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Toward an Integrative Paradigm of Maqāsidī Tafsir: Epistemological and Methodological Insights from Wasfi Ashur Abu Zayd and Abdul Mustaqim

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Abstract

Purpose – This study aims to analyze and integrate the epistemological and methodological dimensions of maqāsidī tafsir in the thought of Wasfi Ashur Abu Zayd and Abdul Mustaqim in order to formulate an integrative paradigm of maqāsidī tafsir for the development of contemporary Qur'anic exegesis. **Design/methods/approach** – This study uses a qualitative research design with a conceptual analysis approach and a literature study. **Findings** – The results of the study show that the Maqasidi paradigm developed by Wasfi Ashur Abu Zayd emphasizes systematic methodological construction and places maqasid as an epistemological framework in the interpretive process. On the contrary, the approach developed by Abdul Mustaqim emphasizes more contextual, historical, and value transformation dimensions in the social reality of modern society. The findings of the study also show that both approaches have integrative potential because they both place maqasid al-shari'ah as the main foundation in understanding the message of the Qur'an. **Research implications/limitations** – The implications of this research contribute to the development of the concept of maqāsidī interpretation as an epistemological paradigm and provide the basis for the development of an analytical model of maqāsidī interpretation that can be used in future Qur'anic interpretation research. **Originality/value** – Although the study of Maqasidi tafsir has developed quite widely in the academic literature, research that specifically compares the Maqasidi paradigm between the thought of Wasfi Ashur Abu Zayd and Abdul Mustaqim is still relatively limited.

Keywords: *Tafsir Maqasidi; Maqasid Al-shari'ah; Methodology of Interpretation; Wasfi Ashur Abu Zayd; Abdul Mustaqim; Contemporary Qur'an Studies.*

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Introduction

Maqasidi's approach in the study of Qur'an interpretation has received increasing attention in contemporary academic discourse because it is considered to be able to bridge the gap between the textual meaning of revelation and the ever-evolving social reality. Theoryšid al-syari'ah is rooted in the construction of classical ushul fiqh formulated systematically by al-Syātibī in *al-Muwāfaqāt*. He emphasized that the sharia was revealed to realize the benefits of human beings through the protection of five basic principles (al-ḍarūriyyāt al-khams), i.e. religion, soul, intellect, descent, and wealth [1]. Development:šID in contemporary discourse moves from a hierarchical paradigm to a systemic and multidimensional approach. Jasser Auda proposes a system approach (*Systems Approach*) which emphasizes openness, interconnectivity, and multidimensionality of maqāšid in response to modern problems [2]. Recent studies show that maqāšID developed as an epistemological paradigm in the study of law and interpretation, not just a methodological tool [3]. In a recent article on the development of maqāšid In the context of social justice, it is affirmed that maqāšid serves as a hermeneutic instrument to bridge text and reality [4].

The development of modern society presents new problems that cannot always be adequately answered through classical interpretation approaches that tend to be oriented towards linguistic and historical analysis alone. The epistemology of maqasidi tafsir emphasizes the integration of textual postulates (naqlī) and rationality ('aqlī) in constructing interpretation. Within this framework, mufasir not only relies on linguistic analysis, but also identifies the normative goals underlying the text [5]. Therefore, a number of contemporary Muslim scholars began to develop a goal-oriented interpretation paradigm or maqasid of the Qur'an as a more comprehensive interpretive framework. This approach departs from the assumption that every teaching of the Qur'an has a moral purpose and benefit that must be understood in depth before being applied in the context of human life.

In the study of modern interpretation, the orientation to maqasid is seen as able to avoid interpretation from literalistic tendencies that often ignore the dimensions of humanity and social welfare. Thus, Maqasidi's interpretation focuses not only on the textual meaning of the verse, but also on the universal purpose contained in it. This approach then developed into one of the important paradigms in contemporary interpretive methodologies that seek to integrate between textual authority, rationality, and the needs of modern society. Recent studies show that modern maqasidi interpretations are moving towards a normative hermeneutic model, that is, an interpretation that seeks to integrate the universal principles of sharia with social dynamics [6]. A number of studies

show that the Maqasidi approach is able to present a more contextual interpretation and is relevant to the dynamics of social life, so that it becomes one of the methodological alternatives in the development of current Qur'an studies [7]. The maqashidi approach is able to present a more applicative and contextual understanding of the Qur'an, and is a method that is increasingly in demand among Indonesian academics [8].

In the development of the study of Maqasidi tafsir, the contributions of contemporary thinkers such as Wasfi Ashur Abu Zayd and Abdul Mustaqim are important to be studied in depth. Wasfi Ashur Abu Zayd places the maqasid of the Qur'an as a systematic epistemological framework in understanding the message of revelation, so that the interpretation does not stop at the linguistic aspect but also reveals a broader moral and humanitarian purpose. In his view, the understanding of maqasid should be done through thematic analysis and interconnection of verses in order to illustrate the Qur'an's global vision of human welfare. This approach emphasizes the importance of reading the Qur'an comprehensively so that each verse is understood within the framework of the grand purpose of revelation.

This mufassir discusses the maqashid of the Qur'an in the introduction to his book of tafsir at-Tahrir wa-at-Tanwir by quoting surah an-Nahl verse 89, he concludes that Allah SWT sent down the Qur'an in order to improve all human affairs and as a blessing for them to achieve what Allah SWT wants. In other words, the main purpose of the revelation of the Qur'an^{an} is the improvement of the condition of individuals, societies and civilizations [9]. Furthermore, Ibn Asyur also mentioned the maqashid of the Qur'an which he has summarized in eight points of the core themes of the Qur'an^{an}, namely the correct faith, the formation of morals, the enforcement of laws, both general and special, the politics of the ummah, stories about the previous ummah, teachings that are in accordance with the condition of the ummah, advice, warnings and good news, and the miracles of the Qur'an^{an} as proof of the truth of the Prophet [9]. In Ibn Ashur's view, a methodology of interpretation must pay attention to maqashid. It opposes all interpretations that are contrary to the maqashid of the Qur'an [10].

On the other hand, Abdul Mustaqim develops the Maqasidi tafsir with a more contextual and applicative orientation, especially in responding to various contemporary social problems in Muslim society. He emphasized that Maqasidi's tafsir does not replace the classical method of tafsir, but serves as a complementary approach that enriches the methodology of Qur'anic interpretation. This approach places the maqasid of the Qur'an and the maqasid of sharia as the main foundation in understanding the message of revelation as well as the basis for formulating solutions to the problems of modern society. Several studies show that the methodology of Maqasidi's interpretation

developed by Mustaqim has systematic ontological and methodological principles so that it can be applied in various thematic studies of the Qur'an [11].

According to Mustaqim, ontologically Tafsir Maqāṣidī can be classified into three main categories: namely Tafsir Maqāṣidī as a philosophy of interpretation (*as philosophy*), as a methodological approach (*as methodology*), and as a result of the interpretation itself (*as product*). The three ontological dimensions are interconnected and form an integrated network of thoughts, which ultimately need to be comprehensively revealed in order for the structure of science (*body of knowledge*) from Tafsir Maqāṣidī can be formulated in its entirety. Epistemologically, Tafsir Maqāṣidī can be positioned as one of the alternatives in reinforcing the discourse of Islamic moderation, especially when faced with a dialectic between static texts and contexts that continue to experience dynamics. In simpler terms, Tafsir Maqāṣidī can be understood as a middle point or a form of moderation between the tendency of the textualist-scripturalist and the liberal-substantialist group [12].

Although the study of Maqasidi's interpretation has developed quite widely in the academic literature, research that specifically compares the Maqasidi paradigm between the thought of Wasfi Ashur Abu Zayd and Abdul Mustaqim is still relatively limited. Most previous studies tend to discuss one of the figures separately or highlight the concept of maqasid in general without conducting an in-depth comparative analysis. In fact, the comparison between the two thinkers is important to understand the dynamics of the development of Maqasidi's interpretation in a global and local context. Wasfi Ashur Abu Zayd represents a Middle Eastern academic approach that emphasizes the methodological and epistemological construction of maqasid in the interpretation of the Qur'an. On the contrary, Abdul Mustaqim represents the development of the study of Maqasidi tafsir in Indonesia which emphasizes the dimension of contextualization of Qur'anic values in the social life of the Muslim community [13].

These differences in intellectual background and social context allow for the emergence of a variety of approaches in understanding the maqasid of the Qur'an. Therefore, comparative analysis of these two paradigms can make an important contribution to the development of a more integrative interpretation methodology. The study of the Maqasidi tafsir paradigm is important to strengthen a more comprehensive and contextual interpretation methodology. Several studies in Indonesian academic journals also confirm that maqasid can function as an indicator in determining the benefits that are the main goal of sharia [14]; [15]. This kind of study can also enrich the academic literature on Maqasidi tafsir as well as provide a new perspective in understanding the relationship between the text of the Qur'an and social reality. In addition, this research is expected to strengthen the position of Maqasidi's interpretation as an

interpretation paradigm that is able to answer the challenges of the times without losing its normative basis [16].

Based on this background, This study aims to analyze and integrate the epistemological and methodological dimensions of maqāṣidī tafsir in the thought of Wasfi Ashur Abu Zayd and Abdul Mustaqim in order to formulate an integrative paradigm of maqāṣidī tafsir for the development of contemporary Qur'anic exegesis.

Method

This study uses a qualitative research design with a literature study approach that focuses on conceptual and methodological analysis of the maqā interpretation paradigm. This design was chosen because the research aims to examine in depth the concepts, methodological principles, and epistemological construction of the interpretation of maqāṣid in contemporary academic literature. The subject of the research is in the form of a source of literature data consisting of scientific journal articles that discuss the concept of maqāṣid al-Qur'an, tafsir maqāṣidī, as well as the methodology of contemporary interpretation. The research sample was selected using the *purposive sampling* with certain criteria, namely scientific articles that specifically discuss the concept of tafsir maqāṣidī, maqāṣid al-Qur'an, or maqā-based interpretation methodology in the modern academic context. The main source of data comes from scientific articles that have been published in journals of Qur'an studies and tafsir, including research that discusses the development of the paradigm of tafsir maqāṣid and the contribution of contemporary thinkers in the field. Articles that are sources of analysis include research on the concept of tafsir maqāṣidī, History of the Development of the Maqā Approach in tafsir, as well as its application in various contemporary religious issues [7]; [15]. In addition, the research also uses literature that examines the methodology of maqā interpretation in the perspective of contemporary Muslim scholar thought [11]; [13]. Thus, the data source of this research reflects the development of the study of tafsir maqāṣidī in the latest academic literature.

The research instrument used is a document analysis sheet designed to identify the main concepts, methodological frameworks, and argumentation patterns used in the literature of maqā interpretation. This instrument contains several analysis indicators, including the definition of maqā tafsirī, the epistemological principle of maqāṣid al-Qur'an, methodological approach in interpretation, and forms of application of tafsir maqāṣidī in the study of the Qur'an. The data collection procedure is carried out through several systematic stages. The first stage is the identification of relevant literature through a search of scientific journal databases that contain studies of maqā interpretation. The second stage is the selection of literature based on the relevance of the theme and

its academic contribution to the development of the methodology of tafsir maqāshid. The third stage is a critical reading of each source to identify the main concepts and arguments related to the paradigm of maqā interpretation. The next stage is the process of categorizing the data by grouping findings based on key themes such as the concept of maqāshid al-Qur'an, a methodological framework for the interpretation of maqāshid, as well as its application in the study of contemporary interpretation. This process is carried out systematically to ensure that all the data analyzed has direct relevance to the focus of the research. Some previous studies have shown that the maqā approach in tafsir is often used to understand the moral and social purpose of the Qur'an in the modern context [17]; (Khotijah & Fadal, 2022; [18].

The data analysis method used in this study is a qualitative content analysis that aims to identify concept patterns and methodological constructions in the literature of maqā interpretation. This analysis is carried out through three main stages, namely data reduction, data presentation, and conclusion drawn. At the data reduction stage, the researcher selects information relevant to the focus of the research and groups the data based on the category of maqā concepts and methodology of interpretation. The next stage is the presentation of data in the form of an analytical description that explains the relationship between the concept of maqāshid al-Qur'an and methodological approach in tafsir. The last stage is the drawing of conclusions by formulating a conceptual framework that explains the main characteristics of the maqā interpretation paradigm. This analytical approach allows researchers to systematically review the literature as well as identify theoretical contributions from various previous studies. Through this method, the research is expected to produce a clearer conceptual formulation of the maqā interpretation paradigm and its contribution to the development of contemporary Qur'anic interpretation methodologies [14]; [19]; [16].

Result

Biography of Waṣfi'Āsyūr Abū Zayd

Wasfi'Āsyūr Abū Zayd was a scholar of Maqashid and a jurist (Uṣūl Fiqih). Born on 11 Jumada Awal 1395 H coinciding with 20 June 1975 AD in the village of Sheikh Mubarak in the Baltim Center (Al-Burlus) of Kafr El-Sheikh Governorate in the Arab Republic of Egypt. He started formal education from elementary school in his native village in 1981 AD, and continued at the next level in 1986 to 1989 AD in the same place. He then continued his high school education at Martyr Jalal ad-Din ad-Desouki, a school in Baltimore, and graduated from high school in 1993 A.D. He then continued his undergraduate education at the Department of Arabic Language and Islamic Sciences, Faculty of Dār al-'Ulūm, Cairo University in 1997 [20].

Master's Degree: He completed in al-Fiqh wa al-U Educationşul at the faculty of Dār al-'Ulūm, Cairo University with the title of Cumlaude in 2005, his thesis work was made into a book and his news was published in various newspapers, his thesis was titled *Thezāriyyah al-Jabr fī al-Fiqh al-Islāmī Dirāsah Ta'şiliyyah Taṭbīqiyyah*. He completed the doctoral level with a desertion entitled *Al-Maqāşid al-Juz'iyyah Ḍawābiṭhujjiyatuhā wa Waḍā'ifihā Aşāruhā fī al-Istidlāl al-Fiqhi* with the title of Şumma Cumlaude in 2011 at the Faculty of Dār al-'Ulūm of Cairo University. It doesn't stop there, Title *Associate Professors* obtained for the U fieldşul al-Fiqh and Maqashid Shari'ah at the University of Tripoli, Lebanon, then he obtained the full title of Professor at the Open University of Mecca Al-Mukarromah in 2017 [21].

Biography of Abdul Mustaqim

Abdul Mustaqim, born in Purworejo on December 4, 1972, the son of KH. Moh. Bardan and Hj. Soewarti. Since school at Mts Al-Islam Jono, he has been in line with Kiyai Abdullah Umar to study Nahwu-Shorof and continued at PP Krapyak Yogyakarta since (1988-1998). After that, he graduated with a S1 degree in Tafsir-Hadith (1991-1996) at IAIN Sunan Kalijaga. Then he continued his S2 at the Postgraduate School of UIN Sunan Kalijaga Yogyakarta in 1997-1999, taking the Department of Religion and Philosophy with a scholarship from the Ministry of Religion. In 1997 he was also accepted as a lecturer and assigned to the Tafsir-Hadith Study Program, Faculty of Ushuludin, UIN Sunan Kalijaga Yogyakarta. After graduating he continued his S3 studies at UIN Sunan Kalijaga Yogyakarta, in (2000-2007) he took the Islamic Studies program, concentration in Contemporary Tafsir [22].

Abdul Mustaqim has produced writings such as: *Asbabul Wurud: A Critical Study of the Hadith of the Prophet Sociohistorical Approach* [23], *The youngest worship* [24], *The Science of Ma'anil Hadith: The Interconnection Paradigm of Various Theories and Methods of Understanding the Hadith of the Prophet* [25], *Javanese Tafseer: Exposition of the Reason of Shufi-Isyari Kiai Sholeh Darat, Study of Surah Al-Fatihah in the Book of Faidl Al-Rahman* [22], *Al-Tafsir Al-Maqoshidi: Al-Qadlaya Al-Mu'ashirah fi Dlau' Al-Qur'an wa Al-Sunnah* [26], *Qur'an Research Methods and Tafsir* [27], "The Story of the Qur'an: Its Essence, Meaning and Educational Values" in the journal *Head*, IAIN Lombok Vol. 15 No. 2, December 2011 [28], *The Historical Dynamics of Qur'anic Interpretation: A Study of Traditions of Tafsir from the Classical, Middle to Modern-Contemporary Period* [29], *Qur'anic Parenting: Tips for Successfully Educating the Qur'an* [30].

The Paradigm of Maqasidi Tafsir as a Methodological Approach

This study identifies a number of key findings related to the construction of the maqā interpretation paradigm. Essay in contemporary academic literature. The results of the analysis show that the literature analyzed places the interpretation of maqāsidī as a methodological approach that focuses on the basic purpose and values of the Qur'an in the process of interpretation. Some studies explain that the tafsir of maqāsidī is not only oriented to the literal meaning of the verses, but also seeks to understand the normative and ethical purposes contained in the text of revelation [15]. Other findings suggest that this approach evolved from the concept of maqāsid al-Sharī'ah which was later expanded to MAQāsid al-Qur'an in the study of tafsir. In the literature analyzed, the interpretation of maqāsidī is understood as a method of interpretation that places the goal of benefit as the main orientation in understanding the verses of the Qur'an [14]. In addition, previous research has also shown that the maqā approach serves as a conceptual framework that connects the text of the Qur'an with contemporary social realities [7]. In some studies, the tafsir of maqāsidī is used to examine various social issues such as family law, social justice, and public ethics in modern Muslim society [19]. Thus, the analyzed literature data shows that the interpretation of maqāsidī developed as a methodological paradigm that has a normative and social orientation at the same time.

The results of the study also show that there are conceptual variations in the definition of tafsir maqāsidī in various literatures. Some studies define the tafsir of maqāsidī as an interpretive approach that seeks to identify the universal purpose of the Qur'an through thematic and contextual analysis [7]. Other research states that the tafsir of maqāsidī is an interpretive approach that emphasizes the dimension of benefit in understanding the message of the Qur'an [15]. In some articles, the tafsir of maqāsidī is also described as a method of interpretation that integrates linguistic analysis with an understanding of the moral and social purpose of the Qur'an [17]. Literature data shows that these definitions have similarities in placing maqāsid as the main orientation of interpretation, but differs in the methodological approach used. Some studies emphasize the importance of analyzing the structure of the text and the relationship between verses to find the purpose of the Qur'an [16]. Other research has more highlighted the contextual dimension and social relevance of the goal in the lives of modern societies [19]. This variation of definition shows that the tafsir of maqāsidī has a fairly wide methodological spectrum in the practice of interpreting the Qur'an. Nevertheless, the entire literature analyzed shows that the main goal of this approach is to comprehensively understand the basic values of the Qur'an.

The findings of the study also show the existence of several methodological principles that consistently appear in the literature of tafsir maqāṣid. The first principle is the emphasis on the universal purpose of the Qur'an which includes the values of justice, benefit, and protection of human dignity. The literature analyzed shows that these values are seen as a normative framework in understanding the message of the Qur'an [14]. The second principle is the integration between textual and contextual analysis in the interpretive process. Some studies show that the tafsir of maqāṣidī combines the linguistic study of the text of the Qur'an with an analysis of the social context behind the verse [17]. The third principle is the orientation to benefit as the final goal of interpretation. In the literature analyzed, the concept of benefit is often used as a basis for understanding the normative message of the Qur'an [15]. The fourth principle is the thematic approach in the analysis of Qur'anic verses. This approach is used to identify patterns of values and goals contained in various verses that have the same theme [16]. These principles show that the tafsir of maqāṣidī has a relatively systematic methodological framework in understanding the message of the Qur'an.

Table 1 The following is a summary of the main findings of the research compiled based on a literature analysis.

Analysis Aspect	Key Findings	Source
Definition of tafsir maqāṣidī	Interpretation based on the universal purpose and value of the Qur'an	Lufaei & Fahriana, 2024
Methodological orientation	Based on the benefits and ethical values of the Qur'an	Rifqi, 2020
Epistemological principles	Integration of textual and contextual analysis	Khotijah & Fadal, 2022
Purpose of interpretation	Unveiling the moral and social purpose of the Qur'an	Abror, 2020
Application of tafsir maqāṣidī	Used in the study of family law and social issues	Mursyid & Hasanah, 2023
Thematic analysis of sentences	Identifying the purpose of the Qur'an through the theme of the verse	Fathoni, 2024
Contemporary relevance	Connecting the text of the Qur'an with modern social realities	Islamic, 2023

Source: Author (2026)

In addition, this study also found that the approach of tafsir maqāṣidī has been applied in various thematic studies of the Qur'an. Some research shows that this approach is used to examine family law issues in Islam, including the issue of marriage age limits and the protection of women's rights [19]. Other research shows that the interpretation of maqāṣidī is used to understand the concept of an endowed place in the Qur'an through thematic analysis of verses related to the concept [16]. In addition, some studies also link the tafsir of maqāṣidī with the concept of maqāṣid al-Qur'an developed by contemporary Muslim scholars [18].

The literature analyzed shows that this approach is used to explain the moral and social purpose of the Qur'anic verses in the context of modern life. Literature data also shows that the interpretation of maqāṣidī is often used as an interpretive framework in the study of contemporary interpretation in Indonesia. Some articles highlight that this approach provides a wider space to understand the Qur'an's message in an ever-changing social context [7]. These findings show that the tafsir of maqāṣidī has an increasingly important position in the development of modern interpretation studies.

The results of the study also show that the literature of tafsir maqāṣidī emphasizes the importance of an integrative approach in understanding the purpose of the Qur'an. Some research explains that this approach seeks to combine various methods of interpretation that have been developed before, such as thematic interpretation, contextual interpretation, and maqāṣid approaches al-Sharī'ah [14]. The integrative approach aims to produce a more comprehensive understanding of the message of the Qur'an. In some articles, the tafsir of maqāṣidī is also described as an approach that is able to bridge the normative dimension of the text and the social reality of society [15]. The literature analyzed shows that this approach is not only used in theoretical studies, but also in research that addresses contemporary social issues. Some studies show that the tafsir of maqāṣidī can be used to understand the values of social justice and public ethics in the Qur'an [18]. These findings show that the maqāṣid approach has considerable potential in the development of contemporary interpretation methodologies.

Overall, the results of the study show that the tafsir of maqāṣidī developed as a methodological paradigm that focuses on the universal purpose and value of the Qur'an. The literature analyzed shows that this approach emphasizes the importance of understanding the normative and social purpose of the Qur'anic verses. In addition, the research data also shows that the interpretation of maqāṣidī has a methodological framework that includes textual, contextual, and thematic analysis in the interpretive process. This approach is also used in various thematic studies of the Qur'an related to social and religious issues. Thus, the results of the study show that the tafsir of maqāṣidī has an important role in the development of contemporary interpretation studies. The literature data analyzed shows that this approach continues to develop in academic research that discusses the methodology of interpretation of the Qur'an.

Discussion

The results of the study show that the paradigm of maqā interpretationsīdī developed as a methodological approach that placed the universal purpose and value of the Qur'an as the main orientation in the process of interpretation. This finding is in line with the study that states that the tafsir of maqāsidī is an interpretive approach that seeks to reveal the normative purpose of the Qur'an through an analysis of the basic values contained in the text of revelation. In previous studies, this approach was understood as an effort to integrate the concept of maqāsid al-Sharī'ah with the methodology of interpretation of the Qur'an thus producing a framework for interpretation that is oriented towards the benefits [14]. The findings of this study show that contemporary interpretive literature increasingly places maqāsid as an epistemological foundation in understanding the message of the Qur'an. Some studies have also shown that the maqā approachīdī allows the interpreter to understand the moral and social purpose of the verses of the Qur'an more comprehensively [15]. The results of this study reinforce this view by showing that most of the literature analyzed positions maqāsid as the main framework in connecting the text of the Qur'an with contemporary social reality. Thus, the findings of this study confirm that the tafsir of maqāsidī is not only a method of interpretation, but also an epistemological paradigm in the study of modern interpretation.

The findings of the study also show that there are conceptual variations in the definition of maqā interpretationsA growing body of research in the academic literature. These variations are especially evident in the differences in the methodological approach used by researchers in understanding the purpose of the Qur'an. Some studies define the tafsir of maqāsidī as a thematic approach that seeks to identify the universal purpose of the Qur'an through the analysis of the relationship between verses that have the same theme [16]. Meanwhile, other research emphasizes the integrative dimension in the interpretation of maqāsidī that combines linguistic, historical, and contextual analysis in understanding the message of the Qur'an [11]. This variation shows that the tafsir of maqāsidī has a broad methodological spectrum in interpretive practice. The results of this study are in line with the study that states that the tafsir of maqāsidī develops through a variety of different methodological approaches but remains oriented towards the moral and social goals of the Qur'an [7]. Thus, this study shows that the development of maqā interpretationsThe idī is not monolithic, but it reflects the dynamics of thought in the study of contemporary interpretation.

In addition, this study also found that the tafsir of maqāsidī emphasizes the integration between textual and contextual analysis in the interpretive process. In the literature analyzed, this approach is seen as a method that is able to bridge the literal meaning of the Qur'anic text with the ever-evolving social

reality. Previous research has shown that such integration is important to ensure that the interpretation of the Qur'an remains relevant to the needs of modern society [17]. The findings of this study support this view by showing that most of the literature on maqā tafsirīdī emphasizes the importance of understanding the purpose of the verse in its social and historical context. Some studies have also highlighted that the maqā approachīdī provides a wider space for interpreters to explore the universal values of the Qur'an, such as justice, welfare, and protection of human dignity [14]. The results of this study show that the integrative approach is one of the main characteristics in the paradigm of tafsir maqāšid. Thus, the tafsir of maqāšīdī can be understood as an interpretive method that seeks to combine the normative dimension of the text with the social context in the process of interpretation.

The findings of this study also show that the interpretation of maqāšidī has significant relevance in the study of contemporary interpretation in Indonesia. Some of the studies analyzed show that this approach is used to examine the various social issues that develop in modern Muslim society. For example, the study of the age limit of marriage in the perspective of the interpretation of maqāšidī shows that this approach can be used to understand the moral and social purpose of family law in Islam [19]. Other research shows that the interpretation of maqāšidī is also used to analyze the concept of endowed places in the Qur'an through a thematic approach that focuses on the spiritual and social purpose of the verses [16]. These findings show that the tafsir of maqāšīdī flourished not only in theoretical studies, but also in research that addressed contemporary social and religious issues. In addition, some studies have also shown that the concept of maqāšid al-Qur'an developed by contemporary Muslim scholars made an important contribution to the development of the methodology of interpretation in Indonesia [18]. Thus, the results of this study show that the tafsir of maqāšidī has a strategic role in the development of interpretive studies that are contextual and relevant to the needs of the community.

The significance of the results of this research lies in its contribution in clarifying the conceptual construction of the maqāšidī interpretation paradigm in contemporary academic literature. This research shows that the interpretation of maqāšidī has a systematic methodological framework that includes the analysis of the purpose of the Qur'an, the integration between the text and the context, and the orientation to benefit as the final goal of interpretation. This contribution is important because it provides a more comprehensive understanding of the main characteristics of the maqā š idī tafsir approach in the study of the Qur'an. In addition, this study also provides an overview of the dynamics of the development of maqāšidī interpretation in modern academic literature. Several previous studies have shown that the maqāšidī approach has

great potential in developing a methodology of interpretation that is more responsive to social change (Rifqi, 2020). The results of this study reinforce this view by showing that the tafsir of maqāṣidī is increasingly used in the study of contemporary tafsir that discusses various social and religious issues. Thus, this research makes an important contribution in enriching the treasures of Qur'anic interpretation methodology.

The implications of this research can be seen from two main aspects, namely theoretical implications and methodological implications. Theoretically, this research contributes to the development of the concept of tafsir maqāṣidī as an epistemological paradigm in the study of Qur'anic interpretation. This research shows that the tafsir of maqāṣidī not only serves as a method of interpretation, but also as a conceptual framework that helps the interpreter understand the moral and social purpose of the Qur'an more comprehensively. Methodologically, this research provides the basis for the development of a model of analysis of maqāṣidī interpretation that can be used in the study of the interpretation of the Qur'an in the future. Some studies show that the maqāṣidī approach can be used to study various themes of the Qur'an in a more systematic and contextual manner [7]. Thus, this research opens opportunities for the development of interpretive research that is more integrative and relevant to the social dynamics of modern society.

However, this study has several limitations that need to be considered. First, this study uses a literature study approach that focuses on the analysis of academic literature. This approach has limitations in terms of empirical exploration of the practice of interpreting the Qur'an in society. Second, this study only analyzes a certain number of literature related to the tafsir of maqāṣidī so that the results of this study do not fully reflect the entire development of the study of tafsir maqāṣidī in the academic world. Third, this research emphasizes more on conceptual and methodological analysis so that it has not discussed in depth the application of maqāṣidī interpretation in various broader social issues. These limitations suggest that further research is still needed to explore the implementation of the maqāṣidī interpretation approach in various social and religious contexts. Thus, this research can be the initial basis for the development of a more comprehensive study of maqāṣidī interpretation in the future.

Conclusion

This research confirms that the Maqasidi interpretation paradigm has an important role in the development of Qur'an interpretation methodologies in the contemporary era. An analysis of the approach of Wasfi Ashur Abu Zayd and Abdul Mustaqim shows that both place maqasid al-shari'ah as an epistemological foundation in understanding the text of the Qur'an. However, both have different methodological orientations in operationalizing the concept. Wasfi Ashur's approach emphasizes systematic methodological construction and seeks to formulate maqasid as a normative and structural framework of analysis. Instead, Abdul Mustaqim develops a more contextual approach by emphasizing the social, historical, and value transformation dimensions in modern society. The results of this study show that the two paradigms are not contradictory, but complement each other in enriching the methodology of Maqasidi interpretation. The integration between a systematic methodological framework and a contextual approach allows the interpretation of the Qur'an to become more relevant to the ever-evolving social dynamics. Therefore, this research makes an important contribution to strengthening the paradigm of Maqasidi interpretation that is more comprehensive in the study of the contemporary Qur'an.

The findings of this study also show that the combination of the two paradigms can produce a more integrative and applicable model of Maqasidi interpretation. The model not only emphasizes the conceptual structure of maqasid, but also places social reality as a space for the actualization of Qur'anic values. Thus, this approach has the potential to strengthen the function of the Qur'an as a source of value that is able to respond to modern humanitarian problems in a more substantive way. However, this study still has limitations because the focus of the analysis is only on two figures and has not included the development of Maqasidi's interpretation of other scholars who have also contributed in this field. In addition, this research is conceptual so it has not empirically tested the application of the Maqasidi paradigm in the practice of interpreting certain contemporary cases. Therefore, further research is recommended to expand the study by involving more thinkers of Maqasidi's interpretation and examine the application of this paradigm to actual themes such as social justice, the environment, and technological ethics. Future research can also develop a more operational methodological model so that the Maqasidi interpretation paradigm can be applied systematically in the study of academic interpretation. With this step, the development of Maqasidi's interpretation is expected to make a real contribution to strengthening the study of the Qur'an that is relevant to the challenges of the times.

Author Contributions

Emmie Fatkhunnajah: Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Muhammad Fakhri:** Methodology, Writing – review & editing, Investigation.

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Conflict of Interest

The Authors declare no conflicts of interest.

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Use of artificial intelligence (AI)

This study employed artificial intelligence (AI) tools in a limited and supportive capacity during the research and writing process. Their use was restricted to improving language clarity, organizing the structure of the manuscript, and assisting with early-stage drafting. The core intellectual work of this study, including conceptual formulation, research design, selection of data, interpretation of Qur'anic verses, and development of analytical conclusions, was carried out solely by the author. All materials generated with AI assistance were critically examined, verified, and substantially revised by the author to maintain accuracy, originality, and academic integrity. AI was not used to produce primary findings, create data, or substitute independent scholarly analysis and judgment. Full responsibility for the arguments, interpretations, and conclusions presented in this article remains entirely with the author. This disclosure is provided as part of the commitment to transparency and ethical standards in academic publishing concerning the responsible use of AI-assisted tools.

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