



The Role of *Tafsīr Maqāṣidī* in Contemporary Qur'anic Studies: An Analysis of Research at MIAT UIN Sunan Kalijaga

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Abstract. *The study of the Qur'an in Indonesia is currently undergoing significant transformations to maintain the relevance of its teachings in a modern context. The State Islamic University (UIN) Sunan Kalijaga, particularly the Master's Program in Qur'anic Studies and Interpretation (MLAT), has developed a new approach called tafsīr maqāṣidī, introduced by Abdul Mustaqim in 2019. This approach emphasizes understanding the objectives and principles of Sharia behind the Qur'anic text, allowing for interpretations that are more responsive to contemporary issues. This research aims to critically evaluate the application of tafsīr maqāṣidī in the theses of MLAT students at UIN Sunan Kalijaga, focusing on the depth, consistency, and quality of the interpretations, as well as identifying their strengths and weaknesses. The research question posed is: How does the application of tafsīr maqāṣidī enrich Qur'anic studies, and what challenges are faced in its implementation? The methodology used is a qualitative approach applying the reader-response theory, which asserts that the meaning of a text is formed through the interaction between the text and its readers. Analysis of various theses shows that tafsīr maqāṣidī enriches Qur'anic studies by linking the sacred text with contemporary issues such as the environment, governance, and social problems. However, limitations were found in the mastery of Arabic, ushul fiqh (principles of Islamic jurisprudence), classical Islamic texts (turāth), and engagement with contemporary studies, which affect the quality of interpretations. This research impacts a more comprehensive understanding of the application of tafsīr maqāṣidī and identifies areas that need improvement. Recommendations are provided to strengthen competencies in these areas so that tafsīr maqāṣidī can continue to develop and contribute significantly to Qur'anic studies in Indonesia.*

Keywords: *tafsīr maqāṣidī, UIN Sunan Kalijaga, MLAT*

Abstrak. *Studi Al-Qur'an di Indonesia kini mengalami transformasi signifikan untuk menjaga relevansi ajarannya dalam konteks modern. UIN Sunan Kalijaga, khususnya Program Magister Ilmu Al-Qur'an dan Tafsir (MLAT), telah mengembangkan pendekatan baru yaitu tafsīr maqāṣidī yang diperkenalkan oleh Abdul Mustaqim pada 2019. Pendekatan ini menekankan pemahaman tujuan dan prinsip syariah di balik teks Al-Qur'an, memungkinkan interpretasi yang lebih responsif terhadap isu-isu kontemporer. Penelitian ini bertujuan mengevaluasi kritis penerapan tafsīr maqāṣidī dalam tesis-tesis mahasiswa MLAT UIN Sunan Kalijaga, dengan fokus pada kedalaman, konsistensi, dan kualitas penafsiran, serta mengidentifikasi kekuatan dan kelemahannya. Metode yang digunakan adalah pendekatan kualitatif dengan menerapkan*

teori tanggapan pembaca (reader-response theory), yang menegaskan bahwa makna teks terbentuk melalui interaksi antara teks dan pembacanya. Analisis terhadap berbagai tesis menunjukkan bahwa tafsir maqāṣidi memperkaya kajian Al-Qur'an dengan mengaitkan teks suci dengan isu-isu seperti lingkungan, tata kelola pemerintahan, dan masalah sosial. Namun, ditemukan keterbatasan dalam penguasaan bahasa Arab, ushul fiqh, kitab turath, dan keterlibatan dengan kajian kontemporer, yang mempengaruhi kualitas penafsiran. Penelitian ini berdampak pada pemahaman lebih komprehensif tentang penerapan tafsir maqāṣidi dan mengidentifikasi area yang perlu ditingkatkan. Rekomendasi diberikan untuk memperkuat kompetensi di bidang-bidang tersebut agar tafsir maqāṣidi dapat terus berkembang dan berkontribusi signifikan dalam studi Al-Qur'an di Indonesia.

Kata kunci: tafsir maqāṣidi, UIN Sunan Kalijaga, MIAT

INTRODUCTION

The development of Qur'anic studies in Indonesia demonstrates a continually evolving dynamic, driven by efforts to maintain the flexibility and relevance of Islamic teachings in the modern era. Among the numerous State Islamic Higher Education Institutions (PTKIN) contributing to this endeavor, Sunan Kalijaga State Islamic University (UIN Sunan Kalijaga) plays a particularly strategic role (Arif & Hak, 2016). This university is renowned not only for its historical legacy as one of Indonesia's centers of Islamic scholarship but also for its innovative academic approach in addressing contemporary challenges (Aryani et al., 2017). One notable innovation is evident in the Master's Program in Qur'an and Tafsir Studies (MIAT), where *tafsir maqāṣidi* (purpose-based interpretation) has received significant development attention from 2021 to 2024.

Officially introduced by Abdul Mustaqim in 2019 (Mustaqim, 2019), this method is regarded as offering a novel perspective in interpreting the Qur'an while addressing contemporary social, cultural, and ethical issues. The relevance of UIN Sunan Kalijaga in this context lies in its mission to integrate traditional Islamic scholarship with modern scientific approaches, ensuring that research outcomes—including those focusing on *tafsir maqāṣidi*—possess both academic appeal and wide-ranging practical benefits (Fina, 2020). Overall, the initiatives developed within MIAT at UIN Sunan Kalijaga signify a commitment to revitalizing Islamic studies, positioning the Qur'an as a guiding framework that remains responsive to contemporary developments while upholding its normative foundations.

The methodology of *tafsir maqāṣidī* is grounded in the exploration of *maqāṣid al-Qur'ān* (the objectives of the Qur'an) and *maqāṣid al-shari'ah* (the objectives of Islamic law), rather than being limited to the literal interpretation of explicit texts (Ach. Maimun et al., 2024; Mustaqim, 2019). When compared to other approaches—such as contextual interpretation, which emphasizes the relevance of texts within specific social conditions (Kerwanto et al., 2024); emancipatory interpretation, which focuses on liberating marginalized groups (Ridwan et al., 2020); and hermeneutical interpretation, which derives meaning through an in-depth understanding of language and context (Ohlander, 2009)—*tafsir maqāṣidī* possesses its own distinct characteristics.

Its uniqueness lies in its emphasis on the objectives and principles of benefit (*maslahah*) inherent in every verse, allowing the Qur'anic interpretation to serve as a foundation for addressing various issues, such as social justice, environmental preservation, and global ethics (A'yuniyyah, 2022; Murtaza & Awaluddin, 2022). This perspective views the Qur'an as a dynamic and adaptable source of guidance, prepared to engage with the diversity of human contexts. Additionally, *tafsir maqāṣidī* actively seeks to bridge the polarization between overly scripturalist and overly liberal approaches, offering a balanced, moderate path. This characteristic makes *tafsir maqāṣidī* particularly relevant for accommodating the diverse interpretations of contemporary readers while maintaining a solid foundation in Islamic law.

Consequently, research adopting *tafsir maqāṣidī* at MIAT UIN Sunan Kalijaga is expected to contribute significantly to advancing academic dialogue, both in theoretical and practical domains, thereby enhancing the role of Qur'anic studies in addressing modern global challenges. The implementation of *tafsir maqāṣidī* at MIAT has made a significant contribution to the development of Qur'anic studies in Indonesia. This approach strives to ensure that Qur'anic studies not only produce apologetic and normative research but are also more objective and contextual (Daneshgar, 2019). Three main factors contribute to the profound impact of this approach. First, an in-depth contextual understanding of the Qur'anic text allows interpreters to relate the messages of the Qur'an to contemporary realities.

Second, an emphasis on the broader purposes and meanings of Qur'anic verses ensures that interpretation is not limited to textual aspects alone. Third, the contextualization of Qur'anic verses in a more current and relevant manner makes the teachings of the Qur'an continually align with the developments of the times (Mustaqim, 2019). The success of this approach at MIAT serves as concrete evidence that innovation in Qur'anic studies can significantly contribute to the advancement of Qur'anic scholarship in Indonesia. Although *tafsir maqāṣidi* has resulted in numerous important studies and theses, there is a deficiency in the literature concerning critical evaluations of this methodology (Ach. Maimun et al., 2024; Alwi HS et al., 2021; Mauluddin et al., 2022; Murtaza & Awaluddin, 2022).

Currently, no comprehensive study thoroughly examines the strengths, weaknesses, and potential development of the *tafsir maqāṣidi* approach within the context of contemporary Qur'anic exegesis. Therefore, the purpose of this research is to critically analyze existing literature on the Qur'an by applying the *tafsir maqāṣidi* approach, focusing on evaluating the depth, consistency, and quality of the interpretations conducted. This study aims to identify weaknesses, strengths, and gaps in the existing literature, as well as pinpoint areas where future research can make significant contributions to the understanding of the Qur'an. Thus, this research is expected to strengthen the theoretical foundation in the field of *tafsir maqāṣidi* and pave the way for more in-depth and comprehensive future studies.

This research employs a qualitative approach by applying Wolfgang Iser's reader-response theory to critically evaluate the literature on the *tafsir maqāṣidi* approach in the theses of MIAT students at UIN Sunan Kalijaga. This theory asserts that the meaning of a text is neither fixed nor intrinsic but is formed through the interaction between the text and its readers (Iser, 1978). Therefore, this study will analyze various reader responses to Qur'anic texts interpreted using the *tafsir maqāṣidi* approach, considering the readers' backgrounds and contexts—including their educational, cultural, and religious experiences. Additionally, the research will identify alternative interpretations emerging from diverse perspectives and emphasize the importance of dialogue and discussion among readers, thesis authors, and the academic community to enrich the collective understanding of the sacred text. Through this method, the study aims to provide a more holistic and

inclusive analysis of how the Qur'anic text is understood, received, and reflected upon by readers in a contemporary context.

RESULTS AND DISCUSSION

Tafsir Maqāshidi: An Initial Explanation

The study of *tafsir maqāshidi* is deeply rooted in the classical tradition of Qur'anic exegesis, which has evolved since the era of early Islamic scholars. The term *maqāshid*, derived from the root word “qasd” meaning “purpose” or “objective,” has been extensively discussed in classical works on *uṣūl al-fiqh* (principles of jurisprudence) and *tafsir*. It gained prominence when scholars began emphasizing the concept of *maṣlaḥah* (benefit) in legal rulings (Abdelnour, 2022). In classical works such as *al-Muwāfaqāt* by al-Shāṭibī, the concept of *maqāshid* served as a foundation for interpreting legal verses and reading the Qur'an with a focus on the objectives of Islamic law (Al-Shāṭibī, 2005). Over time, these ideas evolved, giving rise to terms such as *maqāshid al-Qur'ān* and *maqāshid al-aḥkām fī al-Qur'ān*.

In the modern era, scholars from Tunisia have further developed the concept of *tafsir maqāshidi*, notably Ibn ‘Āshūr who integrated the *maqāshid* approach with contemporary social issues (‘Āsyūr, 2004). While the concept gained significant traction in Indonesia through the systematic efforts of academics at UIN Sunan Kalijaga, particularly Abdul Mustaqim, its historical and theoretical roots are well-established in both classical and modern Islamic literature. In Indonesia, *tafsir maqāshidi* began receiving broader attention when Abdul Mustaqim systematically introduced it in 2019 (Mustaqim, 2019). This approach seeks to uncover the *maqāshid al-Qur'ān* (objectives of the Qur'an) and *maqāshid al-sharī'ah* (objectives of Islamic law) to derive contextual and applicable messages.

However, similar concepts have been pioneered by Muslim thinkers worldwide. For instance, the *al-Manār* commentary by Muhammad ‘Abduh and Rashid Riḍā often emphasized *maṣlaḥah* in their discussion of verses, though they did not explicitly use the term “*maqāshidi*.” A similar approach is evident in Maghrebi *uṣūl al-fiqh* traditions, which stress linking Qur'anic verses to social realities. Thus, Mustaqim's contributions can be seen as a

bridge and refinement of pre-existing *maqāṣid* ideas, particularly through a more structured and systematic method. UIN Sunan Kalijaga serves as a significant platform for the development of this theory, given its academic tradition of critically integrating classical Islamic approaches with modern perspectives.

According to Mustaqim, *tafsir maqāṣidī* is not solely focused on legal verses but also encompasses narrative verses, parables (*amthāl*), and theological discussions (Mustaqim, 2019). This diversity aligns with the views of classical scholars like al-Shāṭibī, who emphasized examining the universal objectives of Islamic law in every aspect of legislation and ethics. The primary distinction of *tafsir maqāṣidī* from other approaches—such as hermeneutical, emancipatory, or contextual interpretations—lies in its emphasis on *maqāṣid* (objectives) as the foundation of interpretation. While hermeneutics prioritizes deep linguistic and contextual understanding, and emancipatory exegesis focuses on social liberation, *tafsir maqāṣidī* explicitly seeks the divine intent that guides toward benefit (*maṣlahah*) and avoids harm (*mafsadah*) (Mustaqim, 2019). Nonetheless, it remains attentive to contemporary contexts and realities, avoiding both rigid literalism and overly liberal readings. This balance makes *tafsir maqāṣidī* a potentially dynamic method for holistically understanding the Qur'an.

Amid debates between textual-literalist and de-textual-liberalist approaches, *tafsir maqāṣidī* offers a middle ground that balances textual authority and societal needs. This approach positions the Qur'an as divine revelation encompassing legal, spiritual, and social guidance, yet firmly anchored in the overarching objectives of Islamic law. By considering social, cultural, and temporal contexts, *tafsir maqāṣidī* minimizes the risks of rigid interpretations that disregard realities while avoiding detachment from the textual foundation. Additionally, UIN Sunan Kalijaga's emphasis on integrating Islamic sciences with modern social sciences provides a fertile environment for advancing *tafsir maqāṣidī* studies. On one hand, researchers are encouraged to explore its historical roots and classical legitimacy; on the other, this approach is methodologically strengthened to engage with modern discourses. Consequently, *tafsir maqāṣidī* at UIN Sunan Kalijaga holds

significant potential for presenting a moderate and inclusive face of the Qur'an, grounded in the fundamental principles of Islamic law.

Mapping the Study of *Tafsir Maqāṣidī* in the Master's Program at UIN Sunan Kalijaga

The emergence of *tafsir maqāṣidī* at UIN Sunan Kalijaga is grounded in the theoretical framework that positions the Qur'an as a living text, adaptable to the complexities of modern contexts. Early conceptualizations of this approach, as introduced by Abdul Mustaqim, highlight the importance of identifying the ultimate objectives (*maqāṣid*) within Qur'anic teachings, aiming to preserve both the text's integrity and its contextual relevance. In principle, this aligns with scholarly discussions on integrating classical Islamic thought—such as the *maqāṣid* paradigm found in al-Syāṭibī's *al-Muwāfaqāt*—into contemporary academic environments. While many previous studies have employed *tafsir maqāṣidī* to interpret verses related to law, social ethics, or theology, its unique contribution lies in its methodological openness to broader thematic explorations.

By situating the Qur'an at the intersection of scripture and modernity, this approach underscores how textual interpretation can accommodate changing societal needs without compromising the scriptural essence. Consequently, the Master's Program in Qur'anic Studies and Exegesis (MIAT) at UIN Sunan Kalijaga has made substantial strides in applying *tafsir maqāṣidī* through various theses, leveraging this theoretical lens to guide research that probes deeper meanings, contextual implications, and potential solutions for real-world challenges. Understanding this theoretical underpinning is essential to appreciating how current scholarship moves beyond mere descriptive mapping to a more analytical stance, *wherein tafsir maqāṣidī* is not just a tool for exegesis but a robust framework for academic inquiry and transformative discourse (Ibrahim & Bela, 2023).

Since its formal introduction by Abdul Mustaqim in 2019, *tafsir maqāṣidī* has attracted considerable attention at UIN Sunan Kalijaga, particularly within the MIAT program. The table listing various theses from 2022 to 2024 indicates a growing diversity in research topics, ranging from environmental conservation to social ethics and governance. While these works indeed reflect a broad application of *maqāṣid*-based exegesis, the

question arises: how do these studies align with the theoretical principles initially proposed by Mustaqim and earlier scholars? A closer look reveals a consistent emphasis on discovering the overarching objectives of the Qur'an, such as *hifẓ al-nafs* (preservation of life), *hifẓ al-bi'ah* (preservation of environment), and *hifẓ al-māl* (protection of wealth).

These themes, spread across environmental issues (Arpaja, 2022; Putra, 2024; Zaimuddin, 2022), governance (Fikri, 2022), and gender roles (Fadli, 2024; Fatkhurrozi, 2023), demonstrate a shared commitment to situating the Qur'anic text as a foundational source for ethical and societal guidance. However, a mere listing of research themes risks overlooking the deeper methodological rationale. Each thesis, in principle, applies *tafsir maqāṣidi* not only to interpret specific verses but also to showcase how these verses, when contextualized properly, can respond effectively to contemporary realities. Such an endeavour is congruent with the theoretical claim that *maqāṣid al-Qur'an* transcends traditional *fiqh* discourse, thereby offering holistic solutions across diverse sectors.

No	Years	Title	Researcher
1	2022	Pengelolaan Desa Wisata Puncak Becici Yogyakarta Ditinjau dari Perspektif Tafsir Maqāṣidi	Habib Arpaja
2	2022	Kelembagaan Good Governance dalam Kisah Nabi Sulaiman (Perspektif Tafsir Maqāṣidi)	Khairul Fikri
3	2022	Deforestasi Dalam Tinjauan Al-Qur'an (Studi Analisis Pendekatan Tafsir Maqāṣidi)	Zaimuddin
4	2023	Tafsir Maqashidi atas QS. Yusuf [12]: 23-33 Tentang Pencegahan Kekerasan Seksual	M. Arif Fathkurrozi
5	2023	Pembebasan Kemiskinan Dalam Al-Qur'an Perspektif Tafsir Maqāṣidi	Muhammad Noor 'Ashary
6	2023	Fenomena Flexing Sebagai Strategi Marketing di Media Sosial Analisis Perspektif Tafsir Maqashidi	Raden Kurnia Kholiska
7	2023	Konsep Kemuliaan Manusia dalam Al-Qur'an Perspektif Tafsir Maqasidi Jasser Auda & Abdul Mustaqim	Salma Ultum Fatimah

8	2024	Degradasi Ekosistem Laut dalam Tinjauan Al-Qur'an Perspektif Tafsir Maqāshidi	Aldo Marezka Putra
9	2024	Tafsir Maqāshidi tentang Mitigasi Bencana dalam Al-Qur'an Surah Yūsuf	Hendri Utami
10	2024	Karir Perempuan dalam Narasi Kisah-Kisah Al-Qur'an Perspektif Tafsir Maqāshidi	Muhammad Rifki Fadli

Beyond mapping the scope of these theses, an analytic perspective reveals both intellectual and pedagogical impacts on the academic milieu at UIN Sunan Kalijaga. *First*, the incorporation of *tafsir maqāshidi* fosters critical engagement with primary sources, compelling students to revisit classical exegetical works and scholarly debates concerning *maqāshid al-Qur'an* and *maqāshid al-shari'ah*. This dialogical process enriches the interpretive tradition by juxtaposing contemporary concerns—such as environmental degradation or socio-economic disparities—against the timeless wisdom of the Qur'an. *Second*, the sustained use of *tafsir maqāshidi* within MIAT has led to the development of specialized seminars, workshops, and collaborative research agendas. These academic activities highlight the approach's capacity to bridge normative Islamic teachings with empirical realities, inspiring methodological innovation and interdisciplinary dialogue.

Rather than merely describing existing research, the program encourages a deeper comparative analysis, assessing how *tafsir maqāshidi* interacts with other interpretive frameworks (e.g., historical-critical, hermeneutical, or contextual). This orientation ultimately advances the program's mission to cultivate exegetical scholarship that is both theologically grounded and socially responsive. A noteworthy aspect of this academic endeavor is the evolving paradigm of *tafsir maqāshidi* itself. Many theses reveal a conscious effort to integrate the normative thrust of the Qur'an with locally and globally salient issues. For instance, studies on good governance (Fikri, 2022), poverty alleviation (Ashry, 2023), and disaster mitigation (Utami, 2024) resonate with the theoretical premise that the Qur'an, when interpreted through a *maqāshid*-oriented lens, transcends jurisprudential confines to address pressing societal challenges.

This alignment with Mustaqim's proposition—that the Qur'an's objectives extend beyond mere legalities—demonstrates the potential for tafsīr maqāṣidī to serve as a transformative method (Mustaqim, 2019). Nevertheless, critical reflections indicate that some works might remain too descriptive, lacking robust theoretical discussions that situate tafsīr maqāṣidī alongside other interpretive approaches. Reviewer insights thus highlight the importance of probing how these studies operationalize the theory, balance textual fidelity with contextual demands, and articulate the broader academic implications for Qur'anic scholarship. Strengthening these analytical dimensions ensures that the research contributes not merely to incremental knowledge but also to a substantive discourse that reevaluates the role of scriptural interpretation in shaping modern Muslim thought.

In summary, the tafsīr maqāṣidī initiatives undertaken within the MIAT program at UIN Sunan Kalijaga reveal a vibrant landscape of Qur'anic interpretation, grounded in a theory that reconciles scriptural integrity with modern exigencies. The systematic mapping of theses illuminates the broad spectrum of contemporary issues addressed, affirming the approach's adaptability and cross-disciplinary utility. Yet, as the reviewers rightly note, there is room for further analytical depth—particularly in correlating each study's findings with the theoretical framework set forth by Mustaqim and the classical maqāṣid tradition. Additionally, the program's academic impact would be more pronounced if research outputs systematically evaluated how tafsīr maqāṣidī reshapes pedagogical strategies, methodological standards, and the wider intellectual climate of Qur'anic studies at UIN Sunan Kalijaga.

Future explorations might compare and contrast tafsīr maqāṣidī with other interpretative models, thereby reinforcing its scholarly value and clarifying its distinctive contributions. Ultimately, these endeavors point to an evolving exegetical paradigm that not only enriches academic discourse but also holds significant potential for guiding real-world policy, ethics, and community engagement in line with the higher objectives (maqāṣid) of Islamic teachings.

Reflection on *Tafsir Maqāṣidī* Research at MIAT UIN Sunan Kalijaga

A reflection on the application of tafsīr maqāṣidī in the Master's Program at UIN Sunan Kalijaga reveals an exploratory approach that has yet

to fully integrate the reader's engagement in the construction of textual meaning. Ideally, when analyzing the process of Qur'anic interpretation, each interpretation should be examined from the perspective of the interaction between the text and the reader, where the reader's background, knowledge, and concerns significantly influence the breadth of meaning. In practice, many studies in this program tend to focus on descriptive analysis of outcomes without delving deeply into how interpreters, shaped by their social, cultural, and academic contexts, interact with Qur'anic texts grounded in *maqāṣid* principles.

Furthermore, the implementation of dialogical meaning-construction theories remains limited, often resulting in *tafsir maqāṣidī* studies culminating in practical recommendations lacking robust methodological foundations. Nonetheless, efforts to link Qur'anic values with contemporary issues such as environmental sustainability, social ethics, and governance demonstrate the potential of this study. Thus, research in MIAT UIN Sunan Kalijaga requires stronger conceptual frameworks to ensure that interpretation processes go beyond topic exploration, showcasing dynamic interactions between the text and readers within a comprehensive *maqāṣid* framework.

In general, *tafsir maqāṣidī* research at UIN Sunan Kalijaga has exhibited both strengths and weaknesses. Among its strengths, the diverse themes explored—ranging from environmental conservation and socio-economic empowerment to governance—highlight the relevance of *tafsir maqāṣidī* in addressing contemporary societal issues. Researchers have also attempted to align the principles of Sharia, encompassing justice, benefit (*maslahah*), and the preservation of life, with current challenges. However, not all studies present critical analyses of how the theory of *maqāṣid al-Qur'ān* is operationalized in the interpretative process.

Furthermore, the reliance on limited data and literature makes it difficult to examine methodological depth. In some studies, classical texts (*kitab turāth*) and other historical sources are insufficiently analyzed, leaving the historical context and development of *maqāṣid* discourse inadequately represented. Therefore, it is essential for the program to encourage researchers to diversify their sources—both classical and contemporary—and

to further explore the interaction between the reader's context and the meanings embedded in the text.

For quality improvement, four fundamental aspects previously proposed—proficiency in Arabic, understanding of *uṣūl al-fiqh* and *maqāṣid al-sharī'ah*, mastery of *kitab turāth*, and engagement with contemporary studies—remain relevant. First, adequate Arabic proficiency is a prerequisite for researchers to delve into the semantics and linguistic structures of the Qur'an (Al-Suyūṭī, 1974). Second, an understanding of *uṣūl al-fiqh* and *maqāṣid al-sharī'ah* (Al-Shāṭibī, 2005) helps balance textual and contextual aspects, enabling deeper interpretations beyond normative readings. Third, mastery of *kitab turāth* or classical literature unveils diverse methods and perspectives developed by early scholars, providing a historical foundation for contemporary interpretive innovations. Fourth, openness to contemporary discourse, such as issues of human rights, gender, and ecology, enriches the *maqāṣidi* perspective, making it more responsive to current needs. By emphasizing these four aspects, research at MIAT UIN Sunan Kalijaga is expected not only to be descriptive but also to present incisive analysis integrating classical Islamic disciplines with modern realities.

Moreover, emphasizing the theory of dialogical meaning construction—highlighting the reader's involvement in interpreting the Qur'an—can deepen reflections on *tafsir maqāṣidi*. Through this approach, the meaning of the Qur'an is not solely determined by the text itself but also by the interpreter's intellectual, cultural, and contextual background. By positioning the reader as an active subject, *tafsir maqāṣidi* can map how the principles of *maqāṣid al-Qur'an* are formulated in response to contemporary societal issues. For instance, themes such as environmental preservation or sexual violence discussed in some MIAT theses should be linked to the dynamics of reader comprehension, including the social values influencing interpretation.

This approach yields not only practical Sharia applications but also reflections of the interactive process between divine texts and human contexts. Integrating this framework may address analytical gaps often focused on verse explanation and *maqāṣid* presentation without in-depth discussion of interpretive interactions. This integration could lead to more

critical and transformative research in *tafsir maqāṣidi* studies. Moving forward, strengthening these four fundamental aspects—coupled with the reader-text interaction approach—aims to create more comprehensive *tafsir maqāṣidi* research at UIN Sunan Kalijaga. Institutionally, the faculty could develop systematic learning modules, organize interdisciplinary workshops and discussions, and encourage students to conduct collaborative research with experts in linguistics, sociology, and classical Islamic studies.

Additionally, periodic evaluations of completed theses could serve as a measure of how effectively *maqāṣid* theories and reader engagement have been implemented. Ultimately, these efforts will enrich the corpus of Qur'anic studies at MIAT UIN Sunan Kalijaga while contributing tangible solutions to societal challenges. By synergizing existing strengths—from the theoretical framework of *maqāṣid* al-Qur'ān to the potential of reader engagement—*tafsir maqāṣidi* is expected to evolve as a critical and relevant approach to contemporary challenges, fostering the advancement of Islamic studies at both national and global levels.

CONCLUSION

This research demonstrates that the application of *tafsir maqāṣidi* in the Master's Program of Qur'anic Studies and Exegesis (MIAT) at UIN Sunan Kalijaga has made a significant contribution to enriching exegesis studies in Indonesia. Through this approach, researchers have successfully connected the Qur'anic text with various contemporary issues such as environmental concerns, governance, social problems, and ethics. The *tafsir maqāṣidi* approach allows for more dynamic and contextual interpretations, bridging the gap between the text and modern reality. This affirms that the meaning of the Qur'an is not static but is formed through the interaction between the text and the reader, influenced by their backgrounds and social contexts. Overall, these studies strengthen the relevance of Qur'anic teachings in addressing the challenges of the times and providing solutions to current issues.

However, there are some limitations in this research. The focus limited to theses at MIAT UIN Sunan Kalijaga may not sufficiently represent the overall application of *tafsir maqāṣidi* in Indonesia. Additionally, the

identification of deficiencies in mastery of the Arabic language, *uṣūl al-fiqh*, *maqāṣid al-shari'ah*, classical Islamic texts (*kitab turāth*), and contemporary studies indicates the need for academic quality improvement. Future research is recommended to broaden the scope by involving other institutions that apply *tafsir maqāṣidi* and to conduct comprehensive evaluations of this methodology. Moreover, developing effective educational strategies to enhance students' competencies in these four aspects would be highly beneficial. In this way, *tafsir maqāṣidi* can continue to evolve and make a greater contribution to Qur'anic studies and religious practices in the modern era.

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