Reconstruction of Maqashid al-Shariah Thought in the History of Islamic Intellectual and Its Relevance to the Development of Contemporary Islamic Law

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Info Articles	Abstract
	The development of modern society presents various legal issues that are increasingly complex and often not explicitly discussed in classical fiqh literature. This condition raises the need for a methodological approach that is able to bridge the gap between normative texts of sharia and the ever-evolving social dynamics. In this context, the concept of *maqasid al-shari'ah* is one of the important approaches in the development of ijtihad of Islamic law that is oriented towards benefit. This research aims to analyze the development of *maqasid al-shari'ah* thought in the intellectual history of Islam and examine its relevance in the development of contemporary Islamic law. This research uses a qualitative approach with *library research methods* and historical analysis of the development of the concept of maqashid in classical and modern literature. Research data was obtained through a study of the works of scholars of usul fiqh and the thoughts of contemporary scholars who discuss the theory of maqashid and its application in Islamic legal methodology. The results of the study show that the concept *of maqasid al-shari'ah* has undergone significant developments in the history of Islamic thought, from the initial formulation of benefits in the tradition of classical fiqh to a broader reinterpretation in modern Islamic thought. These developments show that maqashid functions not only as a theoretical concept in the study of Islamic law, but also as a methodological paradigm that allows Islamic law to adapt to social changes without relinquishing the basic principles of sharia. This study concludes that the maqashid approach has strong relevance in dealing with various modern legal problems because it is able to provide a more substantive and contextual interpretive framework. Therefore, the development of maqashid studies needs to continue to be carried out through an interdisciplinary approach in order to strengthen the ijtihad methodology and increase the contribution of Islamic law in answering legal challenges in the modern era.

I. INTRODUCTION

Islamic law has been revealed from the beginning not only as a set of normative rules that govern human behavior, but also as a value system that aims to realize the benefits of human life. Within this framework, the concept *Maqasid al-Shari'ah* occupies a very important position because it is the philosophical foundation that explains the fundamental purpose of the sharia of Islamic law (Nasution, 2019). The Qur'an itself emphasizes that the sharia was revealed to bring convenience and benefit to humans. Allah SWT. said: *"Allah desires ease for you and does not want hardship for you"* (QS. Al-Baqarah [2]: 185). This verse shows that Islamic law essentially has an orientation on benefits and conveniences, not on

difficulties or normative rigidity alone. The same is the word of Allah SWT. in QS. Al-Anbiyā' [21]: 107 which states that the Prophet Muhammad (peace be upon him) was as *Grace for the whole of nature* (*Raḥmatan lil 'ālamīn*), which conceptually indicates that Islamic sharia has a universal dimension oriented towards the protection and welfare of mankind.

In the development of Islamic intellectuals, the idea of the purpose of the sharia was then formulated systematically by the scholars of fiqh through the concept of *Maqasid al-Shari'ah*. This thought developed gradually in the intellectual history of Islam, starting from the initial ideas alluded to by scholars such as Abu Hamid al-Ghazali who formulated five basic principles of

protection (*Al-Ḍarūriyyāt al-Khams*), namely the protection of religion, soul, intellect, posterity, and property (Subeno, Surbakti, & Iksan, 2024). This concept was later developed more systematically by Abu Ishaq al-Shatibi in his work *Al-Muwafaqat*, which affirms that all provisions of the Shari'ah are essentially aimed at realizing the benefits of human beings both in this world and in the hereafter (Pertiwi & Herianingrum, 2024). In this perspective, Islamic law is not understood solely as a static normative text, but as a legal system that has a substantive purpose that must be understood contextually.

However, in the reality of the development of Islamic law in the modern era, various problems arise in the application of Islamic law which are often caused by an overly textual approach to *Nash* without considering the purpose and wisdom behind the legal sharia. Legalistic approaches that focus solely on textual literality often result in interpretations that are unresponsive to the ever-evolving social, economic, and political changes in modern society (Lorenza & Mulyadi, 2026). In fact, the Qur'an itself provides space for the use of rationality and reflection in understanding the law. This can be seen in the words of Allah SWT.: *"Have they not recited the Qur'an?"* (QS. An-Nisā' [4]: 82), which hints at the importance of the process of intellectual reflection in understanding the messages of the Shari'a.

In addition, the dynamics of contemporary society present various new issues that are not explicitly discussed in classical texts of Islamic law, such as issues of bioethics, digital technology, modern finance, to human rights issues and state governance. This condition requires a methodological approach that is able to bridge the normative principles of sharia with the changing social reality. Without a comprehensive approach, Islamic law has the potential to experience methodological stagnation and lose its relevance in responding to the challenges of the times. It is in this context that the concept of *maqasid al-shari'ah* becomes very important as a methodological paradigm in the development of contemporary ijtihad.

A number of modern thinkers are trying to reconstruct the concept *Maqasid al-Shari'ah* to be more adaptive to the dynamics of modern society. One of the figures who played an important role in the development of this approach was Muhammad al-Tahir Ibn Ashur who expanded the scope of maqashid by emphasizing the dimensions of freedom, justice, and social order as the main goal of the shari'a (Amir & Rahman, 2025). This approach was then continued by contemporary thinkers such as Yusuf al-Qaradawi and Jasser Auda who saw maqashid as an epistemological framework that allowed Islamic law to interact constructively with the development of modern science and civilization (Fatimawali, Abidin, & Friday, 2024).

Thus, the reconstruction of *maqasid al-shari'ah* thought in the intellectual history of Islam is important to be reviewed, especially in order to understand how the concept developed from classical tradition to contemporary thought. This study aims not only to trace the historical development of the concept of maqashid, but also to explore its relevance in the development of Islamic legal methodologies that are more responsive to the needs of modern society. In this context, the maqashid approach can be an epistemological bridge that integrates the text, the goals of sharia, and social reality, so that Islamic law is still able to carry out its function as a legal system that brings benefits to humanity in every era.

II. RESEARCH METHODS

This study uses a qualitative approach with the type of literature research (*Library Research*), namely research that relies on the assessment and analysis of various literature sources relevant to the research theme (Rukhmana et al., 2022). This approach was chosen because the object of the research focuses on conceptual thinking about *Maqasid al-Shari'ah* in the intellectual history of Islam, so that the analysis is carried out through a search of classical and modern works that discuss the concept in the Islamic scientific tradition.

Within its methodological framework, this study also uses a historical approach to trace the conceptual development of *maqasid al-shari'ah*

from the classical to contemporary periods. This approach aims to understand how the idea of the purpose of the shari'a develops in the dynamics of the thought of the scholars, starting from the initial formulation put forward by Abu Hamid al-Ghazali, its systematic development by Abu Ishaq al-Shatibi, to the reconstruction of thought carried out by modern thinkers such as Muhammad al-Tahir Ibn Ashur and Jasser Auda. Through this historical approach, the research seeks to identify paradigm shifts, expansion of concepts, and socio-intellectual contexts that affect the development of maqashid thought in various historical periods.

The data sources in this study consist of primary and secondary legal materials and literature. Primary sources include classical works in the field of fiqh and maqashid, such as the works of scholars who specifically discuss the purpose of sharia, while secondary sources are in the form of books, scientific journal articles, and the results of previous research that are relevant to the theme of the study. All the data obtained were then analyzed using descriptive-analytical analysis techniques by studying, interpreting, and systematizing the thoughts of figures related to the concept *of maqasid al-shari'ah*.

Through this approach, this research seeks to produce a comprehensive understanding of the reconstruction of *maqasid al-shari'ah thought* in the intellectual history of Islam and its relevance as a methodological framework in the development of contemporary Islamic law.

III. RESULTS AND DISCUSSION
A. The Early Concept of Maqashid Al-Shariah in the Thought of Classical Scholars

Discussion on *Maqasid al-Shari'ah* in the intellectual tradition of Islam cannot be separated from the efforts of the scholars of usul fiqh in understanding the purpose and wisdom behind the sharia of Islamic law (Sulthon, 2025). In the early stages of the development of Islamic law, the attention of the scholars was more focused on the *Stuttgart* laws of sharia texts, both the Qur'an and hadith (Tahir, 2016). However, in subsequent developments, methodological awareness emerged that Islamic law is not only understood through a textual approach alone, but must also be understood through the goals and benefits that the sharia wants to realize. This awareness then gave birth to the idea of *Maqasid al-Shari'ah* as the philosophical foundation of Islamic law.

Normatively, the concept of the purpose of sharia actually has a strong basis in the Qur'an and hadith. The Qur'an emphasizes that all the provisions of the sharia are revealed to bring benefits to humans. Allah SWT. said: *"Allah desires ease for you and does not want hardship for you"* (QS. Al-Baqarah [2]: 185). This verse shows that Islamic sharia has an orientation of benefit and convenience for humans. Thus says Allah SWT.: *"And He has not made for you in religion any narrowness"* (QS. Al-Hajj [22]: 78). Both verses theologically affirm that Islamic law is built on the principle of benefit (*Jalb al-Masalih*) and damage prevention (*Dar' al-Mafasid*). This principle is also reinforced by the hadith of the Prophet Muhammad (peace be upon him) which states: *"Must not harm oneself and must not harm others"* (*Don't Be Fooled By The Saying*), which is one of the fundamental principles of Islamic law (Alamudi, Suriyadi, Utami, & Ramadhani, 2024).

In the development of fiqh thought, a systematic formulation of the purpose of sharia began to be formulated in a more conceptual way by Abu Hamid al-Ghazali (d. 1111 AD). Through his monumental work Al-Mustashfa min 'Ilm al-Usul, Al-Ghazali stated that the essence of all sharia law is to protect the welfare of humans. He defined welfare as everything that aims to maintain the five basic principles of human life which came to be known as al-ḍarūriyyāt al-khams, namely the protection of religion (ḥifẓ al-dīn), the soul (ḥifẓ al-nafs), reason (ḥifẓ al-'aql), posterity (ḥifẓ al-nasl), and property (ḥifẓ al-māl). According to Al-Ghazali, all laws stipulated in the sharia essentially aim to maintain these five fundamental aspects. Therefore, everything that can protect these five elements is seen as a benefit, while everything that damages them is seen as a mafsadat that must be prevented (Tahir, 2016).

This conception shows that Al-Ghazali viewed Islamic law not only as a collection of commandments and prohibitions, but as a normative system that had a clear moral and social purpose. For example, the obligation to maintain

religion is reflected in the commandment of worship and the prohibition of apostasy, as affirmed in the words of Allah SWT*.: "Whoever seeks a religion other than Islam, then he will never be accepted from it"* (QS. Ali 'Imran [3]: 85). The protection of the soul is reflected in the prohibition of killing, as stated in the Qur'an: *"Whoever kills a human being... so it was as if he had killed all mankind"* (QS. Al-Ma'idah [5]: 32). This verse shows that the sharia provides great protection for human life (Tahir, 2016).

The protection of reason is manifested through the prohibition of everything that can damage the function of the intellect, such as khamr and other intoxicating substances. The Qur'an expressly prohibits the consumption of khamr by stating: *"Indeed, khamr, gambling, idolatry, and casting lots with arrows are the heinous deeds of the deeds of Satan, so stay away from them so that you may be lucky"* (QS. Al-Mā'idah [5]: 90). Protection of offspring is realized through the institution of marriage and the prohibition of adultery, as Allah SWT says: *"And do not approach adultery; Indeed, adultery is an abominable act and a bad way"* (QS. Al-Isrā' [17]: 32). Meanwhile, the protection of property is reflected in the prohibition of theft and deprivation of the rights of others, as affirmed in the Qur'an. Al-Mā'idah [5]: 38 on the punishment for the perpetrators of theft.

Through this conceptual framework, Al-Ghazali has basically laid the initial foundation for the development of theory *Maqasid al-Shari'ah*. He emphasized that Islamic law must be understood within the framework of the universal goals of sharia which aim to maintain the sustainability of human life as a whole (Tahir, 2016). Thus, the concept of benefit formulated by Al-Ghazali not only has a theological dimension, but also has a broad social and humanitarian dimension.

Al-Ghazali's thoughts on *Maqasid al-Shari'ah* It is still in the initial conceptual stage and has not yet developed into a fully operational methodological system in the ijtihad process (Pertiwi & Herianingrum, 2024). Al-Ghazali's main focus is more directed at the legitimacy of the use of the concept of maṣlaḥah in the framework of fiqh proposals, especially in the form of maṣlaḥah mursalah, i.e. benefits that are not explicitly mentioned in the sharia text but are in line with the general purpose of sharia. Nevertheless, Al-Ghazali's contribution is very important because his thought became the basis for the development of a more systematic theory of maqashid in the later period.

In the perspective of Islamic intellectual history, Al-Ghazali's idea of the protection of the five basic human needs later became the main reference for later scholars in formulating the concept of *maqasid al-shari'ah* more comprehensively. This framework of thought was then developed more systematically by the next generation of fiqh scholars, who sought to make maqashid a methodological basis in understanding and developing Islamic law so that it remained relevant to the dynamics of human life. Thus, Al-Ghazali's thought can be seen as an important starting point in the theoretical construction of *maqasid al-shari'ah* in the Islamic intellectual tradition.

B. The Development of Maqashid by Al-Shatibi

Theoretical development *Maqasid al-Shari'ah* reached a more mature stage in the thought of Abu Ishaq al-Shatibi (d. 1388 AD), especially through his monumental works *Al-Muwāfaqāt fī Uṣūl al-Sharī'ah* (Khaliq & Pangestu, 2025). If in the previous period the concept of the purpose of sharia was more widely understood as a normative principle spread in the discourse of fiqh proposals, then Al-Shatibi succeeded in formulating the concept as a systematic theoretical framework in understanding the entire structure of Islamic law. In his perspective, the sharia cannot be partially understood through legal texts alone, but must be understood through the universal purpose that is the basis for the establishment of the law by Allah SWT.

The epistemological foundation of Al-Shatibi's thought rests on the belief that all sharia provisions have wisdom and goals that are rational and can be understood by humans through the process of scientific reflection (Muhyidin & Triyono, 2018). In this case, Al-Shatibi emphasized that Islamic sharia was revealed to realize the benefits of humanity as a whole. This principle is in line with the words of

Allah SWT.: *"We did not send you (Muhammad) but as a blessing to the whole world"* (QS. Al-Anbiyā' [21]: 107). This verse shows that the main mission of the Shari'ah is to bring grace and benefit to human life universally.

Departing from this principle, Al-Shatibi places the benefits (*maṣlaḥah*) as the core of the purpose of the Shari'ah (*Maqasid al-Shari'ah*) (Khaliq & Pangestu, 2025). However, in contrast to the previous approach which tended to place benefit as an additional consideration in the establishment of law, Al-Shatibi made it a methodological principle in understanding the overall structure of Islamic law. According to him, each sharia provision essentially has a specific purpose related to efforts to maintain order and sustainability of human life. Therefore, the understanding of Islamic law must always consider the dimension of the goal so as not to be trapped in rigid and purely textual interpretations.

One of Al-Shatibi's important contributions is the systematization of the goals of sharia into the multi-tiered structure of human needs. He stated that the purpose of sharia can be understood through three levels of need, namely *Al-ḍarūriyyāt* (essential needs), *Al-Ḥājiyyāt* (complementary needs), and *al-taḥsīniyyāt* (need for improvement). This classification provides a new perspective in understanding the relationship between law and human social reality (Ma'mun, 2020).

Categories *Al-ḍarūriyyāt* refers to the fundamental needs that are the basis for the sustainability of human life and society (Ma'mun, 2020). Without the fulfillment of these needs, human life will suffer serious damage. In this context, the sharia establishes various rules aimed at maintaining the stability of the social and moral life of the community. For example, the prohibition of murder is affirmed in the Qur'an: *"And do not kill the soul that Allah has forbidden except for the right reason"* (QS. Al-Isrā' [17]: 33). This verse shows that the protection of human life is one of the main goals of the Shari'ah in maintaining social order.

The second category, namely *Al-Ḥājiyyāt*, related to needs that function to eliminate difficulties in human life (Ma'mun, 2020). In this context, sharia provides various forms of legal flexibility that allow humans to carry out their religious obligations without experiencing excessive difficulties. This principle is reflected in various provisions that provide relief in the implementation of worship, such as the ability to perform plural and qashar prayers for travelers. This is in line with the words of Allah SWT.: *"Allah does not burden a person except according to his ability"* (QS. Al-Baqarah [2]: 286). This verse shows that the sharia realistically considers the human condition in establishing the law.

The categories *al-taḥsīniyyāt* It is related to ethical values and beauty that perfect human life. At this level, the sharia provides moral guidelines that aim to form a civilized and dignified civilization (Ma'mun, 2020). Values such as honesty, decency, and social justice are part of the dimension of perfection in Islamic law. This is in line with the words of Allah SWT.: *"Indeed, Allah commands to be just and to do good"* (QS. An-Nahl [16]: 90). This verse shows that the purpose of sharia is not only legalistic, but also includes the formation of the moral character of society.

In addition to this systematization, Al-Shatibi also emphasizes that the understanding of *the maqashid of the sharia* must be based on a thorough study of the entire text of the sharia, not just on certain verses or hadiths separately. According to him, the purpose of sharia can be understood through a general pattern that emerges from the entire teachings of Islam. Thus, the method used is not only an analysis of the text literally, but also an analysis of the meaning and purpose contained in the structure of Islamic teachings as a whole.

This approach provides important methodological implications in the development of Islamic law. By comprehensively understanding the purpose of sharia, scholars can develop ijtihad that is more adaptive to social changes without having to detach themselves from the basic principles of sharia. In this perspective, maqashid serves as an interpretive framework that bridges the gap between normative texts and the ever-evolving realities of human life.

Thus, the contribution of Al-Shatibi's thought lies not only in strengthening the concept of benefit in Islamic law, but also in his success in

formulating the theory of maqashid as a methodological paradigm in the study of fiqh proposals. His thinking became an important foundation for the development of maqashid theory in the later period and opened up space for the development of Islamic law that was more contextual, rational, and oriented towards the benefit of mankind.

C. The Reinterpretation of Maqashid in Modern Islamic Thought

Entering the modern era, the increasingly complex development of society poses new challenges to Islamic legal methodology. Social changes triggered by modernization, globalization, scientific development, and the emergence of new problems in the fields of economics, politics, technology, and human rights require a more dynamic interpretive approach in understanding sharia. It is in this context that the concept *Maqasid al-Shari'ah* has again gained great attention from modern Islamic thinkers as a methodological framework for revitalizing ijtihad and bridging the relationship between normative texts and contemporary social realities (Maudhunati & Muhajirin, 2022).

Theologically, the Qur'an provides a solid foundation for a goal- and benefit-oriented approach. Allah SWT. affirms that Islamic sharia was revealed to uphold justice and benefit in human life. This is reflected in His words: *"Verily, We have sent Our Messengers with clear proofs and We have sent down with them the Book and the balance sheet so that people may uphold justice"* (QS. Al-Ḥadīd [57]: 25). This verse shows that the fundamental goal of the Shari'ah is to create a just and balanced order of life. This principle is also affirmed in QS. An-Nahl [16]: 90 which states that Allah commands justice (*al-'adl*) and virtue (*al-iḥsān*), which are the moral foundations of the Islamic legal system.

One of the important figures who played a role in the reinterpretation of the concept *Maqasid al-Shari'ah* in the modern era is Muhammad al-Tahir Ibn Ashur (1879–1973). Through his monumental work *Maqasid al-shari'ah al-Islāmiyyah*, Ibn Ashur seeks to expand the scope of the concept of maqashid which was previously more focused on the protection of basic human needs (Amir & Rahman, 2025). According to Ibn Ashur, the maqashid of the shari'a is not only limited to the protection of the five basic needs as formulated by the classical scholars, but also includes universal values such as freedom (*Ḥurriyyah*), social justice, equality, and order in people's lives (Muhaki & Aziz, 2024).

Ibn Ashur emphasized that the purpose of the Shari'ah must be understood in the context of the development of human civilization (Muhaki & Aziz, 2024). In his view, Islamic sharia aims to create a social system that upholds human dignity as a caliph on earth. This is in line with the words of Allah SWT.: *"And verily We have glorified the descendants of Adam"* (QS. Al-Isrā' [17]: 70). This verse is the normative basis that sharia has an orientation to the protection of human dignity (*Karāmah al-Insān*). Therefore, in understanding Islamic law, attention is not only directed to the formal legal aspect, but also to the human values that are the main goal of the sharia.

In addition to expanding the scope of maqashid, Ibn Ashur also emphasized the importance of making maqashid a methodological foundation in the ijtihad process (Muhaki & Aziz, 2024). According to him, understanding the purpose of sharia allows scholars to formulate laws that are more adaptive to social changes without losing their normative orientation. In this context, maqashid serves as an interpretive principle that helps explain the substantive meaning of sharia texts. This approach becomes very important in dealing with new issues that are not explicitly mentioned in the classical sources of Islamic law.

Further development of the theory of maqashid in the contemporary era was carried out by Jasser Auda, who sought to reconstruct the concept of maqashid through a systems approach (*Systems Approach*). In his work *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach*, Auda criticized the classical approach that he felt was too hierarchical and limited to certain categories. He proposed a new approach that sees sharia as a dynamic system that is open to the development of knowledge and social reality (Fatimawali et al., 2024).

In the system approach, Auda emphasizes that maqashid must be understood as a multidimensional and interconnected goal. It introduces some important principles in understanding *maqashid*, among other things, openness to change (*Openness*), the interconnectedness between elements in the legal system (*Interrelated Hierarchy*), as well as orientation to comprehensive goals. This approach allows Islamic law to respond more flexibly to contemporary issues without losing its normative integrity (Mr & Noor, 2014).

Auda also emphasized that maqashid must be directed at the realization of Islamic universal values such as justice, freedom, and social welfare. This is in line with the words of Allah SWT: *"O you who believe, be the enforcers of justice for Allah..."* (QS. An-Nisā' [4]: 135). This verse emphasizes that justice is one of the main goals of the Shari'ah that must be realized in all aspects of human life. Thus, the maqashid approach in Auda's perspective serves not only as a method of legal interpretation, but also as an ethical framework in building a just social system.

In the context of the development of modern Islamic legal thought, the ideas put forward by Ibn Ashur and Jasser Auda show a paradigm transformation in understanding maqashid al-shariah. If in the classical period maqashid was more widely understood as a conceptual framework in the proposal of fiqh, then in the modern era maqashid developed into a broader methodological paradigm in the development of Islamic law. This approach allows Islamic law to remain relevant in the face of the dynamics of modern society, while maintaining the fundamental values on which Islamic teachings are based.

Thus, the reinterpretation of maqashid in modern Islamic thought is not only an academic effort to enrich Islamic legal theory, but also a strategic step in reviving the spirit of ijtihad that is oriented towards the benefit of mankind. The maqashid approach provides space for the integration of texts, rationality, and social reality, so that Islamic law can continue to develop as a legal system that is adaptive, humanist, and relevant to the needs of the times.

D. The Relevance of Maqashid Al-Shariah in Facing Modern Legal Problems

The development of modern society presents various legal issues that are increasingly complex and often have no direct precedent in classical fiqh literature. Social transformation triggered by globalization, technological developments, modern economic systems, and increasing awareness of human rights values demand a methodological approach that is able to bridge the normative principles of sharia with the reality of contemporary life. It is in this context that the concept *Maqasid al-Shari'ah* has a very important relevance as an interpretive framework that allows Islamic law to remain responsive to the changing times without losing its theological foundation (Betawi, 2018).

Normatively, the Qur'an provides a strong foundation for a goal- and benefit-oriented approach to law. One of the fundamental principles in the sharia is that Islamic law is revealed to create justice and balance in human life. Allah SWT. said: *"Indeed, Allah commands to be just and to do good and to give to relatives, and He forbids from evil deeds, iniquity, and enmity"* (QS. An-Nahl [16]: 90). This verse shows that the main purpose of sharia lies not only in the formal application of the rule of law, but in the realization of the values of justice and benefit in social life. This principle is also in line with the words of Allah SWT.: *"And We did not send you (Muhammad) except as a blessing for the whole world"* (QS. Al-Anbiyā' [21]: 107), which affirms that Islamic sharia has a universal orientation that aims to bring mercy and prosperity to all mankind.

In the context of modern legal problems, the *Maqasid al-Shari'ah* allows the development of a more contextual ijtihad in responding to various new problems that arise in society. For example, the development of digital technology has given birth to various new legal phenomena such as electronic transactions, personal data protection, and cybercrime. These issues are not explicitly discussed in classical jurisprudence literature, so an interpretive approach is needed that is able to interpret the principles of sharia in a more substantive way. Within the framework of maqashid, these various issues can be analyzed

based on the purpose of sharia in protecting property (*ḥifẓ al-māl*), maintain social security, and prevent losses to the community (Maudhunati & Muhajirin, 2022).

Similarly, in the field of modern economics, various financial instruments have emerged that are unknown in the classical economic system, such as the global banking system, fintech, and cross-border digital trade. The maqashid approach allows Islamic law scholars and academics to assess the phenomenon not only on the basis of the formal form of the transaction, but also on the basis of the goals that the sharia seeks to achieve, which is to create economic justice and prevent exploitation. This is in line with the words of Allah SWT: *"O you who have believed, do not eat each other's property in a wrong way"* (QS. An-Nisā' [4]: 29). This verse emphasizes that the main principle in the Islamic economic system is justice and the protection of people's economic rights.

In addition, the maqashid approach also has great relevance in responding to various social and humanitarian problems that develop in modern society. Issues such as the protection of human rights, gender justice, environmental protection, and good governance are part of contemporary legal discourse that requires a more comprehensive normative approach (Nabilah & Hayah, 2023). From the perspective of maqashid, these issues can be understood as part of the purpose of the sharia in maintaining human dignity and creating a just social order. This principle has a strong basis in the Qur'an, as Allah SWT says: *"Indeed, the most noble among you in the sight of Allah is the most pious"* (QS. Al-Ḥujurāt [49]: 13). This verse affirms that Islam places people in an equal position and rejects all forms of discrimination that degrade human dignity.

In a methodological framework, the application of the maqashid approach also has important implications for the contemporary ijtihad process. By making the purpose of sharia the main orientation point in the interpretation of law, scholars can develop *istinbat* methods that are more flexible and adaptive to social changes. This approach allows for the integration of text, rationality, and empirical reality in the process of Islamic law-making. Thus, Islamic law not only functions as a normative system that regulates individual behavior, but also as an instrument of social transformation that is able to answer the needs of modern society.

The main contribution of the maqashid approach in the development of contemporary Islamic law lies in its ability to reconstruct the ijtihad paradigm from a purely textual approach to a more substantive and goal-oriented approach to sharia. This approach opens up space for the development of more contextual Islamic law without having to detach itself from the basic principles of sharia. In this context, maqashid serves as an epistemological bridge that connects the classical intellectual heritage with the dynamics of modern legal thought.

Thus, the relevance of *maqasid al-shari'ah* in dealing with modern legal problems lies not only in its ability to provide solutions to new problems, but also in its contribution to building a paradigm of Islamic law that is more inclusive, adaptive, and oriented towards human benefit. This approach shows that Islamic law has a strong epistemological capacity to continue to evolve with the changing times, while maintaining the fundamental values that are at the core of Islamic teachings. In the perspective of this research, strengthening the maqashid approach can be one of the important strategies in revitalizing the contemporary ijtihad methodology, so that Islamic law is able to play a constructive role in answering the challenges of law and civilization in the modern era.

IV. CONCLUSION AND SUGGESTIONS
A. Conclusion

The study of the reconstruction of *maqasid al-shari'ah* thought shows that the concept of the purpose of the shari'ah has a very fundamental position in the intellectual tradition of Islamic law. From the classical period to contemporary thought, maqashid developed from a mere conceptual framework regarding benefits to a methodological paradigm that serves to explain the substantive orientation of Islamic law. These developments show that sharia is not only understood as a system of normative rules, but also as an instrument that aims to maintain the

balance of human life and realize the values of justice, welfare, and human dignity.

In the historical context of Islamic thought, the evolution of the concept of maqashid shows the existence of intellectual dynamics that continue to try to answer the needs of the times. This shows that Islamic law has an adaptive character as long as the interpreting process remains oriented to the basic goals of the Shari'a. By using maqashid as an interpretive framework, Islamic law can maintain continuity between textual authority and the demands of ever-changing social realities.

This study confirms that the maqashid approach has a strong relevance in the development of contemporary Islamic law, especially in responding to various modern legal issues that are not explicitly discussed in classical literature. Through an approach oriented to the goals of sharia, the ijtihad process can produce legal formulations that are more contextual, rational, and responsive to the development of society. In this framework, maqashid not only functions as a theory in fiqh proposals, but also as an epistemological paradigm that is able to strengthen the capacity of Islamic law in dealing with the dynamics of modern civilization. Thus, the reconstruction of maqashid thought is an important step in enriching the methodology of Islamic law studies while ensuring its relevance in the context of contemporary life.

B. Suggestion

The development of *maqasid al-shari'ah* studies needs to be directed at the integration of normative, historical, and interdisciplinary approaches so that the concept of maqashid does not stop at the theoretical level, but can be applied operationally in the development of contemporary Islamic law. The next research is expected to examine the application of maqashid more specifically in the fields of modern law such as the digital economy, bioethics, environmental protection, and governance. In addition, the strengthening of the maqashid-based ijtihad methodology also needs to be supported by dialogue between scholars, academics, and legal practitioners so that Islamic law is able to make a more concrete contribution in answering various legal problems in modern society.

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