



Contextualizing Hadith within the Socio-Cultural Reality of Indonesia Based on the Concept of *Maqāṣid al-Sharī'ah*

This article explores the contextualization of hadith within Indonesian socio-cultural realities using a *maqāṣid al-sharī'ah*-based framework. It seeks to demonstrate how hadith interpretation can uphold textual authority while responsibly addressing evolving social contexts. Employing qualitative library research, the study analyzes literature on hadith studies, *uṣūl al-fiqh*, *maqāṣid al-sharī'ah*, and Indonesian Islamic thought. The analysis is structured around three methodological tools: *al-ta'līl al-maqāṣidī*, *al-tafsīr al-maṣlahī*, and *al-tamyīz bayn al-maqāṣid wa al-wasā'il*. The findings reveal that *maqāṣid*-based contextualization should not serve as a shortcut to justify modern preferences. Instead, it must involve thorough textual analysis, engagement with classical scholarship, identification of *'illah* and *maṣlahah*, and assessment of social consequences. For example, the hadith concerning Quraysh leadership suggests that legitimate leadership can be understood in terms of public authority and social unity. The hadith on disciplining children to perform prayer highlights that religious education is the primary objective, with physical punishment being a conditional means. Additionally, the hadith addressing gold and silver *ribā* illustrates that the goal of preventing injustice in value exchange remains relevant to modern currencies. This article offers an operational model for *maqāṣid*-based hadith contextualization in the Indonesian context.

Keywords: Hadith contextualization, *maqāṣid al-sharī'ah*, socio-cultural context, contemporary Islamic thought.

Artikel ini mengkaji kontekstualisasi hadis dalam realitas sosio-budaya Indonesia dengan menggunakan kerangka berbasis *maqāṣid al-sharī'ah*. Artikel ini bertujuan menunjukkan bagaimana penafsiran hadis dapat tetap setia pada otoritas teks sekaligus secara bertanggung jawab merespon dinamika konteks sosial yang terus berubah. Penelitian ini menggunakan pendekatan kualitatif berbasis studi kepustakaan dengan menganalisis berbagai karya ilmiah yang berkaitan dengan studi hadis, *uṣūl al-fiqh*, *maqāṣid al-sharī'ah*, dan pemikiran Islam Indonesia. Analisis disusun melalui tiga instrumen metodologis: *al-ta'līl al-maqāṣidī*, *al-tafsīr al-maṣlahī*, dan *al-tamyīz bayn al-maqāṣid wa al-wasā'il*. Studi ini menemukan bahwa kontekstualisasi berbasis *Maqāṣid* tidak dapat berfungsi sebagai jalan pintas untuk membenarkan preferensi modern. Proses ini harus dilakukan melalui analisis teks, keterlibatan dengan khazanah keilmuan klasik, identifikasi *'illah* dan *maṣlahah*, serta evaluasi konsekuensi sosial. Sebagai contoh, hadis tentang kepemimpinan Quraisy menunjukkan bahwa kepemimpinan yang sah dapat dipahami melalui otoritas publik dan persatuan sosial. Hadis tentang mendisiplinkan anak-anak agar melaksanakan salat menunjukkan bahwa pendidikan agama adalah tujuannya, sedangkan hukuman fisik adalah sarana bersyarat. Hadis tentang riba emas dan perak menunjukkan bahwa tujuan mencegah ketidakadilan dalam pertukaran nilai tetap berlaku untuk mata uang modern. Artikel ini menyumbangkan model operasional untuk kontekstualisasi hadis berbasis *maqāṣid* di Indonesia.

Kata Kunci: Kontekstualisasi Hadis, *Maqāṣid al-Sharī'ah*, Konteks Sosial-Budaya, Pemikiran Islam Kontemporer.

Author:

Refki Saputra ¹
 Iik Arifin Mansurnoor ²
 Ryan Bianda ³

Affiliation:

^{1,3} Sekolah Tinggi Ilmu
 Syariah AL WAFA, Bogor,
 Indonesia
² UIN Syarif Hidayatullah
 Jakarta, Indonesia

Corresponding author:

refki.saputra@stisilwafa.ac.id

Dates:

Received 16 Jan 2025
 Revised 29 May 2026
 Accepted 13 Jun 2026
 Published 30 Jun 2026

How to cite this article:

Saputra, Refki, Iik Arifin
 Mansurnoor, and Ryan
 Bianda. "Contextualizing
 Hadith within the Socio-
 Cultural Reality of
 Indonesia Based on the
 Concept of *Maqāṣid al-
 Sharī'ah*". ESENSIA:
 Jurnal Ilmu-Ilmu
 Ushuluddin 27 (1).
[https://doi.org/10.14421/](https://doi.org/10.14421/esensia.v27i1.6130)
[esensia.v27i1.6130](https://doi.org/10.14421/esensia.v27i1.6130)

Copyright:

© 2026 The Authors.
 This work is licenced
 under the Creative

Commons Attribution-
 Non Commercial-
 ShareAlike 4.0
 International.



Read Online:

Scan this QR
 code with
 your mobile
 device or
 smart phone
 to read online





Introduction

Hadith occupies a foundational position in Islamic teachings as one of the primary sources of religious authority after the Qur'ān. It serves not only as a legal reference, but also as an ethical, spiritual, and social guide for Muslim life.¹ Throughout Islamic history, hadith has shaped Muslim understandings of worship, morality, social conduct, and communal responsibility. Its authority has attracted extensive scholarly attention from both Muslim and Western scholars, including Goldziher, Schacht, Juynboll, Motzki, and Abbott.² Yet the Muslim community has never lived within a single cultural form. Since the period of the caliphates, Muslims have encountered diverse social and cultural realities, and this diversity has become part of the historical experience of Islamic civilization.³ For this reason, the study of hadith cannot be limited to textual preservation alone. It also involves examining how prophetic guidance is understood, interpreted, and applied in various social contexts. As a source of Islamic teaching, hadith guides not only individual piety and the relationship between human beings and Allah but also social piety and communal harmony.⁴

The need to revisit the relationship between hadith and social reality has become increasingly urgent in modern Muslim societies. Contemporary life is characterized by rapid changes in science, technology, social organization, law, economy, education, and culture. These developments have created a significant gap between present-day Muslim societies and the historical context in which

many hadiths were originally spoken, practiced, or approved by the Prophet Muhammad. This issue is particularly relevant for hadiths related to social life, culture, and *mu'āmalāt*, as such hadiths were not revealed or transmitted in isolation. They were closely connected to specific social practices, moral challenges, and communal needs within the Prophet's society. The Prophet did not merely convey religious norms; he also initiated fundamental social transformations, ranging from the reform of pagan practices to the establishment of a new moral and social order. Consequently, contemporary Islamic thought has increasingly emphasized the importance of contextual interpretation, especially for hadiths addressing social and cultural matters.⁵ This approach aligns with the broader juristic principle that legal judgments may evolve in response to changing times, places, circumstances, intentions, and customs, provided such changes remain consistent with the normative objectives of Islamic law.⁶

In the Indonesian context, contextual interpretation becomes particularly significant because Muslims live within a pluralistic, culturally diverse, and legally modern nation-state. Indonesian Muslims encounter local customs, national legal frameworks, modern institutions, and social practices that differ from those of early Muslim society. However, the purpose of contextualization is not to deconstruct hadith, disregard its wording, or subordinate prophetic guidance to social preferences. Instead, contextualization aims to

¹ Abdul Majid Al-Ghauri, *Mabadi' At-Ta'amul Ma'a As-Sunnah An-Nabawiyyah* (Selangor: Kolej Universiti Islam Antarabangsa Selangor (KUIS), 2016), 35; Yusuf Al-Qaradhawi, *Kaifa Nata'amal Ma'a As-Sunnah An-Nabawiyyah* (Kairo: Dar As-Syuruq, 2002), 23.

² Abdul Mufid, Abdul Sattar, and Idris Ahmad Rifai, "Track Dating Hadith Fly Wings: A Study of Harald Motzki's Isnad-Cum-Matn Method and Science," *ESENSIA Jurnal Ilmu-Ilmu Ushuluddin* 24, no. 1 (2023): 16–29.

³ Dudung Abdurahman, Siti Maimunah, and Soraya Adnani, 'Multicultural Islam in the Ottoman Turkish Civilization during the Medieval Era', *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 24, no. 2 (2023): 144–155.

⁴ Althaf Husein Muzakky and Fahrudin Fahrudin, 'Kontekstualisasi Hadis Dalam Interaksi Media Sosial Yang Baik Di Era Millenial Dalam Kitab Fath Al-Bārī Syarah Hadis Al-Bukhārī', *Dirayah: Jurnal Studi Ilmu Hadis* 5, no. 1 (2020): 12–20.

⁵ Zainuddin, 'Examining the Development of Hadith Interpretation: Insights from Abu Rayyah, Juynboll, & Zakaria Ouzon', *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 24, no. 2 SE-Articles (July 2023): 112–123.

⁶ Mughniatul Ilma, 'Reconstruction of The Concept of Maḥram in Women's Safar Based on Ibnu Qayyim Al-Jauziyyah's Legal Change Theory', *Juris: Jurnal Ilmiah Syariah* 20, no. 2 (2021): 147–161.





preserve the normative intent of hadith when a strictly literal application no longer conveys its intended meaning. For example, the prohibition of intoxicants cannot be limited to grape-based wine known in pre-Islamic Arabia. The hadith stating that every intoxicant is *khamr* and every *khamr* is prohibited extends this ruling to other intoxicating substances, including local and modern beverages found in Indonesian society, such as *tuak*, beer, illicit mixtures, and similar drinks. This example demonstrates that contextual interpretation can broaden the application of a hadith by identifying its underlying cause and moral purpose, rather than restricting its meaning to the material form known in the original context.

A different type of contextual issue arises in the hadith concerning spitting in the mosque and covering it. During the Prophet's time, mosque floors were commonly made of sand or soil, so covering the spit was a relevant and practical way to remove impurity and maintain the mosque's cleanliness. However, in many contemporary mosques, including those in Indonesia, floors are covered with carpets, mats, or tiles. In this context, a literal application of "covering" the spit would not achieve the intended purpose of the hadith and might even contradict the concern for cleanliness that the hadith seeks to uphold. A more appropriate approach is to clean the spit using suitable means, such as water, cloth, or other cleaning tools.⁷ This example illustrates that contextualization is not a rejection of the text but an effort to distinguish between the essential objective of the hadith and the conditional means through which that objective was realized in a particular historical context.

The central academic issue, therefore, is not simply whether hadith should be contextualized.

Most contemporary scholars agree that interpretation must consider context. The more pressing question is how contextualization can be conducted in a methodologically rigorous and juristically grounded manner. In the discourse on interpreting *sharī'ah* texts, scholars have generally identified several approaches. A strict textual approach, often associated with the *Zāhiri* school, prioritizes the apparent wording of the text and limits the role of underlying objectives. In contrast, progressive and hermeneutical approaches emphasize historical awareness, human experience, and contemporary social context, although they may face criticism when their connection to the disciplines of *uṣūl al-fiqh* and Islamic legal reasoning is not clearly articulated. Between these approaches, a moderate stance seeks to integrate textual authority, juristic analysis, and the higher objectives of *sharī'ah* through the framework of *maqāṣid al-sharī'ah*.⁸ This article is positioned within this third orientation. It neither treats Indonesian culture as an independent authority over hadith nor reduces hadith to social context. Instead, it explores how the meaning and application of hadith may be negotiated through the mediating disciplines of classical hadith interpretation, *uṣūl al-fiqh*, and *maqāṣid al-sharī'ah*.

Several Indonesian scholars have already contributed to the discussion of hadith contextualization. Suryadilaga emphasizes the importance of contextualizing hadith within the nation's life and culture, particularly to ensure that the meanings of hadith resonate more directly with Indonesia's socio-cultural realities.⁹ Hauqola offers a more structured explanation of hermeneutical interpretation by distinguishing among the meaning within the text, the meaning behind the text, and the meaning in front of the text.¹⁰ Fawaid applies a hermeneutical approach

⁷ Hasan Ayyub, *Fiqh Al-Ibadat Bi Adillatiha Fi Al-Islam* (Kairo: Dar As-Salam, 2013), 144.

⁸ Yusuf Al-Qaradhwī, "Dirasah Fi Fikhi Maqashid As-Syariah" (Kairo: Dar As-Syuruq, 2008), 137-139.

⁹ Muhammad Alfatih Suryadilaga, "Kontekstualisasi Hadis Dalam Kehidupan Berbangsa Dan Berbudaya," *KALAM* 11, no. 1 (2017): 215-234.

¹⁰ Nurkholis Hauqola, "Hermeneutika Hadis: Upaya Memecah Kebekuan Teks," *THEOLOGIA* 24, no. 1 (2016): 261-284.





to the concept of *maḥram*, arguing that the prohibition on women traveling without a *maḥram* should be understood in relation to security considerations rather than as an absolute restriction detached from context.¹¹ These studies are valuable because they highlight the need to move beyond rigid literalism in interpreting hadith. Nevertheless, their methodological integration with the internal disciplines of Islamic legal theory remains underdeveloped. They do not fully explain how contextual or hermeneutical insights should be combined with *uṣūl al-fiqh*, how competing interpretations should be evaluated, or how contemporary social realities should be considered without undermining the normative structure of the hadith itself.

A number of studies have sought to bridge the disciplines of *uṣūl al-fiqh* and *maqāṣid al-sharī'ah*. Anwar, for instance, employs the theory of *ta'līl* to contextualize hadiths concerning *ru'yat al-hilāl*.¹² Rachmadhani also examines the hadith of *ru'yat al-hilāl* through the lens of *maqāṣid al-sharī'ah*,¹³ while Kholishuddin explores hadith contextualization by referencing the *maqāṣid*-oriented thought of al-Qaraḍāwī.¹⁴ These works provide important foundations for developing a more juristically grounded approach to hadith contextualization. However, several methodological issues remain unresolved. Existing studies have yet to offer a sufficiently operational framework for identifying 'illah, clarifying the relationship among 'illah, *ḥikmah*, and *maṣlaḥah*, distinguishing between fixed objectives and changeable means, or explaining how classical interpretive traditions and contemporary Indonesian realities should be integrated into a disciplined analytical process. This article addresses this specific gap. The

problem is not merely the absence of *maqāṣid* terminology in previous studies but the lack of a clear procedure demonstrating how *maqāṣid*-based reasoning functions in the contextual interpretation of hadith.

Its contribution lies not merely in reiterating familiar *maqāṣid* concepts but in organizing them into a more explicit analytical procedure. The proposed framework is built on three interrelated principles: *al-ta'līl al-maqāṣidī*, *maṣlaḥah*-based contextual interpretation, and the distinction between *maqāṣid* and *wasā'il*. Through these principles, the article seeks to demonstrate how a hadith may be interpreted by considering its textual meaning, classical interpretation, underlying legal and ethical cause, higher objective, and potential application in a changed social context. This framework also delineates the role of culture. Indonesian socio-cultural reality is treated not as an independent source that overrides hadith but as the context in which the meaning and objectives of hadith are applied, tested, and negotiated. When cultural practices support *maṣlaḥah* and do not contradict established *sharī'ah* principles, they may become relevant to contextual application. However, when they conflict with the normative structure of hadith, they must be critically evaluated rather than automatically harmonized.

This qualitative, library-based study draws on works in hadith studies, *uṣūl al-fiqh*, *maqāṣid al-sharī'ah*, and Indonesian Islamic thought. The theoretical foundation is developed through al-Shāṭibī's theory of *ta'līl*, al-Raysūnī's theory of *maṣlaḥah*, and al-Qaraḍāwī's distinction between objectives and means. The analysis proceeds by examining the textual meanings of selected hadiths, considering relevant classical and contemporary interpretations, identifying

¹¹ Ahmad Fawaid, 'Reinterpretasi Hadis Tentang Mahram (Pendekatan Hermeneutika)', *Nur el-Islam* 3, no. 1 (April) (2016): 176–195.

¹² Syamsul Anwar, 'Metode Usul Fikih Untuk Kontekstualisasi Pemahaman Hadis-Hadis Rukyat', *Jurnal TARJIH* 11, no. 1 (2013): 113–130.

¹³ Fajar Rachmadhani, 'The Hadith of Rukyat Al-Hilāl and Its Contextualization According to the Maqāṣid As-Syarī'ah Perspective', *IJISH (International Journal of Islamic Studies and Humanities)* 3, no. 1 (2020): 1–12.

¹⁴ Kholishuddin, 'Penggunaan Pendekatan Maqashid Syariah Sebagai Instrumen Kontekstualisasi Makna Hadis', *NABAWI* 1, no. 1 (2020): 74–95.





possible *'illah* and *maqāṣid*, distinguishing between substantial objectives and conditional means, and assessing their application within Indonesian socio-cultural realities. The proposed framework is then demonstrated through three cases: the hadith on the leadership of Quraysh, the hadith on disciplining children to perform prayer, and the hadith on *ribā* involving gold and silver. By doing so, the article argues that *maqāṣid al-sharī'ah* should not function as a post-facto justification for conclusions already assumed in advance. Rather, it should operate as a disciplined interpretive framework that negotiates textual authority, classical scholarship, juristic reasoning, and contemporary social realities.

***Maqāṣid al-Sharī'ah* as the Normative and Methodological Foundation of Islamic Teachings**

In contemporary Islamic legal discourse, *maqāṣid al-sharī'ah* has evolved into a relatively independent field of inquiry while remaining closely connected to the discipline of *uṣūl al-fiqh*.¹⁵ Aḥmad al-Raysūnī, a prominent figure in contemporary *maqāṣid* studies, regards this development as an undeniable reality, particularly due to the growing attention *maqāṣid* has received from modern scholars and experts in Islamic law.¹⁶ In this evolution, *Maqāṣid al-Sharī'ah* is no longer treated merely as a supplementary topic within *uṣūl al-fiqh* but has increasingly become a legal-theoretical

framework that works alongside *uṣūl al-fiqh* in interpreting *sharī'ah* texts, constructing Islamic legal reasoning, and formulating fatwas on social, economic, cultural, and political issues.¹⁷ Ibn 'Āshūr, a central figure in modern *maqāṣid* discourse, also emphasizes that *fuqahā'* and mujtahids must engage seriously with *maqāṣid al-sharī'ah* to understand the deeper orientation of Islamic law.¹⁸ For this reason, many scholars describe *maqāṣid al-sharī'ah* as a vital instrument for renewing Islamic legal reasoning and addressing contemporary challenges.¹⁹ Ibn Bayyah, in *Mashāhid min al-Maqāṣid*, encapsulates this idea by describing *maqāṣid al-sharī'ah* as روح الشريعة وحكمها وغاياتها—the spirit, wisdom, and objectives of *sharī'ah*.²⁰

In the literature of contemporary Islamic thought, the term *maqāṣid al-sharī'ah* is often used alongside other related expressions such as *maqāṣid al-shāri'ah* and *maqāṣid shar'iyyah*. Although these terms have different emphases, they generally refer to the purposes, intentions, and normative objectives behind the enactment of *sharī'ah* rulings.²¹ Nu'mān Jughaym, in *al-Muharrar fī Maqāṣid al-Sharī'ah*, explains that the establishment of *sharī'ah* law aims to realize benefit and prevent harm in human life, commonly expressed by the principle جلب المصالح ودفع المفاسد.²² This principle represents one of the most essential meanings of *sharī'ah*, as Islamic law is not merely concerned with formal commands and prohibitions, but also with the realization of human welfare in accordance with

¹⁵ Muhammad Buluz, *Maqashid As-Syari'ah Baina Al-Basti Wa Al-Qabdi* (Kuwait: Ar-Rawafid, 2015), 11-12; Mohammad Hashim Kamali, "History and Jurisprudence of the Maqāṣid: A Critical Appraisal," *American Journal of Islam and Society* 38, no. 3-4 (2021): 8-34.

¹⁶ Ahmad Ar-Raisuni, *Al-Qawa'id Al-Asas Li 'Imi Maqashid As-Syari'Ah* (London: Al-Furqan Islamic Heritage Foundation., 2014), 10.

¹⁷ Abdullah Bin Bayyah, *Masyahid Min Al-Maqashid* (Dubai: Markaz Al-Muwatta', 2018), 288; Abdul majid An-Najjar, *Maqashid As-Shari'ah Bi Ab'ad Jadidah* (Beirut: Dar Al-Gharb Al-Islami, 2008), 6.

¹⁸ Muhammad Tohir Bin 'Asyur, *Maqasid As-Shari'ah Al-Islamiah* (Yordania: Dar An-Nafa'is, 2001), 183-188.

¹⁹ Ryan Bianda et al., "The Role Of Fatwa Majelis Ulama Indonesia (MUI) In Asset Forfeiture A Maqashid Shariah Perspective On Legal And Ethical Considerations In Indonesia", *Journal of Fatwa Management and Research* 31, no. 1 (2026): 46-79.

²⁰ Bin Bayyah, *Masyahid Min Al-Maqashid*, 287.

²¹ Iffatin Nur, Ali Abdul Wakhid, and Lestari Handayani, "A Genealogical Analysis of the Concept and Development of Maqashid Syari'Ah", *Al-'Adalah* 17, no. 1 (2020): 1-3.

²² Nu'mān Jughaym, *Al-Muharrar Fi Maqashid As-Syariah Al-Islamiyah* (Yordania: Dar An-Nafa'is, 2019), 28.





divine guidance.²³ In a similar direction, Muṣṭafā Makhdūm defines *maqāṣid al-sharī'ah* as the benefits intended to be realized by *sharī'ah*.²⁴ 'Abd al-Majīd al-Najjār further explains that the ultimate goal of Islam is to achieve benefit and prevent all forms of harm to humanity, both in this world and in the hereafter, because *sharī'ah* pays comprehensively addresses the details and complexities of human life.²⁵

The significance of *maqāṣid al-sharī'ah* lies not only in its ability to elucidate the moral orientation of Islamic law but also in its role as a methodological lens for interpreting *Sharī'ah* texts. *Maqāṣid* assists scholars in examining the relationship between textual wording, legal causation, social consequences, and the higher purposes of divine legislation. Simultaneously, it prevents interpretation from becoming either merely formalistic or purely sociological. In this regard, *maqāṣid al-sharī'ah* embodies universal and comprehensive benefits that address various dimensions of human needs. Based on their scope, these objectives may be classified into universal *maqāṣid* (مقاصد كلية), thematic *maqāṣid* (مقاصد خاصة), and partial *maqāṣid* (مقاصد جزئية).²⁶ This classification is important because not every legal text operates at the same level of normativity. Some texts express universal objectives, others pertain to specific legal fields, while some relate to particular cases and conditional circumstances. For the contextual interpretation of hadith, this distinction is especially relevant. It enables the interpreter to determine whether a hadith conveys a permanent objective, a specific legal instruction, or a historically conditioned means of realizing a broader purpose. In this sense, *Maqāṣid al-Sharī'ah* does not replace the authority of the text

but provides a disciplined framework for understanding how the objectives of the text may be preserved and applied amid changing social realities.

***Maqāṣid al-Sharī'ah* as a Framework for the Interpretation and Contextualization of Hadith**

Every normative hadith that provides legal, ethical, or social guidance contains a purpose (مقاصد) aimed at the realization of *maṣlaḥah*. Therefore, a hadith should not be approached solely as a linguistic statement but also as a text that embodies legal and moral objectives. Each hadith may contain specific objectives, or *maqāṣid juz'īyyah*, which must be understood in harmony with the broader, universal forms of *maṣlaḥah*. Al-Qaradāwī argues that the interpretation of the wording and literal meaning of a hadith should be guided by the framework of *maqāṣid al-sharī'ah*, ensuring that the particular objective of a hadith is not separated from the universal objectives of *sharī'ah*.²⁷ This means that the substantive meaning of a hadith is not obtained merely by repeating its outward wording but by examining how its wording, purpose, and legal-ethical orientation work together to realize benefit in social life. For this reason, scholars of Islamic law emphasize that mastery of *maqāṣid al-sharī'ah* is among the essential competencies required for interpreting *sharī'ah* texts. A weak or superficial understanding of *maqāṣid* may lead to a reductionist reading of hadith, inaccurate legal conclusions, and practical consequences that may harm rather than benefit human life.²⁸

The use of *maqāṣid al-sharī'ah* in hadith interpretation does not imply abandoning the literal meaning of the text. Rather, it requires a careful balance between the wording of the

²³ Nurrudin Al-Khadimi, *Al-Ijtihad Al-Maqashidiy Hujjiyyatuhu Dawabituhu Majalatuh* (Qatar: Wizarat Al-Awqaf Wa As-Shu'un Al-Diniyyah, 1998), jilid 2, 19.

²⁴ Musthafa Karamatullah Makhdum, *Qawaid Al-Wasail Fi As-Syrai'ah Al-Islamiyyah* (Riyadh: Dar Isybiliya, 1999), 34.

²⁵ Faishal Agil Al Munawar, "Abd Al-Majīd Al-Najjār's Perspective on *Maqāṣid Al-Sharī'ah*", *Jurnal Ilmiah Syari'ah* 20, no. 2 (2021): 209–223.

²⁶ Ahmad Ar-Raisuni, *Nazoriyyah Al-Maqashid 'Inda Al-Imam As-Syatibi* (Virginia: Al-Ma'had Al-'Alami Li Al-Fikr Al-Islami, 1995), 19–20.

²⁷ Al-Qaradhawi, *Dirasah Fi Fikhi Maqashud As-Syariah*, 41.

²⁸ Abdul Majid An-Najjar, *Khilafah Al-Insan Baina Al-Wahyi Wal Al-Aql* (Al-Ma'had Al-'Ali li Al-Fikr Al-Islami, 1993), 120.





hadith and the objectives that the text aims to achieve. An interpretation that relies solely on the literal wording may fail to capture the wisdom, underlying causes, and broader context of the hadith. Conversely, an interpretation that appeals to objectives without sufficient grounding in textual evidence risks turning *maqāṣid* into an unrestricted rational tool. For this reason, al-Qaradāwī emphasizes the need to harmonize specific evidence (*al-dalīl al-juz'ī*) with general evidence (*al-dalīl al-kullī*). Specific textual evidence must be respected but should not be isolated from the meanings, wisdom, and purposes that surround it. Similarly, general principles should not be applied in a way that detaches them from particular texts. Therefore, the task of interpretation is to balance both dimensions proportionally: the hadith text provides normative authority, while *maqāṣid* helps clarify the purpose and direction of that authority.²⁹

This balanced relationship between the literal meaning and *maqāṣid* allows hadith to remain applicable within changing social and cultural realities without losing its normative foundation. The contextual application of hadith should avoid two opposing extremes. On one hand, it should reject rigid literalism that treats every historical form or practical means mentioned in a hadith as permanently fixed, even when the purpose of the hadith can no longer be realized through that form. On the other hand, it should also avoid unrestricted contextualism that prioritizes contemporary reason or culture while weakening the authority of the hadith itself. *maqāṣid al-sharī'ah* offers a middle path by requiring interpreters to connect textual meaning,

legal objectives, *maṣlaḥah*, and social consequences within a disciplined framework.³⁰ Through this approach, hadith interpretation can remain faithful to the text while also being responsive to the realities of society and civilization. Thus, *maqāṣid* does not function as a post-facto justification for conclusions already assumed in advance but as a methodological basis for examining how the objectives of hadith may be understood and applied responsibly in contemporary contexts.

Contextualizing Hadith through the *Maqāṣid al-Sharī'ah* Approach

Prophet Muhammad is widely recognized within the Islamic scholarly tradition as possessing an exceptional level of eloquence among the Arabs. Both classical and modern scholars have examined this eloquence from various perspectives, including al-Jāhiz, a prominent figure associated with the Mu'tazilah intellectual tradition.³¹ The linguistic beauty and precision of prophetic speech are therefore crucial elements in the interpretation of hadith. However, the meaning of hadith cannot be reduced to linguistic analysis alone. A hadith may encompass legal, ethical, social, and civilizational purposes that are not always fully captured by a purely literal reading.³² For this reason, the *maqāṣid al-sharī'ah* approach is essential as a foundation for *ijtihād*, as it helps bridge the wording of hadith with social realities that may differ significantly from the context in which the hadith was originally spoken.³³ Contemporary realities demonstrate continuous changes in social life, technology, economy, education, culture, and political institutions.

²⁹ Al-Qaradhawī, *Dirasah Fi Fikhi Maqashid As-Syariah*, 13.

³⁰ Yusuf Wibisono and Femmy Roeslan, "The Concept of Maqāṣid Al-Sharī 'ah and Maṣlaḥah in the Classical and Contemporary Tafsīr," *International Journal of Islamic Economics and Business Sustainability (IJIEBS)* 1, no. 2 (2025): 1-18.

³¹ Mohamad Anang Firdaus, 'Linguistic Complexity in Hadith: An Examination of the Role and

Origins of "Al-Kalimat Al-Mubtakirah" in Hadith', *Jurnal Studi Ilmu-ilmu al-Qur'an dan Hadis* 24, no. 2 (2023): 425-450.

³² Sajida Faraz, Tahir Hameed Ullah Khan, and Ayesha Muhammad Tahir Iqbal Mufti, "The Role of Hadith in Developing Ethical Standards in Islamic Law," *Journal of Religion and Society* 2, no. 4 (2024): 111-125.

³³ Kamali, "History and Jurisprudence of the Maqāṣid: A Critical Appraisal", 31-32; Mazen Hashem, *Maqasid Al-Shari'ah: A Civilizational Perspective* (International Institute of Islamic Thought (IIIT), 2024), 89-96.





These changes necessitate a disciplined dialogue between text and reality, guided by *maqāṣid al-sharī'ah*, to ensure that the interpretation of hadith does not become confined to either rigid textualism or unrestricted contextualism.³⁴ Instead, it should strive to integrate text, context, and the objectives of the text in a methodologically responsible manner.

For the contextual interpretation and application of hadith within the social realities of Indonesian society, the *maqāṣid al-sharī'ah* approach cannot be employed merely as a general ethical slogan. It demands a deeper intellectual capacity that enables the interpreter to understand how *maqāṣid* functions in the exegesis of religious texts. In this regard, competence in *maqāṣid al-sharī'ah* is indispensable. Such competence should extend beyond theoretical knowledge of *maqāṣid* concepts to include what Aḥmad al-Raysūnī terms *al-fikr al-maqāṣidī*, or what Yūsuf Ḥāmid calls *al-'aql al-maqāṣidī*.³⁵ These terms denote a form of reasoning capable of interpreting texts by considering their purposes, consequences, and normative orientation. Without this intellectual discipline, attempts to reinterpret hadith in the name of relevance may become weak, selective, or even methodologically unsound. A contextual reading that fails to meet the rigorous standards of *maqāṣid* reasoning may appear relevant superficially but ultimately risks compromising the legal and ethical integrity of the hadith itself.

The *maqāṣid* approach may therefore be understood as a disciplined scholarly method that directs legal and interpretive reasoning toward the realization of *maṣlaḥah*.³⁶ Al-Raysūnī formulates several important principles that should guide the understanding of hadith and other *sharī'ah* texts through a *maqāṣid*-based

approach. These principles include the synchronization between the text, the legal ruling contained within it, and the objective of that ruling; the integration of universal principles (الأدلة الكلية) with evidence related to specific cases (الأدلة الجزئية); the realization of benefit; and the consideration of legal consequences and social implications.³⁷ These principles are significant because they show that *maqāṣid*-based interpretation is not simply a search for benefit in a general sense. It is a structured effort to connect the authority of the text with the purposes of *sharī'ah*, while also considering whether the application of a ruling produces consequences that are consistent with those purposes.

These principles must be translated into a more concrete procedure when applied to hadith interpretation. Synchronizing the text, ruling, and objective requires the interpreter to begin with the wording of the hadith and its apparent meaning, before moving to its legal or ethical content. To combine الأدلة الكلية and الأدلة الجزئية, the interpreter must examine how specific hadith relates to broader *sharī'ah* principles, without allowing either the specific text or the universal principle to override the other. Realizing *maṣlaḥah* requires careful identification of the benefit intended by the hadith, not merely the benefit preferred by contemporary society.³⁸ Considering legal consequences demands attention to the possible effects of applying a hadith in a new context. In this process, classical commentaries, juristic discussions, historical context, linguistic indicators, and contemporary social realities should be engaged in dialogue with one another. Thus, the *maqāṣid* approach functions not as a shortcut to reach socially desirable conclusions but as an analytical

³⁴ Abdul Sattar et al., 'Event Contextualization in Hadith Interpretation: A Framework for Reassessing Problematic Hadith Narratives', *Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis* 27, no. 1 (2026): 127–154.

³⁵ Refki Saputra, 'الفكر المقاصدي المعاصر وتوظيفه في', *الصناعة الفقهية: دراسة الأفكار المقاصدية التأسيسية عند أحمد الريسوني*, *Al-Zahra: Journal for Islamic and Arabic Studies* 21, no. 1 (2024): 15–38.

³⁶ Miftakhul Arif, 'Konsep Maqasid Al-Shari'ah Abdullah Bin Bayyah', *El-Faqih: Jurnal Pemikiran dan Hukum Islam* 6, no. 1 (2020): 18–35.

³⁷ Ar-Raisuni, *Nazoriyyah Al-Maqashid 'Inda Al-Imam As-Syatibi*, 363–384.

³⁸ Wibisono and Roeslan, "The Concept of Maqāṣid Al-Sharī 'ah and Maṣlaḥah in the Classical and Contemporary Tafsīr," 10–11.





framework for negotiating textual meaning, legal purpose, and contextual application.³⁹

In the Indonesian context, the study and interpretation of hadith remain an important need and a continuing challenge for contemporary Islamic thought.⁴⁰ Indonesian Muslims live within a socio-cultural environment shaped by local customs, plural social relations, modern state institutions, and changing patterns of public life. A contextually responsible interpretation is therefore necessary so that Muslims to apply the values, teachings, and legal-ethical guidance of the Prophet Muhammad in ways that remain meaningful for their lived realities. However, this process must stand on a legitimate methodological basis within Islamic scholarship. Indonesian socio-cultural realities should be treated as the field in which hadith meanings are applied and tested, not as an independent authority that overrides the hadith itself. Some reinterpretations become problematic when contemporary cultural assumptions are made the primary basis of meaning, while the hadith is reduced to a subordinate element that must merely conforms to social demands. For this reason, contextualization through *maqāṣid al-sharī'ah* requires a careful balance: it must preserve the authority of the hadith, consider the richness of classical interpretive traditions, and at the same time examine how the objectives of the text can be responsibly realized in Indonesian society.

A *Maqāṣid al-Sharī'ah*-Based Methodology for Hadith Contextualization

The contextualization of hadith through *Maqāṣid al-Sharī'ah* requires more than a general appeal to benefit or relevance. It needs a clear methodological structure that can guide the interpreter in moving from the textual meaning to contextual application without detaching the

hadith from its linguistic form, legal authority, and classical interpretive tradition. In this study, three interrelated methodological instruments are employed: the theory of *maqāṣid*-oriented legal causation, or *al-ta'līl al-maqāṣidī* (التعليل المقاصدي); the theory of *maṣlaḥah*-based contextual interpretation, or *al-tafsīr al-maṣlaḥī* (التفسير المصلاحي); and the theory of distinguishing substantial objectives from conditional means, or *al-tamyīz bayn al-maqāṣid wa-al-wasā'il* (التمييز بين المقاصد والوسائل). These three instruments do not replace textual analysis or classical scholarship. Rather, they organize both into a more disciplined procedure by asking three connected questions: What is the legal or ethical cause intended by the hadith, which possible meaning best realizes a valid *maṣlaḥah*, and which elements of the hadith represent permanent objectives or changeable means?

a. Theory of *Maqāṣid*-Oriented Legal Causation: *al-Ta'līl al-Maqāṣidī* (التعليل المقاصدي)

The theory of *al-ta'līl al-maqāṣidī* is grounded in the principle that *Sharī'ah* is established to realize benefit, goodness, and human welfare. In this view, legal rulings are not arbitrary commands detached from purpose; they are connected to reasons, wisdoms, and objectives that reflect the higher orientation of *sharī'ah*.⁴¹ *Al-ta'līl al-maqāṣidī* refers to the analysis of *'ilal*, the plural form of *'illah*, in order to understand the causes, purposes, and intended benefits behind legal and ethical rulings.⁴² Since many hadiths contain legal, moral, and social guidance, their interpretation should not stop at the surface meaning of the wording. It should also examine the *'illah* that gives the hadith its legal and ethical direction. In this sense, *al-ta'līl al-maqāṣidī* functions as a bridge between the

³⁹ Habib Ahmed, "Islamic Normative Legal Theory: Framework and Applications," *The journal of law and religion* 40, no. 1 (2025): 28–58.

⁴⁰ Suryadilaga, "Kontekstualisasi Hadis Dalam Kehidupan Berbangsa Dan Berbudaya," 216-217.

⁴¹ Ar-Raisuni, *Nazoriyyah Al-Maqashid 'Inda Al-Imam As-Syatibi*, 25; Zaenudin Mansyur, "Implementasi Teori Maqashid Syari'Ah Asy-Syatibi Dalam Muamalah Kontemporer," *Jurisdictie* 11, no. 1 (2020): 67-92.

⁴² Ar-Raisuni, *Al-Qawa'id Al-Asas Li 'Imi Maqashid As-Syari'Ah*, 18.





literal meaning of a hadith and the objective that the hadith seeks to realize.

In classical *uṣūl al-fiqh*, *'illah* is generally understood as the effective cause upon which a ruling is established. It identifies the factor that makes a ruling applicable to a particular case. In contemporary *maqāṣid* studies, however, *'illah* is often discussed more broadly. It is not limited to the technical cause of a ruling, but may also include the wisdom, purpose, and *maṣlaḥah* intended by the ruling.⁴³ This broader understanding does not abolish the classical meaning of *'illah*; rather, it expands the analysis, allowing interpreter to examine the relationship between legal causation and the higher objectives of *sharī'ah*. Contemporary *maqāṣid* scholars therefore tend to read *'illah* as closely related to the purposes of law, especially when the intended purpose is the realization of benefit and the prevention of harm.⁴⁴ From this perspective, identifying *'illah* means tracing the *maṣlaḥah* that the hadith or legal text seeks to protect, as long as such analysis remains grounded in valid textual and juristic evidence.⁴⁵

The role of *'illah* in the contextualization of hadith is fundamental because it allows the interpreter to understand why a particular legal or ethical instruction appears in a hadith. Without *'illah*, interpretation may remain confined to the external wording of the text, even when the social conditions surrounding its application have changed. With *'illah*, however, the hadith can be read in relation to its substantial purpose, so that its meaning may

continue to operate across different times and social circumstances.⁴⁶ In this regard, *'illah* has two main functions. First, it provides a basis for contextualizing hadith because it helps trace the objective that links the text to its legal or ethical purpose. Second, it bridges the movement from literal meaning to contextual application, especially when the literal form of a hadith is tied to a historical situation while the purpose behind it remains relevant. Thus, *'illah* does not weaken the authority of the text; it clarifies how the text's purpose may continue to guide society in changing circumstances.

The identification of *'illah* cannot be done instantly or by merely importing conclusions from secondary literature. It requires a careful analytical process. First, the interpreter examines the wording of the hadith, its linguistic structure, and any explicit or implicit indications of legal causation.⁴⁷ Second, the interpreter considers the broader textual environment, including related hadiths, Qur'anic principles, and other evidence that may clarify the legal or ethical purpose of the text.⁴⁸ Third, where available, the interpreter studies the historical context and *asbāb al-wurūd* in order to understand the circumstances in which the hadith was spoken or applied.⁴⁹ Fourth, the interpreter consults classical hadith commentaries and juristic discussions to see how earlier scholars understood the ruling, whether they treated it as fixed, conditional, general, specific, or context-bound.⁵⁰ Fifth, the interpreter distinguishes between *'illah*, *ḥikmah*, and *maṣlaḥah*: *'illah* refers to the operative cause

⁴³ Ar-Raisuni, *Al-Qawā'id Al-Asas Li 'Imi Maqashid As-Syari'Ah*.

⁴⁴ Kamali, "History and Jurisprudence of the Maqāṣid: A Critical Appraisal," 26.

⁴⁵ Al-Khadimi, *Al-Ijtihad Al-Maqashidiy Hujiyyatuhu Dawabituhu Majalatuh*, jilid 2, 55; Al-Qaradhawi, *Dirasah Fi Fikhi Maqashid As-Syariah*, 21.

⁴⁶ Mohamad Iqbal Mohd Kasim et al., "Definition of Al-'Illah: Viewing Through Aspects of Arabic Language and Iṣṭilāḥ (Terminological) of Usul Fiqh Scholars," *Perdana: International Journal of Academic Research* 21, no. 1 (2024): 1–8.

⁴⁷ Rafat Y Alwazna, 'Culture and Law: The Cultural Impact on Islamic Legal Statements and Its Implications for Translation', *International Journal of Legal Discourse* 2, no. 2 (2017): 225–241.

⁴⁸ Faraz, Khan, and Mufti, "The Role of Hadith in Developing Ethical Standards in Islamic Law," 118.

⁴⁹ Muhamad Rozaimi Ramle and Miftachul Huda, "Between Text and Context: Understanding Ḥadīth through Asbab Al Wurud," *Religions* 13, no. 2 (2022): 1–19.

⁵⁰ Harris Sadik Kirazli, "From Nonviolence to Reconciliation: The Prophetic Political Ethics of War and Peace," *Religions* 17, no. 4 (2026): 1–33.





or rationale, *ḥikmah* to the wisdom behind the ruling, and *maṣlahah* to the benefit intended or protected by it.⁵¹ Finally, the proposed '*illah*' must be tested against the universal objectives of *sharī'ah* so that it does not contradict established principles of Islamic law.⁵²

On this basis, *al-ta'līl al-maqāṣidī* may be applied to the contextual interpretation of hadith through two main stages. The first stage is identifying and validating the '*illah*' that represents the substantial purpose of the hadith. This stage requires textual analysis, engagement with classical scholarship, comparison of possible interpretations, and consideration of the relationship between '*illah*' and *maqāṣid al-sharī'ah*. Reckless formulation of *maqāṣid*, or *taqṣid*, may lead not only to counterproductive conclusions, but also to interpretations that lack scientific and juristic legitimacy.⁵³ The second stage is applying the identified '*illah*' to the contemporary context. This does not mean forcing the hadith to fit modern expectations. Rather, it means examining whether the original form of application still realizes the identified '*illah*', or whether a new form of application is needed to preserve the purpose of the hadith. Such application requires careful analysis of social realities so that the resulting contextual meaning remains compatible with the hadith, its '*illah*', and the objectives of *sharī'ah*.

b. Theory of *Maṣlahah*-Based Contextual Interpretation: *al-Tafsīr al-Maṣlahī* (التفسير المصلي)

The theory of *al-tafsīr al-maṣlahī* is derived from the central place of *maṣlahah* within *Maqāṣid al-Sharī'ah*. Since the realization of *maṣlahah* is among the primary objectives of *sharī'ah*, it may serve as a guiding consideration

in interpreting religious texts, including hadith. The term is relatively new in contemporary Islamic thought and has been developed by *Maqāṣid* scholars such as Aḥmad al-Raysūnī and Waṣfī 'Āshūr. In the context of hadith interpretation, *al-tafsīr al-maṣlahī* refers to the effort to explore meanings of hadith that remain textually grounded while also capable of realizing benefit within the social and cultural conditions of society. It is not a method for creating meanings from outside the text, but a way of identifying which possible meaning of the text best preserves the benefit intended by *sharī'ah*.

This point is important because *maṣlahah* cannot be treated as an unrestricted social preference. A benefit may be considered valid only when it is supported by legal evidence, does not contradict the text, and emerges through a legitimate process of analysis. Al-Khādimī emphasizes that establishing *maṣlahah* as *maqāṣid* must be based on legal arguments and a valid scholarly process.⁵⁴ Therefore, the contextual meaning derived through *al-tafsīr al-maṣlahī* must remain connected to the wording, semantic range, and legal-ethical direction of the hadith. If *maṣlahah* is detached from the text, it may become merely a justification for contemporary preference. Conversely, if the text is read without attention to *maṣlahah*, the interpretation may become formalistic and unable to realize the purpose for which the ruling was established.⁵⁵

The relevance of *al-tafsīr al-maṣlahī* is especially visible in hadiths whose indications are *ẓannī al-dalālah*, meaning that their textual indications allow more than one possible interpretation. Many hadiths, particularly those dealing with social relations and *mu'āmalāt*, contain meanings that may be

⁵¹ Kasim et al., "Definition of Al-'Illah: Viewing Through Aspects of Arabic Language and Iṣṭilāḥ (Terminological) of Usul Fiqh Scholars," 4-6.

⁵² Mustapha Tajdin, "Sharī'a as State Law: An Analysis of 'allāl Al-Fāsi's Concept of the Objectives of Islamic Law," *The journal of law and religion* 35, no. 3 (2020): 494-514.

⁵³ 'Asyur, *Maqasid As-Shari'ah Al-Islamiah*, 231.

⁵⁴ Al-Khadimi, *Al-Ijtihad Al-Maqashidiy Hujjiyyatuhu Dawabituhu Majalatuh*, jilid 1, 33-34.

⁵⁵ Maskur Rosyid and M Nurul Irfan, 'Reading Fatwas of MUI a Perspective of Maslahah Concept', *Syariah: Jurnal Hukum dan Pemikiran* 19, no. 1 (2019): 91-117.





understood through different legal or contextual possibilities. These possibilities, however, must remain within the semantic scope of the text. It is possible that one interpretation becomes dominant in a particular historical setting because it corresponds to the social needs of that period. In a different social setting, another meaning within the same textual scope may become more appropriate because it better realizes *maṣlaḥah* without violating the text. In this way, hadith contextualization is not a free movement away from the text, but a disciplined effort to select and apply a meaning that is both textually possible and beneficial in a new context.⁵⁶

Operationally, *al-tafsīr al-maṣlaḥī* may be applied through two stages. The first stage is conducting a comprehensive inventory of the possible meanings of the hadith. This requires the use of the tools of *istinbāṭ* formulated in linguistic *uṣūl al-fiqh*, especially القواعد الأصولية اللغوية. At this stage, the interpreter considers the wording, structure, context, scope, and purpose of the text. The second stage is evaluating these possible meanings through النظر المقاصدي, or *maqāṣid*-oriented reasoning, in order to determine which meaning most effectively realizes a valid *maṣlaḥah* in the relevant social context.⁵⁷ This evaluation must not ignore the hadith's wording or classical interpretation. Rather, it places textual meaning, juristic reasoning, and contextual benefit within a single analytical process. Through these stages, *al-tafsīr al-maṣlaḥī* helps prevent contextual interpretation from becoming either rigidly literal or excessively detached from textual authority.

c. Theory of Distinguishing Substantial Objectives and Conditional Means: *al-Tamyīz bayn al-Maqāṣid wa-al-Wasā'il* (التمييز بين المقاصد والوسائل)

The interpretation of hadith should not be limited to extracting literal meanings from the wording of the text. It must also examine whether the content expressed in a hadith represents a permanent objective or a conditional means used to realize that objective. This distinction is central in *maqāṣid*-based interpretation because not every element mentioned in a hadith has the same normative status.⁵⁸ Some elements express values, purposes, and rulings that remain binding across time, while others refer to practical means shaped by particular historical, social, or cultural circumstances. Al-Qaraḍāwī emphasizes that identifying whether a hadith conveys a substantial objective or a conditional means is crucial for reinterpretation and contextualization. For this reason, the interpreter must understand the context and circumstances surrounding the emergence of a hadith, because such knowledge helps clarify whether the hadith refers to a permanent objective or to a means suitable for a particular context.⁵⁹

The *maqāṣid* approach provides a framework for distinguishing between objectives and means in the Qur'ān and Sunnah. This distinction opens space for renewed interpretation and *ijtihād*, especially when a textual element functions as a means rather than as an end in itself.⁶⁰ If the analysis shows that a particular form mentioned in the hadith is a means for realizing a broader objective, then contextualization becomes possible as long as the new means continues to

⁵⁶ Al-Khadimi, *Al-Ijtihad Al-Maqashidiy Hujjiyyatuhu Dawabituhu Majalatuh*, jilid 1, 165.

⁵⁷ Wibisono and Roeslan, "The Concept of Maqāṣid Al-Sharī 'ah and Maṣlaḥah in the Classical and Contemporary Tafsīr," 14-16.

⁵⁸ Kamali, "History and Jurisprudence of the Maqāṣid: A Critical Appraisal," 29-31.

⁵⁹ Damanhuri, 'Contextualization of Hadith. To Oppose the Patriarchy and Dehumanization in Building the Civilization of Gender in Islam', *Italian Sociological Review* 8, no. 1 (2018): 143-156.

⁶⁰ Mariam Bushra and Shahzadi Pakeeza, 'Contextual Qur'anic Interpretation and Islamic Tradition of Ijtihad', *International Research Journal on Islamic Studies (IRJIS)* 4, no. 2 (2022): 1-19.





fulfill the same objective. In such cases, the hadith may include not only the specific means mentioned in its wording, but also other means capable of realizing its substantial purpose. Zianul Haq and Salahudin argue that this distinction allows the interpreter to understand the flexibility of means while preserving the stability of objectives.⁶¹ Al-Qaradāwī also notes that means mentioned in hadith may no longer be relevant when they are tied to social or cultural circumstances that have changed.⁶² Therefore, contextual application does not mean abandoning the hadith, but reformulating the means so that the objective of the hadith remains realized.

To avoid arbitrary reinterpretation, the distinction between *maqāṣid* and *wasā'il* must be guided by clear criteria. An element of a hadith is more likely to be treated as a *maqṣad* when it expresses a stable value of *sharī'ah*, relates directly to a legal or ethical objective, is supported by broader *sharī'ah* principles, and remains relevant across different times and places. By contrast, an element is more likely to be treated as a *wasīlah* when it refers to a technical form, social practice, administrative arrangement, material object, or practical mechanism that was effective in a particular historical context but may be replaced without undermining the objective. The criterion is not whether the element appears in the wording of the hadith, but whether the element functions as the objective itself or as the means by which the objective was realized.⁶³ This distinction is important because a means may be textually mentioned, yet still be conditional in function, while an objective may be expressed through a

specific form but remain broader than that form.

This theory can be implemented through two stages. The first stage is analyzing the hadith to identify which elements represent substantial objectives and which elements represent conditional means. This requires not only knowledge of hadith interpretation, but also an understanding of the broader structure of Islamic law, the purposes of *sharī'ah*, the historical context of the text, and the way classical scholars have interpreted the hadith.⁶⁴ The second stage is adapting or replacing the conditional means when the original means no longer realizes the intended objective in a contemporary context. This does not allow unrestricted change, because the objective must remain stable and the new means must be compatible with *sharī'ah* principles.⁶⁵ However, it does prevent rigidity toward means that were historically effective but no longer capable of fulfilling the purpose of the hadith. In this sense, the substance of the hadith lies in the objective it seeks to achieve, while the means may change according to time, place, and circumstance.

It is therefore important to understand that means are conditional and retain legitimacy only as long as they continue to realize their intended objectives. Even a means explicitly mentioned in a hadith must be examined in relation to the purpose it serves. If the means remains effective and compatible with the objective, it may continue to be applied. If it no longer realizes the objective, its use may require reevaluation. This principle is supported by legal maxims formulated by scholars of Islamic law. Muṣṭafā Makhdūm

⁶¹ Sansan Zianul Haq and Asep Salahudin, 'Moderasi "di Atas" Tekstualisme-Kontekstualisme: Metodologi Pemahaman Sunnah Yusuf Al-Qaradhwī', *Al Quds: Jurnal Studi Alquran dan Hadis* 6, no. 3 (2022): 965–986.

⁶² Al-Qaradhwī, *Kaifa Nata'amal Ma'a As-Sunnah An-Nabawiyah*, 139-140.

⁶³ Mohd Syakir Mohd Rosdi and Kamarul Ariffin Ithnan, 'The Ultimate Objective of Islamic Political Actors:

A Conceptual Analysis Based on Selected Hadith 1', *International Journal of Islamic Thought* 15 (2019): 84–92.

⁶⁴ Mokhammad Rohma Rozikin, 'Al-Farā'id Is Half of Knowledge: A Critical Hadith Analysis and Its Juridical Implications in Islamic Inheritance Discourse', *Cogent Arts & Humanities* 13, no. 1 (2026): 1-16.

⁶⁵ Tajdin, 'Sharī'a as State Law: An Analysis of 'allāl Al-Fāsi's Concept of the Objectives of Islamic Law,' 504-506.





cites the principle: "كل تصرف تقاعد عن تحصيل" meaning, "Any means that is no longer able to achieve its objective is invalid".⁶⁶ He also cites another maxim: "إذا تبين عدم إفضاء" meaning, "If a means can no longer realize its objective, its legitimacy is annulled".⁶⁷ These maxims show that the legitimacy of means is not absolute. It depends on their ability to realize the *maqṣad* for which they were established. This principle is central to hadith contextualization because it allows interpreters to preserve the authority and purpose of hadith while adapting its practical application to changing social realities.

Applying *Maqāṣid al-Sharī'ah* to the Contextual Understanding of Selected Hadiths

The following section applies the *maqāṣid al-sharī'ah*-based framework developed above to three selected hadiths. These examples are not intended to use *maqāṣid* as a post-facto justification for conclusions already assumed in advance. Rather, they demonstrate how contextualization may proceed through a more disciplined process: beginning with the wording of the hadith, considering its literal meaning, examining classical and contemporary interpretations, identifying the relevant 'illah or *maqṣad*, and then assessing its possible application within Indonesian socio-cultural realities.⁶⁸ In this sense, contemporary context is not treated as an independent authority over the hadith. It functions as the field in which the objectives of the hadith are examined, applied, and tested through *maqāṣid*-oriented reasoning.

a. Hadith on Leadership of the Quraysh

One of the hadiths frequently discussed in relation to political authority and leadership in

Islam is the Prophet's statement concerning the position of the Quraysh in governance. The Prophet Muhammad (peace be upon him) is reported to have said:

"الأئمة من قُرَيْشٍ إِنَّ لِي عَلَيْكُمْ حَقًّا وَإِنَّ لَهُمْ عَلَيْكُمْ حَقًّا...."

"The leaders are from the Quraysh. Indeed, they have rights over you, and you have rights over them..." (reported by Aḥmad).

In its literal sense, this hadith connects political leadership with the Quraysh tribe. Classical Muslim scholars often used this hadith as one of the textual foundations for requiring that the highest leadership of the Muslim community, commonly discussed under the concept of *imāmah* or caliphate, should belong to the Quraysh.⁶⁹ This classical understanding did not emerge in an abstract space. It was closely related to the socio-political structure of early Muslim society, where tribal authority, social acceptance, and political stability were central to the survival and unity of the Muslim community.

Al-Māwardī represents one of the strongest classical formulations of this position. In *al-Aḥkām al-Sulṭāniyyah wa-al-Wilāyāt al-Dīniyyah*, he states that Quraysh lineage is among the requirements for the validity of *imāmah*. His argument is connected to the event of *saqīfah Banī Sā'idah*, when the *Anṣār* proposed leadership from among themselves, while Abū Bakr al-Ṣiddīq responded by invoking the prophetic guidance that leadership belonged to Quraysh. According to al-Māwardī, the acceptance of this argument by the Companions indicated an *ijmā'* that gave the Quraysh condition a strong juristic status.⁷⁰ This position shows that the classical requirement of Quraysh was not merely a

⁶⁶ Makhdum, *Qawaid Al-Wasail Fi As-Syrai'ah Al-Islamiyyah*, 181.

⁶⁷ Makhdum, *Qawaid Al-Wasail Fi As-Syrai'ah Al-Islamiyyah*.

⁶⁸ Kasim et al., "Definition of Al-'Illah: Viewing Through Aspects of Arabic Language and Iṣtilāḥ (Terminological) of Usul Fiqh Scholars," 4-6.

⁶⁹ Al-Ghauri, *Mabadi' At-Ta'amul Ma'a As-Sunnah An-Nabawiyyah*, 189; Narmodo Narmodo and Muhammad

Azizan Fitriana, "Rekonstruksi Tafsir Ayat-Ayat Khalīfah: Studi Kritis Tafsir Klasik Dan Kotemporer," *MISYKAT Jurnal Ilmu-ilmu Al-Quran Hadist Syari'ah dan Tarbiyah* 7, no. 1 (2022): 22-35.

⁷⁰ Abū al-Ḥasan al-Māwardī, *Al-Aḥkām Al-Sulṭāniyyah Wa-Al-Wilāyāt Al-Dīniyyah*, 3rd ed. (Beirut: Dār al-Kutub al-'Ilmiyyah, 2006), 20.





matter of ethnic preference, but was understood within a legal-political framework concerned with the legitimacy and unity of the Muslim polity.

A different but equally important classical perspective appears in Ibn Khaldūn's analysis in the *Muqaddimah*. Ibn Khaldūn does not treat the Quraysh requirement merely as a rigid genealogical rule detached from social reasoning. He links it to *'aṣabīyah*, namely collective solidarity, political authority, and the social power needed to protect the community and maintain order. In the early Islamic period, Quraysh possessed the prestige, influence, and military-political strength recognized by the Arab tribes. If leadership had been assigned to a group without such collective authority, political legitimacy could have weakened and communal unity could have been threatened.⁷¹ For Ibn Khaldūn, the underlying rationale of Quraysh leadership was therefore connected to the capacity to unify, govern, and protect the Muslim community. When the effective political authority of Quraysh disappeared, the function attached to that authority could be carried by another group or political formation capable of fulfilling the same purpose.⁷²

Based on this comparison between the juristic position of al-Māwardī and the socio-political analysis of Ibn Khaldūn, the identification of *'illah* through *al-ta'līl al-maqāṣidī* should not be reduced to simply importing a conclusion from modern secondary literature. The text, classical juristic reasoning, and historical context together indicate that the relevant *'illah* may be understood not only as Quraysh lineage in a genealogical sense, but also as political legitimacy, public acceptance, collective

strength, and the ability to preserve unity. This reading is also supported by contemporary scholars who argue that the Quraysh hadith was connected to the political supremacy and social legitimacy of Quraysh in its historical context.⁷³ From the perspective of *al-tafsīr al-maṣlaḥī*, the hadith may also be read in two possible ways: first, as a normative requirement that leadership must come from Quraysh; second, as an informative statement describing the political reality and leadership capacity of Quraysh in the early Muslim community. The second reading becomes stronger when the purpose of the hadith is connected to political legitimacy and communal stability rather than to lineage as an isolated objective.

In the socio-political context of Indonesia, the *maqṣad* of this hadith may be applied through the principles of constitutional legitimacy, public mandate, social acceptance, and the ability to maintain national unity. Indonesia is a modern nation-state whose political authority is not organized through tribal structures, but through constitutional mechanisms and public election.⁷⁴ Therefore, the electoral mandate can be understood as a contemporary means for realizing the *maqṣad* of legitimate leadership, provided that such leadership is capable of protecting public welfare, preserving social order, and upholding justice.⁷⁵ This does not mean that the hadith is rejected or subordinated to modern democracy. Rather, the hadith is read by distinguishing between the historical form of Quraysh authority and the objective it served: the establishment of legitimate, accepted, and unifying leadership.

⁷¹ Muḥammad Ibn Khaldūn, *Muqaddimat Ibn Khaldūn*, al-ṭab'ah al-ūlā. (Dimashq: Dār Ya'rub, 2004), Vol. 1, 201-202.

⁷² Ibn Khaldūn, *Muqaddimat Ibn Khaldūn*.

⁷³ Mila Melyani, "Pemahaman Hadis Kepemimpinan Quraish: Studi Komparasi Ibnu Taimiyyah Dan Ibnu Khaldūn," *Diroayah : Jurnal Studi Ilmu Hadis* 5, no. 1 (2020): 45-57; Hasanuddin, "Reinterpretasi Hadits-Hadits

Kepemimpinan," *Ushuluna : Jurnal Ilmu Ushuluddin* 7, no. 1 (2021): 89-106.

⁷⁴ Herlambang P Wiratraman and Dian A H Shah, 'Indonesia's Constitutional Responses to Plurality', *Pluralist Constitutions in Southeast Asia* (2019): 115-142.

⁷⁵ Muhamad Fajar Pramono and Amir Sahidin, 'Maqāṣid Al-Sharī'ah Values in Al-Māwardī's Concept of the Caliphate', *Al-Ahkam* 31, no. 2 (2021): 203-222.





b. Hadith on Beating Children to Perform Prayer

Teaching children to pray is part of the responsibility of parents and educators. Through early religious education, children are expected to develop spiritually, morally, mentally, and socially, so that they grow into individuals of good character.⁷⁶ Among the prophetic teachings related to cultivating prayer in children is the hadith:

"مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرٍ...."

"Command your children to pray when they reach the age of seven, and beat them for it when they reach the age of ten." (reported by Abū Dāwūd)

The phrase *فاضريوهم* is linguistically expressed in the imperative form. In *uṣūl al-fiqh*, the command form is often associated with the principle *الأصل في الأمر للوجوب*, meaning that the original indication of a command is obligation. However, a *maqāṣid*-based reading does not stop at the grammatical form of the command. It also asks what objective the command seeks to realize, how the means mentioned in the hadith functioned in its social context, and whether the same means continues to realize the intended educational purpose.⁷⁷ In other words, the imperative form must be read together with the ethical orientation of the hadith, the purpose of religious education, and the broader *sharī'ah* concern for benefit and the prevention of harm.⁷⁸

Through the theory of *al-tamyīz bayn al-maqāṣid wa-al-wasā'il*, the main *maqṣad* of the hadith can be identified as the cultivation of prayer, the formation of spiritual discipline, and the responsibility of parents to educate their children in worship. The act of beating or physical discipline mentioned in the hadith is better understood as a *wasīlah*, not as the objective itself. It was one possible disciplinary means within a particular educational and cultural setting.⁷⁹ If the means remains capable of achieving the educational objective without producing harm, it may be discussed within its juristic limits. However, if the means no longer realizes the *maqṣad* and instead creates fear, resentment, psychological harm, or resistance to religious practice, then its use must be reconsidered in light of the objective of the hadith.⁸⁰

In contemporary educational settings, including Indonesian society, physical violence is increasingly viewed as inconsistent with sound educational practice because it may damage a child's psychological development and weaken the internalization of religious values. The contextual application of this hadith, therefore, does not remove the parental duty to teach prayer.⁸¹ Rather, it redirects attention to educational methods that better realize the hadith's *maqṣad*: habituation, guidance, discipline, affection, modeling, and consistent spiritual formation. Parents may use various educational tools and methods to instill prayer awareness, as long as they preserve the purpose of the hadith and avoid harm. This is

⁷⁶ Nisaul Jannah and Muhammad Alfatih Suryadilaga, 'Mengajarkan Shalat Pada Anak Usia Dini Dalam Masa Social Distancing Covid-19 Perspektif Hadis', *AL QUDS: Jurnal Studi Alquran dan Hadis* 4, no. 2 (2020): 427–446.

⁷⁷ Nurul Anggraeni Shinta Ilahi, Nurwahidin Nurwahidin, and Mohammad Izdiyan, "The Concept of Hadith, Meaning, and Position of Hadith, Implementation and Comparison in Hadith Learning Application: Hadith Encyclopedia and Hadith Collection," *Journal of Middle East and Islamic Studies* 10, no. 1 (2023): 1–16.

⁷⁸ Faraz, Khan, and Mufti, "The Role of Hadith in Developing Ethical Standards in Islamic Law," 118.

⁷⁹ Nesia Andriana, Endin Mujahidin, and Bahrum Subagiya, "Child Discipline Education Concept in the Perspective of Bukhari Hadeeths and Its Relevance to the Thought of Muhammad Iqbal," *Tawazun: Jurnal Pendidikan Islam* 17, no. 2 (2024): 495–514.

⁸⁰ Kamali, "History and Jurisprudence of the Maqāṣid: A Critical Appraisal," 31–33.

⁸¹ Noornajihan Jaafar, "Parents' involvement In The Education Of Children With Islam Based On Imam Al-Ghazali's Perspective," *Profetika: Jurnal Studi Islam* 25, no. 01 (2024): 95–106.





consistent with the *maqāṣid* principle: "مراعاة المقاصد مقدم على رعاية الوسائل", "The objective takes precedence over the means",⁸² and the maxim: "يسقط اعتبار الوسائل ومراعاتها عند سقوط المقاصد وزوالها", "The means become invalid when they do not achieve the objectives".⁸³ These principles show that the authority of the hadith is preserved by maintaining its objective, while the means may be evaluated when they no longer serve that objective.

c. Hadith on Gold and Silver *Ribā*

Among the foundational hadiths in Islamic commercial law is the Prophet's narration concerning the exchange of gold and silver, which serves as a key basis for discussions on *ribā* and financial transactions in Islamic jurisprudence. The Prophet Muhammad (peace be upon him) said:

"الذهب بالذهب، والفضة بالفضة ... مثلاً بمثل، سواء بسواء، يدّاً بيداً..."

"Gold for gold, silver for silver ... must be exchanged in equal measure and hand to hand..." (reported by Muslim)

This hadith is one of the central texts in the discussion of *ribā* in exchange transactions. Literally, it establishes that gold exchanged for gold and silver exchanged for silver must be equal in measure and exchanged immediately. When the exchanged items differ in type, the requirement of immediacy remains. The purpose of these restrictions is to prevent *ribā*, exploitation, and injustice in transactions involving items that function as measures of value.⁸⁴

In the classical context, gold and silver were not merely ordinary commodities. They functioned as money, units of value, and media

of exchange in economic life. Therefore, the strict requirements in the hadith were closely related to their monetary function. Through *al-Ta'lil al-Maqāṣidī*, the 'illah of the ruling may be examined by asking why gold and silver were treated in this special way. The reading adopted here is that one important 'illah lies in their function as media of exchange and stores of value. The *maqṣad* of the hadith is therefore to protect fairness in value exchange, prevent *ribā*, and block unjust gain in transactions involving monetary instruments.⁸⁵ This does not deny the classical treatment of gold and silver as *ribawī* items, but it clarifies the legal rationale that explains why such strict rules were attached to them.

In the contemporary Indonesian context, gold no longer functions as official currency. The rupiah serves as the legal medium of exchange, while gold is generally treated as a commodity, an investment instrument, or a store of value. This functional change requires careful contextual analysis. If gold is treated as currency in a particular transaction, then the rules of *ṣarf* and the requirements of immediacy remain strongly relevant. If, however, gold is treated as a commodity exchanged for rupiah, some contemporary juristic readings allow such transactions to be assessed differently, including in non-cash forms, provided that the transaction is free from *ribā*, *gharar*, fraud, and unjust enrichment.⁸⁶ Thus, gold investment products offered by Islamic financial institutions may be considered within this framework only when their contractual structure genuinely reflects commodity exchange and not disguised *ribā*.

⁸² Makhdum, *Qawaid Al-Wasail Fi As-Syrai'ah Al-Islamiyyah*, 283.

⁸³ Al-Khadimi, *Al-Ijtihad Al-Maqashidiy Hujjiyyatuhu Dawabituhu Majalatuh*, jilid 1, 165.

⁸⁴ Mohammad Omar Farooq, 'Rent-Seeking Behaviour and Zulm (Injustice/Exploitation) beyond Ribā-Interest Equation', *ISRA International Journal of Islamic Finance* 11, no. 1 (2019): 110–123.

⁸⁵ Buerhan Saiti and Adam Abdullah, "Prohibited Elements In Islamic Financial Transactions: A Comprehensive Review.," *Al-Shajarah: Journal of the International Institute of Islamic Thought & Civilization* 21, no. 3 (2016): 139–143.

⁸⁶ Bagya Agung Prabowo, "Analyzing the Legal Reasoning behind the Prohibition of Cryptocurrency Transactions in Indonesian Fatwa and Regulations," *Al-Manahij: Jurnal Kajian Hukum Islam* 10, no. 2 (2025): 335–354.





At the same time, the hadith's objective continues to apply to modern currencies. Since the rupiah functions as money in Indonesia, the legal rationale attached to gold and silver in the hadith is transferred to contemporary currency. The exchange of rupiah for rupiah must observe equality and immediacy, while the exchange of rupiah for a different currency requires immediate exchange according to the principles of *ṣarf*. In this way, contextualization does not weaken the hadith on *ribā*.⁸⁷ It preserves its *maqṣad* by identifying the function that made gold and silver subject to strict exchange rules and applying that rationale to modern monetary instruments. The contemporary formulation, therefore, is not that classical restrictions are abandoned, but that the objective of preventing *ribā* and injustice in value exchange is maintained within the economic realities of present-day Indonesia.

Conclusion

This study concludes that contextualizing hadith within the socio-cultural realities of Indonesia demands a disciplined *maqāṣid al-sharī'ah*-based approach on, rather than a general appeal to relevance, public benefit, or contemporary social preference. The main finding is that *maqāṣid* can function as a rigorous interpretive tool when it remains grounded in textual analysis, classical scholarship, juristic reasoning, and careful assessment of social realities. The three methodological instruments discussed in this article, namely *al-ta'līl al-maqāṣidī*, *al-tafsīr al-maṣlahī*, and *al-tamyīz bayn al-maqāṣid wa-al-wasā'il*, provide a structured way to identify the objective of a hadith, evaluate possible meanings, and distinguish between permanent purposes and changeable means.

The application of this framework to the hadith on Quraysh leadership, disciplining children to perform prayer, and gold-silver *ribā*

shows that contextual interpretation should not bypass classical tradition. Instead, it should engage that tradition critically and constructively. The study demonstrates that the *maqṣad* of leadership concerns legitimacy and public unity, the *maqṣad* of prayer education concerns spiritual formation rather than physical punishment, and the *maqṣad* of *ribā* regulation concerns justice in value exchange. This article contributes to the existing body of knowledge by offering an operational model for *Maqāṣid*-based hadith contextualization in Indonesia. Future research may apply this framework to broader hadith themes, including gender, interreligious relations, education, economics, and public law.

Acknowledgements

We would like to extend our deepest gratitude to the Library of the Graduate School of UIN Jakarta for conducting the plagiarism screening using Turnitin.

Competing Interest

The authors declare no conflicts of interest related to the research, and they have no affiliations with any party that may influence the objectivity of the results.

Author's Contributions

All listed authors contributed significantly to the development of this manuscript. Refki Saputra was responsible for writing the original draft and compiling the research. Iik Arifin reviewed the manuscript, developed the theoretical framework, and gathered additional resources.

Ethical Consideration

The authors have adhered to the ethical standards required for scientific writing, as outlined by relevant academic journals and institutions. Furthermore, there are no personal relationships that could have influenced the integrity of this manuscript.

⁸⁷ Wan Ahmad Zarif Wan Yusoff, Ahmad Faqihuddin Muhammad Norizan, and Muhammad Nadzri Ahmad Jailani, "Analysing Ruling of Al-Ṣarf in

Contemporary Issues," *Journal of Ifta and Islamic Heritage* 3, no. 2 (2024): 1–26.





Funding Information

This research did not receive any specific grant from public, commercial, or nonprofit funding agencies.

Data Availability Statement

No data sharing was involved in this research, and all data were analyzed independently.

Disclaimer

This research was not commissioned by any external parties and is not intended to influence the policies of individuals or organizations with specific affiliations or objectives.

References

- 'Asyur, Muhammad Tohir Bin. *Maqasid As-Shari'ah Al-Islamiah*. Yordania: Dar An-Nafa'is, 2001.
- Abdurahman, Dudung, Siti Maimunah, and Soraya Adnani. 'Multicultural Islam in the Ottoman Turkish Civilization during the Medieval Era'. *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 24, no. 2 (2023): 144–155.
- Ahmed, Habib. 'Islamic Normative Legal Theory: Framework and Applications'. *The journal of law and religion* 40, no. 1 (2025): 28–58.
- Al-Ghauri, Abdul Majid. *Mabadi' At-Ta'amul Ma'a As-Sunnah An-Nabawiyyah*. Selangor: Kolej Universiti Islam Antarabangsa Selangor (KUIS), 2016.
- Al-Khadimi, Nurrudin. *Al-Ijtihad Al-Maqashidiy Hujjiyyatuhu Dawabituhu Majalatuh*. Qatar: Wizarat Al-Awqaf Wa As-Shu'un Al-Diniyyah, 1998.
- al-Māwardī, Abū al-Ḥasan. *Al-Aḥkām Al-Sultāniyyah Wa-Al-Wilāyāt Al-Dīniyyah*. 3rd ed. Beirut: Dār al-Kutub al-'Ilmiyyah, 2006.
- Al-Qaradhwī, Yusuf. *Dirasah Fi Fikhi Maqashid As-Syariah*. Kairo: Dar As-Syuruq, 2008.
- . *Kaifa Nata'amal Ma'a As-Sunnah An-Nabawiyyah*. Kairo: Dar As-Syuruq, 2002.
- Alwazna, Rafat Y. 'Culture and Law: The Cultural Impact on Islamic Legal Statements and Its Implications for Translation'. *International Journal of Legal Discourse* 2, no. 2 (2017): 225–241.
- An-Najjar, Abdul majid. *Maqashid As-Shari'ah Bi Ab'ad Jadidah*. Beirut: Dar Al-Gharb Al-Islami, 2008.
- An-Najjar, Abdul Majid. 'Khilafah Al-Insan Baina Al-Wahyi Wal Al-Aql'. *Al-Ma'had Al-'Ali li Al-Fikr Al-Islami*, 1993.
- Andriana, Nesia, Endin Mujahidin, and Bahrum Subagiya. 'Child Discipline Education Concept in the Perspective of Bukhari Hadeeths and Its Relevance to the Thought of Muhammad Iqbal'. *Tawazun: Jurnal Pendidikan Islam* 17, no. 2 (2024): 495–514.
- Anwar, Syamsul. 'Metode Usul Fikih Untuk Kontekstualisasi Pemahaman Hadis-Hadis Rukyat'. *Jurnal TARJIH* 11, no. 1 (2013): 113–130.
- Ar-Raisuni, Ahmad. *Al-Qawa'id Al-Asas Li 'Imi Maqashid As-Syari'Ah*. London: Al-Furqan Islamic Heritage Foundation., 2014.
- . *Nazoriyyah Al-Maqashid 'Inda Al-Imam As-Syatibi*. Virjinia: Al-Ma'had Al-'Alami Li Al-Fikr Al-Islami, 1995.
- Ayyub, Hasan. *Fiqh Al-Ibadat Bi Adillatiha Fi Al-Islam*. Kairo: Dar As-Salam, 2013.
- Bin Bayyah, Abdullah. *Masyahid Min Al-Maqashid*. Dubai: Markaz Al-Muwatta', 2018.
- Bianda, Ryan, Muhammad Yosef Niteh, Maad Ahmad, Suhaila Sharil, and Muhammad Fakhrur Razi Shahabudin. 'The Role Of Fatwa Majelis Ulama Indonesia (MUI) In Asset Forfeiture A Maqashid Shariah Perspective On Legal And Ethical Considerations In Indonesia'. *Journal of Fatwa Management and Research* 31, no. 1 (2026): 46–79.
- Buluz, Muhammad. *Maqashid As-Syari'ah Baina Al-Basti Wa Al-Qabdi*. Kuwait: Ar-Rawafid, 2015.
- Bushra, Mariam, and Shahzadi Pakeeza. 'Contextual Qur'anic Interpretation and Islamic Tradition of Ijtihad'. *International Research Journal on Islamic Studies (IRJIS)* 4, no. 2 (2022): 1–19.
- Damanhuri. 'Contextualization of Hadith. To Oppose the Patriarchy and Dehumanization in Building the Civilization of Gender in Islam'. *Italian Sociological Review* 8, no. 1 (2018): 143–156.
- Faraz, Sajida, Tahir Hameed Ullah Khan, and Ayesha Muhammad Tahir Iqbal Mufti. 'The Role of Hadith in Developing Ethical Standards in Islamic Law'. *Journal of Religion and Society* 2, no. 4 (2024): 111–125.
- Farooq, Mohammad Omar. 'Rent-Seeking Behaviour and Zulum (Injustice/Exploitation) beyond Ribā-Interest Equation'. *ISRA International Journal of Islamic Finance* 11, no. 1 (2019): 110–123.
- Fawaid, Ahmad. 'Reinterpretasi Hadis Tentang Mahram (Pendekatan Hermeneutika)'. *Nur el-Islam* 3, no. 1 (April) (2016): 176–195.
- Firdaus, Mohamad Anang. 'Linguistic Complexity in Hadith: An Examination of the Role and Origins





- of "Al-Kalimat Al-Mubtakirah" in Hadith'. *Jurnal Studi Ilmu-ilmu al-Qur'an dan Hadis* 24, no. 2 (2023): 425–450.
- Hasanuddin. 'REINTERPRETASI HADITS-HADITS KEPEMIMPINAN'. *USHULUNA: JURNAL ILMU USHULUDDIN* 7, no. 1 (2021): 89–106.
- Hashem, Mazen. *Maqasid Al-Shari'ah: A Civilizational Perspective*. International Institute of Islamic Thought (IIIT), 2024.
- Hauqola, Nurkholis. 'Hermeneutika Hadis: Upaya Memecah Kebekuan Teks'. *Jurnal THEOLOGIA* 24, no. 1 (2016): 261–284.
- Ibn Khaldūn, Muḥammad. *Muqaddimat Ibn Khaldūn*. Al-Ṭab'ah al-Ūlā. Dimashq: Dār Ya'rub, 2004.
- Ilma, Mughniatul. 'Reconstruction of The Concept of Maḥram in Women's Safar Based on Ibnu Qayyim Al-Jauziyyah's Legal Change Theory'. *Juris: Jurnal Ilmiah Syariah* 20, no. 2 (2021): 147–161.
- Jaafar, Noornajihan. 'PARENTS'INVOLVEMENT IN THE EDUCATION OF CHILDREN WITH ISLAM BASED ON IMAM AL-GHAZALI'S PERSPECTIVE'. *Profetika: Jurnal Studi Islam* 25, no. 01 (2024): 95–106.
- Jannah, Nisaul, and Muhammad Alfatih Suryadilaga. 'Mengajarkan Shalat Pada Anak Usia Dini Dalam Masa Social Distancing Covid-19 Perspektif Hadis'. *AL QUDS: Jurnal Studi Alquran dan Hadis* 4, no. 2 (2020): 427–446.
- Jughaim, Nu'man. 'Al-Muharrar Fi Maqashid As-Syariah Al-Islamiyah'. Yordania: Dar AN-Nafa'is, 2019.
- Kamali, Mohammad Hashim. 'History and Jurisprudence of the Maqāṣid: A Critical Appraisal'. *American Journal of Islam and Society* 38, no. 3–4 (2022): 8–34.
- Kasim, Mohamad Iqbal Mohd, Wan Mohd Yusof Wan Chik, Ahmad Faizol Ismail, Mahadi Mohammad, and Ahmad Iqbal Mohd Fadzli. 'Definition of Al-'Illah: Viewing Through Aspects of Arabic Language and Iṣtilāḥ (Terminological) of Usul Fiqh Scholars'. *Perdana: International Journal of Academic Research* 21, no. 1 (2024): 1–8.
- Kholishuddin. 'Penggunaan Pendekatan Maqashid Syariah Sebagai Instrumen Kontekstualisasi Makna Hadis'. *NABAWI* 1, no. 1 (2020): 74–95.
- Kirazli, Harris Sadik. 'From Nonviolence to Reconciliation: The Prophetic Political Ethics of War and Peace'. *Religions* 17, no. 4 (2026): 1–33.
- Makhdum, Musthafa Karamatullah. *Qawaid Al-Wasail Fi As-Syrai'ah Al-Islamiyyah*. Riyadh: Dar Isybiliya, 1999.
- Mansyur, Zaenudin. 'Implementasi Teori Maqashid Syari'Ah Asy-Syatibi Dalam Muamalah Kontemporer'. *Jurisdictie* 11, no. 1 (2020): 67–92.
- Melyani, Mila. 'Pemahaman Hadis Kepemimpinan Quraish: Studi Komparasi Ibnu Taimiyyah Dan Ibnu Khaldūn'. *Diroyah: Jurnal Studi Ilmu Hadis* 5, no. 1 (2020): 45–57.
- Miftakhul Arif. 'Konsep Maqasid Al-Shari'ah Abdullah Bin Bayyah'. *El-Faqih: Jurnal Pemikiran dan Hukum Islam* 6, no. 1 (2020): 18–35.
- Mufid, Abdul, Abdul Sattar, and Idris Ahmad Rifai. 'Track Dating Hadith Fly Wings: A Study of Harald Motzki's Isnad-Cum-Matn Method and Science'. *ESENSIA Jurnal Ilmu-Ilmu Ushuluddin* 24, no. 1 (2023): 16–29.
- Munawar, Faishal Agil Al. "Abd Al-Majīd Al-Najjār's Perspective on Maqāṣid Al-Sharī'ah". *Jurnal Ilmiah Syari'ah* 20, no. 2 (2021): 209–223.
- Muzakky, Althaf Husein, and Fahrudin Fahrudin. 'Kontekstualisasi Hadis Dalam Interaksi Media Sosial Yang Baik Di Era Millenial Dalam Kitab Fath Al-Bārī Syarah Hadis Al-Bukhārī'. *Diroyah: Jurnal Studi Ilmu Hadis* 5, no. 1 (2020): 12–20.
- Narmodo, Narmodo, and Muhammad Azizan Fitriana. 'Rekonstruksi Tafsir Ayat-Ayat Khalīfah: Studi Kritis Tafsir Klasik Dan Kontemporer'. *MISYKAT Jurnal Ilmu-ilmu Al-Quran Hadist Syari'ah dan Tarbiyah* 7, no. 1 (2022): 22–35.
- Nur, Iffatin, Ali Abdul Wakhid, and Lestari Handayani. 'A Genealogical Analysis of the Concept and Development of Maqashid Syari'Ah'. *Al-'Adalah* 17, no. 1 (2020): 1–3.
- Prabowo, Bagya Agung. 'Analyzing the Legal Reasoning behind the Prohibition of Cryptocurrency Transactions in Indonesian Fatwa and Regulations'. *Al-Manahij: Jurnal Kajian Hukum Islam* 10, no. 2 (2025): 335–354.
- Pramono, Muhamad Fajar, and Amir Sahidin. 'Maqāṣid Al-Sharī'ah Values in Al-Māwardī's Concept of the Caliphate'. *Al-Ahkam* 31, no. 2 (2021): 203–222.
- Rachmadhani, Fajar. 'The Hadith of Rukyat Al-Hilāl and Its Contextualization According to the Maqāṣid As-Syari'ah Perspective'. *IJISH (International Journal of Islamic Studies and Humanities)* 3, no. 1 (2020): 1–12.
- Ramle, Muhamad Rozaimi, and Miftachul Huda. 'Between Text and Context: Understanding Ḥadīth through Asbab Al Wurud'. *Religions* 13,





- no. 2 (2022): 1–19.
- Rosdi, Mohd Syakir Mohd, and Kamarul Ariffin Ithnan. 'The Ultimate Objective of Islamic Political Actors: A Conceptual Analysis Based on Selected Hadith 1'. *International Journal of Islamic Thought* 15 (2019): 84–92.
- Rosyid, Maskur, and M Nurul Irfan. 'Reading Fatwas of MUI a Perspective of Maslahah Concept'. *Syariah: Jurnal Hukum dan Pemikiran* 19, no. 1 (2019): 91–117.
- Rozikin, Mokhammad Rohma. 'Al-Farā'id Is Half of Knowledge: A Critical Hadith Analysis and Its Juridical Implications in Islamic Inheritance Discourse'. *Cogent Arts & Humanities* 13, no. 1 (2026): 1–16.
- Saiti, Buerhan, and Adam Abdullah. 'PROHIBITED ELEMENTS IN ISLAMIC FINANCIAL TRANSACTIONS: A COMPREHENSIVE REVIEW.' *Al-Shajarah: Journal of the International Institute of Islamic Thought & Civilization* 21, no. 3 (2016): 139–143.
- Saputra, Refki. 'الفكر المقاصدي المعاصر وتوظيفه في الصناعة الفقهية: دراسة الأفكار المقاصدية التأسيسية عند أحمد الريسوني'. *Al-Zahra: Journal for Islamic and Arabic Studies* 21, no. 1 (2024): 15–38.
- Sattar, Abdul, Mohammad Fahmi bin Abdul Hamid, Khairul Azhar bin Meerangani, and Moh Nor Ichwan. 'Event Contextualization in Hadith Interpretation: A Framework for Reassessing Problematic Hadith Narratives'. *Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis* 27, no. 1 (2026): 127–154.
- Schielke, Samuli, and Liza Debevec. 'Introduction'. In *Ordinary Lives and Grand Schemes: An Anthropology of Everyday Religion*, edited by Samuli Schielke and Liza Debevec, 1–16. Berghahn Books, 2012.
- Shinta Ilahi, Nurul Anggraeni, Nurwahidin Nurwahidin, and Mohammad Izdiyan. 'The Concept of Hadith, Meaning, and Position of Hadith, Implementation and Comparison in Hadith Learning Application: Hadith Encyclopedia and Hadith Collection'. *Journal of Middle East and Islamic Studies* 10, no. 1 (2023): 6.
- Suryadilaga, Muhammad Alfatih. 'KONTEKSTUALISASI HADIS DALAM KEHIDUPAN BERBANGSA DAN BERBUDAYA'. *KALAM* 11, no. 1 (2017): 215–234.
- Tajdin, Mustapha. 'Sharī'a as State Law: An Analysis of 'allāl Al-Fāsī's Concept of the Objectives of Islamic Law'. *The journal of law and religion* 35, no. 3 (2020): 494–514.
- Wibisono, Yusuf, and Femmy Roeslan. 'The Concept of Maqāṣid Al-Sharī 'ah and Maṣlaḥah in the Classical and Contemporary Tafsīr'. *International Journal of Islamic Economics and Business Sustainability (IJIEBS)* 1, no. 2 (2025): 1–18.
- Wiratraman, Herlambang P, and Dian A H Shah. 'Indonesia's Constitutional Responses to Plurality'. *Pluralist Constitutions in Southeast Asia* (2019): 115–142.
- Yusoff, Wan Ahmad Zarif Wan, Ahmad Faqihuddin Muhammad Norizan, and Muhammad Nadzri Ahmad Jailani. 'Analysing Ruling of Al-Ṣarf in Contemporary Issues'. *Journal of Ifta and Islamic Heritage* 3, no. 2 (2024): 1–26.
- Zainuddin. 'Examining the Development of Hadith Interpretation: Insights from Abu Rayyah, Juynboll, & Zakaria Ouzon'. *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 24, no. 2 SE-Articles (July 2023): 112–123.
- Zianul Haq, Sansan, and Asep Salahudin. 'Moderasi "di Atas" Tekstualisme-Kontekstualisme: Metodologi Pemahaman Sunnah Yusuf Al-Qaradhawi'. *Al Quds: Jurnal Studi Alquran dan Hadis* 6, no. 3 (2022): 965–986.

