

## Applied Fiqh in KH. M. Hasyim Asy'ari's Jāmi'at al-Maqāṣid: Integrating Aqidah, Fiqh, and Tasawuf

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### Abstract

#### Keywords:

applied fiqh; Islamic jurisprudence; Jāmi'at al-Maqāṣid; KH. M. Hasyim Asy'ari.

Fiqh is often approached primarily as a body of normative legal rulings, although its role in Muslim life also involves practical, ethical, and spiritual dimensions. This study aims to analyze and reconstruct the concept of applied fiqh in KH. M. Hasyim Asy'ari's Jāmi'at al-Maqāṣid and examine its relevance to contemporary Islamic jurisprudence. The study employed qualitative library research with a descriptive analytical approach. Jāmi'at al-Maqāṣid served as the primary source, while relevant studies on KH. M. Hasyim Asy'ari, Islamic jurisprudence, pesantren scholarship, and contemporary fiqh were used as secondary sources. Data were analyzed through qualitative content analysis by identifying, classifying, relating, and interpreting the major themes and structural relationships within the text. The findings reveal that applied fiqh in Jāmi'at al-Maqāṣid is constructed through three interconnected dimensions: aqidah as the theological foundation, fiqh as the practical implementation of religious obligations, and tasawuf as ethical and spiritual refinement. This construction displays four characteristics: integrative, practical, gradual, and ethically oriented. The study contributes to existing scholarship by repositioning Jāmi'at al-Maqāṣid from a practical manual of religious obligations toward an integrated framework of applied fiqh that connects theological understanding, legal practice, and spiritual formation. Its contemporary relevance lies in providing a conceptual orientation for maintaining normative Islamic legal authority while connecting religious practice with practical needs and ethical responsibility.

### Abstrak

#### Kata kunci:

fikih aplikatif; fikih Islam; Jāmi'at al-Maqāṣid; KH. M. Hasyim Asy'ari.

Fikih sering dipahami terutama sebagai kumpulan ketentuan hukum normatif, padahal perannya dalam kehidupan Muslim juga mencakup dimensi praktis, etis, dan spiritual. Penelitian ini bertujuan menganalisis dan merekonstruksi konsep fikih aplikatif dalam Jāmi'at al-Maqāṣid karya KH. M. Hasyim Asy'ari serta mengkaji relevansinya terhadap diskursus fikih kontemporer. Penelitian menggunakan studi kepustakaan kualitatif dengan pendekatan deskriptif analitis. Jāmi'at al-Maqāṣid digunakan sebagai sumber primer, sedangkan kajian mengenai KH. M. Hasyim Asy'ari, fikih, tradisi keilmuan pesantren, dan fikih kontemporer digunakan sebagai sumber sekunder. Data dianalisis melalui analisis isi kualitatif dengan mengidentifikasi, mengklasifikasikan, menghubungkan, dan menginterpretasikan tema serta hubungan struktural dalam teks. Hasil penelitian menunjukkan bahwa fikih aplikatif dalam Jāmi'at al-Maqāṣid dikonstruksi melalui tiga dimensi yang saling berkaitan, yaitu aqidah sebagai landasan teologis, fikih sebagai implementasi praktis kewajiban keagamaan, dan tasawuf sebagai penyempurnaan etis dan spiritual. Konstruksi tersebut memiliki empat karakteristik, yaitu integratif, praktis, gradual, dan berorientasi etis. Kontribusi penelitian ini terletak

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*pada reposisi Jāmi'at al-Maqāṣid dari sekadar pedoman praktis kewajiban keagamaan menjadi kerangka fikih aplikatif yang menghubungkan pemahaman teologis, praktik hukum, dan pembentukan spiritual. Relevansinya bagi diskursus kontemporer terletak pada orientasi konseptual yang mempertahankan otoritas normatif hukum Islam sekaligus menghubungkan praktik keagamaan dengan kebutuhan praktis dan tanggung jawab etis.*

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**Introduction**

Fiqh occupies a central position in Islamic intellectual tradition because it connects normative religious principles with the practical dimensions of Muslim life. Its scope extends beyond ritual worship (ibadah) to social relations (muamalah), family life, economic transactions, ethics, and various forms of social governance. Nevertheless, contemporary social, economic, and technological transformations have increasingly challenged approaches to fiqh that emphasize legal formalism without adequately addressing changing social realities. Contemporary fiqh therefore requires an approach capable of maintaining the authority of Sharia principles while responding to emerging problems and promoting public interest (maṣlaḥah). Within this context, applied fiqh becomes important not as an attempt to detach Islamic law from its classical foundations, but as an effort to translate jurisprudential principles into practical guidance that remains relevant to the changing conditions of Muslim society (Aulia, 2023; Siswanto, n.d.).

Within the intellectual tradition of Islam in the Indonesian archipelago, KH. M. Hasyim Asy'ari represents an important scholarly figure whose thought demonstrates a strong relationship between classical Islamic scholarship and the social realities of Muslim communities. His intellectual contribution was not limited to the establishment and development of pesantren traditions but extended to the formulation of religious thought grounded in authoritative Islamic scholarship and responsive to the needs of society (Fakturmen, 2020; Zuhri & Chanifudin, 2023). His commitment to classical scholarly authority did not necessarily lead to intellectual rigidity; rather, it provided a methodological foundation for maintaining the continuity of Islamic teachings while addressing the religious and social needs of the community. This intellectual orientation is particularly important for examining how fiqh can function not merely as a body of legal doctrines but also as practical guidance embedded within religious and social life.

One of KH. M. Hasyim Asy'ari's works that provides an important basis for examining this orientation is Jāmi'at al-Maqāṣid. Compared with his widely discussed educational

writings, particularly *Adab al-ʿĀlim wa al-Mutaʿallim*, *Jāmiʿat al-Maqāṣid* has received relatively limited scholarly attention. The work systematically discusses fundamental aspects of Islamic religious life, beginning with theological foundations, continuing through practical rulings concerning purification, prayer, zakat, fasting, and pilgrimage, and concluding with spiritual and ethical refinement through Sufism. Such an arrangement indicates that the work should not be read merely as a concise manual of ritual jurisprudence. Rather, its structure provides an important basis for examining how KH. M. Hasyim Asy'ari connects theological commitment, jurisprudential practice, and spiritual formation within an integrated framework of Muslim religious life (Hadratussyaikh KH. M. Hasyim Asy'ari, 2020).

Previous studies have demonstrated various ways in which fiqh interacts with contemporary and local contexts. Research on Fasholatan by KH. R. Asnawi Kudus, for example, demonstrates the applicability of indigenous fiqh within the pesantren tradition and everyday worship practices (Fashalatan & Asnawi Kudus, 2025). Other studies have examined the relationship between fiqh and local wisdom in traditional communities (Kehidupan et al., 2025), the scope and urgency of contemporary fiqh in the context of modernization (Aulia, 2023), and the role of fiqh in responding to environmental crises (Amanda et al., 2024). Studies have also connected fiqh with religious moderation (Siswanto, n.d.), contemporary muamalah, and digital da'wah, including Gus Baha's contemporary legal reasoning in social media environments (Jamal, 2024). Collectively, these studies demonstrate an increasing scholarly tendency to position fiqh as a dynamic body of knowledge capable of engaging with diverse social realities rather than merely as a static formulation of legal norms.

Studies specifically concerning KH. M. Hasyim Asy'ari have likewise developed across several areas. Existing scholarship has examined his contribution to the preservation of Islam and the Indonesian archipelago (Fakturmen, 2020), his role in pesantren development from theological and sociological perspectives (Zuhri & Chanifudin, 2023), his educational thought, and the contextualization of pesantren education within Indonesian Islamic education (Sari et al., 2025). These studies have significantly contributed to understanding KH. M. Hasyim Asy'ari as a scholar, educator, and influential figure in Indonesian Islam. However, scholarly attention has predominantly focused on his educational, social, and pesantren-related thought, while the jurisprudential construction contained in *Jāmiʿat al-Maqāṣid*, particularly its applied orientation, has not received comparable analytical attention.

This limitation reveals a conceptual gap in the existing literature. Previous studies of applied and contemporary fiqh have generally examined particular domains of application, such as worship, local wisdom, environmental issues, muamalah, or religious moderation, whereas studies of KH. M. Hasyim Asy'ari have largely emphasized his educational and pesantren thought. Consequently, insufficient attention has been given to how *Jāmiʿat al-Maqāṣid* constructs fiqh through the interrelationship of theological foundations (aqidah), jurisprudential practice (fiqh), and spiritual-ethical formation (tasawuf). The gap, therefore, does not simply lie in the limited number of studies on a particular text, but in the absence of an analytical reconstruction of the internal structure through which KH. M. Hasyim Asy'ari transforms normative jurisprudence into practical religious guidance. This study addresses that gap by conceptualizing applied fiqh as an integrated and gradual framework in which

correct belief provides the theological foundation, jurisprudential practice regulates religious action, and Sufism provides ethical and spiritual refinement.

Accordingly, this study aims to analyze and reconstruct the concept of applied fiqh in KH. M. Hasyim Asy'ari's Jāmi'at al-Maqāṣid and to examine its relevance to contemporary Muslim life. More specifically, the study investigates the construction and characteristics of applied fiqh within the text and analyzes how the integration of aqidah, fiqh, and tasawuf provides a framework for connecting normative Islamic law with practical and socio-religious realities. The contribution of this study lies in repositioning Jāmi'at al-Maqāṣid from a primarily practical manual of religious obligations toward an integrated jurisprudential framework in which theological legitimacy, legal practice, and spiritual ethics operate as interconnected dimensions of applied fiqh. Such a perspective is expected to enrich contemporary discussions of Islamic jurisprudence while demonstrating the continuing intellectual relevance of pesantren-based Islamic scholarship.

## **Methods**

This study employed a qualitative research design using library research with a descriptive-analytical orientation. The design was selected because the study focuses on reconstructing KH. M. Hasyim Asy'ari's concept of applied fiqh as articulated in Jāmi'at al-Maqāṣid rather than examining fiqh practices through empirical fieldwork. The analysis therefore treats the text as the primary object of inquiry and focuses on identifying its conceptual structure, characteristics, and relevance to contemporary Islamic jurisprudence.

The primary source of the study was Jāmi'at al-Maqāṣid by Hadratussyaikh KH. M. Hasyim Asy'ari, published by Pustaka Tebuireng in 2020. The text was examined particularly in relation to its organization of seven major sections (al-maqāṣid), encompassing theological foundations, purification, prayer, zakat, fasting, hajj and umrah, and Sufism. Secondary sources consisted of scholarly publications relevant to KH. M. Hasyim Asy'ari's intellectual thought, classical and contemporary fiqh, pesantren scholarship, applied jurisprudence, and contemporary Islamic legal discourse. These sources were used to contextualize and critically interpret the primary text rather than to replace it as the principal basis of analysis.

Data were collected through documentation by systematically reading, identifying, and organizing textual materials relevant to the research focus. The analytical units included statements, concepts, thematic sequences, and structural relationships within Jāmi'at al-Maqāṣid that indicate the practical orientation of fiqh. Particular attention was given to the relationship among aqidah, jurisprudential practices of worship, and tasawuf, as well as to the sequence in which these dimensions are presented. Secondary literature was subsequently used to position these textual findings within broader discussions of KH. M. Hasyim Asy'ari's scholarship and the development of applied and contemporary fiqh.

The data were analyzed using qualitative content analysis through several stages. First, the primary text was read comprehensively to identify passages and

themes relevant to the construction of applied fiqh. Second, the identified materials were classified according to major thematic categories, including theological foundations, practical jurisprudence, and spiritual-ethical formation. Third, relationships among these categories were examined to reconstruct the internal logic and characteristics of applied fiqh in Jāmi'at al-Maqāṣid. Fourth, the reconstructed framework was interpreted in dialogue with relevant secondary literature to identify its position within broader Islamic jurisprudential discourse. Through these stages, the analysis moved beyond summarizing the contents of the book toward interpreting the conceptual relationship among its major components.

A contextual-historical perspective was also employed to interpret the findings by considering KH. M. Hasyim Asy'ari's pesantren intellectual tradition and the broader development of Islamic jurisprudence. This perspective was used to examine how the structure and orientation of Jāmi'at al-Maqāṣid can be understood in relation to contemporary demands for Islamic jurisprudence that remains grounded in authoritative religious traditions while responding to changing socio-religious realities. The interpretation therefore focused on the text's internal conceptual construction and its potential relevance to contemporary fiqh discourse, while avoiding the assumption that the historical text directly provides specific legal rulings for every contemporary problem.

## **Result and Discussion**

### **The Concept of Applied Fiqh in the Thought of KH. M. Hasyim Asy'ari**

The findings indicate that KH. M. Hasyim Asy'ari's conception of applied fiqh in Jāmi'at al-Maqāṣid is constructed within the authoritative tradition of Sunni jurisprudence. His commitment to the established schools of Islamic law does not position fiqh merely as a collection of formal legal rulings, but as religious knowledge intended to guide Muslims in practicing Islamic teachings correctly. This orientation is reflected in the structure of Jāmi'at al-Maqāṣid, which presents religious knowledge through an ordered relationship between belief, religious practice, and spiritual formation (Hadratussyaikh KH. M. Hasyim Asy'ari, 2020).

Analysis of the text reveals that Jāmi'at al-Maqāṣid is organized into seven major discussions. The work begins with aqidah and the foundations of Islamic law, followed by taharah, salah, zakat, fasting, hajj and umrah, and concludes with tasawuf (Hadratussyaikh KH. M. Hasyim Asy'ari, 2020). This sequence is not merely an arrangement of independent religious themes. It demonstrates a gradual construction of religious practice in which theological understanding becomes the foundation for implementing Islamic law, while spiritual formation completes the practice of religious obligations. The structure therefore indicates that fiqh is positioned within a broader framework of Muslim religious formation.

The placement of aqidah at the beginning of *Jāmi'at al-Maqāṣid* demonstrates that religious practice must be founded on correct theological understanding. KH. M. Hasyim Asy'ari discusses the pillars of faith, the pillars of Islam, the concept of mukallaf, and the basic categories of Islamic law before presenting practical discussions of worship (Hadratussyaikh KH. M. Hasyim Asy'ari, 2020). This structure indicates that the performance of religious obligations is not separated from an understanding of God, prophethood, and individual responsibility before Islamic law. Aqidah therefore functions as the foundation that gives meaning and orientation to the implementation of fiqh.

The subsequent sections translate this theological foundation into practical religious activities. Taharah is positioned before salah because ritual purity constitutes a prerequisite for prayer. The discussion then progresses to zakat, fasting, and hajj and umrah. These sections demonstrate that religious obligations encompass both individual worship and social responsibility. Zakat, for example, connects obedience to God with responsibility toward others, while fasting develops restraint and religious discipline. Hajj and umrah complete the discussion of the major acts of worship by emphasizing religious obligations that depend upon individual capability. The sequence shows that applied fiqh in *Jāmi'at al-Maqāṣid* operates through practical stages that guide Muslims from understanding religious obligations toward their implementation in everyday religious life.

A significant finding emerges from the placement of tasawuf at the conclusion of the work. KH. M. Hasyim Asy'ari does not end his discussion with the formal validity of worship, but continues toward the formation of piety, adab, and spiritual purification (Hadratussyaikh KH. M. Hasyim Asy'ari, 2020). This positioning demonstrates that correct legal practice alone is insufficient to represent complete religious life. Outward religious practices require an inner dimension that shapes intention, morality, and spiritual consciousness. Tasawuf therefore functions as the completion of jurisprudential practice by directing legal obedience toward the formation of religious character.

These findings show that the concept of applied fiqh in *Jāmi'at al-Maqāṣid* consists of three interconnected dimensions: aqidah as the theological foundation, fiqh as the practical implementation of religious obligations, and tasawuf as spiritual and ethical formation. The relationship among these dimensions forms a gradual pattern in which belief provides the basis for action, religious law guides practice, and spirituality gives ethical depth to that practice. Applied fiqh in KH. M. Hasyim Asy'ari's thought therefore cannot be reduced to practical instructions concerning worship. It represents an integrated construction of religious life that connects understanding, practice, and internalization.

This construction extends the understanding of fiqh beyond legal formalism. Fiqh becomes applicable not because its normative foundations are weakened, but

because religious law is connected with theological consciousness and spiritual formation. In this framework, aqidah establishes the orientation of religious practice, fiqh provides practical guidance, and tasawuf strengthens the moral quality of its implementation. The integration of these three dimensions constitutes the central characteristic of applied fiqh in Jāmi'at al-Maqāṣid and provides the conceptual basis for understanding the distinctive contribution of KH. M. Hasyim Asy'ari's jurisprudential thought.

### **The Characteristics of Applied Fiqh in Jāmi'at al-Maqāṣid**

The analysis of Jāmi'at al-Maqāṣid reveals several characteristics that distinguish KH. M. Hasyim Asy'ari's construction of applied fiqh. These characteristics emerge not only from the themes discussed in the book but also from the relationship among its sections and the orientation of religious practice developed throughout the text. Four characteristics are particularly evident: an integrative construction of Islamic knowledge, a practical orientation toward religious practice, a gradual organization of religious formation, and an ethical orientation that connects legal observance with spiritual refinement.

The first characteristic is the integration of aqidah, fiqh, and tasawuf within a unified framework of religious life. Jāmi'at al-Maqāṣid does not isolate jurisprudence from other dimensions of Islamic knowledge. The discussion of aqidah establishes the theological basis of religious responsibility, while the sections on worship translate this foundation into concrete religious practices. Tasawuf then provides spiritual refinement for those practices (Hadratussyaikh KH. M. Hasyim Asy'ari, 2020). This integration indicates that the validity of religious practice is not understood solely in terms of compliance with legal requirements. Religious action is also connected with correct belief and the formation of inner consciousness. Such a construction reflects the intellectual tradition of pesantren, in which religious knowledge is directed toward the formation of both correct practice and religious character.

The second characteristic is its practical orientation. The discussions of taharah, salah, zakat, fasting, hajj, and umrah contain guidance directly related to the performance of religious obligations. In the section on taharah, for instance, attention is given to water, impurities, istinja', and other matters required for ritual purity. The discussion of prayer covers practical requirements and procedures, while the sections on zakat, fasting, and pilgrimage address conditions that determine the correct performance of these obligations (Hadratussyaikh KH. M. Hasyim Asy'ari, 2020). This form of presentation demonstrates that fiqh is intended to guide religious action rather than remain at the level of abstract legal knowledge. Its applicability therefore lies in the translation of jurisprudential principles into forms that can guide everyday religious practice.

This practical orientation is consistent with the tradition of fiqh writing within pesantren, where religious texts function not only as repositories of knowledge but

also as guides for religious practice. Previous research on indigenous fiqh in Fasholatan by KH. R. Asnawi Kudus similarly demonstrates how fiqh can be presented concisely and practically according to the religious needs of the community (Fashalatan & Asnawi Kudus, 2025). Jāmi'at al-Maqāṣid, however, displays a broader construction because practical guidance concerning worship is situated between theological foundations and spiritual formation. Its practical character is therefore not limited to simplifying legal procedures but involves connecting religious practice with the broader formation of Muslim religious consciousness.

The third characteristic is the gradual organization of religious formation. The sequence of the book demonstrates a progression from understanding to practice and from practice to internalization. Aqidah provides the initial foundation, followed by practical obligations that regulate Muslim religious life, while tasawuf completes the process through spiritual cultivation. This sequence suggests that KH. M. Hasyim Asy'ari understands religious formation as a process that develops through interconnected stages. A Muslim is not merely expected to know religious law, but to understand its theological foundation, perform it correctly, and internalize its ethical and spiritual meaning. The applied character of fiqh therefore emerges through the continuity between knowledge, action, and spiritual formation.

The fourth characteristic is its ethical orientation. The placement of tasawuf at the conclusion of Jāmi'at al-Maqāṣid demonstrates that legal compliance does not represent the final purpose of religious practice. KH. M. Hasyim Asy'ari emphasizes piety, adab, and the purification of spiritual ailments as dimensions that complete outward religious observance (Hadratussyaikh KH. M. Hasyim Asy'ari, 2020). This finding is consistent with studies emphasizing the importance of *riyadah* and moral Sufism in KH. M. Hasyim Asy'ari's thought (Hakam, 2015). However, the present analysis places this spiritual dimension within the broader structure of Jāmi'at al-Maqāṣid and demonstrates its relationship with jurisprudential practice. Tasawuf does not replace fiqh but provides the ethical and spiritual orientation through which legal practice acquires deeper religious meaning.

These four characteristics demonstrate that applied fiqh in Jāmi'at al-Maqāṣid cannot be reduced to the accessibility or practicality of legal instructions. Its distinctive character lies in the integration of religious knowledge, the orientation toward practice, the gradual process of religious formation, and the ethical completion of legal observance. The relationship among these characteristics produces a construction of fiqh that moves from theological understanding to practical obedience and ultimately toward spiritual internalization. In this construction, fiqh functions not only to determine the legal validity of religious actions but also to guide the formation of Muslims whose religious practices are grounded in faith, performed according to Sharia, and strengthened by ethical and spiritual consciousness.

The findings therefore refine the concept of applied fiqh developed in this study. Applied fiqh refers not merely to jurisprudence that can be directly practiced, but to a mode of religious guidance that connects normative knowledge with concrete action and ethical formation. Jāmi'at al-Maqāṣid demonstrates this through an integrated pattern of aqidah, practical fiqh, and tasawuf. This pattern constitutes the distinctive contribution of KH. M. Hasyim Asy'ari's jurisprudential thought and provides the conceptual foundation for examining its relevance within contemporary Islamic legal discourse.

### **The Relevance of Applied Fiqh to Contemporary Society**

The relevance of applied fiqh in Jāmi'at al-Maqāṣid can be understood through its ability to connect normative religious principles with the practical and ethical dimensions of Muslim life. Contemporary Islamic jurisprudence faces increasingly complex social, economic, technological, and cultural developments that require fiqh to remain responsive without losing its methodological foundations. Contemporary fiqh therefore cannot rely solely on the reproduction of established legal formulations, but requires an understanding of the relationship between religious norms, social realities, and the objectives of Islamic law (Sariyekti, 2022; Aulia, 2023). Within this context, the significance of Jāmi'at al-Maqāṣid lies primarily in the framework through which religious law is connected with theological orientation, practical implementation, and spiritual responsibility.

The first dimension of its contemporary relevance concerns the relationship between normative authority and practical religious needs. Jāmi'at al-Maqāṣid demonstrates that the applicability of fiqh does not require the abandonment of established Islamic legal traditions. KH. M. Hasyim Asy'ari maintains the authority of Sharia while organizing religious knowledge in a form directed toward practice (Hadratussyaikh KH. M. Hasyim Asy'ari, 2020). This orientation is relevant to contemporary Islamic jurisprudence because social change often creates tension between maintaining religious authority and responding to new realities. The structure of Jāmi'at al-Maqāṣid suggests that contextual relevance can be developed from within the Islamic scholarly tradition by directing normative knowledge toward the actual religious needs of Muslims.

This orientation corresponds with contemporary discussions that position fiqh as a body of knowledge capable of engaging with changing social realities. Studies of contemporary fiqh emphasize that rapid developments in social, economic, and technological life require legal reasoning that considers both Sharia principles and the contexts in which Muslims live (Kasdi et al., 2025). Similar tendencies can be observed in studies of fiqh related to environmental issues, contemporary muamalah, and religious moderation, which demonstrate the expanding areas in which Islamic jurisprudence is expected to respond to emerging social concerns (Amanda et al., 2024; Siswanto, n.d.). Jāmi'at al-Maqāṣid does not directly discuss these contemporary

issues, but its applied orientation provides an important intellectual principle: religious norms acquire practical significance when they are connected with the conditions, responsibilities, and ethical formation of those who practice them.

The second dimension concerns the integration of law and ethics. One of the challenges of contemporary religious life is the possibility of reducing fiqh to questions of legal validity while overlooking the ethical consequences of religious action. The structure of *Jāmi'at al-Maqāṣid* offers a different orientation by placing tasawuf after the discussion of practical religious obligations. This arrangement demonstrates that legal compliance requires spiritual and moral refinement (Hadratussyaikh KH. M. Hasyim Asy'ari, 2020). Accordingly, the relevance of applied fiqh is not limited to determining whether an action is legally valid, but also includes consideration of the moral quality that accompanies religious practice.

This relationship between law and ethics becomes particularly significant when fiqh engages with contemporary social problems. Islamic legal discourse increasingly encounters issues involving economic transactions, environmental responsibility, social relations, and public life. Such problems cannot always be adequately addressed by focusing exclusively on formal legal categories. The orientation found in *Jāmi'at al-Maqāṣid* suggests that jurisprudential reasoning should remain connected with piety, responsibility, adab, and concern for the consequences of human action. In this respect, the integration of fiqh and tasawuf provides an ethical foundation that can enrich contemporary jurisprudential discourse without replacing the methodological principles of Islamic law.

The third dimension concerns the orientation toward *maṣlaḥah*. Contemporary fiqh requires sensitivity to public interest while maintaining the fundamental principles of Sharia. Studies of contemporary jurisprudence have emphasized the importance of responding to changing social conditions through legal reasoning that considers the benefits and consequences of legal implementation (Aulia, 2023; Kasdi et al., 2025). Although *Jāmi'at al-Maqāṣid* does not formulate a systematic contemporary theory of *maṣlaḥah*, its integration of theological responsibility, practical guidance, and ethical formation provides a foundation for understanding Islamic law as guidance directed toward the quality of religious and social life. Therefore, its relevance to *maṣlaḥah* should be understood as a conceptual orientation rather than as direct evidence that the book provides specific legal solutions for contemporary cases.

Based on these findings, the contemporary significance of *Jāmi'at al-Maqāṣid* lies in three interconnected principles: maintaining normative authority while directing fiqh toward practical needs, integrating legal observance with ethical and spiritual responsibility, and orienting religious practice toward meaningful benefit in Muslim life. These principles provide a framework for understanding how classical *pesantren* scholarship can contribute to contemporary discussions of Islamic jurisprudence. The

relevance of the work therefore does not depend on transferring its individual legal rulings directly to every modern problem, but on recovering the intellectual structure through which religious authority, practical implementation, and ethical consciousness are brought into dialogue.

This interpretation also establishes the limits of the present study. Since the analysis focuses on the textual construction of Jāmi'at al-Maqāṣid, the study does not demonstrate the effectiveness of its applied fiqh framework in resolving specific contemporary legal problems. Rather, it identifies conceptual principles that may inform further studies of contemporary fiqh. Future research may examine how this framework operates when applied to particular issues in Islamic economics, environmental responsibility, digital religious practices, family life, or other emerging areas of Muslim society. Such investigation would allow the conceptual relevance identified in this study to be examined within more specific contemporary contexts.

### **Conclusion**

This study demonstrates that applied fiqh in KH. M. Hasyim Asy'ari's Jāmi'at al-Maqāṣid is constructed through the integration of three interconnected dimensions: aqidah as the theological foundation, fiqh as the practical implementation of religious obligations, and tasawuf as the ethical and spiritual refinement of religious practice. The organization of the text reveals a gradual movement from understanding religious foundations to performing religious obligations and ultimately internalizing their moral and spiritual meaning. Applied fiqh in this construction therefore extends beyond practical instructions concerning worship. It represents an integrated framework in which religious knowledge, legal practice, and spiritual formation constitute a continuous process in shaping Muslim religious life.

The study further identifies four characteristics of this applied fiqh: integrative, practical, gradual, and ethically oriented. Its integrative character appears in the relationship between aqidah, fiqh, and tasawuf; its practical character is reflected in guidance concerning the implementation of religious obligations; its gradual character emerges from the progression from theological understanding to practice and spiritual internalization; and its ethical orientation is demonstrated by the position of tasawuf as the completion of legal observance. These characteristics constitute the main conceptual contribution of the study by repositioning Jāmi'at al-Maqāṣid not merely as a practical manual of religious obligations, but as a framework of applied fiqh that connects normative authority, religious practice, and ethical formation.

The contemporary relevance of this framework lies primarily at the conceptual level. Jāmi'at al-Maqāṣid demonstrates that responsiveness to changing realities does not necessarily require separation from established Islamic legal traditions. Instead, its contribution lies in providing an intellectual orientation in which normative religious authority is connected with practical needs and ethical responsibility. Since this study is limited to textual analysis and does not examine the application of this framework

to specific contemporary legal issues, its findings should not be interpreted as evidence of its effectiveness in resolving particular modern problems. Further research may examine the application of this framework to specific areas such as Islamic economics, environmental responsibility, family life, digital religious practices, and other contemporary issues. Such studies would enable the conceptual model identified here to be examined and further developed within concrete social and jurisprudential contexts.

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The authors declare that no artificial intelligence (AI) tools were used in the research, analysis, interpretation, or preparation of this manuscript.

### **Author Contribution Statement**

Fitria Muktisari contributed to the conceptualization, investigation, analysis of the primary source, and preparation of the original draft. Khoirotul Idawati contributed to the methodology, literature analysis, validation, and critical review of the manuscript. Hanifudin contributed to the interpretation of findings, literature review, and manuscript development. Badar Alam Kalasuba contributed to the conceptual validation, critical review, and final editing of the manuscript. All authors reviewed and approved the final version of the article.

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