

# PUBLISH AL- ILMU 1033 HAL 1- 12.pdf

*by* Seffianidwiazmi@gmail.com 1

---

**Submission date:** 15-Feb-2025 08:27PM (UTC+0300)

**Submission ID:** 2589300375

**File name:** PUBLISH\_AL\_ILMU\_1033\_HAL\_1-12.pdf (253.9K)

**Word count:** 5694

**Character count:** 32776

## A Critical Study of Manhaj Tarjih Muhammadiyah and Its Implications in the Implementation of Mahdah Worship in the Land of Papua

Mahsyar<sup>1✉</sup>, Khoiri<sup>2</sup>

<sup>1</sup>Pare Pare Institut Agama Islam Negeri (IAIN)

<sup>2</sup>Pare Pare Universitas Muhammadiyah

e-mail: [mahsyar@iainpare.ac.id](mailto:mahsyar@iainpare.ac.id), [Kkhoiri557@gmail.com](mailto:Kkhoiri557@gmail.com)

### ARTICLE INFO

Accepted : January 23, 2025

Revised : January 29, 2025

Approved : February 02, 2025

Published : February 15, 2025

### Keywords:

Manhaj Tarjih Muhammadiyah,  
Implementation of Worship, Papua.



Creative Commons Attribution-

ShareAlike 4.0 International License:

<https://creativecommons.org/licenses/by-sa/4.0/>

### ABSTRACT

*This study examines the manhaj tarjih of Muhammadiyah and its implications for the implementation of worship in the Land of Papua. Manhaj tarjih is an approach used by Muhammadiyah in determining Islamic law based on the Qur'an and Hadith through rational and scientific methods, which aims to provide a moderate understanding and in accordance with the context of the times. In Papua, which is known for its diversity of ethnicities, cultures, and traditions, the implementation of manhaj tarjih faces its own challenges in terms of the diversity of religious practices. Therefore, it is important to understand how Muhammadiyah applies the principles of tarjih in the implementation of worship, especially prayer, zakat, fasting, and hajj, which are often influenced by local customs. This research uses a qualitative approach with literature study methods and interviews with religious leaders and communities in Papua. The results of the study show that although there are variations in the implementation of worship, manhaj tarjih remains the main guideline in determining religious decisions, even though it must be adjusted to local social and cultural conditions. The implications of the implementation of manhaj tarjih are not only in the aspect of worship, but also in forming an inclusive and moderate understanding of religion, as well as strengthening tolerance between religious communities. This research also identifies the challenges faced by Muhammadiyah in Papua, such as differences in local traditions that sometimes contradict the scientific principles applied in manhaj tarjih. Therefore, this study suggests the need for a more sensitive approach to local culture in the application of Islamic teachings in Papua..*

### INTRODUCTION

Muhammadiyah, as one of the largest Islamic organizations in Indonesia, plays an important role in the spread of moderate and rational Islamic teachings throughout the

country, including in the Eastern region of Indonesia such as Papua. This organization is known for its science-based approach in understanding and deciding religious issues, known as *manhaj tarjih*. *Manhaj tarjih* is a method used by Muhammadiyah to select various opinions in Islamic teachings, by prioritizing the use of common sense and reason in facing the development of the times, as well as referring to authoritative sources, namely the Qur'an and Hadith (Amin, 2020). This approach not only aims to understand the teachings of Islam more deeply, but also to provide solutions to various social and religious problems that develop in society.

However, the application of *manhaj tarjih* is not always easy to do, especially in areas that have strong cultural characteristics and traditions, such as in Papua. Papua is a region with a very high ethnic and cultural diversity, where each community group has its own way and tradition in carrying out worship (Fatimah, 2021). This diversity is a big challenge in maintaining unity in religion, especially in terms of the implementation of worship such as prayer, zakat, fasting, and haji. On the one hand, this diversity presents its own challenges in the implementation of worship uniformly, but on the other hand, it also opens up opportunities for Muhammadiyah to apply an inclusive approach, respecting local culture without sacrificing the basic principles of Islamic teachings (Hidayat, 2019).

In addition to the challenges of cultural diversity, geographical factors also play an important role in the process of adapting Islamic teachings in Papua. Papua, with its remote and hard-to-reach natural conditions, often presents difficulties in spreading religious knowledge widely. Limited access to structured religious education, as well as the strong influence of customary traditions, affect the way Muslims in Papua understand and practice worship. This is where the role of Muhammadiyah is very crucial in providing an understanding that is in accordance with moderate Islamic principles, through education and counseling based on a rational and scientific approach (Latifah, 2022). Muhammadiyah strives to ensure that religious teachings can be understood in a way that is in accordance with the times, without neglecting local customs and culture.

## METHODOLOGY

This research uses a qualitative approach with a case study method to examine the application of Muhammadiyah *manhaj tarjih* in the implementation of worship in the Land of Papua. The qualitative approach was chosen because the focus of this research is to understand in depth how *manhaj tarjih* is applied in a distinctive social and cultural context in Papua. In addition, this approach allows researchers to explore the subjective understanding of the local community regarding the implementation of diverse worship and the relationship between Islamic teachings conveyed by Muhammadiyah and existing local traditions.

### 1. Type of Research

This type of research is a descriptive-analytical research, which aims to describe the phenomenon of the application of *manhaj tarjih* in Papua and analyze the implications arising from the application in religious life. This study also analyzes the challenges faced by Muhammadiyah in responding to the diversity of worship practices in Papua.

### 2. Data Source

The data sources in this study consist of two types, namely:

- a. Primary Data: Data obtained directly from the field through interviews with various informants, namely:

- 1) Muhammadiyah religious leaders in Papua, both those who are directly involved in religious counseling and teaching, and those who have a deep understanding of manhaj tarjih.
  - 2) Muslims in Papua, especially those involved in daily worship practices, include in terms of the application of manhaj tarjih in their lives.
  - 3) The wider Papuan community, to gain their views on the relationship between religious practices and local cultural traditions.
- b. Secondary Data: This data is obtained from literature related to Muhammadiyah manhaj tarjih, studies on worship in Islam, and references to cultural and religious diversity in Papua. This secondary data will support the analysis and provide a theoretical basis in understanding the application of manhaj tarjih in Papua.

### 3. Data Collection Techniques

- a. Data collection is carried out with three main techniques: In-Depth Interview: This technique is used to dig up deeper information about the application of manhaj tarjih in Papua. Interviews were conducted with Muhammadiyah religious leaders, local scholars, and Muslims who are active in Muhammadiyah organizations and local communities. These interviews are semi-structured, allowing researchers to ask open-ended questions to get freer and more in-depth answers. (Creswell, 2014)
- b. Participatory Observation: The researcher also made direct observations on the worship activities carried out by the Muslim community in Papua, such as the implementation of congregational prayers, recitations, and other religious activities guided by Muhammadiyah. This observation allows researchers to see how manhaj tarjih is applied in daily religious practices. (Angrosino, 2007).
- c. Documentation Study: This technique is used to collect data from various relevant documents, such as Muhammadiyah worship guidebooks, scientific articles, and the results of studies on manhaj tarjih and Papuan culture. This documentation also includes reports from Muhammadiyah regarding da'wah and religious education activities in Papua. (Bowen, 2009)

### 4. Location of the Research

This research was carried out in several areas in Papua, especially in areas that have a significant Muslim population and there are active Muhammadiyah organizations. The research sites included major cities such as Jayapura, as well as more remote rural areas, to see the extent to which the application of manhaj tarjih can adapt to different social and cultural conditions.

### 5. Data Analysis

Data collected from interviews, observations, and documentation will be analyzed using qualitative data analysis techniques. The analysis process is carried out in several stages:

- Data Reduction: The first stage is the screening and sorting of data relevant to the research objectives. Irrelevant data will be eliminated, while important data will be compiled based on specific themes related to manhaj tarjih and worship in Papua. (Miles & Huberman, 1994).
- Data Categorization: Data that has been selected and filtered will be grouped into certain categories, for example categories about the application of manhaj tarjih in worship, local cultural influences, challenges in da'wah, and so on. (Strauss & Corbin, 1990).

- Data Interpretation: Once the data is grouped, researchers will analyze the relationships between emerging themes and provide interpretations of the findings, as well as relate them to relevant theories and concepts. (Patton, 2002).
- Drawing Conclusions: Based on the results of the analysis, the researcher will draw conclusions that include an understanding of how manhaj tarjih is applied in Papua, the challenges faced, and its implications in the implementation of Muslim worship there. (Huberman, A. M., & Miles, M. B., 2002).

#### 6. Data Validity

To ensure the validity of the data, this study uses several verification techniques, namely:

- Triangulation: The use of various data sources (interviews, observations, documentation) to test the consistency of the information obtained. (Denzin, 1978).
- Member Check: The researcher will verify the initial findings with the informant to ensure that the data obtained is in accordance with the reality in the field. (Lincoln, Y. S., & Guba, E. G., 1985)
- Audit Trail: Researchers record all the steps taken in the research process, from data collection to analysis, to ensure transparency in the research process. . (Lincoln, Y. S., & Guba, E. G., 1985)

By using this method, it is hoped that this study can provide a comprehensive and in-depth overview of the application of Muhammadiyah manhaj tarjih in the implementation of worship in Papua, as well as its implications for the religious life of the local community.

### RESULTS AND DISCUSSION

In this section, we will elaborate more deeply on the application of Muhammadiyah manhaj tarjih in the implementation of worship in the Land of Papua, as well as the analysis of the social implications, challenges, and solutions found during the research. This discussion is complemented by concrete examples that illustrate the reality of religious practices in Papua, which are faced with local cultural influences and geographical challenges.

#### 1. The application of Manhaj Tarjih Muhammadiyah in Papua

Manhaj tarjih Muhammadiyah, with its rational and scientific approach, offers a perspective that emphasizes the importance of deep and contextual interpretation of religious texts. The application of manhaj tarjih in the implementation of worship in Papua, especially related to prayer, fasting, zakat, and haji, shows that there is a dynamic between the principles of religious teachings sourced from the Qur'an and Hadith with the socio-cultural reality in Papua.

##### a. Implementation of Prayer in Papua

Implementation of Prayer in Papua Prayer is one of the fundamental worships in Islam and is part of the Muhammadiyah manhaj tarjih. Prayer is not only a form of servitude to Allah, but also a means to strengthen spirituality and maintain discipline among Muslims. In this context, Muhammadiyah plays an important role in developing the understanding and practice of worship in accordance with Islamic teachings, including in determining the right prayer time. However, in Papua, the implementation faces significant challenges related to prayer times that are often not in accordance with the standard schedule. One of the main obstacles is limited access to technology, such as

prayer time apps, in remote areas that are difficult to reach. In some of these areas, Muslims use the method of direct observation of the position of the sun to determine the time of prayer, although this calculation sometimes differs from the prayer time set by Muhammadiyah, which is based on hisab or astronomical calculations. The hisab method used by Muhammadiyah aims to ensure that the prayer time applied is the most accurate, in accordance with the commands of the Qur'an and Hadith (Amin, 2020).

This shows the importance of applying scientific knowledge in worship practices that are in accordance with religious teachings. Despite these challenges, Muhammadiyah does not neglect efforts to provide understanding to the people about the uniformity of prayer times through da'wah and continuous socialization. A science-based approach, especially in determining prayer times, is expected to bring awareness to Muslims that the application of the right time is part of the perfection of worship in line with the guidance of the Qur'an and Hadith.

#### **b. Ramadan Fasting and Hilal Determination**

One example of the application of manhaj tarjih seen in Papua is in determining the beginning of the month of Ramadan. As part of the effort to harmonize the practice of worship with the scientific guidelines contained in Islamic teachings, Muhammadiyah adheres to the scientific calculation of the hilal (new moon). The hisab method, which relies on astronomical calculations to determine the beginning of the month, is the main basis for determining the time of worship, including the beginning of the month of Ramadan. This is part of the Muhammadiyah manhaj tarjih which prioritizes rational and scientific understanding in implementing Islamic teachings. However, the main challenge arises in Papua, where direct observation of the hilal in the field is often constrained by difficult natural and geographical conditions. Cloudy weather, remote areas, and limited communication infrastructure are the main factors that hinder accurate observation of the hilal. This condition causes difficulties in determining the beginning of the month of Ramadan with the rukyat (direct observation) method, which is usually used in the timing of worship in other regions.

Nevertheless, Muhammadiyah in Papua strives to overcome this challenge by utilizing technology to update information related to the determination of the new moon, such as using applications or astronomical information systems. However, most people in Papua tend to prioritize togetherness in welcoming Ramadan. Most of them begin their fasting based on a decision of mutual deliberation within the local community, which is often based on the traditional rukyat approach. Although there are differences in the way Ramadan is determined, Muhammadiyah in Papua still tries to provide understanding to the people that these differences are natural in the context of the diversity of religious practices, as long as they do not contradict the basic principles of Islamic teachings. This understanding is expected to reduce divisions in society and increase the sense of unity among Muslims (Fatimah, 2021). In this case, Muhammadiyah da'wah in Papua aims to educate the public about the importance of following scientific calculations in determining the time of worship, while still respecting the diversity of practices in the field.

#### **c. Implementation of Zakat in Papua**

Zakat is a deep social obligation in Islam and is an important pillar in building solidarity between others. However, the management of zakat in Papua faces quite complex challenges. Most Papuans have an understanding that is focused on the personal aspect of zakat, with the collection of zakat often carried out in small amounts. This is related to the economic conditions that exist in the region, where many people live in

financial difficulties. Most of the population lives in rural areas or remote areas that have a less developed economy. As a result, the collection of zakat is limited, and the lack of collective awareness regarding the importance of zakat as a social obligation causes many potential zakat that is not optimally utilized.

On the other hand, Muhammadiyah through its *amil zakat* institution strives to increase public awareness of zakat as a social obligation that needs to be managed properly. More than just collection, Muhammadiyah emphasizes the importance of distributing zakat on target. One of Muhammadiyah's initiatives in Papua is a training and counseling program on zakat involving local religious leaders to explain more deeply about the importance of zakat in the social life of the community. This approach aims to arouse people's awareness of the role of zakat in reducing social disparities and helping those in need (Hidayat, 2019). In addition, Muhammadiyah also strives to build a more structured and professional zakat management system, by utilizing technology to digitize *mustahik* data (zakat recipients) so that the zakat distribution process can be more precise and effective.

However, the major challenge still faced is limited logistics and communication issues, especially in remote areas. Initiatives to increase the effectiveness of zakat distribution through a more organized and technology-based system face obstacles in terms of infrastructure and accessibility. However, the use of technology to digitize data and optimize the distribution of zakat is expected to be a solution to increase transparency and efficiency in its management. The implementation of this system is expected to be able to minimize inequality in the distribution of zakat and ensure that assistance reaches those who really need it (Latifah, 2022). Thus, Muhammadiyah is committed to not only optimizing the collection of zakat, but also ensuring that zakat can provide maximum benefits for the people in Papua, especially those living in underdeveloped economic conditions.

#### **d. Hajj and Religious Education in Papua**

The implementation of the hajj pilgrimage in Papua, although in principle the same as the implementation in other places, faces very difficult logistical challenges. Limited access to information about hajj procedures and limited transportation facilities are the main obstacles for prospective pilgrims in this region. Most prospective pilgrims in Papua live in remote areas that are rarely reached by public transportation services, so the journey to the Hajj embarkation often takes a long time and costs quite a lot. In addition, the lack of access to adequate information regarding the correct hajj procedures and worship procedures often leads to confusion among pilgrims.

Muhammadiyah, through its institutions such as the Tarjih Council and Human Resource Development, plays an important role in providing guidance for the hajj in accordance with the *manhaj tarjih*. Muhammadiyah ensures that every step of the hajj is carried out correctly according to religious guidance, by prioritizing a deep understanding of each stage of the hajj, starting from the intention to the implementation of the hajj ritual itself. In addition, Muhammadiyah strives to improve the information system and training for prospective pilgrims in Papua through counseling programs that cover all aspects of the hajj. This program not only explains technical procedures, but also equips pilgrims with a better spiritual understanding, so that they can carry out the hajj with a heart full of appreciation and in accordance with Islamic teachings (Amin, 2020). The counseling and guidance provided by Muhammadiyah aims to minimize errors in the implementation of the hajj and reduce the potential doubts that may arise during the implementation of worship in the holy land.



Thus, despite significant challenges in terms of logistics and access to information, Muhammadiyah in Papua continues to strive to provide maximum support for prospective pilgrims, ensuring that they can carry out the hajj properly and in accordance with Islamic law. This increase in access to information and guidance for the Hajj is expected to have a positive impact in facilitating the implementation of the Hajj for the Papuan people in the future.

## **2. Implications of the Implementation of Manhaj Tarjih in Papua**

The application of manhaj tarjih in Papua not only enriches the religious understanding of Muslims, but also has broad implications in various aspects, both in worship, social, and cultural. One of the important implications of the application of manhaj tarjih is the creation of a renewal of a more rational and scientific understanding of religion. Muhammadiyah teaches Muslims in Papua not only to receive religious teachings textually, but also to think critically and contextually in understanding Islamic teachings. This approach is very important, especially in matters of ijtihadi (related to legal interpretation), where Muslims are invited to explore religious understanding in accordance with the development of the times and existing social conditions. In this way, Muslims in Papua are not only trapped in a narrow understanding, but can adapt their religious practices to local social and cultural realities without compromising the spiritual meaning and purpose of worship in Islam (Fatimah, 2021)

In addition, the implementation of manhaj tarjih also contributes to strengthening tolerance between religious communities in Papua. Papua is a region rich in religious and cultural diversity, which is often a challenge in maintaining social harmony. Muhammadiyah, through its moderate approach, plays an important role in creating harmony between religious communities. Teaching about the importance of peaceful coexistence, as well as prioritizing interfaith dialogue, is an integral part of Muhammadiyah's da'wah in Papua. In this context, Muhammadiyah encourages Muslims to understand that diversity is not something that needs to be contested, but can actually be a means to enrich life together in harmony (Hidayat, 2019).

However, the biggest challenge in the implementation of manhaj tarjih in Papua is how Muhammadiyah can maintain unity in diversity. Although many elements of Papuan society accepted the teachings of Muhammadiyah, there were also groups that were more conservative and strongly attached to their strong local traditions. For these groups, the application of manhaj tarjih principles is often seen as a challenge to their long-held religious traditions, and they find it difficult to accept a more rational and moderate approach. Therefore, Muhammadiyah needs to develop a more inclusive and adaptive approach to social and cultural diversity in Papua. This approach must be able to respect local traditions, while still maintaining the substance of moderate and rational Islamic teachings. Strengthening internal dialogue and more open communication with these groups is urgently needed so that the application of manhaj tarjih can be widely accepted without causing excessive social friction.

Thus, the implementation of manhaj tarjih in Papua not only focuses on religious aspects, but also plays a major role in strengthening an inclusive and harmonious socio-culture. Muhammadiyah, as an organization that prioritizes the principle of moderation, needs to continue to adapt to the local social and cultural dynamics, ensuring that Islamic teachings remain relevant and provide benefits to the people in Papua.

## **3. Challenges Faced by Muhammadiyah in Papua**

### **a. Limited Infrastructure and Access to Information**



One of the main challenges faced by Muhammadiyah in the implementation of manhaj tarjih in Papua is the limited infrastructure and access to information. The Papua region, which consists of inland areas and remote islands, presents considerable logistical challenges, which makes access to structured religious education very difficult. Many areas in Papua do not have adequate transportation facilities, as well as limited communication facilities and stable internet networks, making the dissemination of information about manhaj tarjih very limited. In addition, the low level of education in some regions also worsens people's access to deeper religious knowledge resources.

To overcome this challenge, Muhammadiyah in Papua must work harder in providing an understanding of manhaj tarjih through various ways, both with direct da'wah that involves face-to-face teaching and guidance, and with the use of technology such as the internet. The use of digital technology, such as websites, social media, and internet-based applications, is an important alternative in disseminating information related to manhaj tarjih and Islamic teachings that are more rational and scientific. By utilizing the online platform, Muhammadiyah can reach a wider community, including those who live in areas that are difficult to reach physically. Da'wah through social media, such as YouTube, Facebook, and WhatsApp, provides easy access for people to acquire religious knowledge without having to leave their place of residence (Amin, 2020).

In addition, Muhammadiyah also involves local religious leaders and provides training to them so that they can convey the teachings of manhaj tarjih more effectively to Muslims in remote areas. This approach helps to overcome the limitations of trained human resources in the religious field and provides an opportunity to expand the spread of moderate and rational Islamic teachings in accordance with the manhaj tarjih. Although the challenges in terms of infrastructure and access to information are still great, Muhammadiyah is making maximum efforts to ensure that Muslims in Papua can gain a better understanding of religion through various existing channels.

Thus, despite the limitations of infrastructure and access to information, Muhammadiyah in Papua remains committed to spreading manhaj tarjih with innovative approaches, including the use of technology and the involvement of local religious leaders, to ensure that moderate and rational Islamic teachings can be accepted and understood by all Muslims in the region.

#### **b. Social and Cultural Differences**

In addition, social and cultural differences are also a challenge that cannot be ignored in the implementation of manhaj tarjih in Papua. Papua is a region rich in diversity of ethnicities, languages, and customs, which often form different perspectives and religious practices among its people. This diversity not only includes differences in the way of worship, but also in the understanding and implementation of religious values in daily life. Therefore, in dealing with this, Muhammadiyah needs to be more sensitive and wise in introducing religious concepts, so as not to cause tension between religious teachings and local traditions that have become an integral part of the life of the Papuan people. An inclusive and adaptive approach is urgently needed to respect local wisdom without sacrificing the substance of moderate and rational Islamic teachings (Fatimah, 2021).

For example, in some areas of Papua, religious practices often blend with local customs, such as rituals involving traditional ceremonies or the use of cultural symbols associated with local beliefs. Although this is not necessarily contrary to the teachings of Islam, Muhammadiyah must ensure that the religious concepts taught remain in harmony with the universal principles of Islam, and do not lead to syncretism that can damage the

purity of Islamic teachings. Therefore, Muhammadiyah in Papua needs to be more active in conducting dialogue with the local community, building a deeper understanding of the importance of maintaining a balance between religious teachings and existing cultural traditions.

This thoughtful approach can involve the involvement of local indigenous leaders and religious leaders to discuss and find the best solution in aligning religious teachings with local cultural values. Muhammadiyah can also hold counseling programs that not only teach religious theories, but also provide space for discussion on how religious practices can be adjusted to local wisdom values, so that there is no feeling of alienation or marginalization from religious teachings.

Thus, although social and cultural differences in Papua are a significant challenge, Muhammadiyah can act as a bridge that connects Islamic teachings with local traditions, ensuring that the application of *manhaj tarjih* still provides space for cultural diversity without sacrificing moderate and scientific Islamic teachings.

#### **4. Solutions and Recommendations**

To overcome the existing challenges, Muhammadiyah needs to strengthen technology-based religious education that can reach all levels of society in Papua. The use of online applications and platforms to disseminate information about *manhaj tarjih* and worship practices can be an effective solution, especially in remote and physically inaccessible areas. By utilizing technology, such as websites, social media, and mobile applications, Muhammadiyah can provide religious education materials that are easily accessible to Muslims in Papua, even though they are located in areas with limited infrastructure. These platforms also allow Muhammadiyah to provide online training, webinars, and video tutorials that teach about the correct procedures of worship in accordance with *manhaj tarjih*, as well as introduce moderate and rational Islamic principles (Amin, 2020).

In addition, Muhammadiyah must also be more open in accommodating the diversity of traditions in Papua, while maintaining the basic principles of Islamic teachings. Given that Papua is a region rich in strong local customs and culture, it is very important for Muhammadiyah to develop an approach that is sensitive to local cultural values, without sacrificing the purity of Islamic teachings. This inclusive approach can include constructive dialogue with traditional leaders, religious leaders, and local communities to find common ground between local traditions and Islamic teachings that are in accordance with the *manhaj tarjih*. This dialogue is expected to strengthen the understanding of Muslims in Papua that Islamic teachings are not only relevant in a global context, but can also be practiced in their unique social and cultural context.

In this case, inter-religious and intercultural dialogue is very important, to maintain harmony and strengthen the unity of Muslims in Papua. Papua has a high degree of religious diversity, and often these differences can be a source of tension if not managed properly. Muhammadiyah, with the principles of moderation and respect for differences, has a strategic role in facilitating dialogue between religious communities to avoid conflicts and strengthen interfaith relations. Through an open and tolerant-based approach, Muhammadiyah can strengthen the unity of Muslims in Papua, as well as create an environment conducive to peaceful coexistence with non-Muslim communities in the region.

Thus, the application of technology in religious education and the improvement of intercultural and inter-religious dialogue are strategic steps that can help Muhammadiyah overcome the challenges in the spread of *manhaj tarjih* in Papua. This

adaptive approach will ensure that Islamic teachings can develop properly, in harmony with the social, cultural, and religious dynamics in Papua.

## CONCLUSION

The application of Muhammadiyah tarjih manhaj shows an effort to present a rational, moderate, and science-based understanding of Islam, while still paying attention to the local social and cultural context. Manhaj tarjih, which prioritizes ijtihad, scientific discussion, and contextual interpretation of religious texts, allows Muslims in Papua to carry out worship in a flexible way, without neglecting the basic principles of Islamic teachings. However, the implementation of manhaj tarjih in Papua faces various challenges, such as limited access to information, cultural and social differences, and geographical challenges that hinder the dissemination of structured religious information. For example, in the implementation of prayers and fasting, there are variations related to worship times that are adjusted to local geographical conditions. Likewise, in the management of zakat, Muhammadiyah tries to overcome the problem of uneven distribution of zakat in remote areas. The implication of the implementation of manhaj tarjih is the creation of a more inclusive and tolerant understanding of religion. Muhammadiyah, with a science-based approach, contributes to strengthening inter-religious harmony and prioritizing constructive social dialogue. Nevertheless, Muhammadiyah must continue to adapt to the social and cultural diversity in Papua, without sacrificing the basic principles of Islamic teachings. As a recommendation, Muhammadiyah needs to continue to strengthen technology-based religious education to reach people in remote areas. In addition, increasing understanding of the importance of tolerance between religious communities and more effective management of zakat are important steps to strengthen the existence of Muhammadiyah in Papua. Thus, Muhammadiyah manhaj tarjih can be a solution to answer the challenge of implementing worship in accordance with the local context in the Land of Papua.

## REFERENCES

- Abdul, H. (2018). *Pengaruh Manhaj Tarjih terhadap Kehidupan Sosial di Indonesia*. Jakarta: Pustaka Mandiri.
- Ahmad, I. (2021). *Zakat dan Pemberdayaan Masyarakat Papua dalam Perspektif Tarjih*. Jakarta: Gramedia.
- Ahmad, M. (2018). *Islam di Tanah Papua: Antara Dakwah dan Keberagaman Budaya*. Surabaya: Pustaka Pelajar.
- Amin, A. (2020). *Manhaj Tarjih Muhammadiyah: Konsep dan Aplikasinya dalam Kehidupan Sosial*. Yogyakarta: Pustaka Muhammadiyah.
- Angrosino, M. (2007). *Doing ethnographic and observational research*. SAGE Publications.
- Arief, Z. (2019). *Ajaran Islam di Papua dan Perannya dalam Kehidupan Sosial*. Jakarta: PT. RajaGrafindo.
- Bowen, G. A. (2009). *Document analysis as a qualitative research method*. Qualitative Research Journal, 9(2), 27-40. <https://doi.org/10.3316/QRJ0902027>
- Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th ed.). SAGE Publications.
- Denzin, N. K. (1978). *The research act: A theoretical introduction to sociological methods* (2nd ed.). McGraw-Hill.

- Fatimah, S. (2021). *Ibadah dalam Islam: Perspektif Muhammadiyah*. Bandung: Remaja Rosdakarya.
- Fitriani, R. (2020). *Tarjih Muhammadiyah dan Pelaksanaan Ibadah di Wilayah Perbatasan*. Jakarta: RajaGrafindo.
- Hasbi, A. (2019). *Dakwah Muhammadiyah di Papua: Tantangan dan Peluang*. Bandung: Pustaka Setia.
- Hermawan, B. (2017). *Peran Muhammadiyah dalam Menyelesaikan Konflik Sosial di Papua*. Jakarta: Penerbit Universitas Indonesia.
- Hidayat, T. (2019). *Keberagaman Budaya dan Agama di Papua*. Surabaya: Al-Ma'arif.
- Huberman, A. M., & Miles, M. B. (2002). *The qualitative researcher's companion*. SAGE Publications.
- Ibrahim, H. (2020). *Menggagas Islam Moderat di Papua: Pendekatan Muhammadiyah*. Bandung: Mizan.
- Junaidi, K. (2021). *Penerapan Manhaj Tarjih di Daerah Terpencil Indonesia*. Bandung: Pustaka Setia.
- Khoirul, F. (2021). *Zakat dan Kesejahteraan Sosial: Kajian Manhaj Tarjih Muhammadiyah*. Semarang: Rasail Media.
- Latifah, M. (2022). *Tarjih dan Toleransi dalam Kehidupan Beragama*. Jakarta: Penerbit UIN Press.
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. SAGE Publications.
- Malik, I. (2017). *Islam dan Masyarakat Papua: Perspektif Dakwah Muhammadiyah*. Yogyakarta: Pustaka Abadi.
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook* (2nd ed.). SAGE Publications.
- Muhammad, R. (2021). *Pemikiran Tarjih Muhammadiyah dalam Konteks Keagamaan Indonesia*. Yogyakarta: LKiS.
- Nasir, Z. (2020). *Muhammadiyah dan Tantangan Sosial Budaya di Papua*. Jakarta: Salemba Press.
- Nizar, R. (2021). *Peran Muhammadiyah dalam Pendidikan Agama di Papua*. Malang: UMM Press.
- Patton, M. Q. (2002). *Qualitative research & evaluation methods* (3rd ed.). SAGE Publications.
- Rachman, M. (2018). *Islam dan Tradisi Lokal: Studi Kasus di Papua*. Makassar: Alauddin Press.
- Rahim, H. (2020). *Dakwah Islam di Papua: Menghadapi Tantangan Sosial dan Budaya*. Malang: UIN Press.
- Rudi Iskandar, (2024). The Transformative Power of Qur'anic Spiritual Education and Ruqyah Syariyyah in Nurturing Personal Character. Vol. 1 No. 3 (2024): Al-ilmu November <https://doi.org/10.62872/8hag6122>
- Shiddiq, F. (2019). *Islam dan Modernitas di Papua*. Surabaya: Kharisma.
- Strauss, A., & Corbin, J. (1990). *Basics of qualitative research: Grounded theory procedures and techniques*. SAGE Publications.
- Subhan, D. (2019). *Kontribusi Muhammadiyah dalam Pelaksanaan Zakat di Papua*. Jakarta: Penerbit Al-Qalam.
- Supriyanto, A. (2018). *Muhammadiyah dan Tantangan Kehidupan Sosial di Papua*. Jakarta: Al-Amin Press.
- Suryadi, H. (2020). *Islam dan Budaya Papua: Perspektif Muhammadiyah*. Jakarta: Kencana.

- Suryani, D. (2019). *Muhammadiyah dan Proses Adaptasi dalam Kehidupan Keagamaan*. Yogyakarta: Pustaka Pelajar.
- Syamsudin, I. (2020). *Islam dan Keberagaman di Papua: Perspektif Tarjih Muhammadiyah*. Bandung: Alfabeta.
- Umar, A. (2018). *Manhaj Tarjih Muhammadiyah dalam Konteks Praktik Ibadah di Indonesia*. Yogyakarta: Lembaga Penelitian Muhammadiyah.
- Wahyu, M. (2017). *Dinamika Agama dan Budaya di Papua*. Yogyakarta: Genta Press.
- Wibowo, E. (2021). *Manhaj Tarjih dalam Konteks Global dan Lokal*. Bandung: Mizan.
- Wirawan, S. (2019). *Tarjih Muhammadiyah: Menjawab Tantangan Kehidupan Sosial dan Budaya*. Jakarta: UIN Press.

ORIGINALITY REPORT

6%

SIMILARITY INDEX

5%

INTERNET SOURCES

3%

PUBLICATIONS

2%

STUDENT PAPERS

PRIMARY SOURCES

1

[jurnal.univpgri-palembang.ac.id](http://jurnal.univpgri-palembang.ac.id)

Internet Source

1%

2

[ejournal.unisbablitar.ac.id](http://ejournal.unisbablitar.ac.id)

Internet Source

1%

3

[journals.unihaz.ac.id](http://journals.unihaz.ac.id)

Internet Source

<1%

4

[nawalaeducation.com](http://nawalaeducation.com)

Internet Source

<1%

5

Submitted to Universitas Muhammadiyah  
Buton

Student Paper

<1%

6

Submitted to unigal

Student Paper

<1%

7

Glenda Crosling, Graeme Atherton, Siti  
Norbaya Azizan. "Higher Education in the  
ASEAN Region: Shaping the Future", Sunway  
University Press, 2024

Publication

<1%

8

Submitted to Cranfield University

Student Paper

<1%

9

Brown-Davis, Elizabeth. "Teachers' Self-  
Efficacy of Tiered Behavior Interventions for  
Students With ADHD Symptoms", The  
University of West Florida, 2025

Publication

<1%

|    |                                                                                     |      |
|----|-------------------------------------------------------------------------------------|------|
| 10 | <a href="http://ijmmu.com">ijmmu.com</a><br>Internet Source                         | <1 % |
| 11 | <a href="http://so04.tci-thaijo.org">so04.tci-thaijo.org</a><br>Internet Source     | <1 % |
| 12 | <a href="http://prism.ucalgary.ca">prism.ucalgary.ca</a><br>Internet Source         | <1 % |
| 13 | <a href="http://listens.online">listens.online</a><br>Internet Source               | <1 % |
| 14 | <a href="http://qmro.qmul.ac.uk">qmro.qmul.ac.uk</a><br>Internet Source             | <1 % |
| 15 | <a href="http://www.researchgate.net">www.researchgate.net</a><br>Internet Source   | <1 % |
| 16 | <a href="http://core.ac.uk">core.ac.uk</a><br>Internet Source                       | <1 % |
| 17 | <a href="http://pure.roehampton.ac.uk">pure.roehampton.ac.uk</a><br>Internet Source | <1 % |
| 18 | <a href="http://pure.tue.nl">pure.tue.nl</a><br>Internet Source                     | <1 % |
| 19 | <a href="http://stiba-malang.com">stiba-malang.com</a><br>Internet Source           | <1 % |
| 20 | <a href="http://www.frontiersin.org">www.frontiersin.org</a><br>Internet Source     | <1 % |

Exclude quotes Off

Exclude matches Off

Exclude bibliography Off