sanctity of the Qur'anic text as a transcendent and universal moral guide while simultaneously ensuring that its interpretation remains firmly grounded in the realities of the contemporary digital world in an honest, critical, and responsible manner.

CONCLUSION

This study has successfully explored the methodological tensions surrounding Qur'anic interpretation in the post-truth era and has formulated responses to the three central research questions. First, the causes of the crisis of literalist scripturalism and radical contextualism in the post-truth era. Literalist scripturalism suffers from an epistemological crisis because it employs radical decontextualization, producing instant doctrinal certainty without adequate social sensitivity, thereby making it susceptible to political manipulation as a theological instrument on social media. Conversely, radical contextualism falls into unrestrained cultural relativism, reducing the transcendent status of divine revelation to that of a merely secular historical document and depriving Muslim communities of their spiritual anchor amid the flood of digital information. Both approaches are ultimately trapped in a methodological crisis resulting from their inability to negotiate the dialectical relationship between the permanence of the Qur'anic text and the dynamism of its context within a digital ecosystem dominated by commercial algorithms.

Second, the role of the Double Movement as an epistemological bridge. Fazlur Rahman's Double Movement has proven to be an effective mediating framework. Through the First Movement returning to the historical context in order to understand the circumstances of revelation and formulate its overarching moral and social principles and the Second Movement bringing those universal principles back into the present to address contemporary realities the method successfully balances the normative authority of divine revelation with the flexibility required for its contemporary application. The case studies of *ribā* and the ethics of information demonstrate that this method preserves the integrity of the Qur'anic text while maintaining its practical relevance to the challenges of modern society.

Third, the theoretical limitations of the Double Movement from the perspective of philosophical hermeneutics. From the standpoint of Hans-Georg Gadamer's philosophical hermeneutics, the Double Movement exhibits a fundamental weakness in the form of naïve objectivism embedded within its historical reconstruction. Rahman overlooks the ontological reality that interpreters can never be completely detached from their pre-understanding (*Vorurteil*), their historically effected consciousness (*Wirkungsgeschichte*), and

the cumulative history of interpretation that shapes their engagement with the text. The meaning of the Qur'anic text is never fully and finally located in the past, waiting to be "restored." Rather, it continuously emerges through the dialogical process of the fusion of horizons, in which the historical horizon of the text and the contemporary horizon of the interpreter interact dynamically.

This study offers a novel theoretical contribution by proposing a reconstructed methodological framework entitled the Dialogical-Critical Double Movement. This model addresses the theoretical limitations of Fazlur Rahman's original framework by integrating Gadamer's concept of the fusion of horizons with Paul Ricoeur's hermeneutics of suspicion and hermeneutics of restoration.

The proposed model contributes to the field of contemporary Islamic hermeneutics by introducing three principal innovations. First, it incorporates a pre-methodological phase of reflective self-critique aimed at identifying the influence of social media algorithms and filter bubbles on the interpreter's pre-understanding. Second, it shifts the interpretive process away from a positivistic reconstruction of history toward a balanced dialogical engagement between the Qur'anic text and the interpreter. Third, it employs critical hermeneutics to uncover the ideological and manipulative motives underlying the dissemination of viral religious content while simultaneously recovering the Qur'an's universal moral and ethical message as a spiritual compass for humanity.

Based on the findings of this study and the limitations of its theoretical scope, several directions for future research are recommended. First, the proposed Dialogical-Critical Double Movement model should be applied to specific contemporary case studies in the digital era, such as the ethics of artificial intelligence (AI) from an Islamic perspective, digital copyright law, or the mental health challenges of digital societies. Second, further empirical research is needed to evaluate the practical effectiveness of this model by integrating critical hermeneutics with Critical Discourse Analysis (CDA) or mixed methods research designs. Such an approach would provide valuable evidence regarding the model's capacity to mitigate religious polarization on social media. Third, comparative studies are encouraged to examine this reconstructed methodological framework alongside the hermeneutical approaches of other contemporary Muslim thinkers whose contributions remain underexplored in the context of the post-truth era, such as Mohammed Arkoun and Khaled Abou El Fadl. Such comparative analyses would further enrich the epistemological foundations of contemporary Qur'anic interpretation and Islamic hermeneutics.

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