



PATTERNS OF SCRIPTURAL CITATION IN MUHAMMADIYAH TARJIH FATWAS: AN INTERTEXTUAL STUDY OF QUR'ANIC VERSES, HADITH, AND RELIGIOUS REASONING

Lutfi Syauki Faznur¹, Samsi Setiadi², Miftahulkhairah Anwar³

Universitas Negeri Jakarta^{1,2,3}

Email: lutfi_9906922005@mhs.unj.ac.id¹, samsi.setiadi@unj.ac.id²,
miftahulkhairah@unj.ac.id³

ABSTRACT

Muhammadiyah Tarjih fatwas are argumentative texts that connect Qur'anic verses, hadith, scholarly opinions, and previous institutional decisions. This study examines citation forms, the positioning and sequencing of religious evidence, intertextual relationships, and their roles in constructing argumentation and legal legitimacy. It employs qualitative document analysis using Ruth Wodak's Discourse-Historical Approach. Documents were purposively selected from Himpunan Putusan Tarjih, Tanya Jawab Agama, official Tarjih and Tajdid Council publications, and Muhammadiyah's website. Analysis involved identifying intertextual sources, coding citation forms, mapping evidence sequences, and interpreting recontextualization. Findings indicate that the Qur'an provides principles, value orientations, and normative foundations, while hadith explains, elaborates, reinforces, limits, or operationalizes these foundations. Evidence sequences follow hierarchical, accumulative-preventive, dialogical-tarjih, and institutional-reformative patterns. Intertextual relationships encompass explanation, elaboration, reinforcement, limitation, harmonization, analogy, and expanded application. Legal meaning thus emerges through interconnected evidence rather than isolated citations. These relationships establish coherence, authority, and relevance, positioning Tarjih fatwas as institutional texts that integrate scriptural authority, scholarly interpretation, institutional continuity, and contemporary social needs.

Keywords: *fatwa tariih; intertextuality; evidence; the qur'an, hadith*

INTRODUCTION

In the Islamic legal tradition, fatwa is not only understood as a legal decision on a religious issue, but also as an argumentative text constructed through the process of *istinbāt* by referring to recognized sources of Islamic law. The authority of a fatwa is not solely determined by its legal conclusions, but also by the strength of the underlying argumentation (Pelu, 2019; Rohimat, 2018). Therefore, the preparation of fatwas always involves the systematic use of evidence, whether it comes from the Qur'an, hadith, *ijma'*, *qiyas*, and other methods of legal reasoning in accordance with the framework of *fiqh* proposals adopted by the fatwa-granting institution. Each postulate not only serves as a normative foundation, but also as part of a series of interrelated arguments to build legal legitimacy for the issues discussed (Arifin et al., 2022; Hanifah, 2025; Wijaya, 2019b). Thus, the way a fatwa cites,

connects, and organizes various postulates becomes an inseparable aspect of the construction of religious reasoning developed in the text of the fatwa itself.

In the context of Muhammadiyah, fatwa tarjih is a product of modern religious reasoning that is compiled while still placing the Qur'an and Sunnah as the main source of Islamic teachings (Bisyri, 2016; Musoffa et al., 2023; Rosyadi, 2014). Through the Tarjih and Tajdid Councils, Muhammadiyah not only selects opinions that are considered stronger through the tarjih process, but also develops the renewal of religious thought to respond to the changing problems of society. The process is carried out through the bayānī approach which relies on the meaning of the text, the burhānī approach which considers rational argumentation and empirical knowledge, and the 'irfānī approach which pays attention to the ethical dimension and religious experience (Fauzi, 2019b; Nashir, 2016; Prijambodo, 2022). Therefore, the preparation of fatwa tarjih does not only present a number of verses and hadith as the basis for decisions, but selects, sorts, interprets, and relates these postulates to the context of the issues discussed (Bisyri, 2016; Fauzi, 2019a; Mutmainah, 2020). The relationship between verses, hadiths, scholarly explanations, and contemporary reasoning shows that fatwa tarjih is built through the practice of intertextuality, which is the process of forming meaning and argumentation through the meeting of various religious texts in one construction of fatwa discourse.

In the perspective of linguistics and discourse analysis, intertextuality is understood as the relationship of a text with other texts that also shape its meaning and argumentation structure (Horolets, 2022; Uldam, 2011). Wodak emphasizes that texts do not stand alone, but are produced through the re-presentation of various sources of discourse, either explicitly through quotations and implicitly through paraphrasing, repetition of ideas, and mixing types of discourse (Lin, 2018; Reisigl & Wodak, 2008; Wodak & Gavin, 2007). In the text of fatwa, intertextuality is therefore not enough to be seen from the presence or absence of citations of verses and hadiths, but also from how verses are met with hadiths, how hadith is placed as a reinforcement, explainer, limiter, or legal basis, and how the opinions of scholars are used to direct conclusions (Wodak, 2015a, 2020; Wodak & Meyer, 2006). The meaning of the law is not only born from each of the propositions separately, but from the way the fatwa texts select, sort, and connect the propositions in a series of reasoning.

Bazerman's view reinforces the understanding that intertextuality can be recognized through the way a text uses, responds, and relies on other texts to construct its communicative actions and authority (LINELL, 1998). Meanwhile, Linell through the concept of recontextualization explained that verses, hadiths, or scholars' opinions included in fatwas are not simply moved from their original context, but given a new function according to the issues discussed (LINELL, 1998). Thus, the study of the intertextuality of the fatwa of tarjih needs to examine the sources referenced, the form of citations, the position of each postulate, and the way in which these various religious sources are combined to produce legal arguments that are coherent, authoritative, and relevant to the contemporary context.

Although the fatwa of Muhammadiyah tarjih is generally composed by including verses of the Qur'an, hadith, and other religious sources as the basis for argumentation, the pattern of use of these postulates has not been widely studied from the perspective of linguistics and discourse analysis (Iswahyudi, 2020; Yusuf et al., 2023). Existing studies more often place fatwas as the object of Islamic law by focusing on the content of decisions, istinbāt methods, the principle of tarjih, or the conformity of the law to certain issues (Hayati



et al., 2023; Mundzir & Muthmainnah, 2022; Shuhufi et al., 2022). As a result, textual aspects that show how postulates are chosen, cited, sorted, and given certain functions in building arguments still receive less attention. In fact, differences in the order and placement of postulates can indicate different relationships, such as strengthening, explaining, restricting, detailing, or legitimacy to legal conclusions (Ansori, 2017; Syahnan & Ja'far, 2021; Wijaya, 2019a; Yahya & Junaidi, 2021).

These limitations show that there is a research space to examine fatwa tarjih as an argumentative text formed through intertextual relations. The research not only needs to identify the source of the postulate used, but also examine the way in which the verses are related to the hadith, the position of each postulate in the argumentation structure, and the use of the opinion of scholars or religious reasoning in directing fatwa decisions (Dahlan et al., 2023; Hassan & Khairuldin, 2020; Muhamad Shadiq et al., 2024; Mutiani et al., 2023; Silwana, 2023). Thus, the gap in this research lies in the limited study that specifically discusses the pattern of citation of postulates and the intertextual relationship between the elements that form arguments in the text of the Muhammadiyah tarjih fatwa.

A number of studies on Muhammadiyah fatwa have been conducted, but generally focus on the methodological aspects of *istinbāt*, *manhaj tarjih*, and the substance of the law produced. For example, Mutmainah (2020) examined the fatwa of the Muhammadiyah Tarjih Council on the marriage of pregnant women through the perspective of *maqāsid al-syarī'ah*, while Shadiq et al. (2024) comparing the methodology of *istinbāt* fatwa institutions in Indonesia, including the Muhammadiyah Tarjih Council. Another study also examines the development of Muhammadiyah's *manhaj tarjih* as a method of reforming Islamic law (2021). On the other hand, the study of intertextuality is more developed in the analysis of Qur'anic texts, hadiths, literature, and media discourse by highlighting the relationship between texts in the formation of meaning and argumentation (Bremner, 2008; LINELL, 1998; Reisigl & Wodak, 2008). However, these studies have not specifically examined how the text of Muhammadiyah's fatwa builds its legal arguments through the pattern of citation of evidence, the order of presentation of verses and hadiths, the function of each postulate, and the intertextual relationships that form the overall structure of fatwa argumentation. Thus, there is still room for research to analyze the pattern of citation of postulate as an intertextuality practice in the text of the Fatwa Tarjih Muhammadiyah, so that it can provide a new perspective on the construction of Islamic legal argumentation from the perspective of linguistics and discourse analysis.

The novelty of this research lies in the perspective used in studying the Muhammadiyah Tarjih Fatwa. This study is not directed to assess the true or wrong content of fatwas, test the accuracy of the legal conclusions, or compare the strength of the *istinbāt* method used. The focus of the research is directed at the text of fatwa as a linguistic and argumentative construction, especially on the way verses, hadiths, scholars' opinions, and other forms of religious reasoning are quoted, sorted, functioned, and connected with each other. Through this analysis, this study seeks to uncover the pattern of intertextuality that forms the structure of argumentation and produces patterns of religious reasoning in the Fatwa Tarjih Muhammadiyah. Thus, this study offers a linguistic perspective on fatwa as an institutional

text that not only contains legal decisions, but also shows a discursive process in building religious authority and legitimacy.

Based on this description, this study aims to analyze the pattern of citation of postulates in the Fatwa Tarjih Muhammadiyah through an intertextuality approach. The analysis is focused on identifying the form of relationship between Qur'anic verses, hadiths, scholars' opinions, and other religious sources in building the structure of fatwa argumentation. In addition, this study aims to reveal how the pattern of citation, sequencing, and inter-postulation relationships form religious reasoning that is characteristic of the Muhammadiyah Tarjih Fatwa. Thus, this research is expected to contribute to the development of linguistic studies, especially discourse analysis and intertextuality, as well as enrich the study of fatwa as an argumentative text in the Islamic legal tradition.

METHOD

Research Design

This study uses a qualitative approach with document analysis design and critical discourse analysis methods through the Discourse-Historical Approach (DHA) developed by Ruth Wodak and Martin Reisigl. The qualitative approach was chosen because the research is directed to understand the patterns, functions, and relationships between texts in the construction of the Muhammadiyah Tarjih Fatwa argumentation, not to statistically calculate the frequency of citations or to assess the right and wrong legal decisions (Wodak, 2014). Document analysis is used because all research data is in the form of official fatwa texts produced by religious institutions. Document analysis is a systematic procedure for studying, evaluating, and interpreting documents so that an understanding of the meaning, function, and context of their formation can be obtained.

DHA is used because this approach views texts as part of discursive practices related to other texts as well as the historical and social contexts in which they were produced (Wodak, 2015b, 2020). In DHA, analysis is not only carried out on linguistic elements in the text, but also on intertextual, interdiscursive, situational contexts, and socio-historical contexts that underlie the formation of discourse (Reisigl & Wodak, 2008; Weiss & Wodak, 2007). Thus, the use of DHA in this study is directed to explain how Qur'anic verses, hadiths, scholars' opinions, and other forms of religious reasoning are selected, quoted, sorted, and recontextualized in the Muhammadiyah Tarjih Fatwa to respond to certain religious issues.

Data Sources and Criteria

The source of research data is in the form of the Muhammadiyah Tarjih Fatwa document which was officially published by the Tarjih and Tajdid Council of the Muhammadiyah Central Executive. Documents can come from the Tarjih Decision Association, Religious Questions and Answers, official publications of the Tarjih and Tajdid Council, as well as fatwas published on the official website of Muhammadiyah. To maintain clarity of the corpus, the study limited the data to one type of publication, or a specific group of themes. The corpus consists of fatwas on worship, health, and socio-religious issues.

The selection of data was carried out purposively with several criteria. First, the document has the status of an official fatwa, ruling, or religious answer issued by the Tarjih and Tajdid Council of Muhammadiyah. Second, the document contains at least one quotation



of Qur'anic verses and one hadith or other religious source. Third, the document shows the process of linking the postulates and the legal conclusions, not just presenting a brief answer without argument. Fourth, the text can be accessed in its entirety so that the order, context, and structure of the argument can be analyzed. Fifth, the same document in several publications is only counted as one data so that there is no duplication.

The research analysis unit consists of three levels. First, the textual unit, which is a fatwa section that contains direct or indirect quotations from Qur'anic verses, hadiths, scholars' opinions, fiqh rules, previous tarjih decisions, and other sources of knowledge. Second, the argumentative unit, which is a series of statements that connect one postulate with another or connect the postulate with a legal conclusion. Third, the contextual unit, namely the description of the socio-religious issues that underlie the emergence of fatwas. The division allows analysis to be carried out not only of the type of sources cited, but also of the position and function of those sources in the overall argument of the fatwa.

Data Collection Techniques

Data is collected through documentation techniques with the following stages. First, the researcher inventoried all fatwa documents in accordance with the scope of the research. Second, the researcher examined the authenticity and institutional status of the document by comparing the title, source of publication, year of publication, and identity of the Tarjih and Tajdid Councils. Third, documents are selected based on the inclusion and exclusion criteria that have been set. Fourth, each document is coded, such as FT-01, FT-02, and so on, to make it easier to search for data. Fifth, the parts that contain religious evidence and reasoning are moved into the analysis sheet without releasing them from the context of the paragraphs and the structure of the fatwa.

The data are recorded in a table that at least contains fatwa codes, fatwa themes, data citations, intertextual sources, citation forms, sequence of postulates, inter-postulate relationships, argumentative functions, recontextualization forms, socio-historical contexts, and researcher interpretations. Citations of verses and hadith are re-checked for their accuracy through mushaf, hadith books, or databases that can be accounted for. However, the examination is intended to ascertain the identity of the quotation, not to assess the validity or correctness of the fatwa law.

Focus and Analysis Categories

The analysis is focused on four main aspects. First, the form of postulate citation, including direct quotations, indirect quotations, paraphrases, partial mentions of texts, allusions, and references without citations. Second, the order of presentation of the evidence, for example, a verse followed by a hadith, a hadith followed by a verse, several verses arranged sequentially, or textual evidence followed by the opinion of scholars and contextual reasoning. Third, the relationship between postulates, which can be in the form of explanatory relationships, strengthening, specialization, limitations, details, analogies, harmonizations, or solutions to seemingly different postulates. Fourth, the argumentative function of the postulate, such as building a normative basis, defining the problem,

strengthening claims, limiting provisions, providing examples of application, answering objections, or legitimizing the conclusion of the fatwa.

The concept of recontextualization is used to analyze how quotations from their original context are placed into contemporary issues. Recontextualization occurs when an element of discourse is moved to a new context and undergoes an adjustment of function, emphasis, or argumentative position. In this study, the analysis is directed at changing the function of verses, hadiths, or scholarly opinions when used to answer problems that may not be directly discussed in the original context. The initial categories of analysis can be arranged as follows:

Table 1. Dimensions Fatwa Documents

Dimensions	Focus Analyzer
Intertext sources	The Qur'an, hadith, scholars' opinions, fiqh rules, tarjih decisions, science, regulations
Form of citation	Direct, indirect, paraphrasing, allusions, summaries
Position of the Proposition	Opener, main base, explainer, reinforcer, delimiter, closing
Relationship between postulates	Explanation, specialization, reinforcement, detailing, harmonization, analogy
Argumentative function	Normative, interpretive, operational, contextual, legitimative
Recontextualization	Transfer, selection, emphasis, expansion of implementation, transformation of functions
Context	Historical, institutional, social, legal, religious

Data Analysis Techniques

Data analysis is carried out through several stages. First, the researcher reads the entire fatwa repeatedly to understand the problem, the structure of the text, and the flow of the argument. Second, the researcher segments the text by marking parts in the form of questions or problems, presentation of postulates, interpretation, arguments, and legal conclusions. Third, each citation is encoded based on the source and form of citation. Fourth, the researcher maps the order of the postulates in each fatwa to find out the pattern of argumentation preparation.

Fifth, the relationship between postulates is analyzed by tracing the connecting words, the explanation of the fatwa author, the movement between paragraphs, and the position of each postulate in supporting the conclusion. At this stage, the researcher determines whether a hadith serves to explain the verse, specify general provisions, provide examples of practice, or support a certain conclusion. Sixth, the researcher analyzes recontextualization by comparing the context of the origin of the postulate with the context of the issues discussed in the fatwa. Seventh, the patterns found were compared between fatwas to identify similarities, variations, and dominant tendencies (Reisigl & Wodak, 2005; Wodak & Meyer, 2015).

At the interpretive stage, the DHA principle is applied through four layers of context, namely the internal linguistic context, intertextual and interdiscursive relationships, situational contexts, and broader socio-historical contexts. The discursive strategy of DHA



should not be entirely mechanical. For the object of this research, the analysis is mainly directed at argumentation and perspective strategies, namely the way the evidence is used to justify the claim and the way the Tarjih Council displays its institutional position on the issues discussed. Nomination, prediction, intensification, and mitigation strategies are only used when they are actually found in the data. This is important so that the method is not imposed on the character of the fatwa text whose main focus is legal reasoning. The last stage is to compile the typology of the collection pattern. These typologies can be in the form of, for example, the pattern of verses–hadiths–reasoning, the pattern of hadiths–verses–conclusions, the pattern of textual postulates–scholars' opinions–contextual arguments, or the pattern of principled postulates–empirical data–legal decisions.

Data Validity

The validity of the data is maintained through source triangulation, peer checks, and audit trails. The triangulation of sources is carried out by comparing the version of the fatwa in several official publications, such as the book of the set of rulings, official magazines, and the pages of the Tarjih and Tajdid Council. Peer checks are carried out by asking researchers or other experts who understand discourse analysis and Islamic law studies to assess some of the coding results. If there are differences in classification, the researcher discusses the basis of interpretation and improves the operational definition of the category.

The audit trail is compiled by storing a list of documents, selection criteria, coding tables, analytical notes, category changes, and the basis for drawing conclusions. In addition, the researcher presents adequate data citations in the results section so that readers can assess the relationship between data and interpretation. Reflexivity is also needed by explaining that the researcher's interpretation is influenced by his academic position and understanding of the Muhammadiyah tradition. Therefore, researchers need to make a clear distinction between textual description, analytical interpretation, and normative judgment.

RESULTS AND DISCUSSION

Characteristics of the Muhammadiyah Tarjih Fatwa Corpus

The corpus of this research consists of a number of Fatwas Tarjih Muhammadiyah which are purposively selected based on the suitability of the research focus, namely the existence of quotations from Qur'anic verses, hadiths, opinions of scholars, and forms of religious reasoning that connect postulates with legal conclusions. The documents analyzed were sourced from *the Tarjih Decision Association, Religious Questions and Answers*, official publications of the Tarjih and Tajdid Councils, and the official website of Muhammadiyah. The selection of the corpus also considers the completeness of the argumentation structure, the clarity of the source of publication, and the absence of duplication of documents.

Thematically, the fatwas analyzed include issues of worship, health, and socio-religion. Fatwas with the theme of worship generally display the dominance of hadith because the discussion is related to the procedures for implementing religious teachings and practices. Meanwhile, fatwas on health and socio-religious issues tend to use more diverse sources, such as Qur'anic verses, hadiths, fiqh rules, scholars' opinions, scientific data, and

consideration of community conditions. These differences show that the character of the problem discussed affects the type of source chosen and the way the evidence is arranged in the fatwa argument.

Table 2. Characteristics of Analyzed Fatwa Documents

Code	Fatwa theme	Document source	Types of dominant propositions
FT-01	Worship	<i>Himpunan Putusan Tarjih</i>	Hadith and verses of the Qur'an
FT-02	Worship	<i>Tanya Jawab Agama</i>	Hadith and tarjih reasoning
FT-03	Health	Publikasi Majelis Tarjih dan Tajdid	Verse, hadith, and scientific data
FT-04	Health	Laman resmi Muhammadiyah	Rules of fiqh, hadith, and medical considerations
FT-05	Socio-religious	<i>Tanya Jawab Agama</i>	Verses, hadiths, and opinions of scholars
FT-06	Socio-religious	Laman resmi Muhammadiyah	Verse, regulation, and contextual reasoning

The results of the initial identification show that the verses of the Qur'an and hadith remain the main sources of intertexts in the entire corpus. Nonetheless, they are not always placed in the same position and function. Qur'anic verses are more often used to establish general principles, value orientation, and normative foundations, while hadith is more widely used to explain, detail, or operationalize these principles in practice. In certain fatwas, especially those related to health and contemporary social problems, textual postulates are also combined with scientific knowledge, regulations, and considerations of benefit.

The findings show that the Muhammadiyah Tarjih Fatwa is not built through a uniform citation pattern. Fatwa about worship tends to use a textual argumentation pattern by placing hadith as the dominant source. In contrast, fatwas on health and socio-religious issues show a more integrative pattern because they link religious postulates with empirical knowledge and community contexts. Thus, the diversity of fatwa themes affects the choice of sources, the order in which the evidence is presented, and the form of reasoning used to produce legal conclusions. In general, the characteristics of the corpus show that the preparation of the Tarjih Fatwa does not only depend on the number of postulates cited, but also on the suitability between the type of problem, the source of the intertext, and the argumentative function of each postulate.

Sources and Forms of Postulation Citation

1. Direct quotation of Qur'an verses as a normative basis

In the fatwa "Associating with Non-Muslims", the text of the fatwa presents directly the passage of Q.S. al-'Ankabūt [29]: 46: "And do not argue with the People of the Book, but in a good way, except with the unrighteous among them."

The fatwa came from *the Religious Q&A* Volume I and was then republished on the official website of the Tarjih and Tajdid Council. The citation of the verse is done directly



by retaining the Arabic text and its translation. This form makes the sound of the Qur'an explicitly present in the text of the fatwa. The verse is not merely included as a complement, but is placed as a normative basis for social relations with adherents of other religions. The phrase "in a good way" is chosen as the principle that directs the dialogical attitude, while the part "except with the tyrants" becomes the limit to the principle. Thus, one verse performs two argumentative functions at once, namely establishing a good relationship orientation and providing restrictions on its application.

In terms of intertextuality, the text of the fatwa shifts the verse that originally spoke about how to argue with the Scribes into a broader discussion of the relationship between Muslims and non-Muslims. This process shows recontextualization through the expansion of the implementation. The text of the Qur'an is still explicitly defended, but its discursive function is directed to answer the problem of social relations in the context of a pluralistic society.

2. Hadith as a dominant source in fatwa on worship practices

A different pattern is found in the fatwa "Procedures for Tahajud Prayer and Duha Prayer". In the opening part, the fatwa first refers to *the Tarjih Decision Association* pages 341-355, *Religious Question and Answer* Volume III pages 107-115 and 124-126, as well as the *Religious Question and Answer* section in *the Voice of Muhammadiyah*.

The reference shows that the fatwa does not immediately start the argument with the verses of the Qur'an, but with the previous decision of tarjih. The previous decision became an institutional intertext that functioned to maintain the continuity of Muhammadiyah's position. After that, the hadiths regarding the implementation of the night prayer are used to explain the number of rak'ahs, procedures, and readings practiced by the Prophet.

This pattern shows that in the fatwa of worship, hadith has a stronger operational function than verse. The hadith not only reinforces the general principle, but also provides an exemplary description of action. Meanwhile, the previous tarjih decision serves as institutional legitimacy. Thus, the argument is formed through the relationship between the hadith as a source of practice and the product of the previous tarjih as an affirmation of institutional consistency.

3. Hadith quotes as a basis for explanation and legal restrictions

In the fatwa regarding treatment with ruqyah, the fatwa text concludes that the Prophet once practiced ruqyah while receiving ruqyah treatment. At the same time, the hadiths used are also used as a basis for rejecting ruqyah that contains elements of polytheism, such as asking for help from jinn or demons. The fatwa further refers to the conclusion in *the Tarjih Verdict* Volume III that ruqyah with ma'sūr prayers or verses of the Qur'an can be justified.

The use of hadith in this data has two directions of argument. First, the hadith serves as a legitimacy that ruqyah has a basis in the practice of the Prophet. Second, hadith is used as a barrier to acceptable forms of ruqyah. Therefore, hadith does not only function as a postulate of permissibility, but at the same time determines the normative boundary between ruqyah that is justified and that which is considered to contain elements of shirk.

The intertextual relationship in this fatwa is formed through three layers. The first layer is the hadith about the practice of ruqyah. The second layer is the interpretation of the

fatwa compiler on the content of the hadith. The third layer is a reference to the previous tarjih decision. The three form a pattern:

Hadith → the interpretation → the previous decision of tarjih → the conclusion of the law.

This pattern shows that the legitimacy of fatwas is not built through a single source, but through the combination of hadith authority and the continuity of Muhammadiyah's institutional decisions.

4. Previous tarjih decisions as an institutional intertext

The use of the previous tarjih decision was also found in the fatwa "The Law of Friday Prayer Online". Before answering the question of Friday prayers online, the text first mentions the fatwa in *the Religious Question and Answer Volume I* page 64 regarding the obligation to replace Friday prayers with Zuhur prayers for someone who cannot follow Friday prayers for some reason.

The reference is not in the form of a complete citation, but in the form of a summary of the content of the previous decision. This form of indirect citation shows that the fatwa compiler made a selection of the parts of the previous decision that were considered relevant. The old fatwa on the inability to attend Friday prayers has been recontextualized into a new problem, namely the online implementation of Friday prayers.

In this case, the previous decision serves as an institutional premise. The logic of the argument is that when the main elements of Friday implementation cannot be fulfilled, the obligation to do is to pray Zuhur, not create a different form of Friday implementation. Thus, the citation of previous decisions establishes a temporal intertextual relationship, namely the relationship between the new fatwa and the tarjih discourse that has been produced in the previous period.

5. Differences in citation form and source visibility

Based on this data, the form of citation in the Tarjih Fatwa includes at least three patterns. First, direct quotations, such as the inclusion of Qur'anic verses in fatwas in relation to non-Muslims. Second, indirect or summary quotations, such as mentioning the decision regarding the Zuhur prayer as a substitute for Friday. Third, the interpretation of the collection of hadiths, such as in the ruqyah fatwa which concludes the function of the hadith as a basis for permissiveness as well as limitation.

Fatwa data	Intertext sources	Form of citation	Functions in argumentation
Hanging out with Non-Muslims	Q.S. al-‘Ankabūt [29]: 46	Live	Normative basis and restrictions
Rituals of Tahajud and Duha Prayers	Hadith and previous tarjih results	Direct and indirect referrals	Operational and institutional
Treatment with Ruqyah	Hadith and <i>Collection of Tarjih Verdicts</i>	Summary and interpretation	Permissibility, restriction, and legitimacy



Fatwa data	Intertext sources	Form of citation	Functions in argumentation
Friday Prayer Online	<i>Religious Questions and Answers</i> Volume I	Indirect quotes	Precedent and consistency of decisions

Direct quotes show the voice of the source more clearly because the reader is dealing with the text of the verse or hadith used. In contrast, indirect quotations and summaries show a greater role of the fatwa compiler in selecting and directing the meaning of the source. This difference shows that the intertextuality in the Tarjih Fatwa lies not only in the existence of other sources, but also in the way the voices of those sources are displayed, processed, and placed in the flow of argumentation.

The Position and Order of Evidence in Argumentation Structure

Analysis of a number of fatwa texts published on the official website of the Tarjih and Tajdid Council shows that the evidence is not placed randomly. Verse, hadith, scholars' opinions, previous decisions, and the reasoning of the fatwa compiler occupy a certain position in accordance with their argumentative function. The position forms a hierarchy: normative sources provide principles, explanatory sources detail principles, while reasoning links them to legal conclusions. The pattern found is also not always in the form of a simple sequence of verses–hadiths–conclusions, but can start from previous decisions, differences of opinion, or descriptions of problems.

1. The Position of Evidence in the Structure of Argumentation

a. Sentences as the opening of the normative framework

This pattern is seen in the fatwa "Associating with Non-Muslims." After explaining that humans have a diversity of nations and tribes, the fatwa presents Q.S. al-Ḥujurāt [49]:13 as the basis of human relations. The text then moves to Q.S. al-An'ām [6]: 108, which prohibits insulting the worship of other religions. After that, Q.S. al-'Ankabūt [29]:46 is used to regulate the way of dialogue with the People of the Book. The order of the arguments can be mapped as follows:

Q.S. al-Ḥujurāt [49]: 13 → reasoning on social relations → Q.S. al-An'ām [6]: 108 → the restriction of behavior → Q.S. al-'Ankabūt [29]: 46 → the affirmation of a dialogical attitude.

The first verse occupies a position as a universal principle, namely the recognition of human diversity. The second verse serves as an ethical barrier so that social relations do not turn into an insult to the beliefs of the other party. The third paragraph is an operational guideline on how to deal with differences through good dialogue. After these verses, the compiler of the fatwa concluded that social relations with non-Muslims can be done well as long as they do not enter the area of mixing worship.

This finding suggests that the position of the verse is not always the same. Although it is entirely derived from the Qur'an, Q.S. al-Ḥujurāt serves to form a general orientation, Q.S. al-An'ām limits action, while Q.S. al-'Ankabūt directs the practice of

communication. The argumentative weight of a postulate is therefore determined not only by its source, but also by its place in the development of argumentation.

b. Hadith and fiqh rules as reinforcements and limitations

A different pattern is seen in the fatwa "Wishing you a Merry Christmas." The text first re-presents the consideration of the Fatwa of the Indonesian Ulema Council regarding Christmas celebrations. The argument began with a number of verses about the ability to cooperate in worldly affairs, followed by a verse about the prohibition of mixing faith and worship. After that, the text contains verses about the Prophet Jesus, the principles of tauhid, hadith on halal, haram, and syubhat, as well as the rules of fiqh about prioritizing the rejection of damage over the taking of benefits. The structure can be formulated as follows:

The decisions of other institutions → verses about social relations → verses about the limits of faith → verses about monotheism → hadith about syubhat → the rules of fiqh → the decision of the MUI → the analogous reasoning of the Tarjih Fatwa.

In this order, the verses of the Qur'an form two argumentative boundaries. The first group justifies social relations with adherents of other religions, while the second group limits these relationships so that they do not enter the realm of faith and worship. Hadiths on syubhat and fiqh rules are placed after these verses to reinforce the attitude of prudence. Furthermore, the Tarjih Fatwa classifies Christmas greetings into the MUI decree which encourages Muslims to avoid Christmas celebration activities.

The hadith in this data does not serve to explain the procedures as usual in the fatwa of worship, but rather as a reinforcement of preventive principles. Meanwhile, the rules of fiqh function to transform a collection of normative evidences into decision-making principles. The placement of the hadith and the rules before the conclusion makes both serve as a bridge from the normative basis to a practical decision.

c. The opinion of scholars as a space for dialogue before conclusion

In the fatwa "The Law on Beard and Veil," the hadiths regarding the maintenance and trimming of the beard are presented before the discussion of the differences of opinion of the scholars. After the hadith quote, the text explains the views of the Hanafi and Hanbali schools that prohibit shaving the beard, as well as the views of Shafi'i and Maliki who view it as makruh. The opinion of Imam al-Nawawi and the practice of a number of scholars were also presented before the fatwa stipulated that trimming part of the beard is permissible, shaving is punishable by makruh, and maintaining it is included in the sunnah. The structure of the argument is:

Hadiths → differences of opinion of scholars → comparison of views → reasoning of tarjih → conclusions.

The opinion of the scholars here does not only serve as a reinforcement for a predetermined decision. Various opinions are instead placed as a space for intertextual dialogue that shows the existence of legal choices. The conclusion is only given after the text compares the hadith, the opinions of the sect, and the practices of previous generations. This pattern shows that the position of scholars' opinions is between textual postulates and conclusions. This location allows the fatwa compiler to show



that the decision taken is the result of selection and weighing, not just the repetition of one madhhab view.

d. Previous tarjih decision as an institutional policy

A more complex pattern is found in the fatwa "Fidyah Paid at Once and Fidyah with Money." The text first compares several different fatwas. One fatwa rejects the payment of fidyah with money, while the fatwa of al-Azhar, Dar al-Ifta, and the Kuwait Fatwa Commission allow it. The permissive opinion is then considered stronger because money is considered more flexible to meet the needs of the poor.

After that, the text refers to the Fatwa of the Tarjih Council in *Religious Questions and Answers* Volume 2 which discusses the meaning of the word *ta'ām*. The earlier decree stated that *ta'ām* can mean raw food, cooked food, or other gifts that can meet the needs of the poor, including money. However, because the old conclusion is considered to have not provided affirmation, the new fatwa explicitly stipulates the ability to pay fidyah with money. The structure is:

The difference in fatwa → the opinions of supporting scholars → consideration of the use of money → previous Tarjih decisions → evaluation of old decisions → new legal affirmations.

In this pattern, the decision of the previous tarjih is not placed as an accepted conclusion without evaluation. The decision became an institutional precedent that was re-read, affirmed, and developed. The sentence that the old fatwa was "under-emphasized" indicates a critical relationship between the new fatwa and the previous tarjih product. The position of the previous decision shows that institutional authority is continuous, but not completely closed to reinterpretation. The new fatwa still builds the legitimacy of the old decision, while correcting the ambiguity in the previous formulation.

2. Sequence Pattern of Evidence

Table 4. The Pattern of the Order of Evidence in the Analyzed Tarjih Fatwa

Pattern	Arrangement of elements	Example of fatwa	Characteristics of argumentation
Pattern I	Principle → Limiting Verse → Reasoning → Conclusion	Hanging out with Non-Muslims	Verses are arranged in stages from general principles to practical boundaries
Pattern II	External decisions → verses → hadith → the rules of fiqh → reasoning → conclusion	Wishing Merry Christmas	Various sources are gathered to build a cautious attitude
Pattern III	Hadith → differences of opinion of scholars → tarjih → conclusion	Laws on Beard and Veil	The argument is the basis for dialogue before a position is chosen

Pattern	Arrangement of elements	Example of fatwa	Characteristics of argumentation
Pattern IV	The difference between fatwa → reasoning on the benefits → the previous tarjih decision → new affirmation	Fidyah with Money	Institutional precedents are reinterpreted to address contemporary needs

Table data sources: Official Text Majelis Tarjih and Tajdid.

a. Storied verse patterns

Fatwas on relations with non-Muslims do not use the pattern of verses and hadiths as initially supposed, but use a series of several verses. Each verse acquires a different function: the first verse establishes the principle of social equality, the second verse prohibits insults, and the third verse regulates dialogue. This pattern can be called a step-by-step pattern of sentences, because conclusions are built through the movement from general principles to concrete boundaries and actions.

This order creates coherence by narrowing the scope of arguments. The text does not directly state the law of relations with non-Muslims, but rather starts from the condition of humanity, then establishes the ethics of interaction, and finally distinguishes social relations from matters of worship. Thus, the sequence of sentences serves as a reasoning structure, not just a series of quotations.

b. Cumulative preventive pattern

The fatwa on Christmas greetings shows an accumulative pattern because it presents many verses with different topics, hadiths about syubhat, and fiqh rules. All sources are directed to one orientation, namely prudence in matters that are seen as intersecting with the creed and celebrations of other religions. This pattern is also preventive. The conclusion is not built from a single text that explicitly discusses Christmas greetings, but from an accumulation of evidence about social relationships, limits of faith, monotheism, and avoidance of syubhat. Thus, the sequence of postulates forms an analogous path from general principles to problems that are not directly mentioned in the original source.

c. Dialogic-tarjih pattern

On the issue of beards, the hadith is not immediately followed by a conclusion. The text first presents differences of opinion of scholars, reasons for madhhab, and practices of certain figures. Only then is a multi-level conclusion given about trimming, shaving, and maintaining a beard. This pattern indicates a dialogical structure. The presence of different views makes the fatwa show the process of selecting arguments. Tarjih reasoning works by comparing sources and does not eliminate the diversity of opinions. This sequence also strengthens the legitimacy of the conclusion because the reader is shown the alternatives that are considered before the decision is made.

d. Institutional-reformative pattern

The fatwa on the payment of fidyah with money begins with a comparison of a number of fatwas, then moves to the reasons for the usefulness of money, the opinions of the Hanafi madhhab, and the decisions of the previous Tarjih Council. The new



fatwa further assessed that the old decision had not provided sufficient affirmation, and then explicitly stipulated the ability to pay fidyah with money. This pattern can be called institutional-reformative. It is called institutional because old decisions remain an important reference; It is called reformative because the decision is not only repeated, but clarified based on a new reading of the term *ta'ām* and consideration of the needs of the fidyah. Such an order shows that institutional coherence does not necessarily mean taking the old formulation literally, but can be realized through the development of arguments.

DISCUSSION

The evidence in the Tarjih Fatwa has a different discursive function. In the multi-layered verse pattern, coherence is built through the arrangement of principles from the general to the specific. In the accumulative-preventive pattern, authority is built by gathering various sources directed to one attitude. In the dialogical-tarjih pattern, legitimacy emerges through the presentation and weighing of differences of opinion. As for the institutional-reformative pattern, the continuity of authority is formed through the relationship between previous decisions and new affirmations.

The data also shows that the allegation that the verse is always at the beginning, and then the hadith becomes an explanation, does not apply uniformly. In fatwa about beards, hadith is the starting point and the opinion of scholars is the mediator towards conclusions. In fidyah fatwa, the discussion actually starts from the difference in fatwa and consideration of the benefits before the previous tarjih decision is presented. Meanwhile, in the fatwa of Christmas greetings, the text of the decrees of other institutions became the initial framework that was then adopted and reinterpreted.

Thus, the hierarchy of arguments in the Tarjih Fatwa is not solely determined by the formal order of the Qur'an, hadith, and the opinions of scholars. Hierarchy is also formed by the function of each source in answering questions. A verse can be a principle or a limit; Hadith can be an explanation, reinforcement, or basis for caution; scholars' opinions can be the subject of dialogue; Meanwhile, previous decisions can be a precedent that is maintained or affirmed. The order of the postulate is therefore a strategy for the preparation of authority, coherence, and legal relevance in the text of the fatwa.

Intertextual Relationships Between Postulates

The analysis shows that the arguments in the Muhammadiyah Tarjih Fatwa are not built by a single stand-alone postulate. Verses, hadiths, scholars' opinions, fiqh rules, and previous tarjih decisions are placed in a certain relationship so that each acquires a new function in the entire fatwa text. The relationship can be in the form of explanation, strengthening, restriction, harmonizing, or expanding implementation. Thus, the meaning of law is not only determined by the content of each source, but also by the way in which these sources are brought together and directed towards conclusions (Ansori, 2022; Rosyadi, 2014).

1. Explanatory and Detailed Relationships

Explanatory relationships occur when one general postulate is detailed by another, more operational source. This pattern is seen mainly in fatwas related to worship practices

and technical provisions. In the fatwa "The Law on Beard and Veil," for example, the hadiths regarding the command to keep a beard are not directly used as the basis for a single conclusion. The text of the fatwa first brings together the hadith with the explanations of scholars from several schools. Imam al-Nawawi, who represents the Shafi'i madhhab, is said to view shaving or cutting the beard as an act of makruh, while the opinions of other madhhabs are used to show variations in interpretation of the same hadith.

The intertextual relationship in the data can be mapped as follows: Hadith about beard maintenance → explanation of madhhab scholars → comparison of views → conclusions of tarjih.

Hadith serves as a primary source, while scholars' opinions detail the possible meanings (Pelu, 2019). Therefore, the opinions of scholars are not simply placed as bibliographic additions, but serve to explain how the commandments in the hadith are understood in different legal spectrums. The conclusion of the fatwa was then built after the various interpretations were considered (Sulanam, 2019). This pattern suggests that explanatory relationships are not always in the form of verses that are directly detailed by the hadith; In some fatwas, hadith is explained through the interpretation tradition of scholars.

The relationship of detail is also seen in the fatwa "Fidyah Paid at Once and Fidyah with Money." The fatwa traces the meaning of the word *ṭa'ām* or food in the provisions of *fidyah*. To explain its scope, the text quotes a hadith about the Prophet passing by a grocer, then relates it to the understanding that *ṭa'ām* is not limited to ready-to-eat food. The semantic explanation is the basis for assessing the possibility of *fidyah* payments in forms other than physical food.

In this data, intertextual relationships work at the level of the meaning of the term. The general provisions regarding "feeding the poor" are explained through hadith, legal opinions, and reasoning regarding the function of *fidyah*. Thus, hadith is not only used to repeat normative provisions, but to expand the explanation of the meaning of the word that is the center of the debate (Hassan & Khairuldin, 2020).

2. Strengthening Relationships

Reinforcement relationships occur when multiple postulates are used together to support the same direction of conclusions. This pattern is seen in the fatwa "Associating with Non-Muslims." The text of the fatwa does not use only one verse, but presents several verses related to human diversity, the prohibition of insulting the worship of other religions, and the obligation to dialogue in a good way. One of the verses that is explicitly quoted is Q.S. al-An'ām [6]:108, which prohibits Muslims from cursing the worship of another party because such an act can provoke insult to Allah.

The verse is placed alongside Q.S. al-'Ankabūt [29]:46 on dialogue with the People of the Book and another verse on human diversity. The relationship between verses forms a cumulative reinforcement: one verse provides the basis for respect, another establishes ethical boundaries, while the next verse directs the form of communication. The fatwa then linked the series to the conclusion that social relations with non-Muslims can be done well as long as there is no mixing in the fields of faith and worship. The affirmation of the boundary between social cooperation and participation in religious rituals also appears in Muhammadiyah's official publications on the relationship between Muslims and non-Muslims.



The pattern of these relationships can be formulated as follows:

Verses about diversity → verses about the prohibition of insults → verses about dialogue → reasoning about social boundaries and worship.

The use of a few sentences does not merely increase the number of postulates. Each verse fills a different part in the structure of the argument, but the whole is geared towards reinforcing a single attitude. In the perspective of intertextuality, the legitimacy of conclusions is built through the accumulation of voices of mutually supportive texts. The strengthening relationship is also found in the fatwa "Wishing you a Merry Christmas." The fatwa refers to the decision on the celebration of Christmas, then connects it with verses on monotheism, the limits of interreligious relations, hadith on halal, haram, and syubhat matters, as well as the rules of fiqh that prioritize the prevention of damage. The conclusion that Merry Christmas is recommended not to be done is based not on a single text that directly mentions the greeting, but on the gradual reinforcement of a number of sources directed to the principle of prudence.

3. Specialization and Restriction Relationship

A limiting relationship occurs when subsequent postulates or reasoning narrow the scope of the previously stated principle. In the fatwa on association with non-Muslims, the principle of good social relations is not applied indefinitely. The verses on the prohibition of insulting the worship of other religions and the command to engage in good dialogue support social openness, but the reasoning of the fatwa then limits this openness in the field of muamalah and community relations. Participation in the worship procession of another party is not included in the scope of permissible social relations. The structure of the delimitation can be formulated as follows:

The principles of social relations → ethics respect for other parties → restrictions on non-religious and non-religious areas.

The restriction does not come from the removal of the first postulate, but from the addition of context and classification of actions. Social relationships are still allowed, but the meaning of "socializing" is narrowed to include involvement in rituals. Thus, tarjih reasoning functions to determine the limits of the application of verses that at the initial level have a wide social scope.

The pattern of restrictions is also seen in fatwas regarding Christmas greetings. The fatwa acknowledges the existence of social relations with followers of other religions, but distinguishes them from actions seen as related to religious celebrations. Congratulations are then placed in the category of actions that are recommended to be avoided, not because there are verses or hadiths that mention them literally, but because they are associated with decisions about involvement in the celebration of Christmas and the principle of avoiding the case of syubhat.

In this case, the hadith about syubhat and previous decisions serve as a barrier to the general principle of good relations between religious people. Its intertextual relationship is not contradictory, but hierarchical: social principles remain recognized, but their application is limited when actions are considered to be in contact with symbols or rituals of faith.

4. Harmonized Relationship

The harmonized relationship arises when the text of the fatwa brings together postulates or views that produce different legal tendencies. The goal is not always to remove one opinion, but to place each one in a certain context and weight in order to obtain a coherent decision.

Fatwa on beards show this pattern. The hadiths about keeping a beard can be read as a strong commandment, while the opinions of the madhhab show differences in determining the legal consequences. Some scholars view shaving the beard as haram, while opinions associated with the Shafi'i madhhab consider it makruh. The Tarjih fatwa then does not take the form of an absolute prohibition, but produces a multi-level conclusion regarding maintaining, trimming, and shaving a beard.

The harmonization in this data takes place through three stages. First, the text maintains the hadith as a normative basis. Second, the text acknowledges the diversity of interpretations of scholars. Third, conclusions are drawn by distinguishing the level of action, so that not all practices are placed in one legal category. The relationship can be described as follows:

Hadith commands → opinions that prohibit → opinions that are makruh → classification of tiered laws.

The fatwa on the payment of fidyah with money also shows a harmonized relationship. The text brings together the opinion that fidyah must be paid in the form of food with the opinion that payment is allowed using money. The earlier decision of tarjih on the breadth of the meaning of *ta'ām* was then used to bridge the two tendencies. The new fatwa does not reject the form of food, but emphasizes that money can be used if it is more in line with the needs of the recipient. Harmonization here does not result in the equalization of all opinions. The text maintains the normative purpose of fidyah, which is to meet the needs of the poor, and then adjusts the form of giving. Thus, legal coherence is built not through uniformity of form, but through unity of purpose.

5. Analogue and Extension Relationships

Analogous relationships arise when the principles of a previous postulate or decision are applied to a problem that is not explicitly discussed in the original source. This pattern is clearly seen in the fatwa on Merry Christmas. There is no verse or hadith that literally discusses the modern speech formula. Therefore, the text of the fatwa connects it with the more general principles of participation in the celebrations of other religions, the limits of faith, and prudence on the matter of syubhat. Congratulations are then positioned as an act that is analogously related to religious celebrations. The pattern of the analogy can be formulated:

The prohibition of participating in rituals → the principle of maintaining faith → speech as part of the celebration → the recommendation to avoid.

This relationship shows that decisions are not born from a direct correspondence between the old text and the new problem. Fatwas build argumentative bridges by identifying similarities in contexts or consequences that are seen as relevant. Therefore, analogous reasoning is an important element in the recontextualization process.

The expansion of application is also seen in the fatwa fidyah with money. The command to feed the poor extends from a form of food to a value or means that can meet

the needs of the recipient. His argument is supported by a broad interpretation of *ṭa'ām*, an opinion that money allows for payment, and the consideration that money is more flexible for the poor.

In this data, what is preserved is not the material form mentioned in the text, but its social purpose. The expansion of meaning allows old provisions to be applied in the changing transaction system and societal needs. Intertextual relations thus result in a transformation from literal form to substantive function.

Table 5. The Form of Intertextual Relations between Postulates

Intertextual relationships	Linked sources	Fatwa data	Function	Argumentative implications
Explanation and details	Hadith–the opinion of scholars	Laws on Beard and Veil	Explaining the various meanings of hadith	Resulting in a more detailed legal classification
Semantic explanation	Verse/provisions of fidyah – hadith – legal opinion	Fidyah Paid in Lump Sum and Fidyah with Money	Explaining the scope of the word <i>ṭa'ām</i>	Unlocking the possibilities of different forms of payment
Reinforcement	Verses	Hanging out with Non-Muslims	Strengthening the principles of social relations and the ethics of dialogue	Improve normative coherence
Cumulative reinforcement	Verses – hadiths – fiqh rules – previous decisions	Wishing Merry Christmas	Directing the evidence to the attitude of caution	Reinforcing the legitimacy of conclusions
Restrictions	Social relationship verses – reasoning of faith and worship	Hanging out with Non-Muslims	Limiting the scope of the association	Distinguishing muamalah from ritual participation
Restrictions	The principle of good relations – the hadith of syubhat – the decision on Christmas	Wishing Merry Christmas	Limiting the application of social tolerance	Generate recommendation s not to do

Intertextual relationships	Linked sources	Fatwa data	Function	Argumentative implications
Harmonization	Hadith– Differences of opinion of madhhab	Laws on Beard and Veil	Aligning sources with different legal consequences	Generate multi-level decisions
Harmonization	The literal meaning of food–the opinion of money ability–the purpose of fidyah	Fidyah with Money	Maintaining purpose with shape variations	Maintain the social relevance of the provisions
Analogy	The principle of ritual prohibition – the problem of modern speech	Wishing Merry Christmas	Connecting old principles with new problems	Allows decisions on issues without literal postulates
Expansion	The commandment to feed – the value of money – the needs of the poor	Fidyah with Money	Expanding the form of implementation	Adapting the law to the contemporary context

These findings show that the intertextual relationship in the Tarjih Fatwa is not in the form of a single relationship between the verse as the basis and the hadith as the explanation. In practice, one fatwa can bring together several verses, hadiths, scholars' opinions, fiqh rules, and institutional decisions in a more complex arrangement. A single source can even perform different functions depending on its position. Hadith can serve as an explanatory in one fatwa, but it is a limitation or reinforcement of caution in another.

(Faikoh & Silahuddin, 2023; Hayati et al., 2023) (Faikoh & Silahuddin, 2023; Hayati et al., 2023)

Thus, the authority of the Tarjih Fatwa does not only come from the presence of the Qur'an and hadith, but from the ability of the fatwa text to construct a coherent relationship between sources. The meaning of law is born from the process of selection, sequencing, comparison, limitation, and recontextualization. The Tarjih fatwa can therefore be understood as an intertextual product that brings together the authority of revelation, the tradition of interpretation of scholars, institutional continuity, and the needs of contemporary society in a series of reasoning.

CONCLUSION

This study shows that the pattern of quoting postulates in the Muhammadiyah Tarjih Fatwa is not just in the form of including verses from the Qur'an, hadith, and other religious sources as a normative basis. The citation of postulates serves as an intertextual strategy to



build, organize, and legitimize religious arguments. The authority of fatwa is formed not only from the presence of sources that are considered authoritative, but also from the way in which those sources are selected, placed, sorted, connected, and recontextualized in the overall structure of argumentation.

The results of the study show that the Qur'an tends to be placed as the main source of principles, value orientation, and normative basis, while hadith more often functions as an explanation, detail, reinforcement, limit, or operational basis. However, the order of the evidence does not always follow a fixed pattern in the form of verses–hadiths–conclusions. In some fatwas, arguments can start from hadiths, differences of opinion of scholars, decisions of other institutions, or previous decisions of tarjih. Based on these findings, several argumentation patterns can be identified, namely the multi-tiered verse pattern, the accumulative-preventive pattern, the dialogical-tarjih pattern, and the institutional-reformative pattern. These patterns show that the order of postulates is not just a technical arrangement, but is an important part of building coherence, hierarchy, and direction of legal conclusions.

Intertextual relationships between postulates also take place in various forms, including explanatory relationships, details, reinforcement, limitations, harmonization, analogy, and expansion of application. Through this relationship, verses, hadiths, scholars' opinions, fiqh rules, previous tarjih decisions, and contextual considerations are combined into a complete network of arguments. Thus, the meaning of the law in the Tarjih Fatwa is not born from a single stand-alone postulate, but from the dynamic interaction between sources in the context of certain socio-religious issues. This research confirms that the Fatwa Tarjih Muhammadiyah can be understood as an institutional and argumentative text that actively cultivates the authority of revelation, the tradition of interpretation of scholars, the continuity of institutional decisions, and the needs of contemporary society. The novelty of this research lies in the use of linguistic perspectives and intertextuality to see fatwas not only as a product of law, but also as a construction of discourse that builds religious legitimacy through the regulation of intertextual relations. Therefore, this research contributes to the development of discourse analysis, intertextuality, and fatwa studies in the Islamic legal tradition.

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