Ijtihād Maqāṣidī and Legal Adaptation: A Comparative Analysis of Contemporary Islamic Jurisprudence in Responding to Emerging Issues

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Abstract

This study aimed to examine the significance of *ijtihād Maqāṣidī* in contemporary Islamic jurisprudence, focusing on its role in addressing legal and ethical dilemmas. The study explored how Islamic law remains adaptive and relevant in modern contexts by analyzing different scholarly perspectives on *Maqāṣid al-Sharīʿah*. A qualitative method was adopted, utilizing doctrinal analysis and comparative methodology. Primary and secondary Islamic legal sources, including classical and contemporary juristic opinions, were analyzed to evaluate different schools of thought regarding *ijtihād Maqāṣid*. Additionally, case studies such as the COVID-19 pandemic and the moon sighting debate were examined to show practical applications of *Maqāṣid* in Islamic legal reasoning. The result showed three primary methods among contemporary scholars, namely (1) scholars who consider *Maqāṣid* as an independent legal proof, (2) those who limit *Maqāṣid* only to explicitly supported textual evidence, and (3) the moderate scholars who integrate textual sources with *Maqāṣid* to develop balanced legal rulings. The result reflected the strengths and weaknesses of each method, showing how *Maqāṣid*-based reasoning improves the adaptability of Islamic jurisprudence. This study provided a comprehensive examination of *Maqāṣid's* role in contemporary Islamic legal thought, offering a distinct understanding of *ijtihād Maqāṣidī* beyond traditional jurisprudential analyses. By integrating historical and modern perspectives, the results contributed to ongoing debates on the evolution of Islamic legal methodologies. Furthermore, there was a need for incorporating *ijtihād Maqāṣid* in modern legal discourse to ensure that Islamic law remained relevant and effective in addressing new societal challenges. This study also advocated for a structured application of *Maqāṣid* in judicial and legislative frameworks, promoting further investigation into its potential in legal reform and policy-making in Islamic jurisdictions.

Keywords: *Ijtihād Maqāṣidī*; Contemporary *Fiqh*; *Ijtihād*; *Maqāṣid Al-Shariah*; Islamic Law.

Abstrak

Penelitian ini bertujuan untuk menguji signifikansi *ijtihād Maqāṣidī* dalam yurisprudensi Islam kontemporer, dengan fokus pada perannya dalam mengatasi dilema hukum dan etika. Penelitian ini mengeksplorasi bagaimana hukum Islam tetap adaptif dan relevan dalam konteks modern dengan menganalisis berbagai perspektif ulama tentang *Maqāṣid al-Sharī'ah*. Metode kualitatif diadopsi, dengan menggunakan analisis doktrinal dan metodologi komparatif. Sumber-sumber hukum Islam primer dan sekunder, termasuk pendapat hukum klasik dan kontemporer, dianalisis untuk mengevaluasi berbagai mazhab pemikiran tentang ijtihad Maqāṣid. Selain itu, studi kasus seperti pandemi COVID-19 dan perdebatan penampakan bulan juga diteliti untuk menunjukkan aplikasi praktis Maqāṣid dalam penalaran hukum Islam. Hasil penelitian menunjukkan tiga metode utama di antara para ulama kontemporer, yaitu (1) ulama yang menganggap *Maqāṣid* sebagai bukti hukum yang independen, (2) mereka yang membatasi *Maqāṣid* hanya pada bukti tekstual yang didukung secara eksplisit, dan (3) ulama moderat yang mengintegrasikan sumber-sumber tekstual dengan Maqāṣid untuk mengembangkan putusan hukum yang seimbang. Hasilnya mencerminkan kekuatan dan kelemahan masing-masing metode, menunjukkan bagaimana penalaran berbasis *Maqāṣid* meningkatkan kemampuan beradaptasi yurisprudensi Islam. Penelitian ini memberikan kajian komprehensif mengenai peran Maqāṣid dalam pemikiran hukum Islam kontemporer, menawarkan pemahaman yang berbeda tentang *ijtihād Maqāṣidī* di luar analisis yurisprudensi tradisional. Dengan mengintegrasikan perspektif historis dan modern, hasil penelitian ini memberikan kontribusi pada perdebatan yang sedang berlangsung tentang evolusi metodologi hukum Islam. Selain itu, terdapat kebutuhan untuk memasukkan *ijtihād Maqāṣid* dalam wacana hukum modern untuk memastikan bahwa hukum Islam tetap relevan dan efektif dalam menjawab tantangan-tantangan masyarakat yang baru. Penelitian ini juga mengadvokasi penerapan *Maqāṣid* yang terstruktur dalam kerangka kerja yudisial dan legislatif, mendorong investigasi lebih lanjut mengenai potensinya dalam reformasi hukum dan pembuatan kebijakan di hukum Islam.

Kata Kunci: *Ijtihād Maqāṣidī; Fikih Kontemporer; Ijtihād; Maqāṣid Al-Syariah, Hukum Islam.*

Introduction

The significance of *Maqāṣid al-Sharīʿah* is growing tremendously in contemporary Islamic discourse (Monawer et al., 2022). This development is driven by the increasing number of unprecedented issues that lack direct textual evidence, compelling scholars to revisit the foundational objectives of Islamic law. Universities such as Al-Azhar in Egypt, Al-Zaytuna in Tunisia, and Al-Qarawiyyin in Morocco have prioritized *Maqāṣid* studies, with extensive engagement in academic discussions on the subject (Pektas, 2021). Empirical evidence showed that contemporary scholars, such as Ṭāhir ibn ʿĀshūr and Muḥammad ʿAllāl al-Fāsī, have revived the study of *Maqāṣid*, showing its relevance in addressing modern legal and ethical dilemmas (Monawer et al., 2023; Moussa & Goto, 2023). The growing influence reflects the dynamic nature of Islamic jurisprudence in responding to evolving societal needs.

The scholarly exploration of *Maqāṣid al-Sharīʿah* has a long and rich history (Alkhan, 2021). The concept was systematically developed by Imām al-Ḥaramayn al-Juwaynī and further refined by the student Abū Ḥāmid al-Ghazālī, who elaborated on its classifications

and principles (Munir & Nadeem, 2023). Subsequently, ʿIzz al-Dīn ibn ʿAbd al-Salām contributed significantly to the practical application. The most comprehensive work on *Maqāṣid* came from Imām al-Shāṭibī in the 8th century AH, who established the concept as an independent discipline integral to understanding Islamic legal rulings (Beka, 2021; Tajdin, 2020). These foundational contributions laid the groundwork for contemporary discussions on the role of *Maqāṣid* in legal reasoning and *ijtihad* (Auda, 2016).

The significance of *ijtihād Maqāṣidī* is evident in addressing contemporary challenges that lack direct textual evidence (Kamali, 2021). For example, issues such as organ transplantation, artificial intelligence, and financial technology (fintech) require scholars to derive legal rulings based on the higher objectives of Islamic law, including the preservation of life (*ḥifẓ al-nafs*) and wealth (*ḥifẓ al-māl*). Classical jurisprudence, which solely depends on analogical reasoning (*qiyās*) and textual interpretation, often falls short in responding to unprecedented advancements in science and technology (Islam & Thiele, n.d.). *Ijtihād Maqāṣid* allows scholars to extend beyond literal interpretations and consider the broader ethical, social, and economic implications of a ruling (El-Mesawi, 2020; Norman & Ruhullah, 2024). For instance, contemporary scholars have used *Maqāṣid* to argue for the permissibility of digital banking and crypto-assets under Sharīʿah-compliant frameworks, showing economic stability and financial inclusion (Abd Wahab et al., 2024; Ahmed, 2022). Bioethical concerns, such as stem cell studies and euthanasia were debated through the lens of Maqāṣid, balancing between the sanctity of life and medical advancements (AlJahsh, 2024; Padela & Yunus, 2024). The dynamic nature of *Maqāṣid* ensures that Islamic law remains adaptable and relevant, reinforcing its role as a timeless system of guidance harmonizing divine injunctions with human welfare.

This study was conducted to explore the role of *Maqāṣid al-Sharīʿah* in contemporary Islamic legal thought. Considering that Islamic law is the final and comprehensive divine legislation, its adaptability across time and space remains a critical question. The Qurʾān asserts its completeness in guiding human affairs, as shown in the verse "*Today I have perfected for you your religion and completed My favor upon you*" (Al-Māʾidah 5:3). Despite the finite nature of textual sources, the infinite scope of human events necessitates a methodological method to legal reasoning. Therefore, this study aimed to investigate how *Maqāṣid* provided a framework for deriving legal rulings that were consistent with the overarching objectives of Sharīʿah.

Maqāṣid al-Sharīʿah serves as a fundamental principle in Islamic jurisprudence, ensuring the relevance of the law relevance across different contexts. The concept was rooted in the idea that all divine commands and prohibitions were meant to achieve human welfare, as articulated by several scholars, including al-Shāṭibī and Fakhr al-Dīn al-Rāzī. The

Qurʾān affirms the universality of Sharīʿah, stating "*And We have sent down the Book as a clarification for everything*" (Al-Naḥl 16:89). Legal maxims derived from *Maqāṣid*, such as "There is no incident without a divine ruling," reinforce its applicability in legal decision-making. Maqāṣid provides jurists with a coherent methodology to address contemporary issues while preserving the essence of Islamic law.

Methods

A qualitative study design was adopted with a descriptive-analytical method to understand the application of *ijtihād Maqāṣid* in contemporary Islamic jurisprudence. Qualitative method was particularly suited for exploring complex legal and ethical interpretations due to the in-depth examination of textual sources and real-world applications. Previous studies have shown the effectiveness of qualitative methods in analyzing Islamic legal principles, particularly when addressing evolving socio-legal issues. This study builds on the methodological foundations to investigate how scholars apply *Maqāṣid al-sharīʿah* in modern contexts, offering insights into its theoretical development and practical relevance. Data were collected through an extensive literature review, incorporating classical and contemporary scholarly works, fatwas, and Islamic legal rulings. Literature-based studies enable a comprehensive exploration of jurisprudential evolution and the shifts in interpretative methodologies. Furthermore, the report of previous studies showed the necessity of consulting both historical and modern sources to grasp the dynamism of Islamic legal thought. By integrating textual analysis with contemporary fatwas and legal resolutions, this study ensured a well-rounded perspective on *Maqāṣid*-based *ijtihād*, allowing for a thorough understanding of the theoretical and applied dimensions.

The collected data were analyzed using content analysis to extract a deep understanding of *Maqāṣid*-based principles in Islamic law and the application in contemporary social and legal contexts, such as bioethics and digital finance. Content analysis is widely recognized for its ability to identify patterns, themes, and underlying meanings in legal and religious texts. Previous studies have shown the effectiveness of this method in deconstructing Islamic legal discourse and tracing the development of jurisprudential thought. The framework was extended by incorporating case studies to show real-world applications of *ijtihād Maqāṣid*, assessing its effectiveness in providing contextually relevant legal solutions.

Results and Discussion

The Origin of *Ijtihād Maqāṣidī*

Maqāṣid al-Sharī'ah fundamentally aims to ensure human welfare in both worldly and spiritual dimensions (Umami & Ghofur, 2022). According to Abū Zahrah, the true purpose of Islamic rulings is to secure benefits, as every divine command in the Qur'an and Sunnah serves a genuine interest (Baroudi, 2018). These objectives were categorized by *Usul* scholars based on necessity and impact into three levels. Furthermore, previous studies showed that distinguishing between these categories helped in understanding the hierarchical structure of Islamic legal principles.

The classification of *Maqāṣid al-Sharī'ah* into three categories, namely *ḍarūriyyāt* (necessities), *ḥājiyyāt* (needs), and *taḥsīniyyāt* (enhancements), plays a crucial role in maintaining social and legal stability (Kayadibi, 2019). The ḍarūriyyāt category represents fundamental elements necessary for survival, such as the protection of religion, life, progeny, intellect, and wealth (Jahangir & Pakeeza, 2022). Meanwhile, the *ḥājiyyāt* category includes measures that alleviate difficulty and enhance well-being without being essential, ensuring flexibility in legal applications (Raquib et al., 2022). Taḥsīniyyāt focuses on moral and ethical refinements that elevate the quality of life (Sahin, 2022). The result of previous studies suggested that these categories were interdependent, reinforcing the need for a holistic method in legal decision-making. In this regard, the study confirmed the necessity of integrating all three categories to uphold a balanced and comprehensive legal framework.

Table 1: Classification of *Maqāṣid al-Sharī'ah* with Coding

Category	Definition	Elements
Ḍarūriyyāt (**Necessities**)	Essential for survival; absence leads to societal collapse	Religion, Life, Progeny, Intellect, Wealth
Ḥājiyyāt (**Needs**)	Non-essential but alleviates hardship and facilitates ease	Flexibility in rulings, alleviation of hardship
Taḥsīniyyāt (**Enhancements**)	Ethical and moral refinements for a dignified life	Social etiquette, moral values, ethical conduct

Source: Author interpretation

The results show that *Maqāṣid al-Sharī'ah* operates as a tiered system where each category supports the next. The necessity of *ḍarūriyyāt* establishes a foundation for legal and social stability, making the preservation a priority in Islamic jurisprudence. Meanwhile, *ḥājiyyāt* enhances legal flexibility by enabling accommodations that reduce hardship without undermining essential principles. Although not crucial for survival, *taḥsīniyyāt*

plays a significant role in refining societal values and ensuring an ethical legal system. This study reflects on the interconnection between the three categories, showing that a well-functioning legal framework requires a balanced integration of all three dimensions.

Maqāṣid was classified based on scope into three types, namely general (*ijmālī*), partial (*juz'ī*), and detailed (*tafṣīlī*) (Kamali, 2021). General objectives pertain to the overarching purpose of Sharia, such as al-Shāṭibī's assertion that Islamic law aims to associate human will with divine guidance (Koujah, 2021). Partial objectives apply to specific domains of law, such as the objective of tranquility in family law, derived from the Qur'anic verse on marriage (Qur'an 7:189). Meanwhile, detailed objectives address individual rulings, as shown by the Prophet's encouragement to observe a prospective spouse before marriage to foster compatibility. Studies showed that recognizing these levels enhanced the adaptability of Sharia to contemporary legal challenges.

Ijtihād Maqāṣid is increasingly important in contemporary Islamic jurisprudence, enabling scholars to derive legal rulings that align with changing socio-economic and technological realities. The need arises from the complexity of modern issues, requiring jurists to consider contextual factors while remaining faithful to Sharia's objectives. Previous studies showed its effectiveness in addressing new legal dilemmas by balancing textual interpretation with practical benefits. This study reinforces the view that *Maqāṣid*-oriented *ijtihād* is essential for ensuring the relevance of Islamic jurisprudence, providing a structured methodology for legal adaptation in diverse contexts.

The Importance of *Ijtihād Maqāṣidī* in Contemporary Jurisprudence

The significance of Ijtihad *Maqāṣid* in contemporary times was observed through various aspects (Ishak & Asni, 2020; Tabrani, 2018; Tohari et al., 2023). *First*, *ijtihād* based on deriving legal rulings for unprecedented cases that lack direct textual evidence or past scholarly opinions is increasingly essential (Makhlouf, 2020). The contemporary time is characterized by rapid transformations, increased events, scientific advancements, technological revolutions, and the unprecedented complexity of human interactions (Alemayehu Tegegn, 2024). These changes have led to new issues not encountered by previous generations of scholars, making traditional forms of analogical reasoning (qiyās) insufficient for addressing modern realities (Zhussipbek & Nagayeva, 2019). Therefore, contemporary jurists must master both *Maqāṣid al-Sharīʿah* and *Fiqh al-Wāqiʿ* (the jurisprudence of reality). A scholar must deeply understand current societal challenges, as disengagement from reality would only lead to misjudgment. As the legal maxim states, "*A ruling on a matter is contingent upon its proper conceptualization.*" The renowned scholar ʿUmar ʿUbayd Ḥasanah affirmed that "*Understanding society and reality is parallel*

to understanding the text." In addition to comprehending contemporary issues, scholars must prioritize pressing concerns, ensuring that urgent matters take precedence (Gerring et al., 2021). This necessitates proficiency in *Fiqh al-Awlawiyyāt* (the jurisprudence of priorities) and *Fiqh al-Muwāzanāt* (the jurisprudence of balancing interests).

An example of *ijtihād Maqāṣidī* was the COVID-19 pandemic, which disrupted all aspects of life globally. Muslims turned to scholars and legal institutions for guidance on religious obligations under extraordinary circumstances. Islamic juristic councils convened to address critical matters related to worship, family law, financial transactions, and even criminal justice (Alotaibi, 2021). Most rulings were based on *Maqāṣid al-Sharīʿah* and universal legal principles. For example, regarding the suspension of congregational prayers in mosques, the International Islamic Fiqh Academy in Jeddah issued a fatwa allowing the temporary suspension of congregational prayers, citing the principle of *ḥifẓ al-nafs* (preserving life). The ruling was justified by the Qur'anic injunction "*And do not throw yourselves into destruction with your own hands*" (Al-Baqarah 2:195).

Ijtihād Maqāṣidī includes the selection of the most appropriate legal opinion from the vast intellectual heritage of Islamic jurisprudence based on the evidence and the objectives of Sharīʿah. In a situation where multiple opinions are encountered on a given issue, jurists should adopt the one that best serves the *maṣlaḥah* (public interest) while remaining consistent with the hierarchy of legal objectives (Sunaryo & Fahmi, 2024). A relevant case is the dispute over the sighting of the Ramadan crescent moon, where scholars are divided into two main views:

1. The Unified Moon Sighting View: This opinion holds that a crescent sighted in one region is valid for all Muslims worldwide, regardless of geographical differences (Mohd Nawawi et al., 2024). This position is supported by the majority of scholars, including Ḥanafī, Ḥanbalī, and Mālikī madhhabs (according to Ibn al-Qāsim and Egyptian Mālikīs), as well as scholars, such as Ibn Taymiyyah and al-Shawkānī. The primary evidence cited includes the verse "*Whoever witnesses the month must fast it*" (Al-Baqarah 2:185), which is interpreted as applying to the entire Muslim community. Additionally, the Prophet (peace be upon him) instructed "*Fast and break your fast when you see it*" (Bukhārī & Muslim), implying a universal application of the sighting.

2. The Local Moon Sighting View: This position argues that each region should rely on its moon sighting, as differences in lunar visibility exist due to geographical distances (Haddad, 2019). This opinion is supported by the al-Shāfiʿī madhhab and some Mālikī and Ḥanafī scholars. Kuraib reported that Ibn ʿAbbās rejected the sighting of the moon in Syria for the people of Medina, saying, "*No, this is how the*

Messenger of Allah commanded us." The implication is that each locality should rely on its sighting.

Although both opinions have textual and rational justifications, *ijtihād Maqāṣidī* promotes prioritizing Muslim unity in worship and fasting, as disunity in moon sightings causes confusion and division. In contemporary times, the Organization of Islamic Cooperation (OIC) could function as a global Islamic authority to establish a standardized ruling, consistent with the Qur'anic command "*Hold firmly to the rope of Allah and do not be divided*" (Āl ʿImrān 3:103). Therefore, based on *Maqāṣid,* the first opinion (unified sighting) was preferable to avoid unnecessary division.

Ijtihād Maqāṣidī includes weighing and prioritizing maṣāliḥ competing interests and *mafāsid* (harms). Scholars must determine which benefit or harm is more significant or severe, following a structured methodology. A practical example is the debate over spending on supererogatory Hajj versus charity in times of crisis. Many Muslim-majority countries suffer from poverty and famine**,** while wealthy individuals spend lavishly on luxuries or multiple voluntary pilgrimages (Leichtman, 2022). This presents a conflict between two noble acts, namely *Hajj* (an act of worship) and charity (a means of saving lives). *Maqāṣid*-based reasoning dictates that charity should take precedence in these circumstances, as ḥifẓ al-nafs (preserving life) is a higher priority than voluntary worship (ḥifẓ al-dīn in a non-obligatory form). Classical scholars underscore this principle as Al-Ghazālī warned against excessive spending on repeated Hajj while neglecting the suffering of the poor, quoting Ibn Masʿūd: "*In the end times, there will be many pilgrims without purpose. They will find travel easy and wealth abundant, but they will return empty-handed while their neighbors suffer beside them*." Ibn Rushd also ruled that charity takes precedence over Hajj in years of famine**,** as failing to aid the needy is a religious and moral violation. According to the scholar, "*In a year of famine, financial assistance becomes obligatory, and neglecting it is sinful*."

The cited examples show that *ijtihād Maqāṣidī* ensures Islamic law remains relevant, adaptive, and capable of addressing modern challenges while upholding the core objectives of Sharīʿah (Ismail & Baharuddin, 2022; Mufti, 2024). *ijtihād Maqāṣidī* is an important tool for contemporary Islamic jurisprudence, ensuring that legal rulings remain relevant and effective in addressing modern challenges. By integrating an understanding of both scriptural objectives and present-day realities, scholars can derive rulings that uphold the core principles of Shariah while catering to the evolving needs of society. *ijtihād Maqāṣidī* serves as a dynamic and pragmatic approach to Islamic legal reasoning whether in responding to unprecedented crises, selecting the most beneficial legal opinions, or prioritizing among competing interests. This methodology not only preserves the

authenticity of Islamic teachings but also ensures their applicability in an ever-changing world.

Different Scholars' Perspectives on *Ijtihād Maqāṣidī* in Contemporary Time

The significance of *ijtihād Maqāṣidī* in contemporary times is evident in various scholarly perspectives (al-Khatib, 2019). The increasing complexity of modern issues has led to diverse interpretations regarding the role of *Maqāṣid al-Sharīʿah* in Islamic jurisprudence. This discussion explores the three primary methods taken by scholars in interpreting and applying *Maqāṣid*, showing the strengths and limitations in addressing evolving legal and ethical dilemmas (Mergaliyev et al., 2021).

A group of scholars considered *Maqāṣid* as an independent legal proof, capable of overriding other sources when conflicts arise. This perspective was exemplified by al-Ṭūfī, who argued that *maṣlaḥah* (public interest) should take precedence over both textual evidence and consensus. Preserving the greater good is the strongest legal principle, making it superior to other sources of law. This school of thought allows for greater flexibility in legal rulings, ensuring that Sharīʿah remains relevant in addressing contemporary challenges (Yilmaz & Sokolova-Shipoli, 2024). However, relying solely on *Maqāṣid* as an independent proof poses potential risks. Dismissing textual sources in favor of public interest may lead to subjective interpretations and inconsistencies in legal applications. According to critics, without a clear framework, this method could result in arbitrary rulings that lack a firm scriptural foundation, undermining the credibility of Islamic jurisprudence (Arshad, 2021). Despite the beneficial nature of *Maqāṣid*-based reasoning, it requires a structured methodology to maintain legal coherence.

Another group of scholars adopted a restrictive method, only recognizing Maqāṣid when explicitly supported by textual evidence (Sunaryo & Fahmi, 2024). This school, labeled by Yūsuf al-Qaraḍāwī as the "neo-Ẓāhirī madhhab", shows literal interpretations and strict adherence to traditional rulings. The scholars also rejected legal reasoning that was not explicitly rooted in Qurʾān and Sunnah, fearing those broad interpretations of *Maqāṣid* could lead to deviation from established Islamic principles (Khaeruman & Nurholis, 2024). This restrictive method often leads to legal rigidity while ensuring scriptural integrity, causing difficulty in addressing contemporary social and ethical dilemmas (Ahmad et al., 2022). Refusing to consider public interest and evolving contexts limits the ability of Islamic jurisprudence to respond effectively to modern challenges. This can lead to unrealistic legal rulings that fail to accommodate the complexities of contemporary society.

A moderate method aims to integrate *Maqāṣid* with textual evidence, ensuring a balanced methodology that connects legal rulings with divine objectives. Scholars following this school prioritize scriptural sources but recognize that Sharīʿah's ultimate purpose is to ensure human welfare. This method includes the investigation of legal wisdom, objectives, and contextual realities to derive practical and effective rulings. Moderate scholars showed that legal texts should not be viewed in isolation but rather in conjunction with the overarching objectives of Islamic law (Yilmaz & Sokolova-Shipoli, 2024). By applying both textual and Maqāṣid-based reasoning, the scholars develop adaptive rulings that remain faithful to Sharīʿah while addressing contemporary needs. Consequently, the method gained acceptance among many modern jurists, as it allows Islamic law to function as a dynamic and relevant legal system.

An example of this balanced methodology is the COVID-19 pandemic when legal councils debated the permissibility of suspending congregational prayers in mosques. By considering *Maqāṣid*, scholars justified the temporary suspension based on *ḥifẓ al-nafs* (preserving life), one of the core objectives of Sharīʿah. This ruling shows how Maqāṣid can be harmonized with textual sources to address unprecedented challenges while maintaining Islamic legal integrity. Another critical application of *ijtihād Maqāṣidī* is in resolving juridical disputes, such as the moon sighting controversy for Ramadan fasting. Scholars who prioritize unity and public welfare advocate for a unified sighting, while others insist on localized sightings based on textual precedents. By adopting *Maqāṣid*, a legal consensus can be reached that prioritizes Muslim unity, fulfilling the Qur'anic command: "*Hold firmly to the rope of Allah and do not be divided*" (Āl ʿImrān 3:103).

The divergent methods toward *Maqāṣid al-Sharīʿah* showed the evolving nature of Islamic jurisprudence. The progressive method prioritizes flexibility, potentially compromising scriptural authority, while the restrictive stance upholds textual integrity at the cost of adaptability. Meanwhile, the moderate methodology, integrating textual sources with *Maqāṣid*, offers a comprehensive framework that ensures Islamic law remains both authentic and responsive to contemporary needs. This dynamic evolution shows the essential role of *Maqāṣid*-based reasoning in shaping the future of Islamic legal thought.

Conclusion

In conclusion, the results of this study showed that *ijtihād Maqāṣidī* served as an effective and adaptive methodology for addressing contemporary challenges in Islamic jurisprudence. *Maqāṣid*-based reasoning offered flexible solutions to modern issues, such as bioethics, digital finance, and social justice by focusing on the five essential objectives of Sharīʿah, namely religion (*dīn*), life (*nafs*), intellect (*ʿaql*), lineage (*nasl*), and wealth

(*māl*). Furthermore, this study showed that ijtihād Maqāṣidī functions as a juridical tool and a transformational strategy capable of bridging the gap between Sharīʿah values and contemporary societal needs. This showed the necessity of expanding its application in Islamic legal thought to ensure continued relevance and adaptability. The strength was in its comprehensive method in analyzing diverse scholarly perspectives on *Maqāṣid al-Sharīʿah*. By examining both historical and contemporary methodologies, the study provided a balanced framework that integrated scriptural evidence with *Maqāṣid*-based reasoning. The result also contributed to ongoing discussions on legal flexibility, showing how Islamic jurisprudence could evolve while preserving its foundational principles. The inclusion of real-world examples, such as the COVID-19 pandemic and moon sighting debates, reinforced the practical applicability of *Maqāṣid* in resolving contemporary legal dilemmas. Despite the contributions, this study was faced with certain limitations. The analysis primarily focused on theoretical discourse, with limited empirical case studies to show the direct implementation of *Maqāṣid* in judicial rulings. Furthermore, there was no extensive exploration of regional variations in the application of *ijtihād Maqāṣidī*, which could provide valuable insights into the diverse interpretations across different legal traditions. Future studies were expected to address these gaps by incorporating comparative analyses of judicial practices and field studies to assess the practical outcomes of *Maqāṣid*-based legal reasoning in different socio-legal contexts.

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