

Reconceptualising Maq id al-Shar ‘ah as an Instrument of Tarj : Addressing the Challenges of Contemporary Islamic Jurisprudence

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Article	Abstract
<p>Article History : Received : Jan. 11, 2026 Reviewed : March 10, 2026 Accepted : June 20, 2026 Transliteration : June 26, 2026 Published : June 30, 2026</p> <p>Keywords: <i>Maq id Al-Shar ‘Ah, Legal Prioritisation, Istinb , Contemporary Islamic Law</i></p>	<p>Maq id al-shar ‘ah are the fundamental objectives underpinning every provision of Islamic law. However, in classical tarj practice, the maq id are often treated merely as ethical and normative principles and have not yet been operationalised methodologically in the assessment and selection of legal evidence. This study aims to reconceptualise maq id al-shar ‘ah as a methodological foundation in the process of tarj in Islamic law, particularly in responding to contemporary challenges such as interpretative pluralism, demands for justice, and the dynamics of social change. This study employs a qualitative-descriptive approach through a literature review and content analysis of classical texts, such as the works of al-Ghaz l , al-Sh ib , and Ibn sh r, as well as the contemporary thought of Jasser Auda and Mohammad Hashim Kamali. The research findings indicate that maq id al-shar ‘ah not only function as normative values but can also be operationalised as practical instruments in the process of tarj . The maq id approach enables a more comprehensive selection of dal l by holistically considering public interest, social impact, and the alignment of the dal l with the objectives of sharia. This study offers a systemic and multidimensional conceptual model of maq id tarj as a contribution towards the renewal of Islamic legal methodology (istinb) to make it more contextual and relevant.</p>

INTRODUCTION

Within the dynamics of contemporary Islamic law, the Maq id al-Shar ‘ah approach is increasingly gaining attention as a methodological framework capable of addressing the complexity of legal issues that lie beyond the scope of classical ijihad. This approach offers flexibility in responding to modern issues such as social justice, environmental protection and the development of digital technology. By emphasising the objectives of Sharia, maq id provides a relevant framework for developing Islamic law that is not merely textual, but also substantive and contextual. (Masyhuri & Fadhilah Khunaini, 2024, p. 39).

Historically, the concept of maq id has evolved from the time of the Prophet Muhammad (peace be upon him) to the present day. Initially, maq id was implicit in legal practice, but it began to be formulated systematically by scholars such as al-Juwayn and al-Ghaz l , who identified five primary objectives of sharia: the preservation of religion, life, reason, lineage and property (Sidiq et al., 2025, p. 27). This conceptualisation was subsequently enriched by al-Sh ib in al-Muw faq t, who developed the structure of the maq id into a hierarchical and integral framework within ushul al-fiqh (Ibrahim bin Musa Asy-Syatibi & Abd Allah Daraz, 2006, pp. 23–26). Contemporary thinkers such as Jasser Auda have even reframed the maq id within a systemic and multidimensional structure (Jasser Auda, 2018, p. 58).

The transformation of the maq id from normative values into a methodology of ijihad reflects the urgent need for an approach to Islamic law that is more responsive to contemporary realities. This approach not only addresses the textual dimension but also demands an understanding of the social,

cultural and political contexts. Thus, *maq' id* serves as a vital instrument in ensuring that Islamic law can deliver actual and relevant public interest in modern society (Safriadi, 2018, p. 6). One important application of this approach lies in the practice of *tarj' ih*, namely the process of selecting the stronger argument or legal ruling from among several possibilities. The classical tradition of *tarj' ih* is often limited to considerations of the strength of the *sanad* or the wording (*lafaz*), whilst *maq' id tarj' ih* takes into account aspects of public interest and social impact. In this context, *maq' id* functions as a more dynamic and adaptive balancing mechanism (Ahmad Farikhin et al., 2022, p. 194).

Nevertheless, the application of *maq' id* in *tarj' ih* is not without its challenges. Without strict methodological standards, the use of *maq' id* can become a manipulative tool for justification. Consequently, a number of scholars, such as al-Ghazali and al-Shafi'i, emphasise strict conditions: the *maq' id* used as a legal basis must be established (*thub' ut*), clear (*uh' ur*), measurable (*indib' il*), and universally applicable (*i' ir' id*) (Muhammad Sirojudin Sidiq et al., 2025). These principles serve as a crucial filter to ensure that *maq' id* are not applied indiscriminately or in contradiction to the textual sources of Sharia.

In this context, this article aims to explore the potential of *maq' id* as a *tarj' ih* approach in contemporary Islamic law. Using a qualitative, literature-based methodology, this paper examines the structure and position of *maq' id* within the history of Islamic legal thought, discusses the methodological framework of *maq' id tarj' ih*, and offers a conceptual argument regarding the need for a *maq' id*-based recontextualisation of *ijtihad* in responding to the challenges of the modern era (Hanif A'la Ilhami & Zul Efendi, 2024, p. 33).

Through this study, it is hoped that *maq' id* can be understood not only as the normative ideals of sharia, but also as an operational, critical and adaptive legal methodology. Thus, *maq' id* serves not only as a theoretical framework but also as a practical foundation for building an Islamic legal system oriented towards human welfare and the value of universal justice (Nurhikmah Nurhikmah, 2024, p. 105).

There are previous research studies that discuss *maq' id al-Shar' ah*, which the author can use for comparison. From these previous studies, the author has categorised the discussions into three main areas of focus: first, research focusing on *maq' id* as an instrument of contemporary *ijtihad* or legal reform; second, research focusing on the integration of *maq' id* into *tarj' ih* and *istinb' ah*; and third, *maq' id* within the context of socio-political discourse and pluralism.

Research focusing on *maq' id* as an instrument of contemporary *ijtihad* or legal reform includes studies by (Safriadi, 2018), (Wahid Ahtar Baihaqi, 2017), (Nurhikmah Nurhikmah, 2024), (Muhaki & Aziz, 2024). Research focusing on the integration of *maq' id* in *tarj' ih* and *istinb' ah* includes studies by (Hanif A'la Ilhami & Zul Efendi, 2024), (Rosyadi, 2017), (Kamali et al., 2024), and (Nurjannah, 2021). Meanwhile, studies focusing on *maq' id* within the context of socio-political discourse and pluralism include the works of (Muhaki & Aziz, 2024), (Sodiman, 2018), and (Amir Tajrid, 2021). Furthermore, there are discussions of *maq' id* related to exegesis, hadith, and Islamic texts, such as the articles by (Nursyahbani et al., 2024), (Kholishuddin, 2020), and (Azzah Riscilia et al., 2023).

Various previous studies have acknowledged the urgency of *maq' id al-shar' ah* in the reform of contemporary Islamic law; however, the majority still situate it within a normative-idealistic framework without methodological elaboration that is operational and applicable in the practice of legal *tarj' ih*. For example, (Rosyadi, 2017) explains that the classical method of *tarj' ih* tends to be textual and unresponsive to social dynamics, but has not systematically detailed how the *maq' id* can serve as a practical solution within the framework of *tarj' ih*. Similarly, (Ali Mutakin, 2017) and (Nurjannah, 2021) highlight the importance of *maq' id* in *istinb' ah*, but focus more on conceptual and historical aspects than on the construction of an applicable methodology. In this context, there is a gap between *das sollen* the idealisation of *maq' id* as the basis for substantive justice and *das sein* the reality of methodological limitations in the consistent application of *maq' id* within the practice of legal *tarj' ih*.

This research offers an innovative approach by formulating a model of *maq' id*-based recontextualisation of *tarj' ih* that is systemic and multidimensional, namely through the principle of interconnection between the *nash*, the social context, and the objectives of sharia. Thus, the approach

proposed not only enriches the epistemology of Islamic law but also bridges the gap between ideal norms and practical realities in the process of contemporary legal istinb .

RESEARCH METHOD

This research is a qualitative study based on a normative-philosophical approach. This approach was chosen because the focus of the study lies in the development of theoretical concepts and normative reflection on the practice of tarj in Islamic law, with maq id al-shar ah serving as the primary framework for the assessment and reconstruction of methodology.

This research is a literature review (library research), based on the examination and analysis of primary and secondary sources, such as the classical works of scholars of usul al-fiqh (al-Ghaz l , al-Sh ib , Ibn sh r), as well as contemporary thought from figures such as Jasser Auda and Mohammad Hashim Kamali. Secondary sources were obtained from articles in reputable national and international academic journals, conference proceedings, as well as dissertations and academic books relevant to the topic.

Data collection was carried out through the documentation of Islamic legal texts relating to maq id and tarj , in the form of both classical works and contemporary literature. The collected data were analysed using content analysis and comparative analysis to compare the classical tarj approach with the maq id approach in the context of istinb (legal deduction).

The analysis was carried out in the following stages: first, identification of the methodological structure of tarj in classical usul fiqh; second, an exploration of the principles of maq id al-shar ah relevant to tarj ; third, an assessment of the compatibility of maq id with the needs of contemporary Islamic law; and fourth, the formulation of a maq id-based model for the recontextualisation of tarj as a new conceptual proposal. Using this method, the research is expected to make a theoretical contribution to the development of a methodology for the istinb of Islamic law that is responsive to the challenges of the times whilst remaining rooted in the maq id of the Shari'ah as the fundamental principles of Islamic law.

RESULT AND DISCUSSION

The Conceptualisation of Maq id al-Shar ah in Ush l al-Fiqh

The concept of Maq id al-Shar ah stems from the efforts of scholars to understand the objectives of Islamic law in establishing legal rulings (Muhammad Syamsudin, 2019). Within the framework of U l al-Fiqh, maq id serves as a philosophical foundation that explains the wisdom behind every legal provision (Abdul Helim, 2019, p. 63). Al-Ghaz l , for example, classified maq id into five main objectives: the preservation of religion, life, reason, lineage and wealth. This classification subsequently became the foundation for understanding and developing Islamic law that is responsive to the needs of the Muslim community.

Subsequent developments have shown that maq id function not only as normative values but also as a methodology within ijtihad. Al-Sh ib , in his work Al-Muw faq t, emphasises the importance of understanding maq id as a fundamental principle in establishing legal rulings, so that the resulting rulings are not only textually valid but also fulfil the objectives of sharia. This approach allows mujtahids to be more flexible in responding to ever-evolving social dynamics (Salman Akif Faylasuf, 2023).

In practice, maq id are often used to interpret texts that are general or broad in nature. Scholars of usul al-fiqh have formulated linguistic rules to understand these texts, but maq id provides an additional dimension by highlighting the objectives behind the text. This is important so that the laws established are not only consistent with the text but also relevant to the context and the needs of society (Abdul Helim, 2019, p. 116).

Nevertheless, the application of maq id in usul al-fiqh is not always straightforward. There are challenges in determining the appropriate maq id, particularly when dealing with texts that are open to diverse interpretations. Therefore, a systematic methodology and careful consideration are

required when identifying maq'id to ensure they do not deviate from the fundamental principles of sharia.

Maq'id al-shar'ah in a contemporary context is becoming increasingly relevant as an approach to establishing Islamic law that is adaptable to changing times. This approach enables Islamic law to remain relevant and applicable in addressing modern issues such as human rights, technology and globalisation, without neglecting the fundamental principles of Sharia (Nurhikmah Nurhikmah, 2024, p. 103).

The conceptualisation of maq'id al-shar'ah within ushul fiqh is an effort to make Islamic law more dynamic and responsive to the needs of the Muslim community. Through a deep understanding of the objectives of sharia, mujtahids can establish laws that are not only textually valid but also serve the overall welfare of the Muslim community.

The Theory of Tarjīh and Its Transformation from a Maq'id Perspective

1. Classical Tarjīh

Classical tarjīh in the tradition of u'l al-fiqh is a method of selecting the strongest evidence from two or more seemingly conflicting pieces of evidence. This method is required when legal texts do not indicate a single, clear meaning and require further interpretation. Classical scholars such as al-Ghazālī emphasised that tarjīh is carried out by prioritising the strength of the evidence linguistically, in terms of its chain of transmission (sanad), or based on general principles of sharia. Imam al-Shābī also explained that tarjīh is carried out after other methods, such as jam'u wa taufiq or naskh, have failed; thus, tarjīh becomes the final mechanism in the hierarchy of resolving conflicts between legal arguments. Tarjīh is not merely a rational preference, but an integral part of a highly meticulous and structured method of istinbāh (Safriadi, 2018, p. 7).

The scope of tarjīh encompasses the analysis of the authority of the sanad, the strength of the nash, and the application of priority principles such as qat' over zann'. Imron Rosyadi describes tarjīh as "the third solution in the hierarchy of resolution when compromise and abrogation cannot be applied" (Rosyadi, 2017, p. 11). Although effective in many cases, classical tarjīh is sometimes overly textual and pays insufficient attention to the socio-cultural context. This can result in tarjīh producing legalistic rulings without fully considering the maslahat and the objectives of sharia.

Another limitation is that tarjīh is sometimes subjective, depending on the mujtahid's ability to weigh the strength of the dalīl. Consequently, two mujtahids may arrive at different tarjīh even when using the same dalīl. Consequently, classical tarjīh is often regarded as lacking flexibility in addressing contemporary challenges such as new technologies, human rights, and social pluralism. Therefore, the integration of maq'id is necessary so that tarjīh possesses contextual insight and takes public interest into account (Mutmainah, 2020).

In addressing these limitations, a number of classical scholars have sought to broaden the scope of the tarjīh method; one such figure is al-Ābārī, who proposed a more integrative and multidimensional approach. His method encompasses three main dimensions: linguistic, historical-transmissional, and rational-contextual. In the linguistic aspect, he conducts an in-depth analysis of the grammatical structure, morphological forms, stylistic features, and semantic nuances within the wording of the verse. Meanwhile, in the historical-transmissional dimension, al-Ābārī emphasises a critical evaluation of the isnād and matn of the narrations, applying strict criteria of authenticity. Furthermore, he allows scope for the rational and contextual dimensions, taking into account logic and social conditions when assessing the various interpretations that have emerged (Mamonto, 2024, p. 1041). This multidimensional approach demonstrates that al-Ābārī did not confine himself solely to textual aspects, but also recognised the importance of integrating the text, reason and reality. Consequently, al-Ābārī's tarjīh method remains relevant for addressing the challenges of contemporary Qur'anic exegesis, which demands openness, rigour and academic responsibility.

2. The maq'id approach to tarjīh

With the passage of time, the concept of tarjīh has undergone a methodological shift with the emergence of the maq'id approach. The maq'id approach to tarjīh places the objectives of Sharia as the primary framework, namely the preservation of religion, life, reason, lineage and property, so that

every legal choice is evaluated in terms of *maslahat*. The *maq'id* constitute the spirit behind the formulation of law; there is no single Sharia ruling that does not aim to '*jalbu al-ma'ali*' (seek benefits) and '*dar' al-maf'sid*' (ward off harms) (Nizaruddin et al., 2025, p. 122).

According to Kamali, *maq'id*-based *tarjih* employs a 'systems approach' that examines the interconnections between the *nash*, rationality, and social reality. This involves selecting the *dalil* most consistent with the overarching objectives of Sharia (Kamali et al., 2024). The methodological process involves identifying the relevant *maq'id* in a specific case, followed by the ranking of *dalil* based on their contribution to the achievement of those *maq'id*. This provides a more holistic analysis than classical *tarjih*, which focuses solely on *sanad* and *nasakh*.

This approach integrates the substantive values of Sharia into the practice of *tarjih*, so that the law is measured not only by the strength of the text, but also by the extent to which it fulfils the objectives of Sharia. Within this framework, the *maq'id* serve as a balancing scale when choosing between two lines of evidence that are equally strong textually but differ in their social implications (Nurhikmah Nurhikmah, 2024, p. 110).

This transformation is significant because *maq'id* opens up space for contextual and moral dimensions within the law. Al-Ghazali, in *al-Mustafid*, acknowledges the importance of *maslahah* as a legal consideration, and this is further expanded upon in the *maq'id*-based approach to *tarjih*. It is here that *maq'id* form the basis for legal decision-making when literal texts are unable to address evolving social complexities (Ahmad Farikhin et al., 2022, p. 204).

From a contemporary perspective, scholars such as Jasser Auda have developed a *maq'id* *tarjih* approach using systems theory. He emphasises the interconnection between the elements of Islamic law and social reality, and that the objectives of the *shar'ah* such as justice and welfare must be the primary determinants in legal decision-making. With this approach, the *maq'id* become not merely a theory, but a practical analytical tool for addressing modern dynamics (Hanif A'la Ilhami & Zul Efendi, 2024, p. 39). This approach also incorporates an element of contextual evaluation: the extent to which a law brings about *maslahat* in the digital age, amidst urbanisation, or in the face of social change serves as the primary benchmark for selecting *dalil* in *tarjih maq'idi*.

3. The Legitimacy and Conditions for the Use of *Maq'id* in Legal Weighting

The legitimacy of *maq'id* in legal weighting has been recognised by contemporary scholars such as Ibn 'Ashur and al-Midani, who agree that *maq'id al-shar'ah*, although not standing alone as evidence, can be used to strengthen the position of evidence in legal conflicts (Anang Firdaus, 2020, p. 62). However, the use of *maq'id* in *tarjih* is not without risk. If it does not meet validity criteria such as the clarity of the *maq'id*, their measurability, and their universal applicability, then this approach may be misused. Therefore, methodological rigour is required in identifying the *maq'id* so that they do not become a free licence for legal reform without a solid *shar'i* basis (Wahid Ahtar Baihaqi, 2017).

Kamali emphasises that the use of *maq'id* must be preceded by *syur'at* scientific principles encompassing textual evidence and the nature of benefits that are both tangible and necessary to ensure that *maq'id* are not misused for subjective purposes (Kamali et al., 2024). Furthermore, *maq'id* must be tested using the *tarjih* methodology, such as *qiyas maq'idi*, by comparing the impact of a *dalil* on the primary *maq'id*. Only a *dalil* that is proven to validly fulfil the *maq'id* may be given priority (Zubairin et al., 2024, p. 25).

Furthermore, *maq'idi tarjih* must conform to the principles of *al-umum wal-khass wal-taf'il wal-taraqq* (general, specific, elaboration, and interconnection), as explained by Auda, to maintain harmony between the textual *nash* and the objectives of *sharia*. If all these conditions are met, then *maq'id*-based *tarjih* is not only academically valid but also legally and practically legitimate in addressing contemporary issues such as women's rights, religious freedom, and information technology (Hambari & Ayuniyyah, 2022, p. 11).

The *maq'id tarjih* approach has begun to be adopted in institutional practice, such as within the Muhammadiyah *Tarjih* Council. They employ *maq'id* as a framework for legal decision-making, particularly regarding contemporary issues such as human rights, the environment, and religious

freedom. This demonstrates that this approach is not merely idealistic, but is applicable within an institutional context (Jamaa, 2017, p. 127).

The theory of tarjīh from a maqāḥid perspective represents a significant leap forward in the methodology of Islamic law. It is capable of bridging the gap between the nash and social reality, whilst upholding the principles of Sharia whilst remaining responsive to the changing times. Tarjīh is no longer confined to textual logic, but serves as a bridge between the timelessness of values and the dynamics of human life (Masyhuri & Fadhilah Khunaini, 2024, p. 38).

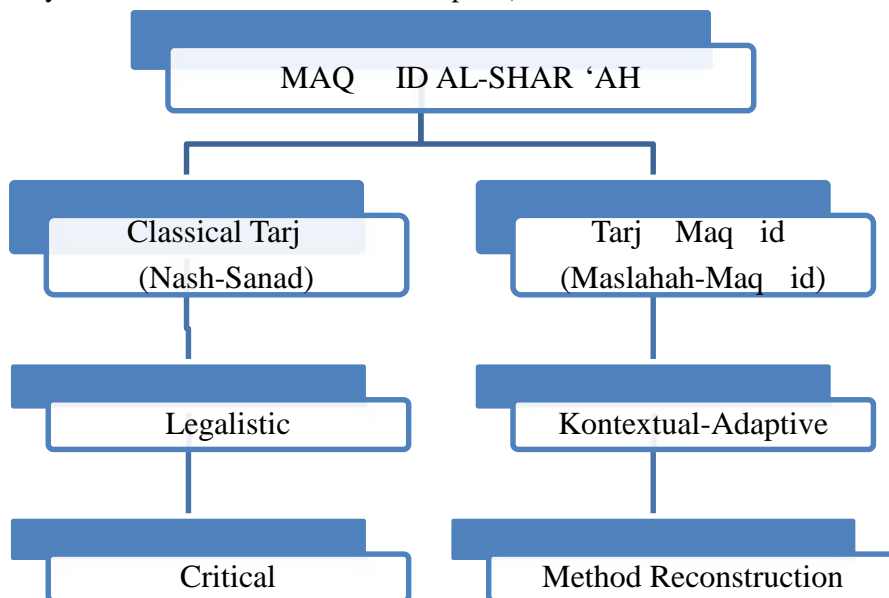


Figure 1: Classical Tarjīh Theory and Maqāḥid Tarjīh

The Integration of Maqāḥid into Contemporary Methods of Istiḥb

The integration of maqāḥid al-sharāḥ into contemporary methods of legal deduction is a response to social dynamics and the complex needs of modern society. This approach emphasises that the primary objectives of Sharia such as the protection of religion, life, reason, lineage and property must form the foundation for the formulation of law, so that Islamic law remains relevant and adaptable to the changing times (Kania Ayu Prasetyo, 2024, p. 53).

Maqāḥid al-sharāḥ serves as an analytical framework that enables mujtahids to derive legal rulings whilst taking into account the maslahat (public interest) and mafsadat (harm) that may arise from a legal ruling (Muhyiddin et al., 2021, p. 83). This is important to ensure that the laws established are not only valid in a textual sense, but also bring tangible benefits to society. The maqāḥid-based istiḥb method also allows for flexibility in dealing with new cases not explicitly addressed in classical texts. Thus, Islamic law can provide contextual solutions that are in line with the realities of contemporary society (Nurjannah, 2021, p. 269).

The application of maqāḥid in legal istiḥb is also evident in the practices of modern fatwa institutions, such as the National Sharia Council of the Indonesian Ulema Council (DSN-MUI), which integrates the principles of maqāḥid when issuing fatwas relating to Islamic economics and finance. This approach ensures that the fatwas issued are not only consistent with the text but also take into account the public interest.

Furthermore, the integration of maqāḥid into the istiḥb method encourages scholars and academics to develop methodologies of ijtihad that are more responsive to contemporary issues, such as human rights, the environment, and technology. This demonstrates that maqāḥid al-sharāḥ holds great potential for addressing the challenges of the modern age without neglecting the fundamental principles of sharia (Anwar & Tasliyah, 2024, p. 198). However, the application of maqāḥid in istiḥb requires caution and a deep understanding to ensure it does not deviate from the true objectives of Sharia. Therefore, clear criteria and methodologies are needed to identify and apply maqāḥid in the process of legal formulation (Ali Mutakin, 2017, p. 547).

In practice, the integration of *maq id* into the process of deriving Islamic law has made a significant contribution to the development of a more humanistic and contextual Islamic legal system. This is evident from various fatwas and legal rulings that take into account the public interest and the needs of modern society (Kania Ayu Prasetyo, 2024, p. 55). The integration of *maq id al-shar 'ah* into contemporary methods of *istinb is* is not merely a methodological approach, but also an effort to establish Islamic law as a dynamic, adaptive legal system capable of providing solutions to the various problems faced by humanity in the modern era.

Discussion and Implications

The integration of *maq id al-shar 'ah* into contemporary *istinb is* methodology provides a broader and more rational scope for *ijtihad* in responding to current socio-religious dynamics. This approach emphasises the importance of considering the objectives of *sharia* in every legal ruling so that the results of *istinb is* are not merely rigid and textual, but rather provide solutions that are contextual to the changing times (Nurhikmah Nurhikmah, 2024, p. 110).

In practice, *maq id* can serve as a framework for assessing the strength and priority of the legal arguments used in the formulation of legal rulings. This is particularly important when two arguments appear to be in conflict, as *maq id* can act as a balancing mechanism for *tarj ih* based on the greater public interest and broader social impact (Safriadi, 2018, p. 8). However, the integration of *maq id* into contemporary *istinb is* requires a well-developed epistemological foundation. It is not enough merely to cite *maq id* as objectives; they must also be supported by a clear methodology, a testable validation of public interest, and a legal framework consistent with the principles of *Sharia* (Hanif A'la Ilhami & Zul Efendi, 2024, p. 31). To this end, a systemic approach is required, as developed by Jasser Auda. He emphasises the interrelated dimensions of text, social reality, and *maq id* through an open, interconnected, and multidimensional system. This approach enables Islamic law to operate within a dynamic framework oriented towards substantive justice (Auda, 2008, pp. 83–85).

The positive impact of applying *maq id* in *istinb is* is already evident in a number of contemporary fatwas, such as those issued by the DSN-MUI and the Muhammadiyah Tarjih Council. Both bodies utilise the principle of *maq id* to weigh up aspects of public interest in fatwas concerning Islamic finance, health, and even the environment (Imro Atus Soliha et al., 2024, p. 1215).

The academic implications are also significant. *Maq id* has spurred the emergence of a new framework for *istinb is* that is more open to multidisciplinary study. In many universities, *maq id* has begun to be adopted as the primary approach in the development of Islamic law curricula to make them more responsive to the phenomena of globalisation, human rights, and social change (Wahid Ahtar Baihaqi, 2017, p. 19). The integration of *maq id* into *istinb is* is not merely a conceptual endeavour, but also has far-reaching practical implications for the administration of justice, the reform of Islamic law, and the strengthening of humanistic values in both civic and religious life (Ahmad Farikhin et al., 2022, p. 195).

CONCLUSION

This study demonstrates that *maq id al-shar 'ah* occupies a strategic position in reformulating the methodology of *tarj ih* in Islamic law amidst the complexities of contemporary reality. The *maq id* approach functions not only as an ethical-normative principle but can also be operationalised as a methodological framework in the processes of *istinb is* and *tarj ih* of Islamic law. By drawing on the interconnection between the text (*nash*), the social context, and the objectives of *sharia*, this approach is able to address the shortcomings of the classical *tarj ih* method, which tends to be legalistic and textual.

A *maq id*-based *tarj ih* emphasises the importance of considering public interest and social impact when selecting the stronger *dal il*. The integration of *maq id* into *tarj ih* not only enriches the epistemology of *ushul fiqh* but also broadens the horizons of *ijtihad* towards a more humanistic, contextual and adaptive approach. This approach enables Islamic law to be not merely a product of traditional texts, but also a living and relevant instrument of justice amidst changing times.

The findings of this research emphasise that the transformation of *maq id* from a framework of values into a methodology of *istinb is* must be carried out with caution, through rigorous scientific

discipline and strict syur (prerequisites), as emphasised by al-Ghaz l , al-Sh ib , Ibn sh r, and Jasser Auda. Validation of the maq id must be carried out through the qiy s maq id method and systemic principles to avoid falling into subjectivity that undermines the integrity of Sharia law.

The main contribution of this article lies in the formulation of a model for the systemic and multidimensional recontextualisation of maq id-based legal tarj . This approach is not only a new methodological proposal but also a form of articulating contemporary ijtihad centred on maq id as its main axis, with the aim of bridging the gap between the ideal of Islamic law (das sollen) and social reality (das sein) in a scientific and responsible manner.

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