

**Towards the Reconstruction and Reinterpretation of *al-Kulliyāt al-Khams*:
A Study of *Maqāṣid* in the Interdisciplinary Islamic Studies Master's Program
at UIN Sunan Kalijaga**

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Keywords:

Contemporary
Maqāṣid;
Islamic and
Indonesian
discourse;
Kulliyat al-khams;
UIN Sunan
Kalijaga

Kata Kunci:

Maqāṣid
kontemporer;
wacana keislaman
dan keindonesiaan;
Kulliyat al-khams;
UIN Sunan
Kalijaga

Abstract:

This article aims to examine the research trends on *Maqāṣid Shari'ah* topics within the Interdisciplinary Islamic Studies Master's Program at UIN Sunan Kalijaga Yogyakarta. This study is significant for developing Maqāṣid Shari'ah studies in state Islamic universities. The research method employed is a literature study, utilizing data from student theses on the topic of Maqāṣid Shari'ah to reveal trends in studies over a six-year period from 2018 to 2023. The results indicate that student theses tend to focus on the following topics: (1) studies of the thoughts of Maqāṣid figures, (2) thematic *fiqh* studies from a Maqāṣid perspective, (3) legal studies from a Maqāṣid Shari'ah perspective, (4) public policy studies related to Maqāṣid, and (5) Maqāṣid approaches to interpreting Quranic verses. Their studies successfully initiated a new discourse in *Maqāṣid* research within the Indonesian context through the development of: The *hifẓ al-mithaq* discourse regarding the disbandment of Hizbut Tahrir Indonesia; The *hifẓ al-khusūṣiyah* discourse concerning the issue of personal data protection in the Draft Law on Personal Data Protection; and The *hifẓ al-mujtama'* discourse within the discussion of Islamic legal dialogue in a pluralistic society in Kaloran. In conclusion, the Interdisciplinary Islamic Studies Master's Program develops *Maqasid al-Shari'ah* studies by reconstructing and reinterpreting *al-Kulliyāt al-Khams*, while actively incorporating the dynamic Islamic and Indonesian discourses.

Abstrak:

Artikel ini bertujuan untuk mengkaji tren penelitian bertopik Maqāṣid Syariah pada Program Magister Interdisipliner Islamic Studies UIN Sunan Kalijaga Yogyakarta. Kajian ini penting untuk mengembangkan kajian Maqāṣid Syariah di Perguruan Tinggi Islam Negeri. Metode penelitian ini adalah penelitian literatur dengan data berupa tesis mahasiswa bertema maqasid syariah untuk mengungkap tren studi selama enam tahun 2018-2023. Hasil penelitian menunjukkan bahwa pertama, kecenderungan penelitian tesis mahasiswa terfokus pada topik penelitian berikut: (1) kajian pemikiran tokoh maqasid; (2) kajian fikih tematik dengan perspektif maqāṣid; (3) kajian yuridis hukum dengan perspektif maqāṣid syariah (4) kajian kebijakan publik terkait maqāṣid dan (5) kajian maqāṣid sebagai pendekatan penafsiran ayat-ayat al-Quran. Studi mereka berhasil melahirkan wacana baru dalam kajian maqāṣid dalam konteks Indonesia melalui pengembangan wacana *hifẓ al-mitsaq* dalam konteks pembubaran Hizbut Tahrir di Indonesia, wacana *hifẓ al-khusūṣiyah* pada isu perlindungan data pribadi dalam Rancangan Undang-Undang Perlindungan Data Pribadi dan wacana *hifẓ al-mujtama'* pada diskursus dialog hukum Islam dalam masyarakat majemuk di Kaloran. Dalam konteks ini, dapat disimpulkan bahwa studi maqasid syariah di Program Magister Interdisipliner Islamic

A. Introduction

In Indonesia, the study of Islamic legal philosophy, often associated with the study of Maqāsid al-Sharī'ah, has undergone rapid development in the contemporary era. Consequently, it is not surprising that various thesis and dissertation titles discussing Maqāsid Sharia have become increasingly abundant. This indicates that Maqāsid Sharia studies have garnered significant attention in the academic world, making them more relevant and applicable as a basis for Islamic legal theory that is responsive to social dynamics over the last decade.

As a methodological instrument in reforming Islamic law, Maqāsid Sharia makes a strategic contribution to the dynamics of contemporary Islamic discourse renewal. This is because Maqāsid Sharia originates from the authentic Islamic tradition, which is claimed to have contributed to the emergence of alternative discourses in responding to the dynamics of social change and contemporary problems. Based on this premise, Maqāsid Sharia is expected to offer relevant answers to the increasingly complex contemporary problems faced by Muslims today.

It is undeniable that Maqāsid studies in the Islamic world have gained significant attention from contemporary Muslim scholars in recent years. One of the prominent figures contributing to the development of Maqāsid Sharia studies is Jasser Auda, a renowned Islamic scholar known for his work on Islamic jurisprudence and the objectives of Islamic law,¹ Thāhā Jābir al-Alwānī,² Ahmad al-Raisūnī,³ Abd al-Majīd al-Najjar,⁴ Ismāīl al-Hasanī,⁵ Al-Akhdhar al-

¹ Jasser Auda, *Maqāsid Al-Syarī'ah Kafalsafah Li al-Tasyrī' al-Islāmī Ru'yab Manzūmiyah* (USA: al-Ma'had al-Alami li al-Fikr al-Islāmī, 2012).

² Thāhā Jābir al-Alwānī, *Maqāsid Al-Syarī'ah* (Beirut: Dar Al-Hadits, 2001).

³ Ahmad al-Raisūnī, *Nadhariyah Al-Maqāsid Inda al-Imām al-Syātibi* (USA: al-Ma'had al-Alami li al-Fikr al-Islāmī, 1995).

⁴ Abd al-Majīd al-Najjār, *Maqāsid Al-Syarī'ah Bi Ab'ad Jadidah* (Beirut: Dar al-Gharb al-Islāmī, 2006).

⁵ Ismāīl al-Hasanī, *Nadhariyah Al-Maqāsid Inda al-Imām Mubammad Tābir Ibn Ayyur* (USA: al-Ma'had al-Alami li al-Fikr al-Islāmī, 1995).

Akhhdharī,⁶ Riyādh al-Jawwādī,⁷ Jamāl al-Dīn Atiyah,⁸ Nūr al-Dīn Mukhtār al-Khādimī,⁹ and others. These figures endeavored to elaborate on the Maqāsid conception as part of the dynamics in the development of sustainable Islamic legal philosophy and thought.

Intellectuals in the Western world have also contributed to the development of Maqāsid Sharia studies. Maqāsid Sharia studies are often associated with minority issues,¹⁰ human rights,¹¹ gender,¹² politics,¹³ and environmental crises. Idris Nassery, Rume Ahmed, Muna Tatari, Adis Duderija, Aydogan Kars, Felicitas Opwis and others are among the Maqāsid scholars who have succeeded in publishing ideas in the development of Maqāsid Sharia studies and research. Some literature, for example, *The Objectives of Islamic Law: The Promises and Challenges of the Maqāsid al-Sharia* edited by Idris Nassery and the book *Maqasid al-Sharia and Contemporary Reformist Muslim Thought: an Examination* edited by Adis Duderija is clear evidence of their contribution in development of Maqāsid Sharia thought in responding to contemporary issues.

Nevertheless, al-Marekibī explicitly states in his article that Maqāsid studies in the contemporary era focus on two primary issues of debate: *firstly*, the expansion of the field of application of the five basic objectives of Islamic law (*tausi' majāl I'māl al-maqāsid al-khamsah*), and *secondly*, the addition and modification of the five pillars of Sharia goals to incorporate modern values into the Maqāsid Sharia discourse (*fī al-zīyādah 'alā al-maqāsid al-khamsah wa ta'dilihā li-tawtīn mafāhim hadītsah dākḥil al-maqāsid*).¹⁴

⁶ Abū Abdurrahmān al-Akhḍhar al-Akhḍharī, *Al-Imām Fi Maqāsid Rabb al-Anām* (Beirut: Dar Ibn Hazm, 2011).

⁷ Riyādh ibn Ali al-Jawwadi, *Ilm Maqāsid Al-Syari'ah: Mafāhimuhu Wa Aliyat Amalibi* (Beirut: Dar al-Tajdid, 2019).

⁸ Jamāl al-Dīn Ātiyah, *Nahwa Taf'īl Maqāsid al-Syari'ah* (Damaskus: Dar al-Fikr, 2001).

⁹ Nūr al-Dīn Muhtār al-Khādimī, *Al-Ijtihād Maqāsidi: Hujjiyatuhu, Dhawābituhu, Majālatuhu* (Qatar: Wazarah al-Auqaf wa Syuun al-Islamiyah, n.d.).

¹⁰ “Maqāsid Al-Shariah as a Ligitimization for the Muslim Minorities Law,” in *Objectives of Islamic Law: The Promises and Challenges of the Maqasid al-Shari'a*, 1st ed., ed. Mouez Khalfaoui (The Rowman & Littlefield Publishing Group, Inc., 2018), <https://doi.org/10.5040/9781978736320>.

¹¹ Muhammad Khalid Masud, “Freedom of Religion in the Age of Multi-Religious Societies with Special Reference to Maqāsid al-Shariah,” in *Objectives of Islamic Law: The Promises and Challenges of the Maqasid al-Shari'a*, 1st ed. (The Rowman & Littlefield Publishing Group, Inc., 2018), <https://doi.org/10.5040/9781978736320>.

¹² Adis Duderija, “Maqāsid Al-Sharia, Gender Non-Patriarchal Quran-Sunna Hermeneutics and the Reformation of Muslim Family Law,” in *Maqāsid Al-Sharia and Contemporary Reformist Muslim Thought: An Examination* (New York: Palgrave Macmillan, 2014), https://doi.org/10.1057/9781137319418_9.

¹³ Aydogan Kars, “Maqāsid or Sharia Secularism, Islamic Reform and Ethics in Modern Turkey,” in *Maqāsid Al-Sharia and Contemporary Reformist Muslim Thought: An Examination* (New York: Palgrave Macmillan, 2014), https://doi.org/10.1057/9781137319418_6.

¹⁴ Mohammed al-Marekibi, “الحداثة وتحولات الخطاب المقاصدي: نحو فقه سائل؟,” *Journal of Islamic Ethics* 3, nos. 1–2 (December 2019): 9–29, <https://doi.org/10.1163/24685542-12340028>.

This article will specifically examine the trend of Maqāsid Sharia studies in the academic world as a basis for the development of Islamic scientific disciplines in Islamic Higher Education. The study will focus on Maqāsid Sharia at the School of Graduate, UIN Sunan Kalijaga, Yogyakarta. At least two reasons underlie the selection of this research location: Firstly, the School of Graduate at UIN Sunan Kalijaga Yogyakarta specifically offers a concentration of "Maqasid Studies and Strategic Analysis" in the Interdisciplinary Islamic Studies Master's Program. Secondly, the School of Graduate at UIN Sunan Kalijaga Yogyakarta emphasizes an interdisciplinary approach in its learning process, making the involvement of social humanities sciences in Islamic studies a prominent characteristic in producing new discourses on Islamic law.

Relevant previous studies include: Husni Khairi Taha's research on *al-dirāsāt al-maqāsidīyah*, which he divided into three categories: the study of maqāsid figures, the study of maqāsid paradigms, and the study of *taf'īl al-maqāsid*.¹⁵ Youcef Nouassa has also researched the discourse on renewing the maqāsid al-sharī'a in *Majallat al-Islamiyya al-Ma'rifa*.¹⁶ Al-Hassan Shahid also researched the position of maqasid in the thinking of the International Institute of Islamic Thought, reviewing and evaluating its projects.¹⁷ Overall, previous research has centred on trends in maqasid studies within specific research institutions, emphasising their contributions. By contrast, al-Marekibī considers how the discourse of maqasid has shifted towards *fiqh al-sāil* in the modern era.¹⁸

This research is crucial for the development of Islamic studies as it maps the typology of Maqāsid Syariah studies at Islamic universities in Indonesia, specifically at the Postgraduate School of UIN Sunan Kalijaga in Yogyakarta. This study examines the development of Maqāsid Syariah studies and their characteristics. Furthermore, this study will provide guidance for future researchers in exploring Maqāsid more comprehensively within the context of Indonesian state Islamic religious universities. This article argues that *al-kuliyat al-khams* in

¹⁵ Husnī Khairi Tāha, *Maqāsid al-Syarī'ah baina al-Mudārasah wa al-Mumārasah* (Kairo: Dar alKutub al-Misriyah, 2021), 46.

¹⁶Youcef Nouassa, "Manhaj al-Muassasat al-Bahtsiyah fi Binā al-Fikr al-Maqāsidī: Juhūd al-Ma'had al-Ālamī li al-Fikr al-Islāmī wa Ishāmatuhu fi Tajdīd Maqāsid al-Sharia min Khilāl al-Abhāts al-Maqāsidīyah fi Majllah Islamiyat al-Ma'rifa, *Majallab al-Fikr al-Islami al-Muasir*, Vol. 25, No. 100 (2020): 179-216. <https://doi.org/10.35632/citj.v25i100.5069>

¹⁷Al-Hassān Shahid, "al-Masyrū al-Maqāsidī li al-Ma'had al-Ālamī li al-Fikr al-Islāmī Qirāah wa Taqwīm", *Journal of Contemporary Maqasid Studies*, Vol. 3, No. 1 (2024): 1-34. DOI: <https://doi.org/10.52100/jcms.v3i1.128>

¹⁸ Mohammed al-Marekibi, "الحداثة وتحولات الخطاب المقاصدي: نحو فقه سائل؟", *Journal of Islamic Ethics* 3, nos. 1–2 (December 2019): 9–29, <https://doi.org/10.1163/24685542-12340028>.

the Interdisciplinary Islamic Studies Master's Program's study of *maqāsid* is very dynamic. It even gives rise to *hifz al-mitsāq*, a new discourse between the reconstruction and reinterpretation of the five objectives of Islamic law.

B. Methods

This research employs a literature study with a case study approach to examine the trend of *Maqāsid Sharia* studies at Interdisciplinary Islamic Studies Master's Program at UIN Sunan Kalijaga Yogyakarta. The data utilized in this study consist of student theses that specifically address the topic of *Maqāsid Sharia*. Research on student theses in the Interdisciplinary Islamic Studies (IIS) Master's Program at UIN Sunan Kalijaga Yogyakarta revealed 18 *Maqāsid Sharia* research titles from 2018 to 2023. Of these studies, the majority, 15, were conducted by Master's students in the Interdisciplinary Islamic Studies Program, Concentration in *Maqāsid* Studies and Strategic Analysis (KMAS). Three other students from different concentrations are also conducting research on contemporary issues and *Maqāsid Sharia*. To establish a comprehensive typology, this analysis first maps the trends and main characteristics of *Maqāsid al-Sharī'ah* studies. Subsequently, it proceeds to classify the various methodological approaches to *Maqāsid* research, drawing upon al-Marakibi's perspective within the contemporary *Maqāsid* discourse.

C. Result

The study's findings indicate that the study of *Maqasid Syariah* in the Interdisciplinary Islamic Studies Master's Program exhibits diversity in terms of substance, approach, and religious discourse. These findings are supported by the following data:

No.	Name	Thesis Title	Analysis	Year
1	Nasrullah Ainul Yaqin	The Discourse of Religious Freedom in <i>Maqāṣidī</i> Reasoning: A Case Study of Religious Conversion	Philosophical and historical approach	2018
2	Mochammad A'an Tri Subaktiansyah	Contestation of <i>Maṣlaḥah 'Āmmah</i> and Common Good in the Public Sphere: A Case Study of the Interpretation of Central Java Governor Decree Number 660.1/30 of 2016 concerning Environmental Permit	Normative and philosophical approach	2018
3	Anwari Nurul Huda	The Permissibility of Abortion of Medically Impaired Fetuses in the MUI	Normative approach	2019

		Fatwa and Legislation, Reviewed from the Perspective of Jasser Auda's <i>Maqasid al-Shari'ah</i>		
4	Hamka Husein Hasibuan	Citizenship in the Construction of <i>Maqasid</i> from An-Na'im's Perspective: A Study on the Inclusion of Adherents of Native Faiths in the Identity Card (KTP) / Family Card (KK) Columns	Philosophical approach	2019
5	Siti Muazaroh	The Political Process of Disbanding Hizbut Tahrir Indonesia: Perspectives of Democracy and <i>Maqasid</i>	Philosophical and Psychological Approaches	2019
6	Mohammad Nurun Nada	The Construction of <i>Maqasid al-Shari'ah</i> in the Relationship Between <i>Fiqh</i> and <i>Tasawwuf</i> Reasoning: A Study of the Thought of 'Abd al-Wahhab al-Sha'rani	Historical and Structuralist Approaches	2019
7	Roehana Rofaidatun Umroh	<i>Maqasid</i> and Religious Tolerance: A Study of the Thought of Key Figures on the Socio-Religious Dynamics in Kaloran	Normative approach	2020
8	Sihabullah Muzaki	The Restriction of Social Media Access at Mambaul Hisan Islamic Boarding School, Pringsewu, from the Perspective of <i>Maqasid al-Shari'ah</i>	Normative approach	2020
9	Darul Faizin	<i>Maqasid al-Shari'ah</i> and Public Policy: The Authority of the Aceh Ulama Consultative Assembly (MPU) in the Policy of Executing Caning Punishment in Prison	Juridical and Philosophical Approaches	2021
10	Iftahul Digarizki	Coronavirus Disease 2019 (COVID-19) from a <i>Tafsir Maqasidi</i> Perspective: An Examination of the Verses on Calamity (<i>Musibah</i>) in the Qur'an	Normative, Historical, and Philosophical Approaches	2021
11	Nur Hasan	The Narrative of Welfare and Natural Resource Exploitation: A <i>Maqasid al-Shari'ah</i> Analysis of State Policy in Kendeng	Normative approach	2021
12	Burhan Alimusiri	Al-Shatibi's <i>Maqasid al-Shari'ah</i> Paradigm: Deconstructing the Construction of <i>Istinbat al-Hukm</i> in <i>Al-Muwafaqat</i>	Historical and Philosophical Approaches	2021
13	Nur Laili Safitri	The Reform of Moroccan Islamic Family Law: A <i>Maqasid al-Shari'ah</i> Analysis of Articles 24 and 25 in The Moroccan Family Code 2004	Historical and Philosophical Approaches	2021

14	Nur Muhammad Affabillah	The Dynamics of Interpretation Regarding Child Protection in Determining the Minimum Marriage Age in Indonesia: A Study of Constitutional Court Decisions No. 30-74/PUU-XII/2014 and No. 22/PUU-XV/2017	Normative and Philosophical Approaches	2021
15	Akrom Auladi	An Analytical Study of the Draft Law on Personal Data Protection from the Perspectives of Responsive Law and <i>Maqasid al-Shari'ah</i>	Juridical and Sociological Approaches	2021
16	Masykur Rozi	<i>Maqasidi</i> Reasoning in <i>Fiqh Akbari</i> : An Analysis of <i>Maqasid al-Shari'ah</i> on the Legal Opinions of Ibn 'Arabī in al-Futūḥāt al-Makkīyah	Philosophical and Hermeneutic Approaches	2022
17	Muhammad Labib	The Construction of <i>Maqasidi Ijtihad</i> Reasoning in the Gender Thought of Husein Muhammad	Normative and Philosophical Approaches	2023
18	Toni Kurniawan	The Implementation of Regional Regulation (PERDA) Number 10 of 2020 Concerning the Organization of Child Protection through the Child-Friendly District/City (KLA) Program in Sleman Regency	Normative and Juridical Approaches	2023

Based on the above data, five research clusters in the field of *Maqasid al-Shari'ah* can be mapped among master's students of the Interdisciplinary Islamic Studies Program at UIN Sunan Kalijaga, as follows: Study of the Thoughts of *Maqasid* Figures; Thematic *Fiqh* Studies from the *Maqasid al-Shari'ah* Perspective; Thematic Study of Law from the *Maqasid al-Shari'ah* Perspective; *Maqasid al-Shari'ah* Studies and Public Policy, dan *Maqasid* Studies as an Interpretive Approach (*al-Tafsīr al-Maqāsidi*).

These five research trends indicate that *Maqasid al-Shari'ah* studies within the Interdisciplinary Islamic Studies Master's Program at UIN Sunan Kalijaga are still dominated by research focusing on the thought of classical *Maqasid* scholars, such as Ibn 'Arabī, 'Abd al-Wahhab al-Sha'rani, and the most popular figure in the *Maqasid* discourse, Abu Ishaq al-Shatibi. Furthermore, the thought of contemporary *Maqasid* figures, including Jasser Auda, Ahmed al-Naim, and Husein Muhammad, has also become a subject of study.

Generally, students in the Master's Program in Interdisciplinary Islamic Studies employ a philosophical approach in their research. However, some also conduct studies utilizing

sociological, normative, psychological, or even historical approaches. This divergence in methodology is necessitated by the variety of topics under investigation, prompting students to determine the most relevant approach for their respective studies. For instance, Akrom Auladi examined the Draft Law on Personal Data Protection using sociological and juridical approaches.¹⁹ This contrasts with Mohammad Nurun Nada, who analyzed the thought of 'Abd al-Wahhab al-Sha'rani through a historical approach.²⁰ Similarly, Muhammad Labib studied the gender perspectives of Hussein Muhammad using normative and philosophical approaches.²¹

D. Analysis and Discussion

1. Maqāsid Sharia Studies at School of Graduate: Trends and Characteristics

The research trends concerning *Maqāsid Shari'ah* in the Interdisciplinary Islamic Studies Master's Program at UIN Sunan Kalijaga can be mapped into several classifications as follows:

Study of the Thoughts of Maqāsid Figures

From several thesis studies, students who wrote a thesis on the Maqāsid topic focused on the thoughts of specific figures, namely Burhan Ali Musirri,²² Mohammad Nurul Nada,²³ Masykur Rozi,²⁴ and Muhammad Labib.²⁵ The study conducted by Burhan Ali Musirri is the most prominent among previous researchers. This can be understood, given al-Shāṭibī's popularity as the father of Maqāsid, who made significant contributions to the development

¹⁹Akrom Auladi, "Studi Analisis Rancangan Undang-Undang Perlindungan Data Pribadi Perspektif Hukum Responsif Dan Maqasid Syariah" (Master Thesis, Postgraduate UIN Sunan Kalijaga, 2021), <https://digilib.uin-suka.ac.id/id/eprint/49062/>.

²⁰ Mohammad Nurul Nada, "Konstruksi Maqasid Syariah Dalam Relasi Nalar Fikih Dan Tasawuf: Studi Pemikiran Abdul Wahab al-Sya'rani" (Master Thesis, Postgraduate UIN Sunan Kalijaga, 2019), <https://digilib.uin-suka.ac.id/id/eprint/37156/>.

²¹ Muhammad Labib, "Konstruksi Nalar Ijtihad Maqasidi Dalam Pemikiran Gender Husein Muhammad" (Master Thesis, Postgraduate UIN Sunan Kalijaga, 2022), <https://digilib.uin-suka.ac.id/id/eprint/56185/>.

²² Burhan Alimusiri, "Paradigma Maqasid Syariah Al-Syatibi: Membongkar Konstruksi Instinbath al-Hukm Dalam al-Muwāfaqat" (Master Thesis, Postgraduate UIN Sunan Kalijaga, 2021), <https://digilib.uin-suka.ac.id/id/eprint/47017/>.

²³ Mohammad Nurul Nada, "Konstruksi Maqasid Syariah Dalam Relasi Nalar Fikih Dan Tasawuf: Studi Pemikiran Abdul Wahab al-Sya'rani" (Master Thesis, Postgraduate UIN Sunan Kalijaga, 2019), <https://digilib.uin-suka.ac.id/id/eprint/37156/>.

²⁴ Masykur Rozi, "Nalar Maqasidi Dalam Fikih Akbari: Analisis Maqasid al-Syariah Terhadap Pendapat Hukum Ibn Arabi Dalam al-Futuhāt al-Makkiyah" (Master Thesis, Postgraduate UIN Sunan Kalijaga, 2022), <https://digilib.uin-suka.ac.id/id/eprint/52328/>.

²⁵ Muhammad Labib, "Konstruksi Nalar Ijtihad Maqasidi Dalam Pemikiran Gender Husein Muhammad" (Master Thesis, Postgraduate UIN Sunan Kalijaga, 2022), <https://digilib.uin-suka.ac.id/id/eprint/56185/>.

of Maqāsid Sharia studies. Ali Musirri was inspired by the studies of previous Maqāsid scholars, such as Ahmad al-Raisūnī,²⁶ Hammādī al-‘Ubaydī,²⁷ Nūrāh Buḥnasī,²⁸ and ‘Abd al-Raḥmān Ibrāhīm al-Kaylānī.²⁹

Meanwhile, Mohammad Nurun Nada studied the figure of al-Sha‘rānī in Maqāsid studies, which represented a breakthrough in efforts to connect normative fiqh studies with integral Sufistic studies. Through his book *Mizān al-Kubrā* al-Sha‘rānī succeeded in reconciling formalistic Sharia values with a Sufistic approach. There are not many researchers who have studied the character of al-Sha‘rānī in Maqāsid studies, likely because al-Sha‘rānī is more renowned as an expert in the field of Sufism rather than Maqāsid. Researchers who study al-Sha‘rānī often relate him to Sufism rather than Maqāsid studies, as seen in works such as Ṭāhā ‘Abd al-Bāqī Surūr's *al-Taṣawwuf al-Islāmī wa al-Imām al-Sha‘rānī*³⁰ and Kaukab Āmir's *al-Imām ‘Abd al-Waḥḥab al-Sha‘rānī wa Taṣawwufuhū*³¹

In contrast to previous researchers, Muhammad Labib examines the thoughts of Indonesian figures who are concerned with gender insights through *ijtihād maqāsidī* reasoning from Husein Muhammad's perspective. Labib's study reveals that the construction of *ijtihād maqāsidī* reasoning can be seen in the application of the *ijtihād* method with Maqāsid insight in compiling arguments on ten themes of women's fiqh. However, according to Labib, Husein Muhammad's approach is limited to the use of *al-kulliyāt al-kebams* and *maqāsid al-kebāṣṣah* in the field of marriage fiqh (*fiqh al-nikāḥ*).³²

It is undeniable that studies of the classical and contemporary *maqāsidīyūn* thoughts which are claimed to have contributed to the development of maqāsid sharia have been carried

²⁶ al-Raisūnī, *Nadhariyah Al-Maqāsid Inda al-Imām al-Syatībī*.

²⁷ Hammādī al-Ubaidī, *Al-Syatībī Wa Maqāsid al-Syarī‘ah* (Beirut: Dar Qutaibah, 1992).

²⁸ Nourah Buhnasy, *Maqāsid Al-Syariah Inda al-Syatībī Wa Ta’sīl al-Akhlāq Fi al-Fikr al-Arabī al-Islāmī* (Aljazair: Wazarah al-Taqāfah, 2012).

²⁹ Abd al-Rahman Ibrāhīm al-Kailānī, *Qawāid Al-Maqāsid Inda al-Imām al-Syatībī: Ardan Wa Dirāsah Wa Tablīlan* (Damaskus: Dar al-Fikr, 2000).

³⁰ Ṭāhā Abd al-Bāqī Surūr, *Al-Taṣawwuf al-Islāmī Wa al-Imām al-Sya‘rānī* (USA: Muassasah Handawī, 1952).

³¹ Kaukab Āmir, *Al-Imām Abd al-Waḥḥab al-Sya‘rānī Wa Taṣawwufuhū* (Maktabah al-Tsaqāfah al-Dīniyah, n.d.).

³² Labib, “Konstruksi Nalar Ijtihad Maqasidi Dalam Pemikiran Gender Husein Muhammad.”

out by Yusūf al-Badawī,³³ Hisyām ibn Sa'īd Azhar,³⁴ Umar bin Sālīh bin Umar,³⁵ Ahmad Wifāq ibn Muhtār,³⁶ Jaser Auda,³⁷ Sanuri,³⁸ Muhammad Abdul Halim Baitsi,³⁹ Rezart Beka,⁴⁰ and others. Models of Maqāsid sharia studies of this kind provide a contextual description and analysis of the thoughts of *maqāsidīyūn* figures in the field of philosophy of Islamic law.

The aforementioned characteristics of Maqāsid al-Sharī'ah studies frequently necessitate interdisciplinary approaches, such as the historical approach to reveal the historical context of the figures under study, the philosophical approach to uncover the epistemological aspects of their thoughts, and the sociological approach to elucidate the underlying social context of their lives, thereby yielding contextual insights into their era. By utilizing such interdisciplinary methods, the study achieves greater critical depth, rationality, and contextual relevance.

Thematic Fiqh Studies from the Maqāsid Sharī'a Perspective

This second trend is highly sought after among students. Practically, the study of *Maqāsid Shari'ah* conducted by students in their thesis research can be categorized into two parts: Firstly, thematic studies of *fiqh* with a *Maqāsid* perspective initiated by specific figures, and secondly, studies of *fiqh* from a general *Maqāsid Shari'ah* perspective. A thesis that represents the first study model is exemplified by the works of Hamka Husein Hasibuan and Anwari Nurul Huda. Hasibuan examines the issue of citizenship in the context of Maqāsid

³³ Yusūf al-Badawī, *Maqāsid Al-Syariah Inda Ibn Taimiyah* (Jordania: Dār al-Nafāis, 2000).

³⁴ Hisyām ibn Sa'īd Azhar, *Maqāsid Al-Syari'ah Inda Imām al-Harāmain Wa Atsaruhā Fi al-Tasarrufāt al-Māliyah* (Riyadh: Maktabah al-Rasyad, 2010).

³⁵ Umar bin Sālīh bin Umar, *Maqāsid Al-Syari'ah Inda al-Imām al-Izz Ibn Abd al-Salām* (Jordania: Dār al-Nafāis, 2003).

³⁶ Ahmad Wifāq ibn Muhtār, *Maqāsid Al-Syari'ah Inda al-Imām al-Syāfi'i* (Kairo: Dār al-Salām, 2013).

³⁷ Jasser Auda, *Maqāsid Al-Syari'ah Inda al-Syaikh al-Qarādawi* (Doha, 2007).

³⁸ Sanuri, "Pergeseran Paradigmatik Dalam Diskursus Maqasid Al-Syariah: Telaah Pemikiran Jasser Auda" (Disertation, UIN Sunan Ampel Surabaya, 2014).

³⁹ Muhammad Abdul Halim Baitsi, *Al-Tajdid Fi Maqāsid al-Syariah Inda Tahā Jabir al-Ahwāni* (Dirasāt Islāmiyah, 2010).

⁴⁰ Rezart Beka, "Maqāsid and the Renewal of Islamic Legal Theory in 'Abdullah Bin Bayyah's Discourse," *American Journal of Islam and Society* 38, nos. 3–4 (April 2022): 103–45, <https://doi.org/10.35632/ajis.v38i3-4.2987>.

thought by Abdullah Ahmed an-Na'im,⁴¹ while Nurul Huda analyzes the law on fetal abortion from the perspective of Maqāsid Sharia as proposed by Jasser Auda.⁴²

On the other hand, the thematic fiqh study model from a Maqāsid Sharia perspective is generally represented by the works of Siti Mu'azaroh, Roehana Rofaidatun Umroh, and Sihabullah Muzaki. For instance, Mu'azaroh's study demonstrates that the government's argument regarding the dissolution of Hizbut Tahrir Indonesia (HTI) was the right step in maintaining the integrity of the Unitary State of the Republic of Indonesia, given that in a democratic state system, plural and multicultural relations are prioritized within the bonds of diversity. In the political and state context, the dissolution of HTI can be seen as a form of realization of *ḥifẓ al-mithāq* a consensus among citizens that must be preserved and maintained to create unity within the framework of the Unitary State of the Republic of Indonesia.⁴³

The Maqāsid study conducted by Roehana Rofaidatun Umroh differs slightly. Umroh's study reveals that the dialectic of applying Islamic law in society, based on the argument of *ḥifẓ al-mujtama* is an effort to maintain a balance in responding to problematic religious issues within the framework of realizing benefit (*maṣlaḥah*) between maintaining social stability (*ḥifẓ al-mujtama*) and upholding religious doctrines (*ḥifẓ al-dīn*).⁴⁴ Meanwhile, Muzaki's study demonstrates that the policy of limiting access to social media for students is a preventive action (*sadd al-dharī'a*) to prevent harm (*mafsadah*) to students in the learning process.⁴⁵ This typology of Maqāsid Sharia studies typically employs a more normative approach, although it is not uncommon for such studies to also utilize a sociological approach, as exemplified by Zainab al-'Alwānī in her book *Al-Ushrāḥ fī Maqāsid al-Sharī'ah: Qirā'ah fī Qaḍāyā al-Zawāj wa al-*

⁴¹ Hamka Husein Hasibuan, "Kewargaan Dalam Konstruksi Maqasid An-Naim: Studi Terhadap Pencantuman Penghayat Kepercayaan Di Kolom Kartu Tanda Penduduk/Kartu Keluarga" (Master Thesis, Postgraduate UIN Sunan Kalijaga, 2019), <https://digilib.uin-suka.ac.id/id/eprint/37116/>.

⁴² Anwari Nurul Huda, "Kebolehan Aborsi Janin Berkelainan Medis Dalam Fatwa MUI Dan Undang-Undang Ditinjau Dari Perspektif Maqasid Syariah Jasser Auda" (Master Thesis, Postgraduate UIN Sunan Kalijaga, 2019), <https://digilib.uin-suka.ac.id/id/eprint/40444/>.

⁴³ Siti Muazaroh, "Proses Politik Pembubaran Hizbut Tahrir Indonesia Dalam Perspektif Demokrasi Dan Makasid" (Master Thesis, Postgraduate UIN Sunan Kalijaga, 2019), <https://digilib.uin-suka.ac.id/id/eprint/37115/>.

⁴⁴ Roehana Rofaidatun Umroh, "Maqasid Dan Toleransi Beragama: Studi Pemikiran Tokoh Atas Dinamika Sosial Keagamaan Di Kaloran" (Master Thesis, Postgraduate UIN Sunan Kalijaga, 2020), <https://digilib.uin-suka.ac.id/id/eprint/45471/>.

⁴⁵ Sihabullah Muzaki, "Pembatasan Akses Media Sosial Di Pesantren Mambaul Hisan Pringsewu Perspektif Maqasid Syariah" (Master Thesis, Postgraduate UIN Sunan Kalijaga, 2020), <https://digilib.uin-suka.ac.id/id/eprint/39152/>.

Ṭalāq fī Amrikā. Similarly, Umroh's study examines the sociological aspects of society in applying Islamic law in a pluralistic and multicultural context.

Thematic Study of Law from Maqāsid Sharia Perspective

The third trend is the *Maqāsid Shari'ah* study model, which involves the analysis of legal provisions (laws). Students who selected this model included Nur Muhammad Affabillah, Nur Laila Safitri, and Akrom Auladi. Affabillah, specifically, highlighted the dynamics of shifting interpretations of the meanings of *maṣlahah* and *maqāsid* in relation to the minimum legal age for marriage, which was influenced by the concepts of justice and equality as interpreted by constitutional judges in Judicial Reviews.⁴⁶

Similarly, Nur Laila Safitri examined the debate over Moroccan family law, which allows women to marry without a guardian's permission. Her study reveals that the controversy that occurred after Morocco reformed its Islamic family law sparked debate due to conflicting religious discourses between feminist and Islamist groups. The family law reform can be seen as a preventive effort to avoid forced marriages based on customs or economic difficulties that negatively impact women in Morocco.⁴⁷

Meanwhile, Akrom Auladi analyzed the draft Personal Data Protection Law through the lens of Maqāsid Sharia. Auladi's study reveals that, from a normative-juridical perspective, the state has a crucial role in protecting the personal data of every citizen in the digital era. In this context, securing personal data is a realization of safeguarding human dignity (*ḥifẓ al-insānīyah*) from al-Najjār's perspective. Therefore, *ḥifẓ al-kebūsūsiyah*, as part of Maqāsid Sharia, is essential to be developed in response to the digital world era to protect the privacy data of every citizen.⁴⁸ This trend of study typically employs a normative, juridical, and sociological approach. The normative-juridical approach is utilized to scrutinize the legal norms that constitute the object of study, whereas the sociological approach is applied to analyze the social

⁴⁶Nur Muhammad Affabillah, "Dinamika Interpretasi Perlindungan Terhadap Anak Dalam Penentuan Batas Usia Nikah Di Indonesia: Kajian Putusan Mahkamah Konstitusi No. 30- 74/PUU-XII/2014 Dan Putusan Mahkamah Konstitusi No. 22/PUU-XV/2017" (Master Thesis, Postgraduate UIN Sunan Kalijaga, 2021), <https://digilib.uin-suka.ac.id/id/eprint/49644/>.

⁴⁷ Nur Laila Safitri, "Reformasi Hukum Keluarga Islam Maroko: Analisis Maqāsid Syari'ah Pada Pasal 24 Dan 25 Dalam The Moroccan Family Code 2004" (Master Thesis, Postgraduate UIN Sunan Kalijaga, 2021), <https://digilib.uin-suka.ac.id/id/eprint/49648/>.

⁴⁸ Akrom Auladi, "Studi Analisis Rancangan Undang-Undang Perlindungan Data Pribadi Perspektif Hukum Responsif Dan Maqasid Syariah" (Master Thesis, Postgraduate UIN Sunan Kalijaga, 2021), <https://digilib.uin-suka.ac.id/id/eprint/49062/>.

dynamics influencing the development of these norms, particularly in the context of socio-political changes.

Maqāsid Sharia Studies and Public Policy

The fourth trend is the study of Maqāsid Sharia in relation to public policy studies. Several students who conducted research on public policy with Maqāsid analysis included Mochammad A'an Tri Subaktiansyah, Nur Hasan, Darul Faizin, and Toni Kurniawan. Subaktiansyah examined the contestation of *maslaha āmmah* and common good in public space regarding the Governor's Decree on environmental permits,⁴⁹ while Nur Hasan investigated the resistance from the people of North Kendeng, Pati Regency, to public policies that threatened the availability of clean water and agricultural land, which are primary needs (*daruriyyāt*) for the local community.⁵⁰

Similarly, Faizin analyzed public policies regarding the execution of caning sentences (*budūd*) carried out in prisons, rather than in public places as stipulated in the Governor's Regulation of Aceh No. 5 of 2018, without consideration of the Ulama Consultative Assembly (MPU). Faizin's study reveals that this public policy is not in accordance with the mandate of Qanun Aceh No. 2 of 2009 concerning the Ulama Consultative Assembly, which positions MPU as an equal partner to the Government of Aceh, providing considerations on regional policies to ensure their relevance to Islamic law. Moreover, according to Faizin, in normal conditions, the implementation of *budūd* in mosque courtyards or public places is more oriented towards the benefits to be achieved in carrying out caning executions in Aceh according to Islamic law. This typology of studies was, in fact, initiated by Basma I Abdelgafar, who wrote a book entitled *Public Policy Beyond Traditional Jurisprudence: A Maqāsid Approach*.⁵¹

The research approach employed in this trend of study is a normative-juridical, philosophical, and historical approach. For instance, Darul Faizin explicitly states that his research methodology utilizes a juridical and philosophical approach. This is comprehensible, given that Faizin aims to construct arguments for public benefit in analyzing public policy.

⁴⁹ Mochammad A'an Tri Subaktiansyah, "Kontestasi Masalahah Ammah Dan Common Good Dalam Ruang Publik: Studi Kasus Pembacaan Terhadap Surat Keputusan Gubernur Jawa Tengah Nomor 660.1/30 Tahun 2016 Tentang Izin Lingkungan" (Master Thesis, Postgraduate UIN Sunan Kalijaga, 2018), <https://digilib.uin-suka.ac.id/id/eprint/34073/>.

⁵⁰ Nur Hasan, "Narasi Kesejahteraan Dan Eksploitasi Sumber Daya Alam: Analisis Maqasid Syariah Terhadap Kebijakan Negara Di Kendeng" (Master Thesis, Postgraduate UIN Sunan Kalijaga, 2021), <https://digilib.uin-suka.ac.id/id/eprint/47067/>.

⁵¹ To clarify the agenda for his study on public policy issues within the Islamic system. بسمه عبد الغفار, "فهم السياسة العامة في الإسلام: مأسسة التوحيد والمقاصد والشورى والإصلاح", *Journal of Contemporary Maqasid Studies* 1, no. 1 (December 2021): 97–122, <https://doi.org/10.52100/jcms.v1i1.50>.

Meanwhile, Toni Kurniawan employs a normative-juridical approach in analyzing the implementation of Regional Regulation Number 10 of 2020 concerning Child Protection in Sleman Regency.

Maqāsid Studies as an Interpretation Approach (*al-Tafsīr al-Maqāsidī*)

The final trend involves the study of *Maqāsid al-Sharī'ah* as an interpretive approach to Qur'anic verses. Methodologically, Iftahul Digarizki's work is significantly influenced by the approach developed by Abdul Mustaqim in his book, *Al-Tafsīr al-Maqāsidī*. Digarizki further analyzes verses related to calamity and connects them to the reality of the COVID-19 pandemic phenomenon to identify the fundamental values of the Qur'anic *Maqāsid*.⁵²

The study of *al-tafsīr al-maqāsidī* has actually been conducted earlier by Muhammad Thāhir Ibn Ashur in his commentary *Al-Tahrīr wa al-Tanwīr*. Today, the *maqāsidī* interpretation approach is also popularized by Wasfī Ashūr Abū Zayd in his book *Nahwa Tafsīr Maqāsidī li al-Qur'an al-Karīm: Ru'yah Ta'sisiyyah*.⁵³ Generally, the *maqāsidī* interpretation approach is used to explain Quranic verses that provide new discourse in the treasures of interpretation studies in Indonesia. In the context of Islamic Religious Colleges in Indonesia, many scientific studies have employed the *maqāsidī* interpretation approach, such as those conducted by Mursyidah Thahir,⁵⁴ Zainuddin,⁵⁵ Dian Erwanto,⁵⁶ Moh. Mauluddin,⁵⁷ and other researchers.

Characteristically, this typology employs historical, philosophical, and hermeneutic approaches. For example, Digarizki explicitly states that he adopts a historical and philosophical approach in his research. Similarly, Zainuddin, in his study on interfaith marriage from a *maqāsidī* perspective, emphasizes the importance of a holistic hermeneutical reading of Qur'anic verses as a philosophical foundation for constructing normative arguments.

⁵² Iftahul Digarizki, "Corona Virus Disease-19 Perspektif Tafsir Maqāsidī: Telaah Ayat-Ayat Musibah Dalam al-Qur'an" (Master Thesis, Postgraduate UIN Sunan Kalijaga, 2021), <https://digilib.uin-suka.ac.id/id/eprint/47126/>.

⁵³ Wasfī Āsyūr Abū Zaid, *Nahwa Tafsīr Maqāsidī Li Al-Quran al-Karīm: Ru'yah Ta'sisiyyah Li Manhaj Jadīd Fi Tafsīr al-Qur'an* (Cairo: Mufakkirūn al-dauliyah li al-Nasyr wa al-Taizī, 2019).

⁵⁴ Mursyidah Thahir, "Tafsir Maqāsidī Ayat-Ayat Makanan Halal Dan Implementasinya Dalam Fatwa MUI (Studi Pada Produk Pangan, Obat Dan Kosmetika)" (Disertation, Institut Ilmu al-Qur'an (IIQ) Jakarta, 2022), <https://repository.iiq.ac.id/handle/123456789/1664>.

⁵⁵ Zainuddin, "Telaah Kritis Perkawinan Beda Agama Melalui Tafsir Maqāsidī" (Disertation, Institut PTIQ Jakarta, 2021), <https://repository.ptiq.ac.id/id/eprint/604/>.

⁵⁶ Dian Erwanto, "Tafsir Surat Al-Fatihah Berbasis Maqasid al-Qur'an Perspektif Ibnu Asyūr" (Master Thesis, Postgraduate IAIN Kediri, 2021), <https://etheses.iainkediri.ac.id/3631/>.

⁵⁷ Moh. Mauluddin, "Tafsir Ayat-Ayat Waris Perspektif Tafsir Maqāsidī Ibn Asyūr" (Master Thesis, Postgraduate UIN Sunan Ampel Surabaya, 2018), <http://digilib.uinsa.ac.id/30428/>.

Based on the preceding description, it can be concluded that the trends of *Maqāṣid al-Shari'ah* studies within the Master's Program of Interdisciplinary Islamic Studies is highly diverse and not dominated by any single typology. This diversity is evident in the distribution across categories: the first typology comprises four students who examine the thought of *Maqāṣid* scholars; the second typology includes five students studying thematic jurisprudence from a *Maqāṣid al-Shari'ah* perspective; the third typology consists of three students analyzing positive law through the lens of *Maqāṣid*; the fourth typology features four students who analyze public policy from a *Maqāṣid al-Shari'ah* perspective; and only one student is found to be studying *Maqāṣid*-based exegesis of Qur'anic verses related to calamities.

Despite this thematic diversity, our research reveals that the approach employed in *Maqāṣid al-Shari'ah* studies in the Master's Program theses remains predominantly normative, even though some theses also utilize philosophical, historical, and sociological approaches. Notably, while a historical approach would be beneficial for uncovering the intellectual map of *Maqāṣid* scholars in the first typology, it is not frequently employed by students in this category. A comparable trend is observed regarding the use of sociological and philosophical approaches.

Trends of Maqāṣid Sharia Studies: From the Classical to the Contemporary Era

In the development of Islamic law, several works on *asrār* wisdom (*hikmah*), and the purpose of law (*maqāṣid al-abkām*) were found, which were part of the study of Maqāṣid Sharia, as written by al-Shāshī (d. 365 H), al-ʿĀmirī (d. 381 H), al-Juwaynī (d. 478 H), al-Ghazālī (d. 505 H), al-Shāṭibī (d. 790 H), and Ibn ʿĀshūr (d. 1393 H). However, the annotations of contemporary maqāṣid scholars on the development of Maqāṣid studies during that era were relatively slow, with significant gaps in between, and not as rapid as the development of works by scholars in the fields of *fiqh*, *uṣūl al-fiqh*, and *qawā'id al-fiqh*.

This disparity can be attributed to the fact that Maqāṣid Sharia did not receive significant attention in the study of Islamic law, resulting in a gap between Islamic legal theory and Islamic legal philosophy, which in turn made Islamic law less responsive to the dynamics of social change in society. It was in this context that al-Shāṭibī (d. 790 H) made a breakthrough through his book *al-Muwāfaqāt* discussing Islamic law from a more philosophical perspective as an effort to refresh the theoretical studies of *uṣūl al-fiqh* with a primary focus on the Maqāṣid

Sharia concept. This era is referred to by Wael B. Hallaq as the culmination point of the intellectual development of legal theory studies (*uṣūl al-fiqh* studies).⁵⁸

Until the era of al-Shāṭibī, the study of Maqāsid Sharia and *uṣūl al-fiqh* had a very close relationship, and according to Bin Bayyah, the correlation between the two was a necessity.⁵⁹ Unlike the maqāsid scholars of the previous era, Ibn ‘Āshūr saw the urgency of Maqāsid Sharia becoming an independent scientific discipline.⁶⁰ The logical consequence is that Maqāsid Sharia is not only a collection of conceptions of values in fiqh ijtihad but evolves into an approach.

In this context, al-Raisūnī concluded that during the development of the study of *uṣūl al-fiqh* and Maqāsid Sharia, there were major changes through three central figures: al-Juwaynī,⁶¹ al-Shāṭibī,⁶² and Ibn ‘Āshūr.⁶³ Through these three figures, the dynamics of the development of Maqāsid Sharia studies experienced an important phase where Maqāsid Sharia underwent a shift in meaning. Al-Misāwī, a commentator on the work of Ibn ‘Āshūr, concluded that the study of Maqāsid Sharia in the hands of Ibn ‘Āshūr is not only an independent scientific discipline but also a complete discipline conceptually, in principle, and methodology.⁶⁴

In the contemporary era, Maqāsid scholars (*maqāsidīyūn*) such as Ṭāhā Jābir al-‘Alwānī, al-Qaraḍāwī, al-Raisūnī, Jasser Auda, and others continue to elaborate on Maqāsid Sharia studies. Nevertheless, al-Marakibī explicitly states in his article that the transformation of Maqāsid Sharia discourse in the contemporary era can be seen from two aspects: firstly, the

⁵⁸ Wael B. Hallaq, *A History of Islamic Legal Theories: An Introduction to Sunni Uṣūl al-Fiqh*, 1st ed. (Cambridge University Press, 1997), 162, <https://doi.org/10.1017/CBO9780511801266>.

⁵⁹ Discussions and arguments related to the study of Maqasid Sharia and the discipline of Ushul fiqh can be read in more detail. See Abdullah bin Bayyah, *‘Alaḥaq Maqāsid al-Syarī‘ah Bi Uṣūl al-Fiqh* (London: Markaz Dirāsāt Maqasid al-Syarī‘ah al-Islāmiyah, 2006); and al-Hassan Syahīd, *Al-Khiṭāb al-Maqāsidī al-Mu ‘ashir: Murajaah Wa Taqwīm* (Beirut: Markaz Nama li al-Buhūts wa al-Dirāsāt, 2013).

⁶⁰ Muhammad Ṭāhir Ibn Asyūr, *Maqāsid Al-Syariah al-Islāmiyah* (Amman: Dār al-Nafāis, 2001), 6–9.

⁶¹ Youcef L. Soufi, “Before Maqāsid: Uncovering the Vision of Contested Benefits (Maṣāliḥ) in the Classical Shafi‘i School,” *American Journal of Islam and Society* 38, nos. 3–4 (April 2022): 75, <https://doi.org/10.35632/ajis.v38i3-4.2990>.

⁶² M.H. Kamali, “History and Jurisprudence of the Maqāsid: A Critical Appraisal,” *American Journal of Islam and Society* 38, nos. 3–4 (2021): 19, <https://doi.org/10.35632/ajis.v38i3-4.3110>.

⁶³ Felicitas Opwis, “Ibn Ashūr’s Interpretation of the Purposes of the Law (Maqāsid al-Sharia): An Islamic Modernist Approach to Legal Change,” in *Objectives of Islamic Law: The Promises and Challenges of the Maqasid al-Shari‘a*, 1st ed. (Lanham: The Rowman & Littlefield Publishing Group, Inc., 2018), 111, <https://doi.org/10.5040/9781978736320>.

⁶⁴ Ibrahim Muhammad Zain, *Maqāsid Al-Syariah al-Islāmiyah Li al-Syaikh Muhammad Thahir Ibn Asyūr* (Oman: al-Ma‘had al-Ālamī li al-Fikr al-Islāmī, 2000), 129–44.

expansion of the field of application of the five basic objectives of Islamic law (*tawṣī‘ majāl ‘amāl al-maqāsid al-khamsah*, and secondly, adding and modifying the five pillars of Sharia goals to incorporate the values of modernity into the Maqāsid Sharia discourse (*fi al-ziyādah ‘alā al-maqāsid al-khamsah wa ta’dilihā li-tawtīn mafāhīm ḥadithah dakebil al-maqāsid*).⁶⁵

Al-Marākibī’s thesis can be seen in the works of contemporary Maqāsid scholars, such as al-Qarāḍāwī, who in his book focuses more on developing *maṣāliḥ darūriyah*, including social values such as *al-ḥurriyah* (freedom), *al-musāwāh* (egalitarianism), *al-ukhūwah* (brotherhood), *al-takāful* (solidarity), and *ḥuqūq al-insān* (human rights).⁶⁶ Meanwhile, al-‘Alwānī focuses on formulating *al-maqāsid al-‘ulyā*, which includes three important aspects of Islam: *al-tawḥid*, *al-taẓkiyah*, and *al-hadārah*.⁶⁷

Jasser Auda is one of the contemporary scholars who has also made significant contributions to the development of Maqāsid Sharia studies. Auda advocates for reformulating contemporary ijtihad methodology with a more substantial Maqāsid approach. Auda has successfully formulated the basics of the Maqāsid approach paradigm methodologically (*uṣūl al-manhajīyah al-maqāsidīyah*).⁶⁸ Furthermore, Auda has shifted the meaning from previous constructions of *al-kulliyāt al-khams*, such as from preserving offspring (*ḥifẓ al-nasl*) to building the family (*bina’ al-usrah*), from preserving wealth (*ḥifẓ al-māl*) to economic development (*al-tanmiyah al-iqtisādīyah*), from preserving honor (*ḥifẓ al-‘ird*) to protecting human rights (*ḥifẓ al-ḥuqūq al-insān*), from preserving intellect (*ḥifẓ al-‘aql*) to developing intellectual and cognitive abilities (*namā’ al-malakāt al-‘aqliyah wa al-fikriyah*), and from preserving religion (*ḥifẓ al-dīn*) to ensuring religious freedom (*kafālah al-ḥurriyah al-dīniyah*).⁶⁹

Another contemporary figure who has contributed to the development of Maqāsid Sharia is Jamāl al-Dīn ‘Aṭīyah. In his book *Nahw Tafṣīl Maqāsid al-Sharī‘ah* ‘Aṭīyah emphasizes the important role of reason (*al-‘aql*), nature (*al-fiṭrah*), and experience (*al-tajribah*) in the process of identifying Maqāsid.⁷⁰ A notable contribution of ‘Aṭīyah is the classification of *al-kulliyāt al-*

⁶⁵ al-Marākibī, “الحداثة وتحولات الخطاب المقاصدي.”

⁶⁶ Yūsuf al-Qarāḍāwī, *Dirāsah Fiqh Maqāsid Al-Syari‘ah: Baina al-Maqāsid al-Kullīyah Wa al-Nusūs al-Juz‘īyah*, 3rd ed. (Kairo: Dār al-Surūq, 2008), 28.

⁶⁷ al-‘Alwānī, *Maqāsid Al-Syari‘ah*, 133.

⁶⁸ Jasser Auda, *Al-Manhajīyah al-Maqāsidīyah Nahw Fādhāh Siyāghah Mu‘āsirah Li al-Ijtihād al-Islamī* (Turki: Dār al-Maqāsid li al-Tabā‘ah wa al-Nasr wa al-Tauzī, 2021), 61.

⁶⁹ Jasser Auda, *Al-Ijtihād al-Maqāsidī: Min al-Tasannur al-Uṣūlī Ila al-Tanzīl al-Amalī* (Beirut: al-Syabakah al-Arabiyyah li al-Abhats wa al-Nasyar, 2013), 20–30.

⁷⁰ ‘Aṭīyah, *Nahw Tafṣīl Maqāsid al-Syari‘ah*, 15.

khams into four different levels: individual level (*al-fard*), family level (*al-usrah*), community level (*al-ummah*), and humanity level (*al-insāniyah*).⁷¹ At the end of his book, ‘Āṭiyah provides an important reflection on the future position of Maqāṣid studies, whether as an independent scientific discipline, a mere tool (*wasilah*), or a development of legal theory (*tatwīr lil-usūl*)⁷² Similarly, Abdul al-Majīd al-Najjār explores new dimensions of Maqāṣid Sharia in his work *Maqāṣid al-Shari‘ah bi-Ab‘ād Jadīdah*.⁷³

In contrast to other contemporary Maqāṣid scholars, Basma I. Abdelgafar applies Maqāṣid as an approach in public policy studies through his work *Public Policy Beyond Traditional Jurisprudence: A Maqāṣid Approach*. According to Basma, Maqāṣid can serve as a guiding principle for determining policy objectives and limiting the process and substance for policymakers. The Maqāṣid approach is a breakthrough in the field of Islamic jurisprudence, offering a clear roadmap for policy studies among other modern disciplines.⁷⁴

The dynamics of Maqāṣid studies in the contemporary era, according to Ḥusnī Khairī Thahā in his book published in 2021 in Egypt, can be classified into three typologies:⁷⁵ *Firstly*, the study of the thoughts of Maqāṣid figures (*nadhariyah al-maqāṣid ‘inda abad al-‘ulamā’*), as exemplified by Ahmad al-Raisūnī in *Nadhariyah al-Maqāṣid ‘inda al-Imām al-Shāṭibī* Ismā‘īl al-Ḥasanī in *Nadhariyah al-Maqāṣid ‘inda al-Imām Muḥammad Ṭāhir Ibn ‘Āshūr* Yūsuf al-Badawī in *Maqāṣid al-Shari‘ah ‘inda Ibn Taymiyyah*⁷⁶ and other researchers. *Secondly*, the study of the Maqāṣid Sharia paradigm (*al-baḥth fī nadhariyah al-maqāṣid dhātīhā*), as undertaken by Ibn ‘Āshūr in *Maqāṣid al-Shari‘ah al-Islāmiyah* ‘Alā’ al-Fāsī in *Maqāṣid al-Shari‘ah wa Makārimuhā*, Wahbah al-Zuhaylī in *Nadhariyah al-Ḍarūrah*, Nu‘mān Jughaym in *Turuq al-Kashf ‘an Maqāṣid al-Shari‘ah*,⁷⁷ and other researchers.⁷⁸ *Thirdly*, the study of the activation of Maqāṣid theory (*al-baḥth fī*

⁷¹ Āṭiyah, 139–64.

⁷² Āṭiyah, 325.

⁷³ al-Najjār, *Maqāṣid Al-Syari‘ah Bi Ab‘ād Jadīdah*, 230.

⁷⁴ Basma I. Abdelgafar, *Public Policy: Beyond Traditional Jurisprudence: A Maqasid Approach* (International Institute of Islamic Thought, 2018), 30, <https://doi.org/10.2307/j.ctvkc6778>.

⁷⁵ Husnī Khairī Thāha, *Maqāṣid Al-Syari‘ah Bain al-Mudārasah Wa al-Mumārasah* (Kairo: Dār al-Kutub al-Misriyah, 2021), 46–48.

⁷⁶ Yūsuf al-Badawī, *Maqāṣid Al-Syari‘ah Inda Ibn Taimiyyah* (n.d.).

⁷⁷ Nu‘mān Jughaim, *Turuq Al-Kasyf an Maqāṣid al-Syari‘ah* (Jordania: Dār al-Nafāis, 2014).

⁷⁸ al-Najjār, *Maqāṣid Al-Syari‘ah Bi Ab‘ād Jadīdah*; Muhammad Sa‘īd Ramadān al-Butī, *Dhawābit Al-Maslahah Fi al-Syari‘ah al-Islāmiyah* (Damascus: Dār Al-Fikr, 2005); Tahā Abdurrahmān, *Al-Ta’sīs al-I’timānī Li Ilm al-Maqāṣid* (Beirut: Markaz Hunudh li al-Dirsat wa al-Buhuts, 2022).

kayfiyah taf'īl nadhariyah al-maqāṣid), as exemplified by Jasser Auda in *al-Ijtihād al-Maqāṣidi* Muḥammad Salīm al-‘Awwā in *Dawr al-Maqāṣid fī Tashrī‘āt al-Mu‘āṣirah*,⁷⁹ and others.

Consequently, the dynamics of *Maqāṣid al-Sharī‘ah* studies have undergone rapid development in the contemporary era. This is primarily attributed to the growing awareness among Muslim intellectuals regarding the crucial role of *Maqāṣid al-Sharī‘ah* in responding to the challenges of modernity and the dynamics of changing times. Therefore, the elaboration of *Maqāṣid* theory becomes a necessity for addressing the problems faced by contemporary Muslims.

Within this context, the developmental trends of *Maqāṣid al-Sharī‘ah* studies in the Interdisciplinary Islamic Studies Master's Program at UIN Sunan Kalijaga manifest as a discourse that integrates the local context as part of the discussion stemming from dynamic changes and challenges. As a result, the trend in *Maqāṣid al-Sharī‘ah* studies is closely linked to the discourse prevalent in contemporary society. Furthermore, Master's students are equipped to respond to public discourse utilizing the *Maqāṣid al-Sharī‘ah* approach.

From the trend of master's program students' studies on Maqāṣid, it can be further developed by exploring the following Maqāṣid study models: *Firstly*, the development of the Maqāṣid Sharia Index. To date, studies on the Maqāṣid Sharia Index have employed diverse concepts of Maqāṣid, resulting in varying indicators and elements. Notably, at least three distinct concepts of Maqāṣid Sharia have been utilized as the basis for formulating indexes. One such concept is the framework proposed by Muhammad Abū Zahrah,⁸⁰ which posits that the objectives of Islamic Sharia are *tahẓīb al-fard* (individual education), *iqāmah al-adl* (supremacy of justice), and *jalb al-maslahah* (achieving benefits). This concept has inspired researchers such as Omar and Razak,⁸¹ as well as Mohammed and Taib,⁸² to develop dimensions and instruments that represent these primary objectives. Consequently, these concepts, dimensions, and instruments have paved the way for further research, including

⁷⁹ Muhammad Salīm al-Awwa, *Daur Al-Maqāsid Fi Tasyrīāt al-Muāṣirah* (Cairo: Muassasah al-Furqān li al-Turats al-Islamī, 2006).

⁸⁰ Muhammad Abū Zahrah, *Usul Al-Fiqh* (Cairo: Dar al-Fikr al-Arabi, 1997).

⁸¹ Mohammed et al., "The Performance Measures of Islamic Banking Based on the Maqasid Framework," paper presented at International Accounting Conference IV (INTAC IV), Malaysia, IIUM, 2008, [http://irep.iium.edu.my/10121/1/INTAC_4\(accounting\).Revised.pdf](http://irep.iium.edu.my/10121/1/INTAC_4(accounting).Revised.pdf).

⁸² Mustafa Omar Mohammed and Fauziah Md Taib, "DEVELOPING ISLAMIC BANKING PERFORMANCE MEASURES BASED ON MAQASID AL-SHAR'AH FRAMEWORK: CASES OF 24 SELECTED BANKS," *Journal of Islamic Monetary Economics and Finance* 1, no. 1 (June 2025): 55–78, <https://doi.org/10.21098/jimf.v1i1.483>.

implementation studies in Islamic financial institutions across several countries, such as those conducted by Antonio,⁸³ Thuba Jazil and Syahrudin,⁸⁴ and Muhamed et.al.⁸⁵

Another concept related to *Maqāṣid al-Sharī'ah* that warrants development is Abd al-Majīd al-Najjār's idea to employ it as an indicator in the *Maqāṣid al-Sharī'ah* Index. Al-Najjār expanded the traditional concept of *al-kulliyah al-khams* by reclassifying it into four distinct categories: preserving human life (*maqāsid al-syariah fi hifẓ qīmah al-bayah al-insāniyah*), preserving human dignity (*maqāsid syariah fi hifẓ al-ẓāt al-insāniyah*), protecting social order (*maqāsid al-syariah fi hifẓ al-mujtama'*), preserving the physical environment (*maqasid al-syariah fi hifẓ al-mubith al-mādi*).⁸⁶ Al-Najjār's concept has inspired further research, including Bedoui's⁸⁷ development of eight dimensions: faith, human rights, humanity, intellectuality, progeny, social entity, welfare, and environment. These dimensions were subsequently weighted and visualized in various forms, depending on the specific dimension being calculated. Furthermore, Bedoui and Mansour employed a theoretical and mathematical approach, utilizing pentagon and octagon shapes to represent the dimensions in a visually meaningful way.⁸⁸

The conceptualization of *Maqāṣid al-Sharī'ah* developed by Jasser Auda is particularly noteworthy. Auda reinterpreted the classical concept of *al-Kulliyāt al-Khams* formulated by *Maqāṣidi* scholars, shifting its focus in several key areas. For example, he redefined the traditional objectives from preserving progeny to building the family, from preserving wealth to promoting economic development, from preserving dignity to protecting human rights, from preserving intellect to fostering intellectual and cognitive abilities, and from preserving religion to ensuring religious freedom.⁸⁹ The inclusive and open conceptualization of *Maqāṣid al-Sharī'ah* has inspired researchers, such as M. Yazid Afandi, to develop the *Maqāṣid al-*

⁸³ Muhammad Syafii Antonio, Sugiyarti Fatma Laela, and Thuba Jazil, "ABU ZAHRAH'S MAQASID SHARIA MODEL AS A PERFORMANCE MEASUREMENT SYSTEM," *Jurnal Akuntansi Multiparadigma* 11, no. 3 (December 2020), <https://doi.org/10.21776/ub.jamal.2020.11.3.30>.

⁸⁴ Thuba Jazil and Syahrudin, "The Performance Measures of Selected Malaysian and Indonesian Islamic Banks Based on The Maqasid Al-Syari'ah Approach," *Ijtihad* 7, no. 2 (2013), <https://doi.org/10.21111/ijtihad.v7i2.89>.

⁸⁵ Mohammed et al., "The Performance Measures of Islamic Banking Based on the Maqasid Framework," paper presented at International Accounting Conference IV (INTAC IV), Malaysia, IIUM, 2008, [http://irep.iium.edu.my/10121/1/INTAC_4\(accounting\).Revised.pdf](http://irep.iium.edu.my/10121/1/INTAC_4(accounting).Revised.pdf).

⁸⁶ Abd. Al-Majīd Najjār, *Maqāṣid Al-Sharī'ah Bi-Ab'ad Jadidab* (Beirut: Dār al-Gharb al-Islāmiy, 2008).

⁸⁷ Houssein Eddine BEDOUI, *Ethical Competitive Advantage for Islamic Finance Institutions: How Should They Measure Their Performance*, Unpublished, 2012, <https://doi.org/10.13140/RG.2.2.15497.65126>.

⁸⁸ Houssein Eddine Bedoui and Walid Mansour, "Performance and Maqasid Al-Shari'ah's Pentagon-Shaped Ethical Measurement," *Science and Engineering Ethics* 21, no. 3 (June 2015): 555–76, <https://doi.org/10.1007/s11948-014-9561-9>.

⁸⁹ Auda, *Al-Ijtihad al-Maqasidi: Min al-Tasawwur al-Ushuli Ila al-Tanzil al-Amali*, 20–30.

Sharī'ah Development Index (MSDI). The MSDI is specifically designed to evaluate the degree to which Islamic financial institutions (IFIs) comply with Sharia principles.⁹⁰

The index development model outlined above presents a promising avenue for advancing *Maqāṣid al-Sharī'ah* studies within the Interdisciplinary Islamic Studies program. Given that students in the Maqāṣid and Strategic Analysis concentration are equipped with coursework on *Maqāṣid al-Sharī'ah* Index and Development, it would be highly beneficial to explore the conceptualizations developed by contemporary *Maqāṣidi* scholars, such as Jamāl al-Dīn 'Āṭīyah and Ṭāhā Jābir al-'Alwānī, among others, to formulate innovative and practically applicable *Maqāṣid al-Sharī'ah* index models.

Secondly, regional Maqasid Sharia Studies offer a valuable perspective on the development of Maqasid Sharia across different regions. In this field of study, researchers examine the growth and evolution of Maqasid Sharia studies in specific areas, each with its unique characteristics that distinguish it from others.⁹¹ The significance of such studies lies in the recognition that regional variations in Maqasid Sharia studies are shaped by a complex array of factors, including geographical, linguistic, sociological, cultural, historical, and political influences. These factors interact to form a distinct character for Maqasid studies. The study of *Maqāṣid al-Sharī'ah* in Morocco and Tunisia tends to exhibit a more rigorous and philosophical character than that observed in Syria or Yemen.⁹² This disparity precipitates a question of causality: Is this divergence attributable to the specific *fiqh* school that predominates in the respective regions, or does it stem from the significant influence of prominent *Maqāṣidi* scholars, such as al-Shāṭibī, who is geographically proximate to both Morocco and Tunisia?

⁹⁰ M. Yazid Afandi, "Konseptualisasi Maqasid Al-Syariah Development Index (MSDI): Eksplorasi Indeksasi Maqasid al-Syariah Perspektif Jasser Auda" (Dissertation, Universitas Islam Indonesia, 2020), <https://dspace.uui.ac.id/123456789/30684>.

⁹¹ Regional studies, commonly referred to as area studies, initially emerged as a subset of political science, particularly international politics, which examines the interactions of international actors on a global scale. In Islamic studies, regional studies have also been conducted by experts such as Carl Brockelmann, *History of Islamic Peoples* (London: Routledge & Kegan Paul Limited, 1949); Ira M. Lapidus, *A History of Islamic Societies*, 3rd ed. (Cambridge University Press, 2014), <https://doi.org/10.1017/CBO9781139048828>; and Seyyed Hossein Nasr, *Islamic Life and Thought*, 0 ed. (Milton Park: Routledge, 2013), <https://doi.org/10.4324/9781315888170>; These works have successfully mapped various regions of the Islamic world from different perspectives see Asep Achmad Hidayat, *Studi Kawasan Muslim Minoritas Asia Tenggara* (Bandung: Pustaka Rahmat, 2014).

⁹² Notable works on Maqasid Shariah by contemporary Moroccan scholars include Abdurrahmān, *Al-Ta'sīs al-I'timānī Li Ilm al-Maqāṣid*; al-Hassan Syahid, *Al-Khitāb al-Maqasidi al-Mu'asir: Muraja'ah Wa Taqvim* (Beirut: Markaz Namaa lil Buhuth wa-Dirassat, 2013); and Ismail al-Hasani, "Al-Fikr al-Maqasidi Wa Tarsikh al-Fikr al-Ilmi," *Majallat Islamiyyat Al-Ma'rifa* 15, no. 57 (2009). among others. These contributions underscore the significant role of Moroccan scholars in advancing the field of Maqasid Shariah, demonstrating their commitment to developing and refining the discipline through rigorous research and scholarly inquiry.

Consequently, Regional *Maqāṣid* Studies can be advanced by focusing on the thought, dynamics, and products of *Maqāṣidi Ijtihād* to uncover the unique characteristics of *Maqāṣid* studies within specific regions. To achieve this, researchers can conduct in-depth examinations of the conceptualizations of local *Maqāṣid* scholars, the application of *Maqāṣid* in legal formulation, and the reception of *Maqāṣid* values in daily life.

Notably, several models of Regional *Maqāṣid* Studies have already been developed, including works such as those by Ismā'īl al-Ḥasanī's *Maqasid al-Syariah wa al-Ijtihad fi al-Maghrib al-Hadis*⁹³ Ismail Naqqāz's *al-Fikr al-Maqāṣidi wa tajribah al-Ta'sil Inda al-Imām Syāh Waliyyullah al-Dahlawī*⁹⁴ and Zainab al-Alwani's *al-Ushrah fi Maqasid al-Syariah: Qiraah fi Qadhaya al-Zawaj wa al-Thalaq fi Amrika*.⁹⁵ Additionally, Robert D. Crane's article *Maqasid al Shari'ah: A Strategy to Rehabilitate Religion in America* contributes to this field.⁹⁶ In Indonesia, researchers such as Wawan Juandi and Abu Yasid have explored this topic in their article *al-Taḥkīm al-Fiqhī Baina al-Tarīqah al-Taqlīdiyyah wa al-Manhajīyah Fi al-Ma'ābid al-Islāmiyah al-Mitsāliyah Fi Indunusia*,⁹⁷ while Muh Salahuddin has made significant contributions through his dissertation *Maqasid Syariah dalam Fatwa Ekonomi DSN-MUI*.

2. The *Maqāṣid* Discourse in the Indonesian Context: Towards the Reconstruction and Reinterpretation of *al-Kullīyyāt al-Khams*

From the preceding descriptions, it is evident that the research trajectory of *Maqāṣid* studies within the Master's Program in Interdisciplinary Islamic Studies (IIS) at UIN Sunan Kalijaga Yogyakarta is oriented towards an interdisciplinary approach. This approach is characterized by integrative, interconnective, transformative, and multicultural aspects. These characteristics aim to produce alumni with analytical, critical, and implementative

⁹³ Ismail al-Hasani, *Maqasid Al-Syariah Wa al-Ijtihad Fi al-Maghrib al-Hadis* (Maroko: Markaz al-Dirasat wa al-Abhats wa Ihya al-Turast, 2010).

⁹⁴ Ismā'īl Naqqāz, "Al-Fikr al-Maqāṣidi Wa Tajribah al-Ta'sil Inda al-Imām Syāh Waliyyullah al-Dahlawī" (Master Thesis, Aljazair University, 2010).

⁹⁵ Zainab al-Alwani, *Al-Ushrah Fi Maqasid al-Syariah: Qiraah Fi Qadhaya al-Zawaj Wa al-Thalaq Fi Amrika* (USA: al-Ma'had al-Alami li al-Fikr al-Islami, 2013).

⁹⁶ Other articles, for example, read the article Mustapha Tajdin, "SHARĪ'A AS STATE LAW: AN ANALYSIS OF 'ALLĀL AL-FĀSĪ'S CONCEPT OF THE OBJECTIVES OF ISLAMIC LAW," *Journal of Law and Religion* 35, no. 3 (December 2020): 494–514, <https://doi.org/10.1017/jlr.2020.41>.

⁹⁷ Wawan Juandi and Abu Yasid, "Discourse of Islamic Jurisprudence in Indonesian Ma'had Aly between Taqlidy and Manhajy," *JOURNAL OF INDONESIAN ISLAM* 10, no. 1 (June 2016): 139, <https://doi.org/10.15642/JIIS.2016.10.1.139-158>.

competencies in addressing complex social and religious issues through an interdisciplinary lens.

The aforementioned thesis titles reveal the emergence of at least three distinct scholarly discourses in the contemporary development of *Maqāṣid al-Sharī'ah* studies. Firstly, the concept of *hifẓ al-mithāq* (preserving the covenant) has been developed. This is understood as a necessity for maintaining the integrity of the Unitary State of the Republic of Indonesia (NKRI) against threats of national disintegration. This *hifẓ al-mithāq* discourse constitutes a new terminology in *Maqāṣid* studies, embodying the citizens' commitment to the NKRI's integrity and ensuring socio-political stability by countering ideologies that contradict the state's foundational principles. In this context, the state's policy of disbanding anti-Pancasila, anti-1945 Constitution, and anti-NKRI groups is framed as a necessary measure to achieve comprehensive socio-political stability and state security.

Secondly, *hifẓ al-khuṣṣiyyah* (preserving privacy) is a relatively novel concept in the *Maqāṣid al-Sharī'ah* discourse. Conceptually, it necessitates that the state protects the privacy rights of every citizen. Within *Maqāṣid* studies, this concept is utilized to underscore the state's vital role in safeguarding citizens' personal data. Given the digital era's vulnerability to data misuse, the enactment of the Personal Data Protection Act is deemed urgent and imperative for national interests, necessitating immediate implementation.

Thirdly, *hifẓ al-mujtama'* (preserving the community) is a concept introduced by 'Abd al-Majīd al-Najjār in his work, *Maqāṣid al-Sharī'ah bi Ab'ād Jadīdah*. *Hifẓ al-mujtama'* is understood as the necessity to safeguard the public interest in fulfilling the duty of the vicegerency (*khilāfah*) on earth, encompassing both individual (*farḍ al-'ayn*) and collective (*farḍ al-kifāyah*) obligations. This concept is applicable for explaining societal dynamics where Islamic law is implemented non-rigidly and in an accommodative manner toward local values. It is therefore crucial to construct an Islamic legal framework that is both applicative and accommodating to the needs of a pluralistic society. Consequently, the thesis research conducted by students in the IIS Master Program contributes to the dynamic development of a renewal discourse in *Maqāṣid al-Sharī'ah*. Cultivating this line of research is essential to prevent stagnation in the classical debates surrounding the conception of *al-kulliyāt al-khams* (The Five Universal Principles), as articulated by scholars such as al-Ghazālī, al-Shāṭibī, Ibn 'Āshūr, and other contemporary *maqāṣidiyyūn*.

The studies conducted by Siti Muazaroh, Akrom Auladi, and Roehana Rofaidatun Umroh, within the context of contemporary *Maqāṣid* discourse, can be classified under the school of reconstruction of *al-Kullīyyāt al-Khams*. These researchers seek to expand the contemporary discourse by fundamentally re-formulating the concept of *al-Kullīyyāt al-Khams* (The Five Universal Principles). In this framework, *al-Kullīyyāt al-Khams* is no longer strictly limited to the five foundational pillars of Islamic legal objectives; rather, it is viewed as capable of evolving in accordance with the needs and challenges of the time, leading to new derivations such as *hifẓ al-mithāq* (preserving the covenant), *hifẓ al-khuṣūṣiyyah* (preserving privacy), and *hifẓ al-mujtamaʿ* (preserving the community).

On the other hand, *Maqāṣid* studies within the Master's Program in Interdisciplinary Islamic Studies also maintain *al-Kullīyyāt al-Khams* as the five core pillars of Islamic law, yet simultaneously employ a strategy of reinterpretation of key *Maqāṣid* concepts in response to contemporary challenges. The study by Hamka Hussein Hasibuan concerning the Constitutional Court's decision on the rights of local belief adherents to include their identity on the national ID card (*Kartu Tanda Penduduk*), demonstrates a shift in the meaning of *al-Kullīyyāt al-Khams*. The focus is shifted from the traditional pillars to an emphasis on the right to freedom of religion (*hifẓ al-dīn*), the right to security (*hifẓ al-naḥs*), social rights (*hifẓ al-nas*), educational rights (*hifẓ al-aql*), and economic rights (*hifẓ al-māl*). This reinterpretation of *al-Kullīyyāt al-Khams* is performed to realize the values of justice, equality, and the fulfillment of human rights.

The same approach was adopted by Nasrullah Ainul Yaqin, who engaged with the issue of religious conversion (*murtad*) through the classical and contemporary debates surrounding the interpretation of *hifẓ al-dīn* (preservation of religion). Thus, the two main currents—between the reconstruction and reinterpretation of *al-kullīyyāt al-khams* in *Maqāṣid al-Sharīʿah* studies at the Master's Program in Interdisciplinary Islamic Studies—demonstrate a dynamic *Maqāṣid* scholarship capable of responding to contemporary challenges. The findings emphasize the critical importance of sustained development in *Maqāṣid* studies for achieving a resilient Islamic legal framework that can capably respond to contemporary demands.

E. Conclusion

This article confirms and complements the thesis of Husni Khairi Taha, which maps the trends in contemporary *Maqāṣid al-Sharīʿah* studies. Concurrently, it reinforces al-Marakibī's

approach to contemporary *Maqāsid al-Shari'ah* studies, which focuses on the reconstruction and reinterpretation of the concept of *al-kulliyāt al-khams*. However, the *Maqāsid* studies within the Master's Program in Interdisciplinary Islamic Studies (IIS) possess a distinct characteristic: the dynamic nature of the Islamic and Indonesian discourses has given rise to new discourses, namely *hifẓ al-mithāq*, *hifẓ al-khuṣūṣiyyah*, and *hifẓ al-mujtama'*.

The scope of this study is limited to Master's program theses focusing on the *Maqāsid* topic. Therefore, further research with a broader scope is imperative to gain a more comprehensive understanding of the field. Expanding the range of subjects and research locations is expected to widen the potential spectrum of *Maqāsid* studies, thereby facilitating a more in-depth mapping and analysis of trends that capture the multifaceted dimensions of this field.

F. Conflict of Interest Statement

The author declares no conflicts of interest, whether financial or non-financial, that could be construed as influencing the integrity of this article. The entire process of analysis and writing was based on a fully independent study without the involvement of any external or commercial parties. Furthermore, the author guarantees that this article is an original work that has not been previously published, and all quoted sources have been appropriately cited in accordance with the prescribed referencing guidelines.

G. Acknowledgement

This publication is the outcome of research supported by funding from Lembaga Penelitian dan Pengabdian kepada Masyarakat of UIN Sunan Kalijaga Yogyakarta. I would like to extend my deepest gratitude for the financial assistance provided throughout the research process.

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How to cite	<p>Mufid, Moh. "Towards the Reconstruction and Reinterpretation of al-Kulliyyāt al-Khams: A Study of Maqāṣid in the Interdisciplinary Islamic Studies Master's Program at UIN Sunan Kalijaga" <i>Al-Mazaahib: Jurnal Perbandingan Hukum</i> 13, no. 2 (2025): 225-57.</p> <p>https://doi.org/10.14421/al-mazaahib.v13i2.4450</p>