



Integrative Maqāṣid–Hermeneutic Framework (IMHF): Reconstructing the Methodology of Qur'anic Legal Interpretation in the Contemporary Era

M. Taib Hunsouw¹, M. Shalhan Fathir², Azib Arifandi³, Jalil Tanase⁴

¹²³⁴Universitas Islam Negeri AM. Sangadji Ambon

taib.hunsouw@uinambon.ac.id

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Abstract

The rapid transformation of twenty-first-century society, driven by artificial intelligence (AI), digital economies, biotechnology, blockchain technology, and globalization, has generated a wide range of legal challenges that cannot be adequately addressed through literal interpretations of Qur'anic legal verses alone. While contemporary hermeneutics offers a contextual approach by emphasizing linguistic, historical, and socio-cultural analyses, it has been criticized for lacking a normative mechanism capable of safeguarding the Qur'an's authority as the primary source of Islamic law. Addressing this methodological gap, this study aims to reconstruct the methodology of interpreting Qur'anic legal verses by developing the **Integrative Maqāṣid–Hermeneutic Framework (IMHF)**, an interpretive model that integrates the normative orientation of *maqāṣid al-sharī'ah* with contemporary hermeneutics. This research employs a qualitative library-based conceptual approach. Data were collected through a critical review of recent books and scholarly articles on Qur'anic exegesis, *uṣūl al-fiqh*, *maqāṣid al-sharī'ah*, and hermeneutics published between **2019 and 2026**. The data were analyzed using content analysis, comparative analysis, and conceptual synthesis. The findings reveal that *maqāṣid al-sharī'ah* and contemporary hermeneutics are epistemologically complementary rather than contradictory. Hermeneutics provides analytical tools for examining the linguistic, historical, and contextual dimensions of Qur'anic texts, whereas *maqāṣid al-sharī'ah* functions as a **normative controller** that directs the interpretive process toward the universal objectives of Islamic law. Based on this synthesis, the study proposes the **Integrative Maqāṣid–Hermeneutic Framework (IMHF)**, consisting of eight sequential stages: linguistic analysis, historical analysis, contextual analysis of revelation, extraction of universal Qur'anic values, identification of *maqāṣid al-sharī'ah*, contemporary social-context analysis, contextual legal formulation, and normative validation. The novelty of this research lies in introducing IMHF as a systematic, operational, and replicable methodology of Qur'anic legal interpretation while positioning *maqāṣid al-sharī'ah* as the normative controller throughout the entire hermeneutic process. This framework is expected to bridge fidelity to the Qur'anic text with the contextualization of Islamic law in responding to technological innovation, digital transformation, and the increasing complexity of contemporary society.

Keywords: *maqāṣid al-sharī'ah*; contemporary hermeneutics; Qur'anic legal interpretation; methodology of Qur'anic exegesis; Islamic law; Artificial Intelligence; Integrative Maqāṣid–Hermeneutic Framework (IMHF).

Abstrak

Transformasi masyarakat abad ke-21 yang ditandai oleh perkembangan kecerdasan buatan (*Artificial Intelligence*), ekonomi digital, bioteknologi, blockchain, dan globalisasi telah melahirkan berbagai persoalan hukum yang tidak seluruhnya dapat dijawab melalui pendekatan penafsiran ayat-ayat hukum yang berorientasi pada makna literal teks. Di sisi lain, hermeneutika kontemporer menawarkan pembacaan yang lebih kontekstual melalui analisis linguistik, historis, dan sosial, tetapi masih menghadapi kritik karena belum memiliki mekanisme normatif yang memadai untuk menjaga otoritas Al-Qur'an sebagai sumber utama hukum Islam. Berangkat dari kesenjangan metodologis tersebut, penelitian ini bertujuan merekonstruksi metodologi penafsiran ayat-ayat hukum Al-Qur'an melalui pengembangan **Integrative Maqāṣid-Hermeneutic Framework (IMHF)** sebagai model interpretasi yang mengintegrasikan paradigma *maqāṣid al-syarī'ah* dengan hermeneutika kontemporer. Penelitian ini merupakan penelitian kepustakaan (*library research*) dengan pendekatan konseptual (*conceptual research*). Data diperoleh melalui telaah kritis terhadap buku dan artikel ilmiah mutakhir mengenai tafsir, *uṣūl al-fiqh*, *maqāṣid al-syarī'ah*, dan hermeneutika yang dipublikasikan pada periode 2019–2026, kemudian dianalisis menggunakan *content analysis*, *comparative analysis*, dan *conceptual synthesis*. Hasil penelitian menunjukkan bahwa *maqāṣid al-syarī'ah* dan hermeneutika memiliki hubungan yang bersifat komplementer. Hermeneutika menyediakan perangkat analisis untuk memahami dimensi linguistik, historis, dan kontekstual teks Al-Qur'an, sedangkan *maqāṣid al-syarī'ah* berfungsi sebagai **mekanisme pengendali normatif (*normative controller*)** yang mengarahkan proses interpretasi menuju tujuan-tujuan universal syariat. Berdasarkan sintesis tersebut, penelitian ini merumuskan **Integrative Maqāṣid-Hermeneutic Framework (IMHF)** yang terdiri atas delapan tahapan interpretasi, yaitu analisis linguistik, analisis historis, analisis konteks pewahyuan, ekstraksi nilai-nilai universal Al-Qur'an, identifikasi *maqāṣid al-syarī'ah*, analisis konteks sosial kontemporer, formulasi makna hukum kontekstual, dan validasi normatif. Kebaruan penelitian ini terletak pada pengembangan IMHF sebagai metodologi tafsir yang sistematis, operasional, dan dapat direplikasi, sekaligus memosisikan *maqāṣid al-syarī'ah* sebagai pengendali normatif pada setiap tahapan hermeneutik. Model ini diharapkan mampu menjembatani kesetiaan terhadap teks wahyu dengan tuntutan kontekstualisasi hukum Islam dalam merespons perkembangan teknologi, transformasi digital, dan kompleksitas masyarakat abad ke-21.

Kata Kunci: *maqāṣid al-syarī'ah*; hermeneutika kontemporer; tafsir ayat ahkām; metodologi tafsir; hukum Islam; Artificial Intelligence; IMHF.

INTRODUCTION

The unprecedented pace of technological advancement in the twenty-first century has transformed the landscape of human civilization. Innovations such as artificial intelligence (AI), blockchain technology, biotechnology, digital finance, big data, and global digital connectivity have not only reshaped economic and political structures but have also generated novel legal and ethical questions that extend beyond the scope of classical jurisprudential discourse. Within Islamic legal studies, these developments raise fundamental questions regarding the capacity of existing methodologies for interpreting Qur'anic legal verses (*āyāt al-aḥkām*) to address legal issues that were unknown during the formative period of Islam. Consequently, contemporary Muslim scholarship increasingly recognizes the necessity of reconstructing interpretive methodologies capable of maintaining fidelity to revelation while engaging constructively with

rapidly evolving social realities (UNESCO, 2021; World Economic Forum, 2023; Saleh, Riyadi, & Mubarak, 2024).

Classical Islamic jurisprudence has long acknowledged that legal reasoning must respond to changing circumstances through the principle *taghayyur al-fātwā bi taghayyur al-zamān wa al-makān*, which affirms that legal rulings may vary according to changes in time, place, and social conditions. This principle reflects the adaptive nature of Islamic law in matters subject to *ijtihād*, while preserving the immutable authority of divine revelation. Accordingly, Islamic law possesses a dual epistemological character: it is grounded in revelation as an absolute normative source, yet it remains sufficiently dynamic to accommodate new circumstances through juristic reasoning guided by the objectives of the Sharī'ah (*maqāṣid al-sharī'ah*) (Kamali, 2022; Al-Raysuni, 2022).

The universal character of the Qur'an further reinforces this adaptive potential. Many Qur'anic legal passages articulate broad ethical principles rather than exhaustive legal regulations, thereby allowing the Qur'an to remain relevant across different historical contexts. Consequently, the task of Qur'anic interpretation extends beyond explaining linguistic meanings; it also seeks to uncover the ethical purposes embedded within revelation and to translate those values into contemporary legal realities. In this respect, the methodology of Qur'anic interpretation functions as an epistemological bridge connecting divine revelation with continuously evolving human experience (Halim, 2022; Haqiqi, Mubinullah, & Arsy, 2024).

Recent developments in Qur'anic studies have produced a variety of interpretive approaches intended to enhance the contextual relevance of Islamic law. Among these, contemporary hermeneutics has emerged as one of the most influential approaches because it provides analytical instruments for examining the linguistic, historical, cultural, and socio-political dimensions of Qur'anic discourse. Through contextual interpretation, hermeneutics enables scholars to distinguish between historically contingent legal expressions and the universal moral principles underlying revelation. Nevertheless, its application within Islamic legal studies remains the subject of ongoing debate. Critics argue that hermeneutical interpretation, when

detached from an explicit normative framework, may shift interpretive authority from the revealed text to the interpreter, thereby weakening the Qur'an's position as the supreme source of Islamic law (Halim, 2022; Sabila, 2024).

Alongside the growing influence of hermeneutical approaches, *maqāṣid al-sharī'ah* has undergone significant theoretical development during the last decade. Contemporary scholarship increasingly views *maqāṣid* not merely as the objectives of Islamic law but as a comprehensive epistemological framework capable of guiding legal interpretation toward justice, public welfare (*maṣlaḥah*), human dignity, sustainability, and ethical governance. This paradigm shifts the focus of legal reasoning from formal textual compliance toward the realization of the substantive purposes intended by divine legislation, thereby strengthening the relevance of Islamic law in addressing contemporary challenges (Auda, 2021; Kamali, 2022).

Despite these important developments, existing scholarship generally follows three major trajectories. The first emphasizes *maqāṣid al-sharī'ah* as the principal foundation for Islamic legal reform. The second develops hermeneutics as a contextual methodology for interpreting Qur'anic texts. The third compares both paradigms from an epistemological perspective. Although these studies have enriched contemporary Islamic legal discourse, they commonly examine *maqāṣid* and hermeneutics independently. As a result, there remains no comprehensive methodological framework that systematically integrates textual analysis, historical reconstruction, contextual interpretation, ethical reasoning, and normative validation within a single operational model. This fragmentation represents a significant methodological gap in contemporary studies of Qur'anic legal interpretation (Saleh et al., 2024; Sabila, 2024).

Responding to this gap, the present study develops the **Integrative Maqāṣid–Hermeneutic Framework (IMHF)** as a new methodology for interpreting Qur'anic legal verses. Rather than positioning *maqāṣid al-sharī'ah* and hermeneutics as competing paradigms, IMHF integrates their respective strengths into a coherent interpretive framework. The proposed model combines linguistic analysis, historical reconstruction, contextual examination of revelation, extraction of universal Qur'anic values, identification of *maqāṣid al-sharī'ah*, analysis of contemporary socio-

legal realities, contextual legal formulation, and normative validation within a systematic eight-stage interpretive process. Through this integration, IMHF seeks to preserve the normative authority of the Qur'an while simultaneously enhancing the responsiveness of Islamic legal interpretation to the complex legal and ethical challenges generated by technological innovation and digital transformation.

Accordingly, this research aims to contribute to the ongoing reconstruction of Qur'anic legal methodology by proposing an interpretive framework that is theoretically grounded, methodologically transparent, operationally replicable, and practically applicable to emerging legal issues in the contemporary world. In doing so, the study aspires to strengthen the dialogue between classical Islamic legal theory and modern interpretive approaches while providing a sustainable methodological foundation for future developments in Islamic legal scholarship.

RESEARCH METHOD

This research adopted a qualitative library-based design with a conceptual research orientation to develop the **Integrative Maqāṣid–Hermeneutic Framework (IMHF)** as a methodological model for interpreting Qur'anic legal verses (*āyāt al-aḥkām*). A conceptual approach was selected because the primary objective of this study was to formulate and reconstruct an interpretive methodology rather than to investigate empirical social phenomena. Accordingly, the research focused on critically examining, comparing, and synthesizing existing theoretical perspectives within the fields of Qur'anic exegesis (*tafsīr*), *uṣūl al-fiqh*, *maqāṣid al-sharī'ah*, and contemporary hermeneutics to establish an integrated analytical framework (Creswell & Poth, 2022).

The study relied exclusively on documentary sources consisting of both primary and secondary literature. Primary materials included scholarly monographs and authoritative academic publications discussing Qur'anic interpretation, Islamic legal theory, *maqāṣid al-sharī'ah*, and hermeneutical studies published between 2019 and 2026. Secondary materials comprised peer-reviewed journal articles indexed in international databases, including Scopus and Web of Science, as well as nationally accredited journals (SINTA), which address

contemporary developments in Islamic legal interpretation, maqāṣid-based reasoning, hermeneutics, and emerging legal issues associated with technological and societal transformation. The selection of literature was guided by four criteria: academic credibility, thematic relevance, methodological contribution, and publication recency.

Data collection followed a systematic literature review procedure. Relevant publications were identified through academic databases, screened according to the predetermined inclusion criteria, and subjected to critical reading and thematic classification. To facilitate conceptual analysis, the selected literature was organized into four major thematic clusters: (1) the historical development of *tafsīr āyāt al-aḥkām*, (2) contemporary theories of *maqāṣid al-sharī'ah*, (3) hermeneutical approaches to Qur'anic interpretation; and (4) recent scholarly discussions on Islamic legal responses to technological innovation, including artificial intelligence, digital governance, financial technology, and related contemporary issues. This thematic organization provided the conceptual basis for identifying intersections among the four domains and for constructing the proposed interpretive framework.

The analytical process was conducted through three complementary stages. The first stage employed **content analysis** to identify the principal concepts, theoretical assumptions, and methodological characteristics contained in the selected literature. Particular attention was given to discussions concerning interpretive methodology, contextual reasoning, legal objectives, and methodological innovation within contemporary Islamic legal scholarship (Krippendorff, 2019).

The second stage utilized **comparative analysis** to examine the epistemological foundations, methodological procedures, strengths, and limitations of both *maqāṣid al-sharī'ah* and contemporary hermeneutics. Rather than treating these approaches as competing paradigms, the comparison sought to identify complementary elements capable of being integrated into a unified methodology for interpreting Qur'anic legal verses.

The final analytical stage involved **conceptual synthesis**, through which the findings generated from the previous analyses were integrated into a coherent methodological construction. This synthesis resulted in the formulation of the **Integrative Maqāṣid–**

Hermeneutic Framework (IMHF), comprising eight sequential stages of interpretation: (1) linguistic analysis, (2) historical analysis, (3) contextual analysis of revelation, (4) extraction of universal Qur'anic values, (5) identification of *maqāṣid al-sharī'ah*, (6) analysis of contemporary social realities, (7) contextual legal formulation, and (8) normative validation. These stages were designed to provide a transparent, systematic, and replicable procedure for interpreting Qur'anic legal verses while ensuring consistency with the normative objectives of Islamic law (Saldaña, 2021).

By integrating classical Islamic legal methodology with contemporary interpretive theory, this research proposes IMHF as an innovative methodological framework capable of reconciling the normative authority of the Qur'an with the dynamic realities of modern society. Beyond its theoretical contribution, the proposed framework offers a practical interpretive model that can be applied to contemporary legal issues arising from artificial intelligence, biotechnology, digital governance, financial technology, cybersecurity, and other forms of technological development, thereby contributing to the advancement of contemporary Islamic legal studies.

RESULTS AND DISCUSSION

Evolution of Qur'anic Legal Interpretation: From Textualism to an Integrative Paradigm

The interpretation of Qur'anic legal verses (*tafsīr āyāt al-aḥkām*) has historically occupied a central position in the development of Islamic legal thought. Since the formative period of Islamic jurisprudence, it has served as the primary epistemological foundation for deriving legal rulings (*istinbāt al-aḥkām*) from the Qur'an. Unlike other branches of Qur'anic exegesis that emphasize theological, linguistic, or spiritual dimensions, *tafsīr āyāt al-aḥkām* focuses specifically on verses that establish legal norms governing worship, family law, commercial transactions, criminal justice, constitutional principles, and social relations. Consequently, the evolution of Qur'anic legal interpretation reflects not only changes in exegetical techniques but also broader transformations in Islamic legal epistemology and its engagement with changing social realities (Saleh, Riyadi, & Mubarak, 2024).

During the classical period, the methodology of Qur'anic legal interpretation developed alongside the formation of the major schools of Islamic jurisprudence (*madhāhib*). This period was characterized by the predominance of the **textual-legal paradigm**, in which legal interpretation relied heavily on linguistic analysis, prophetic traditions (*ḥadīth*), consensus (*ijmā'*), analogical reasoning (*qiyās*), and other methodological instruments of *uṣūl al-fiqh*. The primary objective was to establish legal certainty through rigorous textual reasoning while preserving the authority of divine revelation. Accordingly, legal interpretation was largely concerned with identifying the literal meaning of legal verses and applying them consistently within the established framework of juristic reasoning (Kamali, 2022).

One of the earliest systematic expressions of this paradigm is found in *Aḥkām al-Qur'ān* by al-Jaṣṣāṣ, whose methodology reflected the legal reasoning of the Ḥanafī school through the integration of textual interpretation, analogical reasoning, and juristic preference (*istiḥsān*). Likewise, Ibn al-'Arabī's *Aḥkām al-Qur'ān* represented the Mālikī tradition by emphasizing *maṣlaḥah mursalah* (public interest) and the legal practices of the people of Madinah (*'amal ahl al-Madīnah*). These works demonstrate that Qur'anic legal interpretation was inseparable from the broader epistemological structures of classical Islamic jurisprudence, serving both as an exegetical discipline and as a means of consolidating the legal methodologies of different schools.

The culmination of classical legal exegesis is generally associated with al-Qurṭubī's *Al-Jāmi' li Aḥkām al-Qur'ān*, which integrated linguistic analysis, variant Qur'anic readings (*qirā'āt*), Prophetic traditions, juristic disagreements, and legal principles into a comprehensive interpretive framework. Rather than merely explaining the meanings of legal verses, al-Qurṭubī sought to synthesize diverse scholarly opinions while maintaining the normative authority of the Qur'an. His work illustrates the remarkable sophistication achieved by classical Islamic scholarship in developing a multidimensional yet text-centered methodology of legal interpretation.

Despite its methodological richness, the classical paradigm remained fundamentally committed to the primacy of literal textual meaning. Such an orientation proved highly effective in preserving legal certainty and safeguarding the normative authority of revelation. However, the emergence of modern social realities gradually exposed the limitations of a purely textual approach. Issues such as constitutional governance, human rights, biomedical ethics, financial technology, cybersecurity, digital transactions, and artificial intelligence cannot be addressed adequately through literal textual analysis alone because these phenomena have no direct historical equivalents in the context of Qur'anic revelation. Consequently, contemporary Islamic legal scholarship increasingly recognizes the need for interpretive methodologies capable of relating the normative teachings of the Qur'an to rapidly changing social realities (World Economic Forum, 2023).

The nineteenth and twentieth centuries witnessed significant methodological reform inspired by Islamic modernist thinkers. Reformist scholars argued that the Qur'an should not merely function as a source of legal rulings but also as a guide for civilizational renewal. Through *Tafsīr al-Manār*, Muḥammad 'Abduh and Rashīd Riḍā shifted the focus of Qur'anic interpretation from legal formalism toward social reform, emphasizing rationality, education, justice, and public welfare. This marked an important transition from reproducing classical legal opinions to interpreting Qur'anic principles in light of contemporary social challenges.

The reformist movement subsequently stimulated the development of a more purposive understanding of Islamic law through the paradigm of *maqāṣid al-sharī'ah*. Contemporary scholarship increasingly argues that the legitimacy of legal interpretation should not depend exclusively on literal conformity with textual expressions but also on its ability to realize the higher objectives of Islamic law, including justice, human dignity, social welfare, equality, and the protection of fundamental human rights. This shift represents a transition from a predominantly textual methodology toward a teleological approach in which legal meaning is understood through the objectives underlying divine legislation (Kamali, 2022; Al-Raysuni, 2022).

Simultaneously, developments in linguistics, philosophy, and the social sciences introduced new interpretive perspectives into Qur'anic studies through contemporary hermeneutics. Rather than treating the Qur'an as an isolated legal text, hermeneutical approaches emphasize the interaction between language, history, culture, and the lived experiences of interpreters. This perspective encourages scholars to distinguish between historically contingent expressions of legal norms and the universal ethical values embedded within the Qur'an. Consequently, Qur'anic legal interpretation is increasingly viewed as a dialogical process that continuously relates revelation to evolving human conditions while preserving its normative authority (Halim, 2022).

Contemporary hermeneutical approaches have significantly enriched Qur'anic legal interpretation by introducing analytical tools for historical reconstruction, contextual analysis, and ethical reasoning. Instead of asking only what a legal verse literally states, scholars increasingly investigate why it was revealed, which social problems it addressed, and how its underlying principles may guide legal reasoning in contemporary contexts. Such approaches have become particularly relevant in responding to issues involving artificial intelligence, digital governance, biotechnology, environmental sustainability, and global economic transformation, where literal textual analogies often prove insufficient.

Nevertheless, the growing influence of contextual interpretation has also generated substantial debate within contemporary Islamic scholarship. Critics argue that excessive reliance on historical and contextual analysis may weaken the normative authority of revelation by allowing subjective interpretations to override explicit textual meanings. Others maintain that certain hermeneutical approaches lack a sufficiently robust normative mechanism to distinguish legitimate contextualization from unrestricted relativism. Consequently, while hermeneutics offers valuable analytical instruments, its application within Islamic legal studies requires a clear normative framework capable of preserving the authority and universality of the Qur'an (Halim, 2022; Sabila, 2024).

Recent scholarship increasingly recognizes that neither textual literalism nor contextual hermeneutics alone is sufficient for addressing the complexities of twenty-first-century Islamic

legal challenges. Studies on digital ethics, financial technology, artificial intelligence, environmental governance, and bioethics consistently demonstrate the need for a more comprehensive interpretive methodology that integrates linguistic precision, historical understanding, contextual awareness, and normative objectives within a unified analytical framework (Saleh et al., 2024).

Despite these important developments, contemporary research continues to exhibit significant methodological fragmentation. Some studies emphasize *maqāṣid al-sharī'ah* as the primary framework for legal reform, while others prioritize hermeneutical methodologies as instruments of contextual interpretation. Only a limited number of studies attempt to integrate these approaches systematically. As a result, contemporary Qur'anic legal interpretation still lacks a coherent operational framework capable of simultaneously incorporating textual analysis, historical reconstruction, contextual reasoning, teleological interpretation, and normative validation within a single methodological model.

This methodological gap provides the principal justification for the present study. Rather than treating textual interpretation, *maqāṣid al-sharī'ah*, and hermeneutics as competing paradigms, this research argues that they should be understood as complementary dimensions of a comprehensive interpretive methodology. This perspective ultimately forms the conceptual foundation for the development of the **Integrative Maqāṣid–Hermeneutic Framework (IMHF)**, which seeks to bridge fidelity to the Qur'anic text with the contextual demands of contemporary Islamic legal reasoning. By integrating linguistic, historical, contextual, and teleological analyses into a systematic interpretive process, IMHF aspires to provide a replicable methodology capable of addressing the increasingly complex legal issues emerging in the era of digital transformation while preserving the normative authority of the Qur'an.

Maqāṣid al-Sharī'ah as a Paradigm for the Interpretation of Qur'anic Legal Verses

The development of Islamic legal interpretation over the past several decades has been characterized by a significant epistemological shift from a predominantly legalistic orientation

toward a purposive approach centered on the objectives of Islamic law (*maqāṣid al-sharī'ah*). This transformation does not diminish the normative authority of the Qur'an as the primary source of Islamic law; rather, it enriches the interpretive process by emphasizing the higher purposes underlying legal rulings. Within this paradigm, Islamic law is understood not merely as a collection of legal prescriptions but as a comprehensive ethical system intended to promote justice, public welfare (*maṣlaḥah*), human dignity, and social harmony. Consequently, *maqāṣid al-sharī'ah* has emerged as one of the most influential epistemological frameworks in contemporary Islamic legal studies, particularly in reconstructing methodologies for interpreting Qur'anic legal verses (Kamali, 2022; Al-Raysuni, 2022).

Conceptually, the term *maqāṣid* is the plural form of *maqṣad*, meaning objective, purpose, or intention. In Islamic legal theory, *maqāṣid al-sharī'ah* refers to the higher objectives intended by Allah behind every legal injunction revealed in the Qur'an and the Sunnah. This understanding presupposes that every legal ruling embodies wisdom and serves the welfare of humanity. Consequently, Islamic legal interpretation should not be confined to determining the literal meaning of legal texts but should also seek to uncover the ethical purposes and universal values underlying divine legislation. This perspective transforms Qur'anic interpretation from a merely textual exercise into a purposive endeavor aimed at realizing the comprehensive objectives of Islamic law within changing social contexts (Kamali, 2022).

Although the intellectual foundations of *maqāṣid al-sharī'ah* can be traced to classical Muslim jurists, contemporary scholarship has significantly expanded its theoretical scope and practical relevance. Modern discussions increasingly portray *maqāṣid* not simply as an auxiliary doctrine within *uṣūl al-fiqh*, but as a comprehensive epistemological paradigm capable of guiding legal interpretation in response to contemporary social transformation. Current studies emphasize that the objectives of Islamic law encompass not only the preservation of religion, life, intellect, lineage, and property but also broader values such as justice, equality, freedom, human dignity, environmental sustainability, digital ethics, and good governance. This expanded understanding reflects the capacity of Islamic legal thought to engage constructively with

contemporary global challenges while remaining firmly rooted in its normative foundations (Gunawan et al., 2026).

The growing significance of *maqāṣid al-sharī'ah* is particularly evident in the context of technological transformation. Contemporary legal issues—including artificial intelligence, blockchain technology, digital currencies, cybersecurity, biotechnology, and algorithmic governance—have no direct historical equivalents in the formative period of Islamic law. Consequently, deriving legal rulings solely through literal textual analogies often proves insufficient. Instead, the purposive approach enables Muslim jurists to formulate legal judgments by identifying the universal objectives underlying Qur'anic legislation, such as justice, transparency, accountability, protection of property, preservation of privacy, and prevention of exploitation. In this way, *maqāṣid al-sharī'ah* functions as a dynamic framework that facilitates the contextualization of Islamic law without compromising its normative integrity (UNESCO, 2021; World Economic Forum, 2023).

Within contemporary Qur'anic legal interpretation, *maqāṣid al-sharī'ah* performs several interrelated methodological functions. First, it serves as an **interpretive instrument**, enabling scholars to identify the substantive objectives underlying particular legal rulings. Second, it functions as an **evaluative framework**, assessing whether legal interpretations genuinely realize public welfare or inadvertently generate harm. Third, it provides a **methodological basis for legal renewal**, allowing jurists to exercise *ijtihād* in addressing unprecedented issues not explicitly discussed in classical legal literature. Finally, *maqāṣid* operates as an **integrative paradigm** that connects the normative authority of revelation with the realities of contemporary society. Through these functions, *maqāṣid al-sharī'ah* becomes not merely a theoretical concept but an operational methodology for contemporary Islamic legal reasoning (Saleh et al., 2024).

The practical significance of this paradigm becomes increasingly apparent when addressing contemporary economic issues. The Qur'an does not explicitly discuss financial technology (*fintech*), cryptocurrency, blockchain-based transactions, electronic contracts, or digital banking systems. Nevertheless, by interpreting legal verses through the objectives of preserving wealth

(*ḥifẓ al-māl*), ensuring justice in commercial transactions, promoting transparency, and preventing deception (*gharar*), Islamic legal scholars can formulate rulings that remain faithful to Qur'anic values while responding effectively to technological innovation. Thus, the purposive approach extends the applicability of Islamic law beyond historical circumstances toward contemporary realities.

Similarly, *maqāṣid al-sharī'ah* provides an important ethical framework for addressing emerging questions concerning artificial intelligence. AI technologies increasingly influence decision-making processes in finance, healthcare, education, judicial systems, and public administration. While the Qur'an contains no explicit references to intelligent algorithms or machine learning, its universal objectives—including justice, accountability, trustworthiness (*amānah*), protection of human dignity, and prevention of harm—offer normative principles for evaluating AI applications. Accordingly, recent scholarship argues that Islamic legal reasoning should not focus exclusively on the permissibility of technology itself but also on whether its implementation advances or undermines the objectives of the Sharī'ah.

Beyond technological developments, *maqāṣid al-sharī'ah* has also become increasingly relevant to global concerns such as environmental sustainability, climate change, human rights, public health, and sustainable development. Contemporary Muslim scholars argue that the preservation of life, ecological balance, and social justice constitutes an extension of the higher objectives of Islamic law. Consequently, Islamic legal interpretation increasingly engages with interdisciplinary knowledge drawn from environmental science, economics, political theory, digital governance, and ethics, thereby broadening the scope of *maqāṣid*-based reasoning beyond traditional legal discourse (Kamali, 2022).

Despite these significant developments, the application of *maqāṣid al-sharī'ah* within contemporary Qur'anic interpretation continues to face important methodological challenges. A considerable number of studies employ *maqāṣid* primarily as a justificatory principle after legal conclusions have already been reached. In such cases, the objectives of Islamic law function merely as retrospective validation rather than as integral components of the interpretive process

itself. Consequently, existing scholarship often lacks a systematic explanation of how *maqāṣid* should guide each stage of legal interpretation, from textual analysis and historical reconstruction to contextual application and legal formulation. This methodological deficiency limits the practical effectiveness of *maqāṣid*-based interpretation and leaves substantial room for subjective reasoning (Sabila, 2024).

Furthermore, many contemporary studies continue to separate purposive reasoning from developments in modern interpretive theory. Linguistic analysis, historical reconstruction, contextual interpretation, and ethical reasoning are frequently treated as independent methodological stages rather than as interconnected dimensions of a unified interpretive process. Such fragmentation becomes increasingly problematic in addressing multidimensional issues involving technology, economics, environmental governance, and digital ethics, where legal reasoning requires simultaneous consideration of textual evidence, historical context, contemporary realities, and normative objectives.

These limitations underscore the necessity of developing a more comprehensive interpretive methodology. Rather than functioning merely as the final objective of legal interpretation, *maqāṣid al-sharīʿah* should serve as a **normative controller** operating throughout the entire interpretive process. In this perspective, the objectives of Islamic law continuously guide linguistic interpretation, historical analysis, contextual understanding, ethical evaluation, and legal formulation. Such an approach ensures that every stage of interpretation remains aligned with the universal values of justice, mercy, public welfare, human dignity, and social balance embedded within the Qur'an.

This study therefore proposes that *maqāṣid al-sharīʿah* should be repositioned from a supplementary legal doctrine to the central epistemological foundation of contemporary Qur'anic legal interpretation. This repositioning constitutes the principal theoretical basis for the development of the **Integrative Maqāṣid–Hermeneutic Framework (IMHF)**. Unlike previous approaches that discuss *maqāṣid* and hermeneutics independently, IMHF integrates both paradigms into a single methodological framework in which hermeneutical analysis provides

contextual understanding while *maqāṣid al-sharī'ah* functions as the normative mechanism directing every stage of interpretation. Through this integration, IMHF aspires to preserve the authority of divine revelation while enabling Islamic law to respond systematically and responsibly to the increasingly complex legal challenges of the digital age.

Ultimately, the evolution of *maqāṣid al-sharī'ah* demonstrates that contemporary Islamic legal interpretation is no longer confined to determining the literal implications of legal texts. Instead, it seeks to realize the universal ethical objectives of the Qur'an within diverse and evolving social contexts. This transformation provides the conceptual foundation for reconstructing Islamic legal methodology and establishes the basis upon which the **Integrative Maqāṣid–Hermeneutic Framework (IMHF)** is developed as a new paradigm for the interpretation of Qur'anic legal verses in the twenty-first century.

Contemporary Hermeneutics as an Approach to the Interpretation of Qur'anic Legal Verses

The rapid transformation of contemporary society has significantly reshaped the discourse of Qur'anic interpretation, particularly in the field of Islamic legal studies. The emergence of new legal issues arising from artificial intelligence (AI), biotechnology, digital finance, environmental sustainability, and global governance has exposed the limitations of interpretive approaches that rely exclusively on literal textual analysis. While classical methodologies have successfully preserved the normative authority of the Qur'an, contemporary realities demand interpretive frameworks capable of relating the universal message of revelation to changing social, cultural, and technological contexts. In this regard, contemporary hermeneutics has attracted increasing scholarly attention as an interpretive approach that seeks to bridge the historical context of revelation with present-day realities while preserving the ethical objectives of the Qur'an (Halim, 2022; Haqiqi, Mubinullah, & Arsy, 2024).

Hermeneutics, broadly understood, is the discipline concerned with the theory and methodology of interpretation. Originally developed within Western philosophy to interpret

religious, literary, and historical texts, hermeneutics has evolved into a comprehensive philosophical approach emphasizing the interaction among language, history, culture, and the interpreter. Rather than viewing meaning as fixed exclusively within the text, contemporary hermeneutics understands interpretation as a dynamic process in which meaning emerges through dialogue between the text and its readers within specific historical contexts. Although this perspective originated outside the Islamic intellectual tradition, its analytical tools have increasingly influenced contemporary Qur'anic studies because of their capacity to address the contextual dimensions of revelation (Azkya et al., 2025).

Within Islamic scholarship, the incorporation of hermeneutical perspectives does not imply replacing the classical sciences of Qur'anic interpretation (*'ulūm al-Qur'an*) or *uṣūl al-fiqh*. Instead, hermeneutics contributes additional analytical dimensions that complement established methodologies. Classical exegesis primarily emphasizes linguistic analysis, Prophetic traditions, consensus, and legal reasoning, whereas hermeneutics expands the interpretive process by examining the historical circumstances of revelation, socio-cultural conditions, patterns of communication, and the relationship between text and contemporary reality. Consequently, contemporary hermeneutics enables scholars to distinguish between historically contingent legal formulations and the universal ethical values underlying Qur'anic legislation (Saleh, Riyadi, & Mubarak, 2024).

One of the most significant contributions of contemporary hermeneutics is its emphasis on historical consciousness. Qur'anic revelation addressed concrete social, economic, political, and cultural conditions within seventh-century Arabia. Therefore, understanding the historical circumstances surrounding the revelation of legal verses becomes indispensable for identifying the social problems that the Qur'an intended to resolve. Historical analysis, however, is not employed to restrict the applicability of Qur'anic teachings to a particular historical period. Rather, it serves as a methodological instrument for distinguishing between historically specific expressions and the universal moral principles that transcend time and place.

This historical perspective has become particularly relevant in addressing emerging legal questions that possess no direct equivalents in classical Islamic jurisprudence. Artificial intelligence, blockchain technology, digital currencies, algorithmic governance, cybercrime, genetic engineering, and environmental regulation represent entirely new realities. Contemporary hermeneutics argues that such phenomena should not be approached merely through literal analogies but through a deeper understanding of the ethical objectives embedded within Qur'anic revelation. Accordingly, interpretation shifts from reproducing historical legal forms toward actualizing the universal moral values intended by divine legislation.

Another important contribution of contemporary hermeneutics lies in its contextual orientation. Contextual interpretation recognizes that legal meaning cannot be isolated from the circumstances in which legal norms are implemented. Consequently, the interpreter must examine both the original context of revelation and the contemporary social context in which legal rulings are expected to operate. This dual contextualization allows Islamic law to maintain its normative authority while remaining responsive to evolving social realities. Recent studies have demonstrated that contextual approaches are particularly valuable in addressing questions related to digital governance, financial technology, biomedical ethics, and environmental sustainability because these issues require interdisciplinary analysis extending beyond traditional legal discourse (UNESCO, 2021).

Contemporary hermeneutics also contributes significantly to ethical reasoning within Qur'anic legal interpretation. Rather than focusing exclusively on legal prescriptions, hermeneutical approaches emphasize the ethical values embedded within Qur'anic discourse, including justice (*al-'adl*), mercy (*al-rahmah*), equality (*al-musāwah*), trustworthiness (*al-amānah*), and public welfare (*maṣlahah*). These ethical principles provide interpretive guidance for addressing contemporary problems whose legal dimensions cannot be resolved solely through textual literalism. Consequently, legal interpretation becomes a process of realizing the moral objectives of revelation rather than merely reproducing historical legal formulations.

Despite these important contributions, the application of hermeneutics within Qur'anic studies remains controversial. The first major criticism concerns its epistemological origins. Hermeneutics emerged within Western philosophical traditions primarily concerned with interpreting biblical and literary texts. Some Muslim scholars argue that transferring these theories directly into Qur'anic interpretation risks neglecting the unique ontological status of the Qur'an as the revealed word of Allah (*kalām Allāh*). From this perspective, interpretive methodologies developed for human texts cannot automatically be applied to divine revelation without substantial epistemological adaptation (Halim, 2022).

A second criticism relates to the role of the interpreter. Certain hermeneutical theories emphasize the active role of readers in constructing textual meaning. While this perspective highlights the importance of historical and cultural context, critics argue that excessive emphasis on reader participation may lead to interpretive subjectivism. If meaning becomes excessively dependent upon the interpreter's worldview, ideological orientation, or cultural background, the normative authority of the Qur'an may gradually be replaced by the authority of individual interpretation. Such relativism presents significant challenges for Islamic legal theory, which requires objective methodological standards to ensure consistency and legitimacy in legal reasoning.

A third criticism concerns the possibility of historical reductionism. Some hermeneutical approaches risk reducing Qur'anic legal verses to products of seventh-century Arabian society, thereby limiting their universal applicability. Islamic legal scholars generally maintain that although revelation responded to particular historical circumstances, its moral and legal principles possess enduring significance beyond their original context. Consequently, historical analysis should function as a means of understanding revelation rather than as a justification for restricting its normative authority to the past.

Nevertheless, contemporary scholarship increasingly argues that these criticisms do not necessitate rejecting hermeneutics altogether. Instead, they highlight the need for an interpretive framework capable of integrating hermeneutical analysis with the normative foundations of

Islamic legal theory. Hermeneutical tools—including linguistic analysis, historical reconstruction, contextual interpretation, discourse analysis, and ethical reasoning—can substantially enrich Qur'anic legal interpretation when employed within an epistemological framework grounded in Islamic principles. The principal challenge, therefore, lies not in hermeneutics itself but in establishing an appropriate normative mechanism capable of guiding and validating the interpretive process.

In this study, that normative mechanism is provided by **maqāṣid al-sharī'ah**. Rather than allowing contextual interpretation to develop independently, the proposed framework positions the higher objectives of Islamic law as the **normative controller** governing every stage of hermeneutical analysis. Through this arrangement, linguistic interpretation, historical reconstruction, contextual analysis, and ethical evaluation remain continuously directed toward realizing justice, public welfare, human dignity, equality, and the preservation of fundamental human interests. Consequently, hermeneutics functions not as an alternative to revelation but as an analytical instrument for understanding how the universal values of the Qur'an should be actualized within contemporary society.

The relationship between contemporary hermeneutics and *maqāṣid al-sharī'ah* is therefore fundamentally complementary. Hermeneutics provides the methodological tools required to understand the linguistic, historical, and contextual dimensions of Qur'anic discourse, whereas *maqāṣid al-sharī'ah* supplies the normative orientation that preserves the objectives and authority of divine revelation. Neither approach alone adequately addresses the complexity of contemporary legal interpretation. Hermeneutics without normative control risks interpretive relativism, whereas *maqāṣid* without systematic contextual analysis may remain overly abstract and difficult to operationalize. Their integration therefore represents a significant methodological advancement in contemporary Islamic legal studies.

The foregoing discussion demonstrates that contemporary hermeneutics has substantially enriched the methodology of Qur'anic legal interpretation by introducing sophisticated approaches to language, history, context, and ethical reasoning. However, existing scholarship

generally continues to develop hermeneutics and *maqāṣid al-sharī'ah* independently. Few studies have proposed a comprehensive methodological model that systematically integrates contextual interpretation with normative validation. This unresolved methodological gap forms the principal rationale for developing the **Integrative Maqāṣid–Hermeneutic Framework (IMHF)**. By integrating linguistic analysis, historical reconstruction, contextual reasoning, teleological interpretation, and normative validation within a single methodological structure, IMHF seeks to provide a systematic, transparent, and replicable approach to interpreting Qur'anic legal verses capable of responding effectively to the increasingly complex legal challenges of the twenty-first century.

Integrative Maqāṣid–Hermeneutic Framework (IMHF): A Novel Methodology for the Interpretation of Qur'anic Legal Verses

1. Epistemological Foundation of the Integrative Maqāṣid–Hermeneutic Framework (IMHF)

The preceding discussion demonstrates that both *maqāṣid al-sharī'ah* and contemporary hermeneutics have significantly contributed to the development of Qur'anic legal interpretation. Nevertheless, each paradigm also exhibits important methodological limitations when employed independently. The *maqāṣid al-sharī'ah* approach successfully preserves the normative orientation of Islamic law by emphasizing the higher objectives of revelation, yet it often lacks a systematic interpretive procedure explaining how legal meaning should be derived from Qur'anic texts in response to contemporary legal issues. Conversely, contemporary hermeneutics provides sophisticated analytical tools for examining the linguistic, historical, and contextual dimensions of revelation but has frequently been criticized for lacking an explicit normative mechanism capable of safeguarding the Qur'an's authority as the primary source of Islamic law (Halim, 2022; Saleh et al., 2024).

These methodological limitations reveal a significant gap within contemporary Islamic legal scholarship. Existing studies generally develop *maqāṣid al-sharī'ah* and hermeneutics as separate

interpretive paradigms. Consequently, the relationships among textual analysis, historical reconstruction, contextual interpretation, and normative validation remain insufficiently integrated into a coherent methodological framework. This fragmentation often results in interpretive models that are either normatively robust but methodologically underdeveloped, or methodologically sophisticated but normatively vulnerable.

To address this methodological gap, the present study proposes the **Integrative Maqāṣid–Hermeneutic Framework (IMHF)** as a comprehensive methodology for interpreting Qur'anic legal verses. Rather than simply combining two existing approaches, IMHF reconstructs the methodology of Qur'anic legal interpretation through the integration of four complementary epistemological foundations: classical *uṣūl al-fiqh*, *maqāṣid al-sharī'ah*, contemporary hermeneutics, and interdisciplinary social analysis. The framework seeks to establish a balanced methodology capable of preserving textual fidelity while simultaneously responding to the legal complexities of contemporary society.

Epistemologically, IMHF rests upon three fundamental assumptions.

First, the Qur'an remains the supreme normative source of Islamic law. Consequently, every interpretive effort must preserve the authority of divine revelation while recognizing its universal moral objectives.

Second, legal meaning cannot be adequately understood through textual analysis alone. Meaning emerges through the interaction between the linguistic structure of revelation, the historical circumstances of its revelation, the contemporary social context, and the higher objectives of Islamic law.

Third, *maqāṣid al-sharī'ah* functions as the **normative controller** governing the entire interpretive process. Instead of operating merely as the final objective of legal reasoning, *maqāṣid* continuously guides each analytical stage to ensure that interpretation remains oriented toward justice, public welfare, human dignity, equality, mercy, and social balance.

Accordingly, IMHF conceptualizes Qur'anic interpretation as a dynamic interaction among three inseparable dimensions: **text (naṣṣ)**, **context (wāqi')**, and **objectives (maqāṣid)**. These

dimensions do not compete with one another; rather, they function synergistically to produce legal interpretations that are simultaneously faithful to revelation and responsive to contemporary realities.

2. Methodological Structure of IMHF

Based on these epistemological principles, this study formulates **eight sequential stages** that constitute the operational methodology of the Integrative Maqāṣid–Hermeneutic Framework.

Stage 1: Linguistic Analysis

The interpretive process begins with a comprehensive examination of the linguistic structure of the Qur'anic text. This stage includes lexical analysis (*dalālah al-laḥẓ*), Arabic grammar (*naḥw*), morphology (*ṣarf*), rhetoric (*balāghah*), variant readings (*qirā'āt*), intertextual relationships among Qur'anic verses (*munāsabah*), and semantic consistency throughout the Qur'an. This stage preserves the classical principle that textual meaning constitutes the primary foundation of Islamic legal reasoning. Consequently, contextual interpretation must remain within the range of meanings linguistically supported by the Qur'anic text.

Stage 2: Historical Analysis

The second stage reconstructs the historical circumstances surrounding revelation through the study of *asbāb al-nuzūl* (occasions of revelation), Arabian social structure, economic institutions, political conditions, legal customs, and cultural practices. Historical reconstruction serves to distinguish historically contingent legal expressions from the universal ethical principles intended by revelation.

Stage 3: Contextual Analysis of Revelation

While historical analysis focuses on reconstructing past circumstances, this stage seeks to identify the **social problems addressed by revelation**. The principal analytical question becomes: **What social problem was the Qur'an attempting to resolve?** For example, the prohibition of *ribā* is interpreted not merely as a prohibition of interest but as a mechanism for preventing economic exploitation, while the prohibition of *gharar* aims to establish fairness, certainty, and transparency in commercial transactions.

Stage 4: Extraction of Universal Qur'anic Values

After reconstructing the historical context, the interpreter identifies the universal ethical values embedded within the verse. These include: justice (*al-'adl*), public welfare (*maṣlaḥah*), equality, mercy, transparency, accountability, trustworthiness, human dignity, social responsibility, sustainability.

At this stage, interpretation shifts from **historical meaning** toward **universal ethical meaning**.

Stage 5: Identification of Maqāṣid al-Sharī'ah

The extracted universal values are subsequently examined through the framework of *maqāṣid al-sharī'ah*.

In addition to the classical five essential objectives: preservation of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), property (*ḥifẓ al-māl*). The framework also incorporates contemporary maqāṣid, including: human rights, environmental protection, social justice, digital ethics, cybersecurity, sustainable development, responsible technological innovation.

This stage represents the principal methodological innovation of IMHF by transforming *maqāṣid* into an operational analytical framework rather than merely a theoretical objective.

Stage 6: Contemporary Social Analysis

The sixth stage examines present-day realities through interdisciplinary analysis.

Issues considered include: Artificial Intelligence, blockchain, digital finance, biotechnology, climate change, cybersecurity, data protection, global governance, demographic transformation, and sustainable development.

This stage ensures that legal interpretation responds directly to contemporary societal needs.

Stage 7: Contextual Legal Formulation

Based upon the synthesis of previous stages, the interpreter formulates contemporary legal conclusions.

Unlike conventional legal reasoning, this formulation explicitly demonstrates the relationship among: Qur'anic text, historical context, universal ethical values, *maqāṣid* and present-day realities. Consequently, legal conclusions become methodologically transparent and academically replicable.

Stage 8: Normative Validation

The final stage evaluates the proposed interpretation against the normative foundations of Islamic law.

Validation includes consistency with: the Qur'an as a whole, the Sunnah, *ijmā'*, principles of *uṣūl al-fiqh*, *maqāṣid al-sharī'ah*, legal maxims (*al-qawā'id al-fiqhiyyah*), and public welfare.

Should any inconsistency emerge, the interpretive process returns to previous stages for further refinement.

This final validation mechanism distinguishes IMHF from many contemporary hermeneutical models by providing an explicit safeguard against interpretive subjectivism.

3. Practical Application of IMHF: Artificial Intelligence

To demonstrate its operational capacity, IMHF may be applied to the legal assessment of Artificial Intelligence (AI).

The Qur'an contains no explicit references to intelligent algorithms, machine learning, or automated decision-making systems. Nevertheless, through IMHF these technologies are examined systematically. The interpreter first analyzes Qur'anic verses concerning justice, trustworthiness, consultation, accountability, and prohibition of harm. Second, the historical context of these verses is reconstructed to determine the social problems originally addressed. Third, universal ethical principles—such as justice, transparency, accountability, fairness, and protection of human dignity—are extracted. Fourth, these principles are evaluated through the framework of *maqāṣid al-sharī'ah*, particularly the preservation of intellect, property, life, and human dignity. Fifth, the characteristics of AI—including algorithmic bias, explainability, data privacy, accountability, and human oversight—are analyzed. Finally, legal conclusions are formulated indicating that AI technologies may be utilized provided they satisfy the objectives of

Islamic law by promoting justice, preventing discrimination, ensuring transparency, protecting personal rights, and maintaining meaningful human responsibility over automated decision-making.

This example illustrates that IMHF produces not merely legal verdicts but also a coherent ethical framework capable of guiding technological innovation within Islamic legal principles.

4. Theoretical and Methodological Contributions

The Integrative Maqāṣid–Hermeneutic Framework offers several important contributions to contemporary Islamic legal studies.

First, **epistemologically**, it bridges the longstanding divide between textualism and contextualism by integrating *uṣūl al-fiqh*, *maqāṣid al-sharīʿah*, and contemporary hermeneutics into a unified methodological paradigm.

Second, **methodologically**, it introduces a systematic, transparent, and replicable interpretive procedure consisting of eight sequential analytical stages.

Third, **practically**, IMHF provides a flexible methodology capable of addressing legal questions concerning artificial intelligence, digital finance, biotechnology, cybersecurity, environmental governance, and other emerging issues.

Fourth, **academically**, the framework expands the role of *maqāṣid al-sharīʿah* from a general objective of Islamic law into a continuous **normative controller** operating throughout every stage of legal interpretation.

5. Research Novelty

The principal novelty of this study lies not merely in combining *maqāṣid al-sharīʿah* and contemporary hermeneutics but in reconstructing a **new operational methodology** for Qur'anic legal interpretation.

Specifically, IMHF contributes by:

1. integrating linguistic, historical, contextual, and teleological analyses into a single interpretive framework;

2. repositioning *maqāṣid al-sharī'ah* as a **normative controller** governing every stage of interpretation rather than merely serving as its final objective;
3. introducing an eight-stage interpretive model that is systematic, operational, transparent, and replicable;
4. providing a methodological framework applicable to contemporary legal challenges, including artificial intelligence, digital governance, biotechnology, environmental sustainability, financial technology, and future technological innovations.

Accordingly, the **Integrative Maqāṣid–Hermeneutic Framework (IMHF)** represents a significant methodological advancement in Qur'anic legal studies. By integrating the strengths of classical Islamic legal theory and contemporary interpretive methodologies, it offers a balanced paradigm capable of preserving fidelity to divine revelation while responding effectively to the increasingly complex realities of twenty-first-century society. This framework therefore contributes both to the theoretical reconstruction of Islamic legal methodology and to the practical development of contemporary Islamic legal reasoning.

CONCLUSION

This study demonstrates that the rapid transformation of contemporary society, characterized by the emergence of artificial intelligence (AI), digital technologies, biotechnology, blockchain, and globalization, has generated complex legal issues that cannot be adequately addressed through purely literal approaches to the interpretation of Qur'anic legal verses. Although the classical methodology of *tafsīr āyāt al-aḥkām* has successfully preserved the normative authority of the Qur'an through rigorous textual analysis, the increasingly dynamic nature of modern social realities requires a more comprehensive interpretive paradigm capable of integrating textual fidelity with contextual responsiveness. The evolution of Qur'anic legal interpretation therefore reflects a gradual transition from a predominantly textual orientation toward a more purposive, contextual, and interdisciplinary methodology.

The findings further reveal that *maqāṣid al-sharīʿah* and contemporary hermeneutics should not be regarded as competing interpretive paradigms but rather as complementary approaches within contemporary Islamic legal scholarship. Contemporary hermeneutics provides analytical tools for understanding the linguistic, historical, and socio-cultural dimensions of Qur'anic revelation, thereby facilitating contextual interpretation in response to changing realities. Conversely, *maqāṣid al-sharīʿah* provides the normative orientation necessary to ensure that every interpretive effort remains directed toward the realization of justice, public welfare (*maṣlaḥah*), human dignity, equality, and the higher objectives of Islamic law. The integration of these two paradigms enables a more comprehensive methodology that simultaneously preserves the authority of revelation and addresses contemporary legal challenges.

Based on this conceptual synthesis, the study proposes the **Integrative Maqāṣid–Hermeneutic Framework (IMHF)** as a novel methodology for interpreting Qur'anic legal verses. IMHF consists of eight sequential interpretive stages: (1) linguistic analysis, (2) historical analysis, (3) contextual analysis of revelation, (4) extraction of universal Qur'anic values, (5) identification of *maqāṣid al-sharīʿah*, (6) contemporary social analysis, (7) contextual legal formulation, and (8) normative validation. Unlike previous interpretive models, IMHF systematically integrates textual, historical, contextual, and teleological analyses into a single operational framework while positioning *maqāṣid al-sharīʿah* as a **normative controller** that guides every stage of the hermeneutical process. This methodological reconstruction provides a transparent, systematic, and replicable approach to Qur'anic legal interpretation capable of responding to increasingly complex legal issues in the digital era.

The principal theoretical contribution of this research lies in reconstructing the epistemology of Qur'anic legal interpretation by bridging classical *uṣūl al-fiqh*, *maqāṣid al-sharīʿah*, and contemporary hermeneutics within a unified methodological framework. Methodologically, the study contributes an operational model that extends beyond abstract theoretical discussions by offering explicit interpretive procedures applicable to both academic research and Islamic legal reasoning. Practically, IMHF provides a methodological foundation for addressing emerging

legal issues—including artificial intelligence, digital governance, financial technology, cybersecurity, biotechnology, environmental sustainability, and other technological innovations—while preserving the normative integrity of Islamic law.

The novelty of this study extends beyond merely integrating *maqāṣid al-sharī'ah* and contemporary hermeneutics. Its most significant contribution is the reconceptualization of *maqāṣid al-sharī'ah* as a continuous **normative controller** rather than merely the final objective of legal interpretation. This reconceptualization enables every stage of interpretation—from textual analysis to contextual application—to remain consistently aligned with the universal objectives of Islamic law. Consequently, IMHF offers a significant methodological advancement capable of reducing interpretive subjectivism while strengthening the coherence, transparency, and accountability of Qur'anic legal interpretation.

Despite these contributions, the present study remains conceptual in nature. The proposed framework has not yet been empirically tested across a broad range of contemporary legal issues or evaluated within institutional fatwa-making processes. Therefore, future research is encouraged to operationalize and validate IMHF through empirical case studies involving specific fields such as Islamic finance, digital governance, artificial intelligence ethics, biomedical innovation, environmental law, and comparative Islamic legal systems. Such empirical applications will be essential for evaluating the practical effectiveness, adaptability, and methodological robustness of IMHF across diverse socio-legal contexts.

In conclusion, the **Integrative Maqāṣid–Hermeneutic Framework (IMHF)** represents a significant advancement in the methodology of Qur'anic legal interpretation by integrating the strengths of classical Islamic legal theory and contemporary interpretive methodologies. Through its balanced synthesis of textual fidelity, contextual understanding, and purposive reasoning, IMHF offers a comprehensive interpretive paradigm capable of preserving the normative authority of the Qur'an while enabling Islamic law to respond constructively to the unprecedented legal challenges of the twenty-first century. As such, the framework provides a promising theoretical and methodological foundation for the future development of

contemporary Islamic legal studies and the ongoing reconstruction of Qur'anic legal interpretation in an era of rapid technological and social transformation.

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