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THE EPISTEMOLOGY OF MODERATE FIQH: A STUDY OF YUSUF AL-QARADHAWI'S THOUGHT ON ISLAMIC LEGAL REASONING

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ABSTRACT

This qualitative research, conducted as a literature review, aims to identify Yusuf Qardhawi's views on the urgency of *ijtihad* in formulating moderate Islamic law. The primary data used is the book by Saifullah M. Yunus titled **Opening the Doors of Ijtihad**. Secondary data draws upon various relevant scholarly works. The results of the study indicate that Yusuf Qardhawi emphasizes the importance of a moderate fiqh paradigm in addressing contemporary Islamic legal issues a paradigm grounded in sharia evidence, logic, and the public interest. Some modern issues discussed in his fatwas include abortion, marriage, and Islamic banking. This study contributes to the assertion that Yusuf Qardhawi's thought plays a significant role in the development of Islamic fiqh through a moderate approach that balances religious texts with current realities.

Keywords: *Yusuf al-Qaradhawi, Moderate Fiqh, Ijtihad.*



A. Introduction

Yusuf al-Qaradawi's thoughts on the importance of *ijtihad* in Islamic law are highly relevant amid ongoing social transformation. He emphasizes that *ijtihad* is not merely a necessity but a collective obligation (*fard kifayah*), particularly for scholars, in addressing contemporary issues that are not explicitly regulated in classical texts such as the Qur'an and Hadith (Angreni Hasibuan et al., 2023). This position is further reinforced by recent studies highlighting that *ijtihad* functions as a dynamic legal mechanism enabling Islamic law to respond to modern legal, technological, and ethical challenges without losing its normative foundations (Amalia Azahra et al., 2024). Qardhawi introduced two approaches to *ijtihad*, namely *ijtihad intiqa'i* (selective) and *ijtihad insya'i* (creative), which allow mujtahids to create new laws that suit the conditions of modern society (Asni, 2013). Therefore, Qardhawi's ideas encourage innovation in Islamic law that can answer current social, cultural and technological challenges, as well as provide legal clarity for the people (Husain, 2019).

Yusuf Qardhawi's view on the importance of *ijtihad* in Islamic law is a very important response to the stagnation of legal thinking among some Muslims. In changing social conditions, Islamic law should not be seen as a collection of rigid rules, but rather as a value system that is adaptive and provides solutions. Qardhawi criticized the static attitude in religion and encouraged people to rediscover the spirit of *ijtihad* as a way to face the challenges of the times. This view emerges as an answer to the false assumption that the door to *ijtihad* has been closed, whereas it is precisely through *ijtihad* that Islamic law can continue to function and be relevant (Agil & Munawar, 2020). Therefore, the author argues that Qardhawi's call to revive *ijtihad* is not only important, but also urgent to maintain the accuracy of Islamic law in the modern context (Mahfudin, 2014).

The *ijtihad* method developed by Yusuf al-Qaradawi has its own characteristics, because he divides *ijtihad* into two main categories: *ijtihad intiqa'i* and *ijtihad insya'i*. *Ijtihad intiqa'i*: In this approach, al-Qaradawi emphasizes the importance of selecting sources of law that are relevant and appropriate to the context of the times. He chooses opinions that are considered most appropriate to the social situation and the needs of Muslims at that time, while still referring to the sacred texts (Aminah et al., 2015). *Ijtihad insya'i*: Unlike the previous method, this method emphasizes creativity and tries to create new solutions that are not found explicitly in the holy book. This *ijtihad* seeks to provide fatwas that are able to answer the challenges of the times, while still being based on the principles of sharia and paying attention to the interests of the people. Through these two approaches, al-Qaradawi wants to produce fatwas that are always relevant to the times and can provide benefits for Muslims, without being trapped in rigid textual understanding.

Yusuf al-Qardhawi views *ijtihad* as an important element in Islamic law to keep it relevant to the times. According to him, *ijtihad* is a collective obligation, especially for scholars, to produce laws that are in accordance with current conditions. In his work, *Fatawa Muashirah*, he mentions the Quran, Sunnah, *ijma'*, and sharia rules as sources of *ijtihad*, and adds logic as a tool. Al-Qardhawi proposed three methods of *ijtihad*: analytical (*Intiqai*), creative (*Insya'i*), and a combination of the two, which allows the formulation of laws that are adaptive to the changing times and in line with the objectives of the sharia. He also emphasizes the importance of scientific procedures and accountability in *ijtihad*, where each mujtahid is responsible for the fatwa he issues. Thus, al-Qardhawi seeks to keep Islamic law dynamic and able to answer the challenges that arise in the modern era (Hussain & Cooper-Davies, 2024).

Yusuf al-Qardhawi emphasizes the importance of *ijtihad* in Islamic law as a reaction to social change and the progress of the times. In his view, *ijtihad* is more than a legal activity; it is an arena of jihad that requires deep thought and academic responsibility. He developed various methods of *ijtihad*, including *intiqai* and *insha'i*, which aim to produce fatwas that are relevant to the current context (Hidayanti & Ridwan, 2022). The research method used in this study is a literature study, which refers to al-Qardhawi's works and analysis of other figures, to find the basic principles of *ijtihad* that he offers, which remains based on the Qur'an and Sunnah (Mahendra & Izza, 2022). Therefore, al-Qardhawi argues that the implementation of modern *ijtihad* is *fardhu kifayah* for Muslims, especially for scholars, to ensure that Islamic law remains relevant and responsive to the challenges of the times.

In the study of *ijtihad* in Islamic law, several previous studies have highlighted the importance of renewing fiqh thinking to answer contemporary challenges. For example, the book *Al Risalah* emphasizes that *ijtihad* is one of the important pillars in Islam which ranks third after the Qur'an and Sunnah. The existence of *ijtihad* is very important and cannot be separated from the dynamics of the times that continue to change, as well as the emergence of various new issues that have no legal provisions (Nurjannah et al., 2023). In addition, the study by Wahyu Ningsih emphasizes that although there are many verses and hadith that are universal, *ijtihad* is still needed to determine contemporary laws that are in accordance with the times. *Ijtihad* is recognized as an important element in finding modern legal solutions, with the Qur'an and sunnah as the main references. Since the time of the Prophet Muhammad, *ijtihad* has been practiced and has become an integral part of Islamic law (Wahyu Ningsih, 2023).

The opening of the door to *ijtihad* shows that Islamic law is flexible and able to adapt to the changes and developments of the times and circumstances (Nuraeni et al., 2024). Another study says that *ijtihad* is an obligation for Muslims, is it appropriate for Muslims to abandon it on the grounds that there are too many

conditions that are impossible for a person to fulfill, in fact these conditions are not to make it difficult for Muslims as expressed by people who deliberately close the door to *ijtihad* (Mu'allim & Roem Syibly, 2011). Another study says that *Ijtihad* is a method of obtaining legal provisions based on existing arguments, as well as a way to determine laws that arise due to needs in Islamic law. Therefore, the practice of *ijtihad* is a must. *Ijtihad* acts as a driving force; without *ijtihad*, the sources of Islamic law will become weak. This is the reason why *ijtihad* is considered the third source that cannot be separated from the Qur'an and Al-Hadith (Hanany Naseh, 2012). Another study says that *Ijtihad* is an effort made by *mujtahids* to examine and understand Islamic law from its main sources, namely the Qur'an and hadith (Amalia Azahra et al., 2024). As such, these studies provide a solid foundation for this research, which aims to explore more deeply the importance of *ijtihad* in Islamic law in the modern era. Thus, these studies provide a solid foundation for this research, which aims to explore more deeply the urgency of *ijtihad* in Islamic law in the modern era.

This research has a novelty in analyzing the contemporary *ijtihad* method developed by Yusuf al-Qaradawi, especially in the context of the flexibility of Islamic law in facing the challenges of modern times. Al-Qaradawi proposes two main approaches, namely *ijtihad intiqa'i* (selective) which emphasizes the selection of the most relevant opinions from various sources of Islamic law, and *ijtihad insya'i* (creative) which encourages the creation of new legal solutions based on maqashid sharia and the needs of the people (Ansori Insyah, 2014). This approach is a breakthrough in the world of fiqh because it provides a balance between strict adherence to sharia principles and adaptation to social, cultural, and technological changes (Maulidi, 2014).

Theoretically, this research enriches the study of ushul fiqh by emphasizing the role of *ijtihad* as the main mechanism in the development of Islamic law, while highlighting the urgency of collective *ijtihad* (*ijtihad jama'i*) to produce more credible and applicable laws. Practically, this research provides guidance for scholars, academics, and practitioners of Islamic law in understanding and applying *ijtihad* methods that are more flexible and contextual, in order to keep Islamic law relevant to the demands of the times. Thus, this research not only contributes to the academic discourse on *ijtihad*, but also offers solutions to the dynamics of Muslim life in the modern era that continues to develop, making it the main reference in understanding the urgency of contemporary *ijtihad* proposed by Yusuf al-Qaradawi.

B. The Theory of *Ijtihad Istinbati* and *Ijtihad Tatbiqi*

Ijtihād istinbāṭī is a method of determining Islamic law by referring directly to the Qur'an and Hadith. This method involves an in-depth thought process by taking into account social and cultural factors so that the laws formulated are not

only *shari'i* valid, but also relevant and applicable in the lives of contemporary society (Syahid, 2019), a position that is increasingly supported by contemporary scholarship emphasizing that legal derivation must integrate empirical social realities to ensure contextual applicability in modern Muslim societies (Saiin, 2021). This makes *ijtihād istimbāṭī* an important approach in responding to the challenges of the times and the needs of Muslims (Fatimah, 2011). In practice, *ijtihād istimbāṭī* uses *usul fiqh* rules such as *qiyās*, *mafhūm mukhālafah*, and analysis of general and specific texts (Alfarouq Zulfikar Rohman, 2018). Scholars critically assess the strength of the evidence and compare it with other forms of *ijtihād* such as *tatbiqī* *ijtihād*, in order to produce laws that are based on valid texts and adaptive to social developments. The hallmark of this method is its loyalty to the *shar'i* texts as the basis of law.

The foundation of this method can be found in QS. An-Nahl: 43 and the Prophet's hadith which indicate that the activity of *ijtihād*, although not always resulting in correct decisions, is still rewarded. The purpose of *ijtihād istimbāṭī* is to explore the law on issues that are not explicitly mentioned in the text, while maintaining a connection with the principles of Shari'ah. Therefore, the development of this method is crucial in maintaining the relevance and sustainability of Islamic law (Nawawi, 2020). *Ijtihad istimbati* is a process undertaken to draw laws from the sources of sharia, such as the Qur'an and Hadith, with an in-depth analytical approach. In this process, scholars not only rely on the sacred texts, but also consider the relevant social and cultural context. This is crucial to ensure that the resulting law is acceptable and applicable in modern society, as well as being able to answer the challenges faced by Muslims today (Syahid, 2019).

The process of *istimbati ijtiḥād* consists of several steps, from understanding the text, analyzing the context, to drawing legal conclusions. Scholars apply a critical approach to evaluate the available evidence and compare it with other forms of *ijtiḥād*, such as *tatbiqī*. In this way, *istimbati ijtiḥād* serves to produce laws that are not only in accordance with the principles of sharia, but also relevant to the changing conditions of society (Alfarouq Zulfikar Rohman, 2018). The significance of *ijtiḥād istimbati* lies in its ability to fulfill dynamic legal needs in society. By considering various social, cultural and economic aspects, *ijtiḥād istimbati* can produce fatwas that are more applicable and contextual. Therefore, the development of *ijtiḥād istimbati* is very important in the study of Islamic law, so that the resulting law can provide real benefits for the people (Fatimah, 2011).

Ijtihad in language is a strenuous effort or earnest attempt to find sharia law for problems that are not explicitly explained in the Qur'an and Hadith (Roudlon, 2021). In terms of terms, *ijtiḥād* is the dedication of a mujtahid to his intellectual abilities to explore sharia law through the *istinbath* method (Hanany Naseh, 2012). The division and concept of *Ijtihad tatbiqī* is *ijtiḥād* that is coaching or educational in nature. It is an intellectual endeavor that aims to guide and develop the

understanding of Islamic law in society or educational institutions in a systematic and contextual manner. The focus of *ijtihad tarbiti* is to apply and develop Islamic law in a way that is appropriate to the times and social context while maintaining the basic principles of sharia (Saim & El-Muhammady, 2024).

The function and purpose of *ijtihad tarbiti* is to answer modern legal problems that are not explicitly regulated in the main sources of sharia, to facilitate the understanding and implementation of Islamic law in a flexible and adaptive manner to social change, and to maintain a balance between the needs of modernity and Islamic legal traditions by adhering to *maqāṣid al-sharī'ah* (Naseh Hanany, n.d.). This educational and contextual orientation of *ijtihad* is further reinforced by contemporary studies which argue that *maqāṣid*-based legal reasoning serves as a key framework for harmonizing normative continuity and social transformation in modern Islamic legal thought (Hasanudin, 2019). There are several types of *ijtihad*, namely *fardi* (for individuals) and *jama'i* (for groups), *Ijtihad tathbiqi* which means applying existing laws, *ijtihad istinbathi* which means extracting laws from their sources (Badi', 2013), finally there is *Ijtihad at-Takhrij* and *Ijtihad at-Tarjih* which is the process of choosing the strongest school of thought (Miswanto, 2018).

As for some of the methods used by *ijtihad tarbiti*, the first uses a contextual approach to the *nash* (Al-Qur'an and Hadith) by considering *illat* (legal causes), *hikmah tasyri'*, and *maqashid sharia* (the purpose of Islamic law), the second uses a method of determining laws that prioritize *maslahah* (benefit) and avoid *mafsadah* (damage), and the last uses the *qiyas* (analogy) method.

C. The Role of *Ijtihad* as A Solution To Contemporary Islamic Law Problems

Ijtihad is a cognitive effort made by a *mujtahid* to explore and understand the sources of Islamic law, especially the Qur'an and Hadith, with the aim of addressing legal issues that are not directly explained in these sacred texts (Hanany Naseh, 2012). The legal foundations and principles of *ijtihad* are rooted in the Qur'an and the Sunnah, which encourage Muslims to employ reason and exert intellectual effort when explicit textual guidance is absent. *Ijtihad* must therefore be based on legitimate sources of Islamic law, remain consistent with the principles of sharia, and operate through rational and logical reasoning. According to Yusuf al-Qaradawi, the core principles of *ijtihad* include contextual relevance to contemporary society, an emphasis on mercy and facilitation (*taysir*), and a strong orientation toward achieving benefit while preventing harm. Within this framework, *ijtihad* plays a significant role in the renewal of Islamic law by offering solutions to emerging issues such as bioethics, Islamic finance, and human rights.

Through *ijtihad*, Islamic law can be reformulated to respond to social change and technological advancement without compromising its essential normative values. Moreover, *ijtihad* opens space for inter-*madhhab* dialogue and legal

innovation that is sensitive to socio-cultural contexts. In this sense, *ijtihad* is best understood as an academic and ethical process that requires scholarly competence and moral responsibility to ensure that Islamic law remains relevant and responsive to contemporary social, political, economic, and technological challenges (Mahfudin, 2014; Hasanudin, 2019). *Ijtihad* is defined as an academic process that requires knowledge and ethical responsibility, instrumental in ensuring that Islamic law remains relevant to the changing times and able to respond to today's social, political, economic and technological challenges.

In responding to the increasingly complex challenges of Islamic law in the modern era, *ijtihad* has expanded beyond its traditional individual practice by mujtahids into a collective endeavor involving formal religious institutions. In Indonesia, this model of collective *ijtihad* has been institutionalized through bodies such as the Indonesian Ulema Council, Nahdlatul Ulama's Lajnah Bahtsul Masail, and Muhammadiyah's Tarjih Council. This institutionalized form of *ijtihad* is considered more representative, as it enables the integration of diverse scholarly perspectives across different schools of thought and provides stronger social as well as scientific legitimacy for the legal rulings produced (Agil & Munawar, 2020; Maskumi et al., 2024). The application of *ijtihad jama'i* has proven to be able to provide responses to a variety of actual issues such as vaccinations, sharia-based digital transactions, and issues within the scope of the family.

Furthermore, the *ijtihad* strategy based on the main objectives of sharia (*maqashid al-shariah*) is an important approach that is widely applied in responding to contemporary legal challenges. The *maqashidi* approach prioritizes the achievement of the values of protection of religion, soul, property, mind, and offspring, which are the essence of Islamic teachings. In practice, fatwa institutions such as MUI utilize this *maqashid* framework in formulating legal decisions, especially on issues that have not been explicitly mentioned in religious texts. Through this method, a number of fatwas have been formulated contextually without ignoring the core values of sharia, such as in the case of Islamic life insurance, health technology, and contemporary financial law (Hasanudin, 2019).

In the field of family law, contemporary *ijtihad* offers new directions in addressing issues such as inheritance distribution, spousal roles, and gender equality. Various thematic and contextual approaches are employed to reassess the relevance of classical *fiqh* in light of present social realities. By considering the *maqāṣid al-sharī'ah* and the actual socio-cultural conditions of society, scholars formulate legal opinions that are more equitable and applicable without undermining the foundational principles of Islamic law. This development demonstrates that *ijtihad* functions not merely as a legal decision-making process, but also as a normative instrument for strengthening the social justice dimension of Islamic teachings (Mustofa, 2013; Mahendra & Izza, 2022). Equally important, there is also an *ijtihad* approach that integrates modern social sciences with Islamic legal

traditions. This approach is known as multidisciplinary *ijtihad*, which combines religious sources (*naqli*) with empirical data and scientific analysis. Figures such as Amin Abdullah encourage the need for an interdisciplinary approach so that Islamic law is not only text-oriented, but also considers social reality more broadly. In this way, problems such as the environment, social inequality, and moral crises can be approached through the lens of Islamic law that is more contextual and solutive. From these various approaches, it is clear that *ijtihad* in the modern context plays a very vital role in answering the challenges of the times. *Ijtihad* not only maintains the validity of Islamic law, but also encourages legal reform to remain in line with the values of justice, benefit, and the social reality of Muslims today.

D. Yusuf Qaradhawi's Paradigm of Integrative *Ijtihad* in Formulating Moderate Fiqh

In the context of *ijtihad istinbāṭī*, several methodological challenges arise, particularly in relation to the interpretation of texts that are often ambiguous and open to multiple meanings. Such ambiguity may lead to divergent scholarly opinions, which in turn can generate confusion within society and even provoke social or ideological conflict. Moreover, difficulties in adapting the outcomes of *ijtihad* to ongoing social change may result in legal formulations that no longer correspond to the needs of contemporary society. Therefore, it is imperative to develop a more inclusive and responsive approach to *ijtihad istinbāṭī* in order to ensure that legal reasoning remains socially relevant and beneficial to the community (Syahid, 2019), a concern that is also emphasized by contemporary scholars who argue that methodological refinement is essential to prevent rigidity and normative stagnation in modern Islamic legal thought (Aziz, 2020).

Scholarly views on *ijtihad istinbāṭī*, particularly in relation to the interpretation of ambiguous or indeterminate texts, are highly relevant to the contemporary dynamics of Islamic law. The inherent ambiguity of certain scriptural texts opens space for multiple interpretations, making differences of opinion among scholars almost inevitable. However, such differences should not be regarded as sources of conflict; rather, they represent intellectual richness that contributes to the diversity and vitality of Islamic legal thought. For this reason, more intensive scholarly dialogue and deliberative mechanisms are required to manage these interpretive differences constructively and responsibly. Contemporary studies emphasize that structured dialogue and collective deliberation are essential to transforming juristic plurality into a source of legal creativity rather than fragmentation (Hidayanti & Ridwan, 2022).

In addition, the challenge of adapting the results of *ijtihad* for social change requires a more adaptive and contextual approach. Islamic law should not be stagnant, but should be able to meet the needs of the time without neglecting the

basic principles of Sharia An integrated approach involving various social elements, including social experts and other stakeholders, can enrich the *ijtihad* process so that the resulting laws become more relevant and applicable Therefore, *Ijtihad Itimbata* is not only an intellectual activity, but also an effective way to build a modern harmonious and competitive society.

The integrated *ijtihad* paradigm formulated by Yusuf al-Qaradawi focuses on two principal approaches: *ijtihad intiqa'i* (selective) and *ijtihad insya'i* (creative). *Ijtihad intiqa'i* emphasizes the careful selection of the most authoritative and contextually relevant opinions of earlier scholars to guide contemporary legal reasoning, while *ijtihad insya'i* highlights the capacity to formulate new legal rulings that are not explicitly addressed in classical *fiqh* literature. By integrating these two approaches, al-Qaradawi seeks to combine continuity with innovation, ensuring that the outcomes of *ijtihad* remain both normatively grounded and responsive to changing social realities (Asni, 2013). This integrative framework has been widely recognized as a distinctive contribution to contemporary Islamic legal thought, particularly for its ability to balance textual fidelity with contextual adaptability (Maulidi, 2014).

The object of data in this framework is not limited to classical texts and existing sources of Islamic law, but also includes social conditions, culture, and the needs of today's society. Qardhawi emphasizes the importance of analyzing the actual reality (*waqi'*) in depth before performing *ijtihad*, so that the resulting Islamic law is not only normative, but also practical and responsive to the dynamics of modern life. Thus, the object of data analysis becomes dynamic and multidimensional, including textual and contextual elements (Saiin, 2021).

In the practice of integrated *ijtihad*, Yusuf Qardhawi also emphasizes the principles of *maqasid al-syari'ah* and *maslahah* as the main basis for evaluating and selecting appropriate legal data. With this approach, *ijtihad* can focus not only on compliance with the text, but also on the purpose and benefits of the law for mankind. Therefore, the object of data analysis in this paradigm must be able to bridge revelation (*nash*) and reality (*waqi'*) in a balanced and harmonious manner. Practically, the results of this integration *ijtihad* can be seen in various forms, such as fatwas, regulations, and Islamic legal policies that are responsive to the times. The position of the object of data analysis in this paradigm is very important, because it is the basis for reforming Islamic law that is moderate, contextual, and able to face the challenges of the times, while still maintaining the essential values of sharia (Asni, 2013).

Yusuf al-Qaradawi developed an integrative *ijtihad* paradigm that seeks to connect the teachings of religious texts with the realities of modern life. According to him, *ijtihad* should not be limited to a literal understanding of the text, but needs to be based on *maqasid al-sharī'ah* to answer the challenges of social and cultural change (Mahfudin, 2014). He rejects extremes, both those who maintain the classical

heritage without criticism and those who loosen the principles of sharia in favor of freedom of interpretation (Aminah et al., 2015).

Through the *wasathiyah* (moderation) approach, al-Qaradawi emphasizes the need for *ijtihad* that takes into account the development of science, the needs of contemporary society, and universal Islamic principles such as justice, balance and benefit. With this model, *ijtihad* not only maintains the relevance of Islamic law, but also becomes a means of building an Islamic civilization that is able to adapt to the times without losing its identity. In addition, al-Qaradawi emphasized that *ijtihad* must be collective and involve scholars across disciplines to produce more accurate and relevant decisions. He emphasizes the importance of synergy between Shari'ah experts and experts in other fields, such as economics, medicine and social science, so that Islamic law can be applied by taking into account the development of science and the real needs of society (Faizah & Fuaddi, 2019). The concept of collective *ijtihad*, according to him, is a solution to avoid subjectivity and personal errors in making a fatwa. By integrating various expertise, *ijtihad* can become an instrument that not only maintains the originality of Islam, but also enriches its contribution to the progress of human civilization in the modern era.

The analysis confirms that Yusuf al-Qaradawi's integrative *ijtihad* paradigm represents a significant advancement in modern Islamic legal thought. This approach not only integrates normative religious understanding with contemporary social realities, but also prioritizes *maqāṣid al-sharī'ah* as its primary foundation, enabling *ijtihad* to remain adaptive in the face of changing times. By emphasizing the principle of *wasathiyah* (moderation) and rejecting both rigid literalism and excessive legal liberalism, al-Qaradawi formulates a method of *ijtihad* that combines the selective engagement with classical scholarly opinions (*ijtihad intiqa'i*) and creative legal reasoning (*ijtihad insya'i*). As a result, this paradigm produces legal solutions that are contextually relevant and responsive without compromising core Islamic values (Maulidi, 2014). The contemporary relevance of this integrative and moderate approach is further affirmed by recent international scholarship, which highlights *ijtihad* as a critical ethical and pedagogical framework for cultivating responsible and context-sensitive legal reasoning in diverse modern settings (Hussain & Cooper-Davies, 2024).

In addition, al-Qaradawi's *ijtihad* model helps build a progressive and moderate Islamic civilization that remains relevant to Islamic law. This method allows Islamic law to evolve in accordance with the progress of science and the needs of modern society, while emphasizing that *ijtihad* should not be stopped or closed. Thus, *ijtihad* becomes a dynamic and sustainable tool of renewal that can overcome the stagnation of thought and answer the challenges of modernization without losing Islamic identity. This strengthens Islam's position as a contextual and rational religion (Hidayanti & Ridwan, 2022).

Ijtihad istinbati is the effort of a mujtahid in exploring the laws of sharia from the primary sources (Al-Qur'an and Sunnah) through rational methods, such as *qiyas* (analogy), *istihsan* (legal preference), and *istishlah* (consideration of benefit). In this *ijtihad*, the process of *istinbati* (extracting the law) is carried out by paying attention to the principles of fiqh rules and *maqashid al-shariah* (the objectives of Islamic law). The goal is to produce new laws that are in accordance with the basic values of sharia and relevant to the actual conditions of the people (Miswanto, 2018).

From this analysis, it can be emphasized that *ijtihad istinbati* functions to maintain the continuity of Islamic teachings while remaining adaptive to social change. This *ijtihad* requires accuracy in understanding the text and the ability to critically assess new contexts, so that Islamic law is not static but still based on primary sources. When compared to *ijtihad tajdidi* (renewal) which focuses more on substance renewal, *ijtihad istinbati* tends to maintain traditional rules with methodological innovation. This shows that in the Islamic legal tradition, there is a continuity between the maintenance of principles and flexibility in the application of the principles (Aziz, 2020).

E. Conclusion

Yusuf al-Qaradawi's integrated *ijtihad* paradigm is a significant breakthrough in contemporary Islamic law that combines selective (*ijtihad intiqa'i*) and innovative (*ijtihad insya'i*) approaches to create laws that are appropriate and flexible with changing times. This approach highlights a balanced analysis of text and social context, relies on *maqasid al-syari'ah* and the principle of moderation (*wasathiyah*), and encourages interdisciplinary collective *ijtihad* to make fatwas more precise and applicable.

This study contributes to the importance of Islamic legal *ijtihad* activities in order to keep pace with the changing times. The limitations of the object of discussion of this research have not examined the practical implementation of *ijtihad* according to Yusuf Qatadhawi empirically. This can be an urgent object of research continued by the next research.

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