

A Reconstruction of Amin Abdullah's Contextual-Progressive Exegesis: An Integration of Abdullah Saeed's Hermeneutics and Jasser Auda's Maqasid

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Abstract

Amin Abdullah adopts Abdullah Saeed's contextual hermeneutics and Jasser Auda's systems-based maqāṣid within the framework of integration-interconnection. However, the epistemological relationship between these two approaches has not been systematically explained. This study aims to reconstruct the relationship between Abdullah Saeed's contextual hermeneutics and Jasser Auda's systems-based maqāṣid in Amin Abdullah's thought. This research is qualitative in nature and employs a library research method with an epistemological approach. Primary data were obtained from the works of Amin Abdullah, Abdullah Saeed, and Jasser Auda, while secondary data consisted of relevant books and scholarly articles. Data were collected through documentation techniques and analyzed using a descriptive-analytical method. The findings reveal that Abdullah Saeed's contextual hermeneutics and Jasser Auda's systems-based maqāṣid perform different yet complementary functions. Contextual hermeneutics operates at the level of textual interpretation to extract Qur'anic values, whereas systems-based maqāṣid functions at the level of operationalizing those values within complex social realities. Their relationship is complementary because they work within a continuous epistemological process. This study finds that values serve as the connecting point between textual interpretation and the operationalization of maqāṣid. Therefore, Amin Abdullah's integration-interconnection framework can be understood as a process that moves from text to values and subsequently to the operationalization of values in contemporary social realities.

Keyword: Hermeneutic Integration, Amin Abdullah, Abdullah Saeed and Jasser Auda

Abstrak

Amin Abdullah mengadopsi hermeneutika kontekstual Abdullah Saeed dan maqāṣid sistemik Jasser Auda dalam kerangka integrasi-interkoneksi. Namun, hubungan epistemologis antara kedua pendekatan tersebut belum dijelaskan

secara sistematis. Penelitian ini bertujuan untuk merekonstruksi hubungan antara hermeneutika kontekstual Abdullah Saeed dan maqāṣid sistemik Jasser Auda dalam pemikiran Amin Abdullah. Penelitian ini merupakan penelitian kualitatif dengan jenis penelitian kepustakaan (library research) dan menggunakan pendekatan epistemologis. Sumber data primer berupa karya-karya Amin Abdullah, Abdullah Saeed, dan Jasser Auda, sedangkan sumber data sekunder berupa buku dan artikel ilmiah yang relevan. Data dikumpulkan melalui teknik dokumentasi dan dianalisis menggunakan metode deskriptif-analitis. Hasil penelitian menunjukkan bahwa hermeneutika kontekstual Abdullah Saeed dan maqāṣid sistemik Jasser Auda menempati fungsi yang berbeda namun saling melengkapi. Hermeneutika kontekstual berfungsi pada level interpretasi teks untuk mengekstraksi nilai-nilai Al-Qur'an, sedangkan maqāṣid sistemik berfungsi pada level operasionalisasi nilai dalam realitas sosial yang kompleks. Hubungan keduanya bersifat komplementer karena bekerja dalam satu alur epistemologis yang berkesinambungan. Penelitian ini menemukan bahwa nilai berfungsi sebagai titik temu yang menghubungkan proses interpretasi teks dengan operasionalisasi maqāṣid. Dengan demikian, integrasi-interkoneksi Amin Abdullah dapat dipahami sebagai proses yang bergerak dari teks, menuju nilai, dan berlanjut pada operasionalisasi nilai dalam realitas sosial kontemporer.

Kata Kunci: Integrasi Hermeneutika, Amin Abdullah, Abdullah Saeed dan Jasser Auda

A. Introduction

The COVID-19 pandemic marked a pivotal moment in Amin Abdullah's thinking. For him, the pandemic demonstrated the inevitability of a paradigm of integration and interconnection among religious studies, the social sciences and humanities, and the natural sciences. In other words, COVID-19 provided a context that further reinforced the urgency of the paradigm he had been developing kembangkan.¹

Amin Abdullah illustrates this through the issues of congregational prayer, the concept of death, and social distancing policies during the COVID-19 pandemic. These debates demonstrate that a textual interpretation of religion is insufficient unless it is engaged in dialogue with public health, the social sciences, and societal realities.

The same applies to social distancing policies. These policies will not be effective if they are based solely on medical considerations, without taking into

¹ M. Amin Abdullah, "Mendialogkan Nalar Agama dan Sains Modern di Tengah Pandemi Covid-19," *MAARIF* 15, no. 1 (2020): hlm. 13.

account the socio-religious realities of Indonesian society.² As a religious society, the public's acceptance of health policies is greatly influenced by how they understand religious principles, religious authorities, and the social culture prevalent within the community. Therefore, the pandemic highlights the importance of constructive dialogue between religious studies, science, and the social sciences and humanities.³

Amin Abdullah's paradigm shift through multidisciplinary, interdisciplinary, and transdisciplinary approaches has implications for methods of Qur'anic interpretation. In this context, he offers a contextual-progressive interpretation—an interpretive model that not only considers the 7th-century socio-historical context in which the Qur'an was revealed but also interprets 21st-century realities as a new context for Muslims. Therefore, Amin Abdullah's contextual-progressive interpretation also opens the door to Jasser Auda's systemic approach in understanding and applying the values of the Qur'an.

Amin Abdullah agrees with Fazlur Rahman and Abdullah Saeed in emphasizing the importance of context in understanding the Qur'an. Through contextual exegesis, understanding of the text goes beyond its literal meaning and moves toward the search for values relevant to modern life.

After applying the framework developed by Rahman and Saeed, Amin Abdullah then adopted Jasser Auda's systems approach.⁴ He explained several concepts in Auda's thought, such as cognition, wholeness, openness, multidimensionality, and intentionality. Here, it appears that Amin Abdullah sees a potential connection between Abdullah Saeed's contextual exegesis and Jasser Auda's systemic maqāṣid. Both are considered to complement each other in developing an Islamic approach that is more responsive to the changing times.

However, this is where the academic problem lies. Amin Abdullah has not yet systematically explained how Abdullah Saeed's contextual hermeneutics and Jasser Auda's systemic maqāṣid can be reconciled into a single, coherent approach. Amin Abdullah's article, titled "Bangunan Baru Epistemologi Keilmuan Studi Hukum Islam dalam Merespon Globalisasi," does indeed discuss the two

² Siswanto, "Perspektif Amin Abdullah tentang Integrasi-Interkoneksi dalam Kajian Islam," *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* 3, no. 2 (2015): hlm. 157.

³ M. Amin Abdullah, "Religion, Science, and Culture: An Integrated, Interconnected Paradigm of Science," *Al-Jami'ah: Journal of Islamic Studies* 52, no. 1 (2015): hlm. 181.

⁴ egi Tanadi Taufik And Hadi Wiryawan, *Peran Hadis Dalam Asbābal-Nuzūljadīd: Kritik Hermeneutika Otoritarian Abou Fadl Terhadap Metodologi Tafsir Amin Abdulah*, 11 (2020): hlm. 60.

figures but has not specifically explained the epistemological relationship between them.

Therefore, this study aims to fill that gap. This study seeks to explain and analyze the possible relationship between Abdullah Saeed's contextual hermeneutics and Jasser Auda's systemic maqāṣid in the thought of Amin Abdullah. Furthermore, this study seeks to demonstrate that these two approaches can be interpreted as complementary: Saeed focuses on the realm of textual interpretation, while Auda focuses on the realm of operationalizing values through maqāṣid al-syarī'ah.

B. Research Methods

This study is a qualitative study in the form of library research that aims to reconstruct the epistemological relationship between Abdullah Saeed's contextual hermeneutics and Jasser Auda's systemic maqāṣid within the framework of Amin Abdullah's integration-interconnection. The study employs an epistemological approach to analyze the assumptions, knowledge structures, and conceptual relationships that shape the intellectual frameworks of these three figures. Data sources consist of primary sources—namely, the works of Amin Abdullah, Abdullah Saeed, and Jasser Auda relevant to the research theme—as well as secondary sources such as books, journal articles, and previous studies. Data were collected through documentation techniques by examining, identifying, and classifying texts related to contextual interpretation, maqāṣid, and integration-interconnection. The data were then analyzed descriptively, analytically, and interpretively through the following stages: describing the main concepts; analyzing the conceptual relationships between them; and conducting an epistemological reconstruction to explain the function of contextual hermeneutics as an instrument for value extraction and systemic maqāṣid as an instrument for the operationalization of values in contemporary social reality.

C. Discussion and Research Results

Amin Abdullah's Contextual-Progressive Paradigm of Exegesis

When Amin Abdullah refers to a paradigm, he repeatedly uses the phrase "shifting paradigm," which means a paradigm shift.⁵ For him, a paradigm shift is inevitable. The human experience in the modern age—which is vastly different

⁵ Abdullah, *Multidisplin, Interdisiplin, & Transdisiplin Metode Studi Agama & Studi Islam Di Era Kontemporer*, hlm 3.

from that of the 7th century, when the Qur'an was revealed—is the reason for this.⁶ Therefore, in his view, interpreting Islam requires new approaches.⁷

One example is the experience of women in the seventh century. According to her, the scholars' discussions of women in the chapters on fiqh reflect the socio-historical conditions of women at that time.⁸ Therefore, the chapters on women in fiqh deal with domestic matters such as menstruation, postpartum bleeding, marriage, childbirth, and so on. Furthermore, public roles are predominantly held by men. In many cases, men are granted special privileges under Islam. In the division of property, for example, men receive one share, while women receive half. Another example is the issue of women's testimony: the testimony of one woman is not considered equivalent to that of one man.⁹ Women's leadership in the public sphere was also deemed impermissible by many religious scholars based on the social and historical conditions prevailing at the time.¹⁰

However, over the past few centuries, there have been significant changes in the social and humanities fields. Humans have undergone many changes in various areas. One reason for these changes is the advancement of science and knowledge developed by humankind.¹¹ Science has changed many things. The way people view one another and the world has also changed. Education, for example, has become a fundamental right for everyone born into this world.¹²

Education is a key factor in transforming women's social status and expanding their participation in the public sphere, including in strategic positions such as political leaders, judges, academics, and organizational leaders.

⁶ Abd Aziz Faiz, "Epistemologi Tafsir Al-Qur'an Kontekstual Abdullah Saeed Dalam Arus Perubahan Sosial-Budaya Masyarakat Kontemporer," *Empirisma: Jurnal Pemikiran dan Kebudayaan Islam* 33, no. 2 (2024): hlm. 276.

⁷ ahmad Izudin, *Paradigma Integrasi-Interkoneksi: Analisis Epistemologi Pemikiran Keislaman M. Amin Abdullah*, n.d., hlm. 116.

⁸ Leila Ahmed, *Women and Gender in Islam: Historical Roots of a Modern Debate* (Yale University Press, 1992), hlm. 43.

⁹ Asriaty, "Kontroversi Kesaksian Perempuan Dalam Qs Al-Baqarah (2): 282 Antara Makna Normatif Dan Substantif Dengan Pendekatan Hukum Islam," *Yudisia* 7, no. 1 (2016): hlm. 71.

¹⁰ Ahmad Syarif Mas'ud, "Metode Sosio-Historis Abdullah Saeed Dalam Penafsiran Ayat Waris: Studi Kritis: The Socio-Historical Method of Abdullah Saeed in Interpreting the Verse of Inheritance: A Critical Study," *Journal of Islamic and Occidental Studies* 2, no. 1 (2024): hlm. 114.

¹¹ Hans Haferkamp and Neil J. Smelser, eds., *Social Change and Modernity* (University of California Press, 1992), 14.

¹² Universal Declaration of Human Rights, United Nations General Assembly § Article 26 (1948), hlm. 76, [https://docs.un.org/en/A/RES/217\(III\)](https://docs.un.org/en/A/RES/217(III)).

This change is inevitable. It further calls for a renewed dialogue with traditional fiqh texts that are considered gender-biased and reflect the conditions of the 7th-century Muslim community.¹³ It is in this context that Amin Abdullah highlights the importance of a paradigm shift in interpreting the Muslim community's traditional legal texts.

Amin Abdullah divides Islamic thought into three categories. First, *‘ulūm al-dīn*, which refers to the classical religious sciences such as fiqh, tafsir, tawhid, akhlak, and so on. Second, *al-fikr al-Islāmī*, which refers to a broader Islamic thought encompassing fields such as philosophy, science, art, politics, and sociology within the classical Islamic tradition. Third, Islamic Studies, which involves the study of Islam using approaches from the social sciences and humanities. Amin Abdullah falls into the third category. It is at this point that the paradigm shift he proposes becomes apparent—namely, a shift from normative-doctrinal Islamic studies toward a study of Islam that is more open to social sciences and humanities approaches, as well as multidisciplinary and interdisciplinary perspectives.

In the context of Qur’anic exegesis, Amin Abdullah identifies Fazlur Rahman, Abdullah Saeed, and Jasser Auda as falling into this category. Amin Abdullah implicitly refers to these three figures. In his book, he introduces the phrase “contextual-progressive exegesis” to describe an interpretive approach that employs a paradigm distinct from that of classical scholars.

In Amin Abdullah’s contextual-progressive exegesis, there are two important concepts: *asbāb al-nuzūl al-jadīd* and *qirā’ah tārikhiyyah maqāṣidiyyah*. The first concept emphasizes the importance of interpreting the contemporary context, which differs from the historical context of the Qur’an’s revelation. In this regard, Amin Abdullah aligns closely with Abdullah Saeed, who emphasizes a contextual-progressive reading. Meanwhile, the second concept emphasizes both a historical reading and the search for the text’s purposes. In this regard, Amin Abdullah adopts Jasser Auda’s approach, which establishes *maqāṣid* as the foundation for understanding the legal rulings and messages of the Qur’an.

Thus, Amin Abdullah appears to synthesize the approaches of Saeed and Auda: Saeed operates within the realm of contextual interpretation, while Auda provides the *maqāṣid* framework for applying the text’s purposes to contemporary reality.

¹³ Ziba Mir-Hosseini, “The Construction Of Gender in Islamic Legal Thought and Strategies for Reform,” *Hawwa* 1, no. 1 (2003): hlm. 8.

Abdullah Saeed's Contextual Hermeneutics

Abdullah Saeed's work that explains this point is *Reading the Qur'an in the Twenty-first Century: A Contextualist Approach* (2014). In this book, Saeed explains it in detail—from its genealogy and key ideas to specific examples. Below, the author outlines the points regarding its genealogy and key ideas.

a. The Genealogy of Abdullah Saeed's Contextual Hermeneutics

According to Saeed, the practice of contextual hermeneutics has existed since the time of the Companion Umar. Umar's interpretations differed from previous ones. These differences did not arise only during his tenure as head of government but began as early as the leadership of Abu Bakr. Below are several examples of how Umar's interpretations differed from those that preceded him.

First, the idea of writing down and compiling the Qur'an. During Abu Bakr's leadership, wars led to the deaths of many Qur'an memorizers. Contextual Hermeneutics by Abdullah Saeed.¹⁴ Therefore, Umar suggested that Abu Bakr form a team to transcribe and compile the Qur'an. Abu Bakr was initially hesitant because the Prophet had not done so, but he gradually became convinced and formed the team.

Second, the issue of zakat for the mu'allafah qulūbuhum. Umar believed that this group was no longer entitled to receive zakat because the strategic rationale for its distribution had changed. In the early days of Islam, zakat given to them served to strengthen the position of the Muslim community and mitigate both internal and external threats. However, by Umar's time, Islamic power had grown strong and expanded within the Byzantine and Sasanian Empires, rendering those reasons no longer relevant.

Third, war booty for the Prophet's family. The Qur'an states that the Prophet's family receives one-fifth of the war booty. In this matter, Umar did not implement the text literally. In his view, the distribution of wealth must be adjusted according to need. Furthermore, he believed he had the same right, as head of state, to determine who was eligible to receive assistance.¹⁵ This is based on the Prophet's practice of not strictly adhering to that verse. The Prophet distributed it according to need—such as to those in debt, the poor, and those facing difficulties in marrying. Among the Prophet's own family, he did not

¹⁴ Sunnah.com, "Sahih Al-Bukhari 4986 - Virtues of the Qur'an," n.d., <https://sunnah.com/bukhari:4986>.

¹⁵ Saeed, *Al-Qur'an Abad 21 Tafsir Kontekstual*, hlm 61.

distribute it equally. In fact, there were members of the Prophet's family who received nothing at all, such as the clans of Naufal and Abd Shams.

Based on the above discussion, Umar had a distinctive approach to interpreting the Qur'an and the Sunnah. His process emphasized context and reason. He did not rely solely on the text for interpretation. Furthermore, he gave consideration to the context in which he lived. It is this approach of Umar's that Saeed identifies as the genealogy of contextual hermeneutics.

a. Key Concepts of Abdullah Saeed's Contextual Hermeneutics

Abdullah Saeed's contextual hermeneutics has four key concepts: the concept of revelation, the concept of meaning, the hierarchy of values, and textual parallelism.

First, the concept of revelation. Saeed understands revelation differently from the traditional view, which positions the Prophet as passive in the process of revelation. For him, the Prophet plays an active role in receiving and conveying revelation. The Qur'an is still understood as revelation originating from God, but the process of revelation takes place within a historical context involving the Prophet and the Arab society of that time. Therefore, the interpretation of the Qur'an must take into account the context of revelation.

Second, the concept of meaning. In contextual exegesis, meaning is determined not only by linguistic devices but also by context. Saeed views meaning as the result of the relationship between God as the sender of the message, the text being conveyed, the original audience, and the socio-historical context in which the message is presented. Thus, the meaning of the Qur'an cannot be fully understood through a purely linguistic lens but must be read in conjunction with the context that shapes it.

Third, the hierarchy of values. Saeed categorizes the values of the Qur'an into five levels: obligatory, fundamental, protective, implementational, and instructional. Mandatory values encompass the core teachings of Islam, such as the pillars of faith (rukun iman), the pillars of Islam (rukun Islam), and explicit rulings on what is halal and haram. Fundamental values relate to the universal, foundational objectives of sharia, or maqāṣid al-syarī'ah. Protective values serve to safeguard fundamental values; for example, the prohibition against stealing protects property rights.

As for values of implementation, these are specific applications of protective values. An example is the punishment of amputation in cases of theft. For Saeed, such forms of implementation are closely tied to the social context of

the society at that time, so they are not always the primary objective that must be applied literally. Meanwhile, instructional values refer to specific commands or prohibitions, such as provisions on polygamy, the treatment of women, or the command to be kind to one's parents. Because they are particular in nature, instructional values require further analysis to determine whether they are limited to a specific context or contain a universal message.

Fourth, textual parallels. To uncover the values of the Qur'an more comprehensively, Saeed emphasizes the importance of reading the Qur'an alongside other texts, particularly the Sunnah. This indicates that the search for values cannot be adequately conducted through a single text in isolation but must take into account the interconnections between texts within the Islamic tradition.

Jasser Auda's Systemic Approach to the Maqasid al-Shari'ah

In his development of the maqasid al-shari'ah, Jasser Auda proposes six key features: cognition, wholeness, openness, an interrelated hierarchy, multidimensionality, and intentionality.¹⁶

First, cognition. Through this feature, Auda emphasizes the importance of distinguishing between Islam as revelation and human understanding of Islam. This distinction is important because the products of human thought, including fiqh, are not Islam itself. They are the result of cognition that is always open to the possibility of shortcomings, limitations, and change.

Second, wholeness. This feature emphasizes the need to read the Qur'anic text in its entirety, not in parts. In this context, a thematic approach becomes important because it helps readers see the connections between verses and grasp the Qur'an's message more fully.

Third, openness. Auda urges that Islamic studies not close themselves off from other disciplines, particularly the social sciences, the humanities, and philosophy. This openness is necessary so that an understanding of sharia can engage in dialogue with the evolving body of knowledge and ever-changing social realities.¹⁷

Fourth, an interrelated hierarchy. Auda criticizes the perspective that interprets the categories of *ḍarūriyyāt*, *ḥājiyyāt*, and *taḥsīniyyāt* in a rigid and separate manner. According to him, these three categories must be understood as interconnected, as each plays a vital role in realizing human well-being.

¹⁶ Haferkamp and Smelser, *Social Change and Modernity*, 14. Ġāsir 'Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*, ed. Ġāsir 'Auda (The International Inst. of Islamic Thought, 2008), hlm. 45–46.

¹⁷ Zaprulkhan Zaprulkhan, "Maqāṣid Al-Shariah in the Contemporary Islamic Legal Discourse: Perspective of Jasser Auda," *Walisono: Jurnal Penelitian Sosial Keagamaan* 26, no. 2 (2018): 445–72.

Fifth, multidimensionality. For Auda, approaching the Qur'an and sharia through a single dimension—such as a purely linguistic approach—is insufficient. An overly narrow interpretation can create problems when confronting the complexities of Muslim life. Therefore, Auda proposes a multidimensional approach that takes into account context, modes of thought, sources of knowledge, diversity of schools of thought, history, culture, and other social factors.¹⁸

Sixth, purposefulness. Auda positions the objectives of sharia as the primary foundation for understanding Islamic law. According to him, complex realities cannot be adequately addressed through a single legal formulation or a single legal rationale ('illat), but require a maqāṣid approach capable of analyzing various interrelated factors.

Through these six features, Auda makes a significant contribution to the development of maqāṣid al-syarī'ah. He not only expands the scope of maqāṣid but also offers a framework of thought that is more open, comprehensive, and responsive to the complexities of the lives of Muslims today and in the future.¹⁹

Reconstructing the Integration of Contextual Exegesis and Maqasid al-Sharia

Based on the above discussion, it appears that the thought of Abdullah Saeed and Jasser Auda can be understood as two complementary approaches. Both stem from concerns regarding contextual change but operate in different spheres. Saeed places greater emphasis on textual interpretation, while Auda focuses more on the operationalization of maqāṣid al-syarī'ah.

Their common ground lies in the recognition that Islamic understanding does not emerge in a vacuum. Saeed asserts that the meaning of a text is always tied to its surrounding context. Therefore, he offers a reinterpretation of the concepts of revelation, meaning, the hierarchy of values, and textual parallels. All of these ideas indicate that Saeed's primary project lies in the realm of interpretation—namely, how texts are understood contextually so that they remain relevant to modern human experience.²⁰

Meanwhile, Auda focuses on the development and implementation of maqāṣid al-syarī'ah. Through a systems-based approach, Auda not only preserves

¹⁸ Retna Gumanti, "Maqasid Al-Syariah Menurut Jasser Auda (Pendekatan Sistem Dalam Hukum Islam)," *Al-Himayah* 2, no. 1 (2018): hlm. 115.

¹⁹ Syarifuddin Syarifuddin, "Maqāshid Syarī'ah Jasser Auda: Sebuah Sistem Pendekatan dalam Hukum Islam Kontemporer," *Al-Mizan* 17, no. 1 (2021): hlm. 27–42.

²⁰ Ienni Lestari, "Refleksi Abdullah Saeed Tentang Pendekatan Kontekstual Terhadap Ayat-Ayat Ethico-Legal Dalam Alquran," *Jurnal At-Tibyan: Jurnal Ilmu Alquran dan Tafsir* 2, no. 1 (2017): hlm. 19.

the classical concept of maqāṣid but also adapts it to contemporary language and needs.²¹ For example, the concept of protecting one's offspring has evolved into a focus on the family; the protection of reason has been expanded to include the development of scientific thinking; the protection of honor has been linked to human dignity and human rights; the protection of religion has evolved toward freedom of belief; and the protection of property has been expanded to include economic development and the reduction of social inequality.

Thus, while Saeed helped formulate a new way of understanding the text, Auda helped translate the objectives of sharia into a more operational agenda. Within this framework, the two can be viewed as complementary: Saeed provides a hermeneutical foundation for contextual reading, while Auda provides the maqāṣid framework to direct the results of that reading toward the common good. This is where their relationship becomes crucial, particularly in the effort to build an understanding of Islam that is responsive to the changing times.

Abdullah Saeed and Jasser Auda find common ground on the issue of values. For both, Islam's relevance in the face of changing times depends heavily on the ability of Muslims to identify and develop the fundamental values contained within Islamic teachings. Therefore, both Saeed and Auda are looking toward the future. They both recognize that the complex reality of the Muslim community cannot be addressed through a singular, one-dimensional approach.

In Saeed's view, meaning can be discovered through the involvement of context in the interpretive process.²² Context helps readers understand the meaning, purpose, and ethical direction of the Qur'anic text. For Saeed, taking context into account is essential because modern Muslims live in social, cultural, and historical situations that differ from the original context of revelation. Therefore, the interpretation of the Qur'an cannot stop at the literal meaning but must move toward a search for values that can bridge the text with contemporary reality.²³

Sharing this concern, Auda also emphasized the importance of developing values within Islamic law. This stems from the realization that changing contexts

²¹ Ah. Soni Irawan, "Maqāṣhid al-Sharīah Jasser Auda Sebagai Kajian Alternatif Terhadap Permasalahan Kontemporean," *The Indonesian Journal of Islamic Law and Civil Law* 3, no. 1 (2022): hlm. 40.

²² Sheyla Nichlatus Sovia, *INTERPRETASI KONTEKSTUAL*, n.d., hlm. 46.

²³ M. K. Ridwan, "Metodologi Penafsiran Kontekstual; Analisis Gagasan dan Prinsip Kunci Penafsiran Kontekstual Abdullah Saeed," *Millati: Journal of Islamic Studies and Humanities* 1, no. 1 (2016): hlm. 4.

have created new challenges for Muslims. Amin Abdullah points out that both Saeed and Auda speak from the context of Muslim minority communities. In such contexts, fiqh developed by Muslim-majority societies is not always sufficient to address the needs of Muslims living in different socio-political situations. These conditions have spurred a renewal of perspectives on fiqh and Islamic law.

Within this framework, Auda proposes a development of the *maqāṣid al-syarī'ah*. He not only upholds the classical concept of *maqāṣid* but also expands it to make it more responsive to contemporary needs.²⁴ This development is evident in two main directions. First, the expansion of the *maqāṣid* from an orientation toward preservation and protection toward development, freedom, and human rights. Second, the emphasis on human development as part of the objectives of sharia. From this arise a number of derivative values such as the public interest, justice, the protection of rights, economic empowerment, the reduction of social inequality, and the improvement of the quality of human life.

Thus, values in the thought of Saeed and Auda alike serve as the core that connects Islam to the changing times. Saeed understands values as the result of a contextual reading of the text, so that their emphasis may shift according to the demands of the context and must be tested through a dialogue between the Qur'an and an ever-changing reality. Meanwhile, Auda draws on *maqāṣid al-syarī'ah* as a framework of values that translates Islam's flexibility across various contexts. Consequently, *maqāṣid* are understood not only as principles of protection but also as a framework for human development, social justice, and the public good. It is within this context that Amin Abdullah adopts both approaches in his framework of contextual-progressive exegesis.²⁵

D. Conclusion

This study shows that Abdullah Saeed's contextual hermeneutics and Jasser Auda's systemic *maqāṣid* form a complementary relationship in the thought of Amin Abdullah. Contextual hermeneutics operates at the level of textual interpretation to uncover the universal values of the Qur'an through context and a hierarchy of values, whereas systemic *maqāṣid* operates at the level of operationalizing values within a complex, multidimensional, and ever-changing

²⁴ Maulidi, "Maqasid Syariah Sebagai Filsafat Hukum Islam: Sebuah Pendekatan Sistem Menurut Jasser Auda," *Al-Mazahib* 7, no. 1 (2019): hlm. 119.

²⁵ M. Amin Abdullah, "Epistemologi Keilmuan Kalam Dan Fikih Dalam Merespon Perubahan Di Era Negara-Bangsa Dan Globalisasi (Pemikiran Filsafat Keilmuan Agama Islam Jasser Auda)," *Media Syari'ah: Wahana Kajian Hukum Islam Dan Pranata Sosial* 14, no. 2 (2012): hlm. 126.

social reality. Thus, values serve as the common ground between the two: religious understanding moves from text to values, and then from values to application in social reality. This study is still conceptual in nature; therefore, future research can test this model on concrete issues.

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