

Beyond Textualism: Ijtihad, Maqasid al-Shariah, and the Reconstruction of Contemporary Fiqh in Muhammadiyah

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Abstract

This article examines how Muhammadiyah integrates *ijtihad* and *maqasid al-shariah* in the construction of contemporary *fiqh*. Rather than treating the subject as a literature review, the study employs qualitative doctrinal-conceptual documentary analysis. Its primary corpus consists of the institutional *Manhaj Tarjih*, the 2010 fatwa on smoking, guidance on *qurban* during disaster, *Fikih Air*, and *Fikih Kebencanaan*. These documents are read comparatively through a coding framework that traces sources of authority, modes of reasoning, factual evidence, normative objectives, levels of norms, and institutional consequences. The analysis finds that *ijtihad* is positioned not as an independent source of law but as a disciplined method for interpreting revelation under conditions of uncertainty and social change. *Maqasid* functions as an orienting grammar that connects basic values, general principles, and concrete rulings; it does not authorize unrestricted consequentialism or the displacement of textual sources. Integration occurs through three interacting movements: *bayani* interpretation of texts, *ta'lili* or *burhani* analysis of causes and empirical realities, and *istislahi* evaluation of welfare and harm. Collective *ijtihad* further enables jurists to incorporate scientific and professional expertise into legal deliberation. Applied *fiqh* products show a shift from isolated *halal-haram* judgments toward multi-level frameworks that combine theology, ethics, law, risk management, and institutional action. The article conceptualizes this pattern as *maqasid-guided institutional ijtihad*. Its strength lies in connecting scriptural fidelity with public responsibility, while its unresolved challenges concern the transparent weighting of objectives, representation of affected communities, and empirical evaluation of implemented rulings.

Keywords: *Muhammadiyah; ijtihad; maqasid al-shariah; Manhaj Tarjih; contemporary fiqh; collective legal reasoning.*

INTRODUCTION

Contemporary Muslim societies confront legal and ethical questions that cannot be resolved by reproducing premodern rulings without examining the realities to which those rulings are applied. Public health, ecological scarcity, disaster risk, digital communication, reproductive medicine, modern finance, and state regulation involve forms of knowledge and institutional complexity that classical jurists did not encounter in their present configuration. The challenge is not the absence of Islamic normative resources. It is the construction of a disciplined relationship between revelation, inherited jurisprudence, changing facts, and the public purposes of law. Any contemporary *fiqh* that ignores textual authority risks dissolving normativity into preference, whereas a *fiqh* that ignores social knowledge risks converting fidelity into irrelevance.

Muhammadiyah has addressed this problem through the *Majelis Tarjih* and *Tajdid*, an organizational forum for collective religious reasoning. Established as a body of *tarjih* and *fatwa*, the council gradually developed a broader methodological architecture. The term *tarjih* originally emphasized weighing competing legal arguments, but the institutional

practice expanded toward collective ijtihad, thematic interpretation, guidance for public affairs, and the formulation of issue-based fiqh. The official *Manhaj Tarjih* describes ijtihad as the exertion of intellectual capacity to formulate Islamic teaching on the basis of revelation through specified approaches. It simultaneously defines maqasid al-shariah as the purposes of law directed to human welfare and the prevention of harm (Majelis Tarjih dan Tajdid, n.d.).

The relationship between ijtihad and maqasid is therefore central to understanding contemporary Muhammadiyah fiqh. Ijtihad supplies the procedural activity through which legal meaning is formulated. Maqasid supplies an account of why law is formulated and what kinds of human goods it should secure. Yet the two concepts cannot simply be added together. If maqasid is reduced to the familiar five necessities and cited after a conclusion has already been reached, it functions as retrospective legitimation rather than a method. If ijtihad is reduced to selecting isolated textual proofs, it cannot adequately diagnose complex problems. Their integration requires a theory of sources, interpretation, factual inquiry, normative hierarchy, expertise, and institutional authority. Earlier scholarship identified the presence of maqasid reasoning within Muhammadiyah and emphasized the movement's willingness to contextualize rulings in worldly affairs (Jamil, 1995). Research on Tarjih fatwas also showed that Muhammadiyah combined purification with dynamization, producing rulings that could depart from inherited fiqh when new arguments and social circumstances warranted reinterpretation (Anwar, 2005). More recent work describes a new Muhammadiyah fiqh reasoning that is broader than classical rule-centered jurisprudence because it includes theology, ethics, general principles, and institutional guidance (Fauzi, 2019). These studies are indispensable, but the internal architecture linking ijtihad and maqasid across applied documents remains insufficiently reconstructed.

The issue is especially visible in *Fikih Air* and *Fikih Kebencanaan*. Both works use the term fiqh in a deliberately expanded sense. *Fikih Kebencanaan* classifies norms into basic values, general principles, and concrete rulings, and connects religious interpretation with disaster science and humanitarian practice (Majelis Tarjih dan Tajdid & Muhammadiyah Disaster Management Center, 2016). *Fikih Air* similarly addresses consumption, distribution, conservation, and commercialization rather than limiting discussion to ritual purity. These products suggest that maqasid is not merely one legal technique among others. It organizes the movement from scriptural values to public institutions.

This article asks three questions. First, what epistemic and doctrinal roles are assigned to ijtihad and maqasid within Muhammadiyah's contemporary legal methodology? Second, through what mechanisms are textual interpretation, empirical knowledge, and welfare evaluation integrated? Third, what model of contemporary fiqh emerges from selected Tarjih products? The article argues that Muhammadiyah constructs maqasid-guided institutional ijtihad: a mode of legal reasoning in which revelation remains the normative foundation, maqasid orders values and purposes, empirical knowledge diagnoses consequences, and collective deliberation translates these elements into rulings and programs. This model moves beyond narrow textualism without abandoning textual normativity.

In Muhammadiyah's *Manhaj Tarjih*, *ijtihad* is explicitly described as a method of legal determination rather than a source of law. This distinction is fundamental. The Qur'an and *Sunnah al-Maqbulah* provide normative authority; *ijtihad* is the human activity of understanding, extending, specifying, and applying that authority. Its scope includes matters governed by probabilistic indications and matters not explicitly regulated by the foundational texts. Consequently, the human product remains historically conditioned and open to correction even when it seeks fidelity to revelation.

This conception avoids two opposite errors. The first is scriptural positivism, which assumes that every contemporary question has a self-executing answer in a discrete text. The second is voluntarist reformism, which treats social desirability as sufficient to create religious law. Muhammadiyah's framework requires that purposive judgment remain connected to textual and methodological argument. It also distinguishes *ta'abbudi* matters, whose forms are normatively determined, from *ta'aqquli* matters that are open to rational examination and development. The distinction provides a controlled space for reform while protecting ritual specificity.

Maqasid al-shariah refers to the purposes for which Islamic norms are established. The official *Manhaj* identifies the protection of religion, life, intellect, progeny, and property, while also presenting welfare and the avoidance of harm as the general direction of law. Classical *maqasid* theory often organized these purposes according to necessity, need, and embellishment. Contemporary theory has expanded attention to systems, rights, development, dignity, and public institutions (Auda, 2008). Within Muhammadiyah, however, the most distinctive development is not the adoption of a new list. It is the use of purposes to connect different levels of norms.

Anwar's theory of the hierarchy of norms distinguishes basic values, general principles, and concrete legal rules (Anwar, 2016). Basic values include justice, mercy, dignity, freedom, and welfare. General principles translate those values into directional norms, such as the prevention of harm, responsibility for vulnerable persons, conservation of resources, and cooperation in public good. Concrete rulings specify conduct in particular situations. This structure prevents *fiqh* from being reduced either to abstract ideals or to isolated commands. *Maqasid* gives direction to the hierarchy, whereas *ijtihad* performs the movement between its levels.

The expression 'integration of *ijtihad* and *maqasid*' can be misleading if it suggests two independent sources. *Maqasid* does not replace *ijtihad*, because the identification, interpretation, prioritization, and implementation of purposes are themselves acts of *ijtihad*. Nor does *maqasid* replace textual evidence. Purposes are inferred through comprehensive engagement with revelation, the moral structure of Islamic teaching, and the consequences of legal implementation. Integration is therefore recursive: textual interpretation identifies purposes; factual inquiry reveals the conditions in which purposes may be achieved or frustrated; purposive evaluation guides the selection and formulation of norms; and the resulting norm remains open to reassessment.

This recursive structure is compatible with the *Manhaj*'s spiral relationship among *bayani*, *burhani*, and *irfani* approaches. *Bayani* reasoning examines linguistic and textual

indications. Burhani reasoning investigates reality through rational and empirical knowledge. Irfani reasoning attends to moral-spiritual awareness and the ethical formation of the subject. In legal sections of the Manhaj, a related triad appears as bayani, ta'lili, and istislahi methods. The terminology is not perfectly identical, but both formulations resist a single-track epistemology.

METHOD

This study employed qualitative doctrinal-conceptual documentary analysis. The research object was not the frequency of publications or the aggregation of prior findings, but the internal reasoning through which selected Muhammadiyah documents connect ijihad, maqasid, factual knowledge, and contemporary fiqh. Documents were treated as primary institutional data when they expressed official or council-authorized religious reasoning, and as secondary analytical data when they reconstructed or evaluated that reasoning.

The purposive primary corpus consisted of five clusters: the official Manhaj Tarjih; the Fatwa of the Majelis Tarjih and Tajdid No. 6/SM/MTT/III/2010 on smoking; guidance concerning qurban and disaster, including reference to the 2005 redirection fatwa; Fikih Air; and Fikih Kebencanaan. Fikih Lalu Lintas was included as an applied methodological proposal because it explicitly develops maqasid and the hierarchy of norms in relation to public regulation. The selection was designed to maximize conceptual variation across ritual expenditure, public health, environmental governance, disaster management, and civic regulation. It was not intended to constitute an exhaustive inventory of Tarjih products.

Each document was coded using eight analytical questions: What problem is constructed? What texts or sources authorize the argument? Which method of ijihad is visible? What empirical or expert knowledge is incorporated? Which values and maqasid are invoked? How are basic values, principles, and concrete rulings connected? Who participates in the production or implementation of the norm? What institutional consequences follow? Coding combined deductive categories from the Manhaj with inductive categories that emerged from the cases, including risk, vulnerability, collective obligation, ecological stewardship, regulatory cooperation, and professional expertise.

Analysis proceeded in four stages. First, the study reconstructed the explicit methodological vocabulary of the Manhaj. Second, it identified the structure of reasoning within each applied document. Third, cross-case comparison examined recurrent mechanisms and negative cases. Fourth, the findings were interpreted as a model of contemporary fiqh. Validity was strengthened through source triangulation between official documents and peer-reviewed analyses; separation of institutional claims from scholarly interpretation; and negative-case analysis of tensions that the documents do not fully resolve. Because some historical fatwa texts were accessed through later institutional republication and scholarly analysis, the article does not claim archival completeness.

Documentary Corpus and Analytical Roles

Document or source	Status in the study	Primary analytical role
Manhaj Tarjih Muhammadiyah	Primary institutional methodology	Defines sources, ijihad, maqasid, methods, approaches, and collective authority.
Fatwa No. 6/SM/MTT/III/2010 on smoking	Primary fatwa	Shows harm-based reasoning, protection of life, and the use of public-health evidence.
Qurban and disaster guidance; 2005 fatwa reference	Primary institutional guidance	Shows prioritization among ritual expenditure and urgent collective welfare.
Fikih Air, 2016	Primary institutional fiqh	Extends fiqh to conservation, distribution, consumption, and commercialization of water.
Fikih Kebencanaan / Coping with Disaster, 2015-2016	Primary institutional fiqh	Integrates theology, ethics, law, disaster science, rights, mitigation, and response.
Fikih Lalu Lintas, 2019	Applied methodological proposal	Uses maqasid and hierarchy of norms to connect Islamic ethics with state regulation.
Jamil, Anwar, Fauzi, Basya, and related scholarship	Secondary analytical scholarship	Provides historical interpretation and critical reconstruction of Tarjih reasoning.

RESULTS AND DISCUSSION

1. Ijtihad is methodologically open but normatively bounded

The corpus consistently positions ijihad as an obligation generated by the incompleteness of human formulations, not by a deficiency in revelation. The texts are finite, while circumstances, technologies, and social arrangements continue to develop. Muhammadiyah addresses this gap by maintaining the Qur'an and Sunnah al-Maqbulah as sources and opening the interpretation of probabilistic texts and unregulated matters to competent reasoning. The result is methodological openness within normative boundaries.

This openness is strengthened by Muhammadiyah's refusal to bind Tarjih to a single classical school. Opinions of jurists remain important resources, but they are followed through *ittiba'*, with awareness of argument, rather than *taqlid*. Legal inheritance is therefore evidence to be evaluated, not a closed code. The qurban-disaster case illustrates the point. The ritual basis of sacrifice is not denied; instead, the relationship between a recommended ritual expenditure and urgent collective suffering is reconsidered through the relative weight of obligations, necessity, and benefit. The case demonstrates that contextualization can occur within fidelity rather than through the suspension of religious normativity.

The corpus also limits openness. *Ta'abbudi* forms are not treated as infinitely adaptable, and maqasid is not presented as permission to override every text. Ijtihad applies where indications are probabilistic, circumstances require specification, or no explicit ruling exists. This boundary is conceptually important because it separates maqasid-oriented reform from a purely utilitarian approach.

2. Maqasid operates through a hierarchy of norms

The most significant finding is that maqasid becomes operational when it is embedded in a hierarchy of norms. In the applied fiqh documents, legal reasoning does not move directly from one verse or hadith to a final command. It first articulates foundational

values, then derives general principles, and finally formulates concrete guidance. Fikih Kebencanaan explicitly presents fiqh as basic values, general principles, and detailed rulings. Fikih Air similarly connects stewardship and justice to principles of conservation, equitable distribution, responsible use, and rules concerning water practices.

This hierarchy performs several functions. First, it makes the moral rationale of a ruling visible. Second, it permits different concrete rules to express the same purpose under different conditions. Third, it connects legal discourse with policy and organizational practice. A value such as protection of life can generate principles of prevention, mitigation, and priority for vulnerable groups; those principles can then generate rules about preparedness, evacuation, worship under emergency conditions, or institutional coordination.

The structure also constrains maqasid rhetoric. Invoking welfare is insufficient unless the argument explains which value is at stake, what general principle follows, and why a particular rule is likely to realize it. The hierarchy therefore provides a bridge between moral aspiration and legal accountability. It is especially suited to complex issues where a single binary ruling cannot organize all relevant conduct.

3. Textual, causal, and welfare reasoning form a recursive cycle

Cross-case analysis reveals a recurring cycle of bayani, ta'lili or burhani, and istislahi reasoning. Bayani analysis establishes the semantic and normative field of the issue. It gathers relevant verses and hadith, examines general and specific indications, and distinguishes immutable ritual forms from rationally intelligible social matters. Ta'lili or burhani reasoning then investigates causes, mechanisms, and consequences. It asks what produces harm, who is exposed, how institutions operate, and what expert knowledge is required. Istislahi reasoning evaluates alternative norms according to welfare, harm, justice, and the purposes of law.

The smoking fatwa demonstrates the cycle in compressed form. Texts concerning self-destruction, harm, waste, and responsibility provide the normative vocabulary. Medical evidence identifies the causal relation between tobacco and serious harm to smokers and others. Maqasid, especially protection of life and property, gives direction to the legal judgment. The conclusion is not produced by medical evidence alone, because science does not determine religious obligation. Nor is it produced by a text naming cigarettes. It emerges from the integration of textual principles, causal knowledge, and purposive evaluation.

Fikih Air shows the same cycle at a wider institutional scale. Scriptural representations of water as divine gift and basis of life establish value. Hydrological scarcity, unequal access, pollution, and commercialization constitute the factual field. Maqasid-oriented principles then support conservation, fair distribution, prevention of monopolistic harm, and responsible consumption. The resulting fiqh resembles a normative governance framework rather than a catalogue of ritual rules.

Fikih Kebencanaan deepens this model by refusing explanations that reduce disaster to punishment for individual sin. Natural and human-made hazards are examined through sunnatullah, vulnerability, risk, and human responsibility. The fiqh incorporates preparedness, response, recovery, rights of victims, and adaptations of worship. Here maqasid operates not after the disaster as charity, but before it through prevention and mitigation.

4. Collective ijtihad changes the status of expert knowledge

The integration of ijtihad and maqasid is institutional as well as conceptual. Majelis Tarjih is defined as an organizational forum of collective ijtihad whose members require both usuli competence and relevant scientific knowledge. Contemporary problems often contain factual questions that jurists cannot answer through legal texts alone. Medical experts establish health risks; hydrologists and environmental specialists explain water systems; disaster experts analyze vulnerability and mitigation; economists clarify financial instruments; and public authorities regulate shared infrastructure.

Expert knowledge does not become revelation or an autonomous source of religious normativity. Its role is diagnostic and causal. It determines the factual conditions to which norms are applied and makes consequences visible. This division of epistemic labor allows maqasid to operate with greater precision. Protection of life cannot be translated into a smoking ruling without evidence of harm; conservation cannot be specified without knowledge of scarcity and ecological systems; disaster responsibility cannot be formulated without risk analysis.

Collective ijtihad also gives the resulting guidance organizational capacity. A fatwa may influence individual conduct, but issue-based fiqh can be connected to Muhammadiyah's hospitals, schools, disaster-management bodies, social services, and advocacy networks. This institutional reach is a central feature of contemporary fiqh: the norm is designed not only to be known but to structure coordinated action.

5. Applied products move from isolated rulings to normative architectures

Case	Dominant factual problem	Maqasid and values	Form of legal-institutional output
Qurban and disaster	Acute mass suffering competes with recommended ritual expenditure.	Protection of life, solidarity, priority of urgent collective need.	Contextual guidance on prioritization and redirection under exceptional conditions.
Smoking fatwa	Cumulative health harm, passive exposure, waste, and addiction.	Protection of life and property; prevention of harm.	Prohibitory fatwa supported by medical evidence and public-health advocacy.
Fikih Air	Scarcity, pollution, unequal access, overconsumption, and commercialization.	Life, justice, stewardship, sustainability, and public benefit.	Values, general principles, and rules for consumption, distribution, conservation, and governance.

Case	Dominant factual problem	Maqasid and values	Form of legal-institutional output
Fikih Kebencanaan	Hazards become disasters through vulnerability, exposure, and inadequate preparation.	Life, dignity, mutual assistance, responsibility, and resilience.	Theology, ethics, mitigation, response, victim rights, and worship guidance.
Fikih Lalu Lintas	Traffic deaths, property loss, indiscipline, and fragmented normativity.	Protection of life and property; civic responsibility.	Integration of religious ethics, state regulation, and public compliance.

The cases show a transformation in the genre of fiqh. Traditional fatwa usually answers a question by assigning a legal category to an act. Muhammadiyah continues to produce such rulings, but the newer products frequently construct a normative architecture. They define the problem, articulate values, formulate principles, specify rules, identify institutional actors, and encourage implementation. The question is no longer only whether an act is permissible; it is how a field of social life should be ordered in accordance with Islamic purposes.

This development is clearest in environmental and disaster fiqh, where effective implementation requires public institutions. Water cannot be protected solely through individual piety; disaster risk cannot be reduced solely through patience after loss. Fiqh must address infrastructure, knowledge, professional roles, public policy, and collective responsibility. Maqasid supplies the horizon that makes this expansion intelligible, while ijtihad supplies the methods for constructing it.

6. Maqasid, tarjih, and conflicts among legitimate goods

Maqasid reasoning becomes most important when an issue is not a simple conflict between good and evil but a conflict among legitimate goods. The qurban-disaster case contains precisely this structure. Ritual sacrifice expresses obedience, remembrance, distribution of meat, and communal celebration. Disaster relief protects life, shelter, subsistence, and social solidarity. A purely textual method may collect proofs for both practices without explaining which should receive priority under exceptional scarcity. A maqasid-oriented ijtihad instead asks about legal rank, urgency, scope of benefit, reversibility, and the consequences of delay. It does not deny the ritual value of qurban; it evaluates how that value should be realized when another collective need threatens basic human survival.

The same problem appears in water governance. Individual ownership, commercial activity, agricultural productivity, ritual use, ecosystem protection, and universal access can all possess legitimate claims. Maqasid cannot resolve the conflict merely by naming *hifz al-mal* or *hifz al-nafs*, because different parties can invoke those purposes in opposite directions. The ijtihad process must establish a hierarchy: basic access required for life has stronger urgency than luxury consumption; protection from irreversible ecological damage outweighs short-term gain; and property rights remain recognized but are limited by public harm and the social function of essential resources. The value-principle-rule structure makes these prioritizations visible and therefore open to criticism.

This reveals a difference between maqasid as enumeration and maqasid as practical reasoning. Enumeration asks which objective is relevant. Practical reasoning asks how several objectives interact, which groups bear costs, what time horizon is used, and whether the proposed means will actually achieve the declared end. Muhammadiyah's issue-based fiqh points toward the second form, especially when it incorporates risk, vulnerability, and institutional responsibility. Nevertheless, the documents do not always disclose a formal weighting procedure. Future Tarjih products could improve transparency by presenting alternative options, the evidence supporting each option, the distribution of expected benefits and harms, and the reason one configuration is preferred.

Tarjih itself can be reconstructed within this purposive frame. It is not only the preference for one transmission or textual indication over another. The official Manhaj describes the stronger argument in terms that include the strength of evidence, analogy, and benefit. In contemporary fields, tarjih may therefore operate across several layers: between textual interpretations, between causal explanations, between expert assessments, and between policy options. Maqasid supplies evaluative criteria, while the discipline of tarjih prevents purpose claims from becoming arbitrary. The result is best understood as reasoned prioritization under normative and factual uncertainty.

7. Purification, dynamization, and the limits of legal change

Muhammadiyah's legal reform has long combined purification and dynamization. Purification seeks fidelity in matters of creed and determined worship, while dynamization addresses social practices that require development in response to changing conditions (Anwar, 2005). The integration of ijihad and maqasid clarifies how the two orientations can coexist. Maqasid does not make ritual forms indefinitely negotiable, and purification does not require social rules to be frozen. Instead, the distinction between ta'abbudi and ta'aqquli matters directs the intensity and type of reasoning appropriate to each domain.

The distinction is not self-applying. Many contemporary issues combine ritual and social dimensions. Qurban is a ritual act but also a system of distribution. Fasting is worship but public-health conditions may affect its performance. Marriage has devotional meaning but also creates civil status and material vulnerability. Determining which elements are fixed, which are means, and which depend on custom is itself an ijihad problem. Maqasid helps identify the protected purpose, while historical and sociological analysis distinguishes the purpose from contingent forms.

This interaction places a burden of explanation on reformist rulings. A change should specify whether it concerns the objective, the general principle, the means, or the concrete application. Without that distinction, opponents may interpret contextualization as abandonment of revelation, while supporters may overstate the flexibility of law. Muhammadiyah's hierarchy of norms offers a vocabulary for disciplined change: basic values provide continuity, general principles structure adaptation, and concrete rules remain responsive to evidence and circumstance.

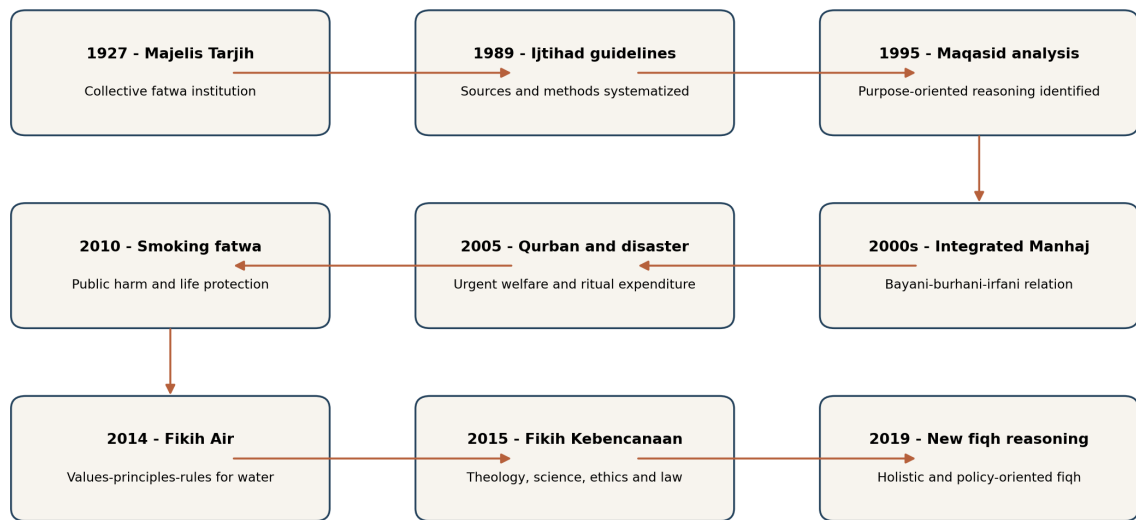


Figure 1. Selected milestones in the integration of ijtihad and maqasid in Muhammadiyah fiqh.

Dimensions of Integration

Dimension	Function of ijtihad	Function of maqasid	Primary safeguard
Normative authority	Interprets and applies the Qur'an and Sunnah al-Maqbulah.	Identifies the direction and purposes of norms.	Purposes must remain connected to comprehensive textual argument.
Factual diagnosis	Uses rational, historical, sociological, and scientific inquiry.	Identifies relevant welfare, harm, vulnerability, and public interests.	Empirical claims require competent evidence and remain revisable.
Norm construction	Moves from values to principles and concrete rulings.	Orders priorities and evaluates alternative formulations.	The hierarchy of norms must be explicit rather than rhetorical.
Deliberation	Combines juristic and disciplinary expertise through collective ijtihad.	Provides a shared evaluative language across disciplines.	Conflicts of interest and affected-group representation require attention.
Implementation	Translates rulings into guidance, institutions, education, and services.	Connects legal validity with social realization of benefit.	Implementation outcomes must be evaluated, not merely presumed.

Discussion

The findings support the concept of maqasid-guided institutional ijtihad. The model is maqasid-guided because purposes orient the interpretation and prioritization of norms. It is institutional because reasoning is produced collectively and is frequently directed toward organizational implementation. It is ijtihad because the movement from revelation to contemporary guidance remains a disciplined human effort that is probabilistic, revisable, and accountable to stronger argument.

This model differs from both rule formalism and free-standing ethical consequentialism. Rule formalism tends to treat the legal category as the endpoint of inquiry. It can determine whether conduct is obligatory, prohibited, recommended, reprehensible, or permissible while leaving the social system surrounding that conduct unexamined.

Muhammadiyah's issue-based fiqh often begins where that classification ends. It asks which values are threatened, which institutions produce the problem, which actors bear responsibility, and which combination of norms and services can realize the purpose of law.

At the opposite extreme, free-standing consequentialism permits perceived benefit to override legal form without a disciplined account of textual authority. Muhammadiyah's Manhaj does not adopt that position. The sources remain the Qur'an and Sunnah al-Maqbulah, and purposive reasoning is integrated with bayani interpretation. Even when welfare receives strong weight, the argument is presented as the realization of Islamic norms rather than an external correction of them. Jamil's early observation that Muhammadiyah sometimes prioritizes *maslahah* in worldly affairs should therefore be interpreted within this source-based framework, not as evidence that benefit becomes an unrestricted source (Jamil, 1995).

The hierarchy of norms is the decisive mediating mechanism. Basic values are sufficiently stable to guide different contexts, but too abstract to regulate action directly. Concrete rulings are actionable, but can become rigid if detached from the purposes they serve. General principles connect the two. This explains why Fikih Kebencanaan can maintain protection of life as a stable value while generating different rules for mitigation, emergency worship, evacuation, and recovery. It also explains why changes in factual evidence may justify revision of concrete guidance without implying change in revelation.

The model has a close affinity with systems-oriented maqasid theory, particularly its concern with multidimensionality, openness, purposefulness, and the interaction of parts (Auda, 2008). Yet Muhammadiyah's contribution is organizational rather than merely theoretical. It embeds purposive reasoning in a council, formal procedures, collective deliberation, and a network of institutions capable of action. The significance of the model is therefore not that it creates an unprecedented theory of maqasid, but that it operationalizes purposive jurisprudence within a large modern Muslim organization.

The integration of scientific expertise is another major contribution. In many contemporary fatwas, disagreement is presented as a disagreement about texts when it is partly a disagreement about facts. The severity of tobacco harm, the causes of water scarcity, the mechanics of disaster risk, and the consequences of traffic regulation are empirical questions. Burhani or *ta'lili* reasoning permits these facts to enter legal deliberation. Collective *ijtihad* provides a social structure in which the relevant specialists can participate. This arrangement reduces the risk that jurists will make legal judgments on the basis of obsolete or intuitive factual assumptions.

Nevertheless, expertise introduces new problems of authority. Scientific evidence can be uncertain, contested, or shaped by institutional interests. Experts may disagree, and affected communities may possess experiential knowledge that professional forums overlook. The Manhaj's emphasis on openness and correction offers a basis for revisability, but contemporary collective *ijtihad* requires clearer procedures for evidence

appraisal, conflict-of-interest disclosure, stakeholder consultation, and explanation of how competing harms are weighted.

A second unresolved issue is the status of the familiar five necessities. Protection of religion, life, intellect, progeny, and property supplies a powerful summary, but contemporary problems also involve dignity, equality, ecology, participation, and intergenerational justice. These concerns can be derived from or located within classical categories, but doing so without explanation can make maqasid analysis appear predetermined. Muhammadiyah's emphasis on basic values and general principles provides a path beyond checklist maqasid, because values such as justice, mercy, responsibility, and sustainability can be argued from the broader scriptural corpus.

A third issue concerns implementation. Institutional fiqh assumes that a sound norm will produce welfare when implemented, but this relationship cannot be taken for granted. Anti-smoking advocacy may face economic and cultural resistance. Water guidance may have little effect without governance reform. Disaster principles may not reach vulnerable communities. Maqasid-oriented jurisprudence should therefore include post-formulation evaluation: Did the policy reduce harm? Who benefited? Were new exclusions created? Did institutional incentives distort the objective? This is where legal reasoning should meet empirical program evaluation.

The model also has implications for the relationship between religious and state law. Fikih Lalu Lintas argues that obedience to legitimate regulation can express both religious and civic responsibility. Contemporary maqasid-oriented fiqh therefore does not necessarily seek to replace state regulation with a separate religious code. It can provide moral reasons for compliance, criticize unjust policy, and contribute normative principles to public debate. This orientation is particularly relevant in Indonesia, where religious organizations operate within a constitutional state and manage extensive public-service institutions.

Finally, the cases reveal that contemporary fiqh in Muhammadiyah is increasingly pedagogical. Its products seek to form perception and conduct, not only classify acts. Fikih Kebencanaan corrects fatalistic interpretations; Fikih Air cultivates ecological responsibility; the smoking fatwa is linked to public-health campaigning; traffic fiqh seeks disciplined citizenship. Maqasid thus functions as a pedagogy of public responsibility. It teaches believers to see individual conduct within systems of harm, vulnerability, and collective obligation.

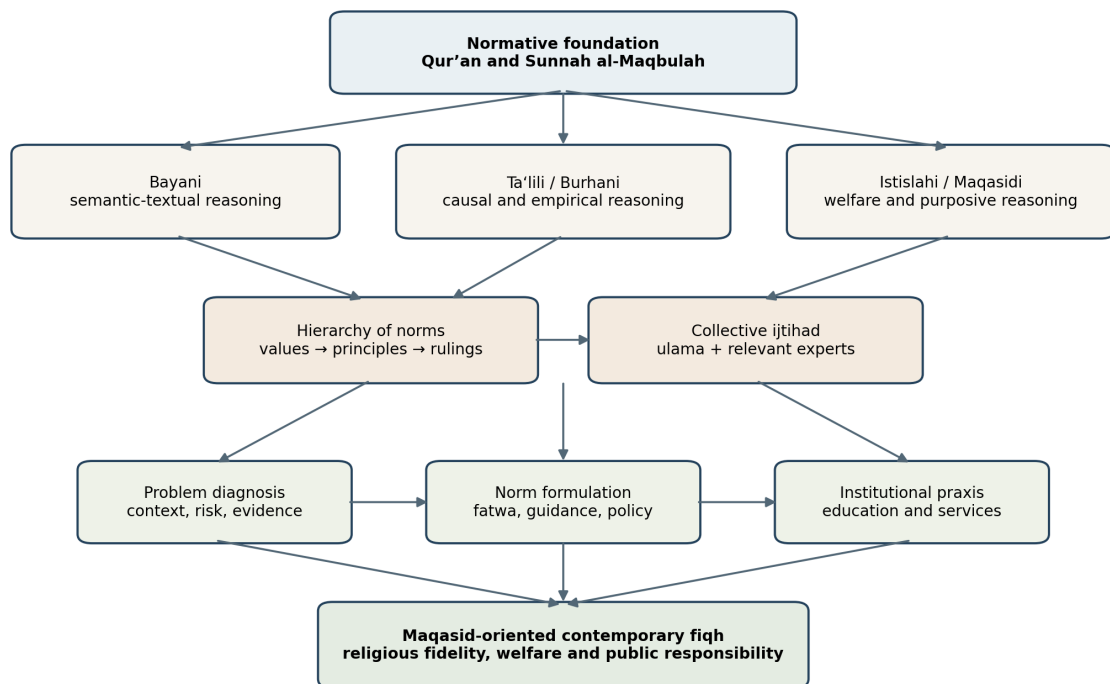


Figure 2. Integrative architecture of ijtihad and maqasid in Muhammadiyah contemporary fiqh.

Analytical Propositions and Critical Tensions

Proposition	Explanation	Critical tension
P1. Maqasid becomes methodologically effective through normative hierarchy.	Purposes guide law when translated into values, principles, and concrete rules.	Abstract objectives may be selected selectively to justify prior preferences.
P2. Contemporary ijtihad requires epistemic division of labor.	Jurists determine normative meaning while specialists clarify facts, causes, and consequences.	Expert authority can marginalize lay and experiential knowledge.
P3. Institutional fiqh expands law from conduct classification to field governance.	Issue-based fiqh organizes ethics, policy, professional roles, and services.	Expansion may exceed the competence or legitimate authority of the fatwa institution.
P4. Revisability is a condition of maqasid fidelity.	Changing facts may require revised concrete rules while basic values remain stable.	Organizational prestige can make formal revision difficult.
P5. Maqasid claims require implementation evidence.	A ruling realizes welfare only if its application demonstrably reduces harm and advances justice.	Normative documents often report intended benefit rather than measured outcomes.

Authority, persuasion, and organizational reception

Tarjih decisions also occupy an intermediate position between state law and private scholarly opinion. Their authority is organizational and persuasive: they guide Muhammadiyah institutions and members, yet their reception depends on argument, education, and institutional trust. This status is compatible with maqasid-oriented reasoning because a purposive ruling often requires coordinated implementation rather than coercive enforcement. Hospitals, schools, disaster units, and community organizations can translate guidance into professional standards and public campaigns.

At the same time, organizational authority can conceal disagreement if the final document presents consensus without recording alternatives. A stronger model of collective ijtihad would preserve the clarity of institutional guidance while documenting significant minority reasoning, evidentiary uncertainty, and conditions for review. Such transparency would embody the Manhaj's own commitment to openness and would make institutional authority more deliberative rather than merely declarative.

Theoretical Contributions

This article makes three theoretical contributions. First, it distinguishes maqasid as an orienting grammar from maqasid as an independent source. In Muhammadiyah's methodology, purposes organize interpretation, priority, and implementation, but remain generated and disciplined through ijtihad grounded in revelation. This formulation clarifies how purposive jurisprudence can be reformist without becoming normatively unbounded.

Second, the article identifies the hierarchy of norms as the mechanism that converts maqasid into actionable fiqh. Values, principles, and rulings are not merely three types of statements. They form a translation structure through which enduring ethical commitments can guide context-sensitive legal determination.

Third, it conceptualizes collective ijtihad as an institutional epistemology. Knowledge is distributed among jurists, scientists, professionals, administrators, and communities. The validity of contemporary fiqh therefore depends not only on correct individual inference but also on the design of deliberation, evidence procedures, transparency, and implementation.

Practical and Institutional Implications

Majelis Tarjih can strengthen maqasid-oriented reasoning by requiring each major decision to state its normative hierarchy explicitly: relevant basic values, general principles, concrete rulings, empirical assumptions, and expected outcomes. Such a format would make the reasoning easier to audit and revise.

Collective ijtihad should adopt transparent protocols for expert selection, evidence appraisal, disclosure of competing interests, and consultation with affected groups. The inclusion of specialists is already a methodological strength; formalizing their epistemic role would reduce ambiguity about how scientific findings influence legal conclusions.

Muhammadiyah universities and research institutes can support Tarjih through interdisciplinary policy laboratories. A fiqh product on public health, environment, disaster, digital finance, or family welfare should be accompanied by empirical research before and after formulation. This would connect maqasid claims with measurable social effects.

Education in *usul al-fiqh* and AIK should move beyond memorizing legal methods. Students can be trained to construct problem maps, distinguish values from principles and rules, assess empirical evidence, identify stakeholders, and test whether proposed norms plausibly realize *maqasid*.

Limitations and Future Research

The study is based on a purposive corpus and does not claim to represent every *Tarjih* decision. Several documents combine official decisions, later editions, and institutional explanations; archival research is needed to reconstruct drafting debates and changes between deliberative stages and final publication. The analysis also concentrates on normative production rather than reception. Future studies should examine how *Tarjih* members, Muhammadiyah institutions, and ordinary communities interpret and implement *maqasid*-oriented *fiqh*. Comparative research could test whether the hierarchy of norms is applied consistently across family law, bioethics, economics, environment, and interreligious relations. Ethnographic observation of collective *ijtihad* forums and outcome evaluation of implemented guidance would further clarify the relationship between institutional reasoning and realized welfare.

CONCLUSION

Muhammadiyah's contemporary *fiqh* integrates *ijtihad* and *maqasid* through a structured rather than additive relationship. *Ijtihad* remains the disciplined human method for interpreting and applying the Qur'an and *Sunnah al-Maqbulah*. *Maqasid* provides the direction through which welfare, harm, justice, and responsibility are identified and prioritized. Their integration is mediated by textual interpretation, causal and empirical inquiry, welfare evaluation, normative hierarchy, and collective deliberation.

The applied corpus shows a movement beyond isolated *halal-haram* rulings toward normative architectures. The smoking fatwa connects scriptural principles with public-health evidence. Guidance on *qurban* and disaster weighs ritual expenditure against urgent collective need. *Fikih Air* addresses ecological governance, and *Fikih Kebencanaan* integrates theology, ethics, risk science, victim rights, and institutional response. These products demonstrate that contemporary *fiqh* can remain rooted in revelation while engaging complex public systems.

The resulting model, *maqasid*-guided institutional *ijtihad*, is one of Muhammadiyah's important contributions to modern Islamic legal thought. Its future credibility will depend on transparent weighting of purposes, rigorous treatment of evidence, participation of affected communities, willingness to revise decisions, and empirical evaluation of outcomes. *Maqasid* is fulfilled not when welfare is merely stated, but when a norm and the institutions carrying it demonstrably reduce harm and expand just human flourishing.

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