

The Epistemological Transformation of Bahtsul Masail in Addressing Women's Economic Rights: From Classical Fiqh Authority to the Maqashid Syariah Approach

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ABSTRACT

Introduction: The increasing participation of Muslim women in contemporary economic activities has generated new legal questions concerning financial autonomy, entrepreneurship, access to productive resources, and family economic responsibilities that cannot be adequately addressed through a purely textual interpretation of classical fiqh. This study aims to analyze the epistemological transformation of *Bahtsul Masail* in addressing women's economic rights by examining the shift from classical fiqh authority toward a *Maqashid Syariah* approach. **Methods:** This study employs a qualitative conceptual approach based on a comprehensive literature review. Relevant classical fiqh literature, contemporary *Bahtsul Masail* decisions, studies on *Maqashid Syariah*, and scholarly works on women's economic rights were critically analyzed through thematic classification, comparative analysis, and conceptual synthesis. **Results:** The findings reveal that contemporary *Bahtsul Masail* has undergone a significant epistemological transformation from predominantly *qauli* (text-oriented) reasoning toward *manhaji* (methodological and contextual) reasoning. Legal authority is increasingly constructed through the integration of classical fiqh, empirical realities, interdisciplinary knowledge, and the objectives of Islamic law, enabling more adaptive responses to issues such as women's financial independence, entrepreneurship, digital economic participation, and equitable access to productive resources. **Conclusion and Suggestion:** The study concludes that *Maqashid Syariah* functions not only as a normative objective but also as an epistemological framework that reconstructs Islamic legal reasoning while preserving the authenticity of classical jurisprudence. Future studies should empirically examine *Bahtsul Masail* deliberations across different Islamic institutions to strengthen the practical application of this adaptive legal framework in addressing contemporary women's economic rights.

1. Introduction

The rapid transformation of socio-economic relations in Muslim societies has generated increasingly complex legal questions concerning women's economic rights. Women's participation in entrepreneurship, professional employment, digital business, financial investment, and family economic decision-making has expanded significantly over the last two decades, creating legal issues that extend beyond the scope of classical jurisprudential discussions. Questions regarding

women's financial autonomy, the management of personal wealth, entitlement to maintenance (*nafaqah*), participation in productive economic activities, and access to business capital require legal reasoning capable of responding to contemporary realities while remaining faithful to Islamic legal principles (Al-Shatibi, 2020). These developments have encouraged Islamic legal institutions to reconsider conventional methods of legal interpretation and to formulate more contextual approaches that balance textual authority with changing social circumstances.

Within the Indonesian Islamic legal tradition, *Bahtsul Masail* occupies a strategic position as a collective mechanism of Islamic legal deliberation, particularly within the Nahdlatul Ulama scholarly tradition. Historically, *Bahtsul Masail* has relied heavily on the authority of classical fiqh literature (*kutub al-turath*) and the methodological framework of established legal schools (*madhhab*) (Al-Ghazali, 2021). Legal decisions have generally been formulated through *qauli* reasoning, emphasizing textual references and authoritative juristic opinions. While this epistemological orientation has contributed to maintaining doctrinal continuity and legal legitimacy, it has also encountered challenges in addressing contemporary socio-economic issues characterized by rapid technological change, gender transformation, and increasingly complex financial systems. Consequently, debates have emerged regarding the adequacy of traditional legal reasoning in responding to new forms of economic participation involving Muslim women.

Recent developments indicate that *Bahtsul Masail* has gradually undergone an epistemological transformation (Esposito & DeLong-Bas, 2020). Rather than relying exclusively on textual authority, contemporary legal deliberations increasingly incorporate contextual analysis, interdisciplinary knowledge, empirical realities, and the objectives of Islamic law (*Maqashid Syariah*). This transformation reflects a shift from a predominantly textual and juristic paradigm toward a purposive approach that seeks to preserve justice (*al-'adl*), public welfare (*maslahah*), human dignity (*karamah al-insan*), and social equity. Such an epistemological shift enables Islamic legal reasoning to accommodate emerging questions concerning women's economic agency without abandoning the normative foundations of Islamic jurisprudence (Wadud, 2023). The integration of *Maqashid Syariah* therefore represents not merely a methodological adjustment but a broader reconstruction of legal epistemology that redefines how legal authority is produced and legitimized in contemporary Islamic discourse.

Scholarly discussions concerning *Bahtsul Masail* have expanded considerably during the last decade. Existing studies generally concentrate on three major themes. The first group examines the institutional role of *Bahtsul Masail* as a forum for collective *ijtihad*, emphasizing its organizational structure, decision-making procedures, and contribution to Islamic legal development in Indonesia (Abdullah, 2022). These studies demonstrate the importance of *Bahtsul Masail* in maintaining legal continuity while responding to emerging religious issues. The second group investigates methodological developments within *Bahtsul Masail*, particularly the transition from *qauli* reasoning toward *manhaji* reasoning, highlighting the increasing use of legal methodology, contextual interpretation, and collective reasoning. The third group explores gender issues in Islamic law, including women's leadership, inheritance, marriage, family relations, and social participation, often through the perspectives of gender justice, Islamic feminism, or *Maqashid Syariah*. These studies have significantly enriched contemporary Islamic legal scholarship by illustrating the dynamic interaction between Islamic jurisprudence and social transformation.

Despite these important contributions, several limitations remain evident. First, most previous studies examine *Bahtsul Masail* primarily from institutional or procedural perspectives without critically analysing the epistemological transformation underlying changes in legal reasoning. Second, research on women's economic rights tends to focus on normative legal rulings or gender equality discourse without investigating how epistemological changes within *Bahtsul*

Masail influence the formulation of these rulings (Utsany et al., 2024). Third, existing scholarship frequently discusses *Maqashid Syariah* as a general theoretical framework but pays limited attention to its operational role in reconstructing legal authority within contemporary *Bahtsul Masail*. Consequently, the relationship between classical fiqh authority, epistemological change, and the practical application of *Maqashid Syariah* in addressing women's economic rights remains insufficiently explored.

This study addresses these limitations by positioning epistemological transformation as the primary analytical focus. Rather than merely describing legal decisions, this research investigates how the sources of legal authority, methods of interpretation, patterns of reasoning, and criteria of legal legitimacy have evolved in response to contemporary socio-economic challenges affecting Muslim women (Fageh, 2024). Particular attention is devoted to examining the transition from reliance on classical fiqh authority toward a *Maqashid Syariah*-based epistemology that emphasizes justice, welfare, proportionality, and contextual responsiveness. Through this perspective, women's economic rights are understood not simply as legal outcomes but as products of an evolving epistemological framework that continuously negotiates between scriptural authority, juristic tradition, and changing social realities.

The novelty of this research lies in three significant contributions. First, it develops an epistemological analysis of *Bahtsul Masail* that integrates theories of Islamic legal reasoning with contemporary discussions on gender and economic justice. Second, it demonstrates how *Maqashid Syariah* functions not only as a normative objective but also as an epistemological paradigm capable of reshaping legal authority within Islamic legal deliberation. Third, it offers a conceptual framework explaining the transformation of Islamic legal reasoning in addressing women's economic rights, thereby contributing to broader discussions on legal reform, gender equity, and the adaptive capacity of Islamic jurisprudence in contemporary Muslim societies.

Based on these considerations, this article aims to analyse the epistemological transformation of *Bahtsul Masail* in addressing women's economic rights by examining the shift from classical fiqh authority toward the *Maqashid Syariah* approach. Specifically, the study explores changes in legal reasoning, authority construction, and interpretative methodology that enable *Bahtsul Masail* to formulate more contextual, equitable, and socially responsive legal solutions while preserving the essential principles of Islamic law. By doing so, this research seeks to enrich contemporary Islamic legal scholarship and provide a theoretical foundation for developing more inclusive and context-sensitive approaches to Islamic legal deliberation concerning women's economic participation.

2. Literature Review

Bahtsul Masail as a Tradition of Collective Islamic Legal Reasoning

Bahtsul Masail represents one of the most distinctive institutions of collective Islamic legal reasoning in Indonesia. Rooted in the scholarly tradition of Nahdlatul Ulama (NU), it functions as a forum where Muslim scholars (*ulama*) deliberate contemporary legal issues through structured consultation based on authoritative Islamic legal sources. Unlike individual *ijtihad*, *Bahtsul Masail* institutionalizes collective reasoning by integrating textual evidence, juristic opinions, and deliberative consensus (Asep, 2025). Historically, the legitimacy of *Bahtsul Masail* has been derived primarily from the authority of classical fiqh (*kutub al-turath*) and the methodological principles of the four Sunni legal schools.

The epistemological foundation of classical *Bahtsul Masail* is largely characterized by the *qauli* approach, in which legal conclusions are derived from established juristic opinions rather than direct reinterpretation of scriptural texts. This approach emphasizes legal continuity, doctrinal

consistency, and the preservation of scholarly authority. Consequently, legal certainty is achieved through adherence to recognized juristic precedents, ensuring that legal decisions remain connected to the broader Islamic legal tradition (Thoriquttyas & Rohmawati, 2024). Although this method has successfully preserved institutional legitimacy, contemporary scholars increasingly argue that reliance on textual authority alone is insufficient for resolving emerging socio-economic issues that were not explicitly discussed within classical jurisprudence. Recent discussions therefore highlight the gradual transition toward *manhaji* reasoning, where legal methodology, contextual analysis, and interdisciplinary knowledge become integral components of legal deliberation. This transition reflects a broader epistemological evolution rather than a rejection of classical fiqh itself.

Epistemological Transformation in Contemporary Islamic Legal Thought

Epistemology concerns the sources, methods, validity, and justification of knowledge. Within Islamic jurisprudence, epistemological transformation refers to changes in the way legal authority is constructed, interpreted, and legitimized in response to evolving social realities (Alamsyah et al., 2024). Classical Islamic legal epistemology traditionally relied upon revelation (*wahy*), juristic consensus (*ijma'*), analogical reasoning (*qiyas*), and the accumulated authority of recognized scholars. However, globalization, technological innovation, financial modernization, and social transformation have generated legal questions that require more dynamic interpretative frameworks.

Contemporary Islamic legal scholarship increasingly emphasizes the interaction between textual evidence and empirical realities. Rather than positioning revelation and reason as competing sources of knowledge, modern Islamic legal epistemology considers them complementary instruments for realizing justice and public welfare. This shift has encouraged the incorporation of social sciences, economics, gender studies, and (Ashfiya & Aini, 2025) public policy into Islamic legal reasoning. Consequently, legal interpretation no longer focuses exclusively on textual conformity but also evaluates whether legal outcomes effectively achieve the ethical objectives of Islamic law.

Within *Bahtsul Masail*, this transformation manifests in the increasing acceptance of contextual interpretation, collective *ijtihad*, empirical evidence, and interdisciplinary expertise. Legal reasoning therefore becomes more responsive to issues such as digital finance, Islamic banking, environmental sustainability, reproductive health, and women's economic participation. The transformation illustrates an expansion of epistemic authority from exclusively juristic texts toward broader knowledge systems while maintaining fidelity to Islamic normative principles.

Maqashid Syariah as a Contemporary Epistemological Framework

The development of *Maqashid Syariah* has become one of the most influential paradigms in contemporary Islamic legal studies. Initially formulated by classical scholars such as al-Ghazali and al-Shatibi, the theory identifies the higher objectives of Islamic law as the protection of religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-'aql*), lineage (*hifz al-nasl*), and wealth (*hifz al-mal*). Contemporary scholars, including Jasser Auda and Mohammad Hashim Kamali, have expanded this framework into a multidimensional methodology that emphasizes justice, human dignity, freedom, institutional reform, and sustainable development (Ulama, 2024).

From an epistemological perspective, *Maqashid Syariah* shifts legal reasoning from literal textualism toward purposive interpretation. Legal validity is therefore assessed not only according to textual conformity but also according to whether legal decisions realize justice, social welfare, and the public interest (*maslahah*) (LBM, 2021). This approach enables Islamic law to remain adaptive while preserving its theological foundations.

Recent literature demonstrates that *Maqashid Syariah* has evolved beyond legal philosophy into an epistemological paradigm applicable to Islamic economics, public governance, financial regulation, and social policy. The framework provides systematic criteria for evaluating whether

legal institutions successfully protect wealth, reduce inequality, strengthen social welfare, and promote inclusive economic development. Consequently, *Maqashid Syariah* serves as a bridge between normative Islamic principles and contemporary socio-economic realities.

Women's Economic Rights in Islamic Legal Discourse

Women's economic rights constitute one of the most dynamic fields within contemporary Islamic legal scholarship. Classical fiqh recognizes numerous economic rights for women, including ownership of property, independent contractual capacity, entitlement to inheritance, dowry (*mahr*), and maintenance (*nafaqah*). Nevertheless, practical implementation has often been influenced by patriarchal social structures rather than by the normative principles of Islamic law itself (Muhammad, 2024).

Contemporary socio-economic developments have significantly expanded the scope of women's economic participation. Muslim women increasingly function as entrepreneurs, professionals, investors, digital content creators, and business owners (Mulia, 2024). Consequently, legal discussions have broadened beyond traditional family law toward issues of financial autonomy, employment, entrepreneurial opportunities, digital transactions, access to capital, and equitable distribution of family economic responsibilities.

Recent systematic reviews indicate that research on women's rights under Islamic law has concentrated primarily on marriage, inheritance, education, political participation, and protection from violence. Comparatively fewer studies specifically investigate women's financial autonomy, maintenance rights, productive economic participation, or entrepreneurial opportunities using an integrated epistemological framework. This indicates that the discourse on women's economic rights remains fragmented across legal, sociological, and gender perspectives.

Previous Studies on Gender, Bahtsul Masail, and Maqashid Syariah

Existing scholarship concerning gender and *Bahtsul Masail* demonstrates an increasing interest in reconstructing Islamic legal reasoning through the perspective of *Maqashid Syariah*. Several recent studies argue that traditional fiqh approaches require reinterpretation to address contemporary demands for gender justice while preserving Islamic legal legitimacy (Mulia, 2025). The application of *Maqashid Syariah* has been shown to facilitate more inclusive legal interpretations concerning women's social participation, employment, family relations, and public leadership.

Research focusing specifically on women's right to work likewise emphasizes the importance of reconstructing religious discourse through contextual and ethical interpretation. Instead of framing women's employment merely as a question of permissibility, contemporary studies increasingly analyse women's economic participation within broader discussions of justice, dignity, reciprocity, and social responsibility (Mas'udi, 2021). Similar findings emerge from studies on Islamic feminism, which argue that contextual interpretation of Islamic sources enables a more balanced understanding of women's economic agency without contradicting Islamic normative teachings.

Other studies explore Islamic economic development through the epistemology of *Maqashid Syariah*. These works conclude that economic policy should not merely pursue efficiency or growth but should also realize ethical values such as distributive justice, poverty alleviation, wealth protection, and sustainable development. Such findings reinforce the relevance of *Maqashid Syariah* as an epistemological foundation for evaluating legal responses to women's economic rights.

Despite these important contributions, the existing literature exhibits several limitations. First, most studies analyse *Bahtsul Masail* institutionally rather than epistemologically. Second, discussions on women's economic rights generally emphasize legal outcomes instead of examining

transformations in legal reasoning. Third, the interaction between classical fiqh authority and *Maqashid Syariah* within *Bahtsul Masail* remains insufficiently conceptualized. Consequently, little attention has been given to explaining how legal authority itself evolves when responding to contemporary socio-economic realities affecting Muslim women.

Conceptual Framework of the Present Study

Based on the foregoing theoretical discussion, this study conceptualizes the transformation of *Bahtsul Masail* as an epistemological shift involving four interconnected dimensions. The first concerns the transformation of legal authority from exclusive dependence on classical juristic texts toward a balanced integration of scriptural sources, legal methodology, empirical realities, and interdisciplinary knowledge (Mahfudh, 2024). The second concerns methodological transformation from *qauli* reasoning toward *manhaji* reasoning supported by *Maqashid Syariah*. The third concerns normative transformation, whereby legal legitimacy is increasingly measured through justice, public welfare, human dignity, and gender equity rather than solely through textual conformity. Finally, the fourth concerns practical transformation, whereby legal deliberation becomes capable of addressing contemporary issues such as women's financial autonomy, entrepreneurship, access to productive resources, maintenance rights, and participation in modern economic systems.

Accordingly, this research positions *Maqashid Syariah* not merely as an ethical objective but as a comprehensive epistemological framework that reconstructs legal authority within *Bahtsul Masail*. Through this perspective, the study seeks to explain how contemporary Islamic legal reasoning negotiates the relationship between classical fiqh authority and evolving socio-economic realities, thereby contributing to the development of a more adaptive, equitable, and context-sensitive model of Islamic legal deliberation concerning women's economic rights.

3. Methodology

This study employs a qualitative conceptual approach based on an extensive literature review to examine the epistemological transformation of *Bahtsul Masail* in addressing women's economic rights. As a conceptual article, the study does not involve respondents, population, or statistical sampling. Instead, the analysis is conducted through a critical synthesis of authoritative academic literature and Islamic legal sources to construct an integrated understanding of the transformation of legal reasoning from classical fiqh authority to the *Maqashid Syariah* approach.

The literature analyzed consists of four categories of sources. The first includes classical Islamic jurisprudential works (*kutub al-turath*) representing the authoritative foundations of Sunni legal reasoning. The second comprises contemporary studies on *Bahtsul Masail*, collective *ijtihad*, and the development of Islamic legal methodology in Indonesia. The third includes scholarly publications discussing *Maqashid Syariah*, Islamic legal theory, and epistemological developments within contemporary Islamic jurisprudence. The fourth consists of studies on women's economic rights, financial autonomy, gender justice, entrepreneurship, and Islamic economics. These sources provide the theoretical and analytical basis for understanding the interaction between legal authority, changing socio-economic realities, and contemporary Islamic legal reasoning.

The analytical process follows a qualitative conceptual analysis involving three interrelated stages. First, relevant literature is identified and classified according to its thematic relevance to *Bahtsul Masail*, Islamic legal epistemology, *Maqashid Syariah*, and women's economic rights. Second, the selected literature is critically compared to identify similarities, differences, and patterns of development in legal reasoning. Third, the findings are synthesized into a conceptual framework explaining the epistemological transformation of *Bahtsul Masail* from a predominantly text-oriented approach toward a purposive and context-sensitive legal paradigm based on the objectives of Islamic law.

The credibility of the conceptual analysis is strengthened through source triangulation by comparing classical juristic literature with contemporary academic publications and recent studies in Islamic legal scholarship. Rather than evaluating legal rulings individually, this study emphasizes the evolution of legal authority, interpretative methodology, and epistemological foundations that shape contemporary *Bahtsul Masail* in responding to women's economic rights.

Table 1. Analytical Framework of the Literature Review

Research Stage	Main Activities	Expected Output
Literature Identification	Collecting classical fiqh literature, <i>Bahtsul Masail</i> decisions, <i>Maqashid Syariah</i> studies, and research on women's economic rights	Comprehensive corpus of relevant literature
Literature Classification	Organizing literature according to themes: legal authority, epistemology, <i>Maqashid Syariah</i> , and women's economic rights	Thematic categorization of references
Critical Comparative Analysis	Comparing classical and contemporary legal reasoning and identifying epistemological changes	Identification of transformation patterns
Conceptual Synthesis	Integrating theoretical findings into a unified analytical framework	Conceptual model of epistemological transformation

Table 1 illustrates the analytical procedure adopted in this study. The research begins with the systematic identification of relevant literature, followed by thematic classification to facilitate conceptual comparison across different bodies of knowledge. Subsequently, a critical comparative analysis is conducted to explore changes in legal authority, interpretative methods, and the application of *Maqashid Syariah* in contemporary *Bahtsul Masail*. Finally, the study synthesizes these findings into an integrated conceptual framework that explains how Islamic legal reasoning has evolved in addressing women's economic rights. This analytical framework ensures that the discussion is theoretically grounded, logically structured, and capable of demonstrating the relationship between classical Islamic jurisprudence, contemporary legal methodology, and the objectives of Islamic law.

4. Results And Discussion

The Transformation of Epistemological Authority in *Bahtsul Masail*

The literature analysis indicates that the epistemological transformation of *Bahtsul Masail* is fundamentally characterized by a shift in the construction of legal authority. Traditionally, the legitimacy of legal decisions was derived almost exclusively from the authority of classical fiqh (*kutub al-turath*) and the interpretative framework of the four Sunni schools of law, particularly the Shafi'i school, which has historically dominated Indonesian Islamic scholarship. In this classical paradigm, legal certainty was achieved through strict adherence to authoritative juristic opinions (*aqwal al-fuqaha'*), while contemporary legal issues were generally resolved through analogical reference to existing legal precedents.

This epistemological orientation successfully maintained doctrinal continuity for centuries (Mawardi, 2024). Nevertheless, contemporary socio-economic transformation has generated legal questions that cannot always be answered adequately through literal reliance on classical legal opinions. Women's participation in higher education, professional occupations, entrepreneurship, Islamic banking, digital commerce, financial technology, and investment has fundamentally altered the structure of Muslim family economies. These developments require legal reasoning capable of integrating scriptural authority with contemporary socio-economic realities.

The literature demonstrates that *Bahtsul Masail* has gradually expanded its epistemological foundation without abandoning the authority of classical jurisprudence. Instead of replacing classical fiqh, contemporary deliberations reinterpret classical legal doctrines through methodological principles that emphasize contextual understanding, empirical realities, and the higher objectives of Islamic law (*Maqashid Syariah*) (al-Zuhayli, 2025). Consequently, legal authority is no longer constructed solely through textual conformity but also through the ability of legal reasoning to realize justice, public welfare, and human dignity within changing economic circumstances.

Another important finding concerns the institutional transformation of legal deliberation. Earlier *Bahtsul Masail* discussions were predominantly conducted by specialists in Islamic jurisprudence whose primary expertise lay in the interpretation of classical legal texts. Contemporary deliberations increasingly involve interdisciplinary perspectives, including Islamic economists, financial practitioners, sociologists, legal scholars, and experts in public policy (Nyazee, 2024). Their participation enriches the legal reasoning process by providing empirical knowledge concerning modern economic systems, financial institutions, and the socio-economic conditions experienced by Muslim women.

The analysis further reveals that legal legitimacy increasingly depends upon methodological transparency rather than simple textual citation. Contemporary legal reasoning not only identifies relevant classical opinions but also explains why certain juristic positions remain applicable, require reinterpretation, or need contextual modification (Vogel & Hayes, 2025). This methodological openness strengthens public confidence because legal decisions become more responsive to practical realities while remaining rooted in Islamic normative principles.

The transformation of legal authority also reflects broader developments in Islamic legal epistemology. Classical legal authority was primarily hierarchical, emphasizing the accumulated authority of earlier jurists (Mir-Hosseini, 2024). Contemporary *Bahtsul Masail* increasingly adopts a dialogical model in which classical authorities, scriptural evidence, empirical realities, and contemporary scholarly expertise interact within a collective process of legal reasoning. Such interaction does not diminish the authority of classical fiqh but situates it within an evolving interpretative framework capable of responding to contemporary challenges.

The findings indicate that this transformation is evolutionary rather than revolutionary. Classical fiqh continues to function as the principal normative foundation of legal deliberation (Ahmed, 2023). However, its authority is exercised through methodological reconstruction that enables Islamic jurisprudence to remain relevant in addressing emerging economic issues affecting Muslim women. Consequently, *Bahtsul Masail* demonstrates a balance between preserving legal continuity and promoting adaptive legal interpretation.

Table 2. Transformation of Epistemological Authority in *Bahtsul Masail*

Epistemological Aspect	Classical Fiqh Authority	Contemporary <i>Bahtsul Masail</i>
Primary Source of Authority	Classical juristic texts (<i>kutub al-turath</i>)	Classical fiqh integrated with <i>Maqashid Syariah</i> and empirical realities
Method of Legal Reasoning	<i>Qauli</i> (text-oriented)	<i>Manhaji</i> (methodological and contextual)
Basis of Legal Legitimacy	Conformity with juristic opinions	Justice, public welfare, contextual relevance, and legal objectives
Decision-Making Process	Dominated by fiqh scholars	Interdisciplinary collective deliberation
Orientation of Legal Interpretation	Preservation of precedent	Adaptive solutions for contemporary socio-economic issues

Source: Synthesized by the author from the analyzed literature.

Table 2 demonstrates that the epistemological transformation within *Bahtsul Masail* encompasses changes in legal authority, interpretative methodology, institutional participation, and normative orientation. Rather than replacing classical jurisprudence, contemporary legal reasoning reconstructs its application through contextual interpretation guided by the objectives of Islamic law. This transformation provides the epistemological foundation for addressing women's economic rights in a manner that is simultaneously faithful to Islamic legal tradition and responsive to the realities of modern Muslim societies.

The Integration of *Maqashid Syariah* in Addressing Women's Economic Rights

The literature analysis reveals that one of the most significant dimensions of the epistemological transformation of *Bahtsul Masail* is the increasing integration of *Maqashid Syariah* into contemporary legal reasoning. Whereas classical deliberations primarily emphasized the identification of authoritative juristic opinions, contemporary *Bahtsul Masail* increasingly evaluates legal issues according to the higher objectives of Islamic law, namely the realization of justice (*al-'adl*), public welfare (*maslahah*), human dignity (*karamah al-insan*), and balanced social relations. This transformation has substantially influenced the interpretation of women's economic rights within modern Muslim societies (Kamali, 2020).

The findings indicate that discussions concerning women's economic rights have expanded beyond traditional legal themes such as inheritance (*mirath*), dowry (*mahr*), and maintenance (*nafaqah*). Contemporary *Bahtsul Masail* increasingly addresses issues arising from economic modernization, including women's entrepreneurship, financial independence, participation in the digital economy, ownership of productive assets, Islamic microfinance, investment, and access to business capital (Kamali, 2019). These issues are no longer viewed merely through the lens of legal permissibility (*halal* or *haram*), but are examined in relation to whether they contribute to the realization of the objectives of Islamic law.

An important finding is the reinterpretation of women's financial autonomy. Classical fiqh has long recognized that women possess independent legal personality (*al-dhimmah al-maliyyah al-mustaqillah*), enabling them to own, manage, inherit, and transfer property independently of their husbands (Ramadhania, 2020). Nevertheless, practical implementation in many Muslim societies has

often been influenced by patriarchal customs that limit women's economic agency. Contemporary *Bahtsul Masail* increasingly distinguishes between immutable religious principles and socio-cultural practices, thereby reaffirming women's legitimate economic rights based on both scriptural evidence and the objectives of Islamic law.

The literature also demonstrates that *Maqashid Syariah* broadens the understanding of *hifz al-mal* (protection of wealth). Traditionally, this objective was interpreted primarily as safeguarding property from unlawful acquisition or destruction. Contemporary interpretation extends this objective to include strengthening economic productivity, improving financial literacy, expanding access to lawful employment, encouraging entrepreneurship, and facilitating equitable access to financial resources (Hallaq, 2021a). Within this framework, women's participation in productive economic activities is regarded as an important contribution to family resilience and social welfare rather than as a deviation from Islamic legal norms.

Furthermore, contemporary *Bahtsul Masail* increasingly recognizes that women's economic participation contributes simultaneously to several objectives of Islamic law. Productive employment enhances family welfare (*hifz al-nafs*), education and professional development strengthen intellectual capacity (*hifz al-'aql*), stable household income supports the protection of future generations (*hifz al-nasl*), while ethical business practices reinforce the preservation of wealth (*hifz al-mal*) (Mernissi, 2023). This integrated interpretation illustrates that women's economic rights should not be understood as isolated legal entitlements but as interconnected components of a comprehensive Islamic vision of social justice.

The findings also reveal an expanding acceptance of women as economic actors in emerging sectors of the digital economy. Digital entrepreneurship, online commerce, financial technology, remote employment, and home-based businesses are increasingly discussed as legitimate forms of economic participation, provided that they comply with Islamic ethical principles concerning honesty, fairness, transparency, and avoidance of exploitation (An-Na'im, 2022). Rather than rejecting technological innovation, contemporary *Bahtsul Masail* seeks to formulate legal guidance that ensures technological development remains aligned with the ethical objectives of Islamic law.

Another notable finding concerns access to productive capital. Classical discussions rarely addressed modern financial instruments such as Islamic cooperative financing, microfinance institutions, venture capital, or digital crowdfunding (Chakim & Putra, 2019). Contemporary legal deliberations increasingly consider these mechanisms as legitimate instruments for promoting inclusive economic development, provided they comply with the principles of Sharia-compliant finance. Consequently, women's access to productive capital is interpreted not merely as an economic issue but as part of broader efforts to reduce poverty, promote equitable opportunity, and strengthen community welfare.

Table 3. Transformation of Legal Reasoning on Women's Economic Rights

Women's Economic Issue	Classical Fiqh Orientation	Contemporary <i>Maqashid Syariah</i> Orientation
Financial Autonomy	Recognition of independent property ownership	Protection of financial independence and economic empowerment
Maintenance (<i>Nafaqah</i>)	Husband's primary financial obligation	Shared economic resilience while maintaining normative obligations
Entrepreneurship	Permissible under specific legal conditions	Instrument for welfare, productivity, and social development
Access to Business Capital	Limited classical discussion	Inclusive access through Sharia-compliant financial institutions

Digital Economic Activities	Not specifically addressed	Evaluated according to justice, transparency, and public benefit
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Source: Synthesized by the author from the analyzed literature.

Table 3 demonstrates that the integration of *Maqashid Syariah* has transformed legal reasoning concerning women's economic rights from a predominantly rule-based orientation toward a purpose-oriented framework. Contemporary *Bahtsul Masail* no longer limits its analysis to the formal legality of economic activities but evaluates whether those activities contribute to justice, family resilience, economic inclusion, and sustainable social welfare. This transformation confirms that *Maqashid Syariah* functions not only as a normative objective but also as an epistemological framework that reconstructs the methodology of Islamic legal deliberation in response to contemporary socio-economic realities.

The Reconstruction of *Bahtsul Masail* as an Adaptive Epistemological Model for Women's Economic Justice

The synthesis of the analyzed literature demonstrates that the epistemological transformation of *Bahtsul Masail* extends beyond methodological adjustment and represents a broader reconstruction of Islamic legal reasoning. Rather than functioning solely as a forum for identifying classical juristic opinions, contemporary *Bahtsul Masail* increasingly serves as an adaptive institution capable of integrating scriptural authority, juristic tradition, empirical realities, and the objectives of Islamic law into a coherent framework of collective legal deliberation. This reconstruction enables Islamic legal reasoning to respond more effectively to contemporary socio-economic issues while preserving its theological and jurisprudential foundations.

One of the most significant findings concerns the changing understanding of legal authority itself. Classical authority remains indispensable because it provides the normative framework upon which Islamic legal reasoning is established (Ibn Ashur, 2023). Nevertheless, contemporary *Bahtsul Masail* no longer considers classical fiqh as the sole determinant of legal validity. Instead, juristic opinions are examined alongside contemporary economic realities, statistical evidence, public policy considerations, and interdisciplinary expertise. This broader epistemological orientation allows legal deliberation to produce solutions that are simultaneously textually legitimate and socially relevant.

The analysis further indicates that women's economic rights have become an important catalyst for this epistemological reconstruction. Issues such as women's participation in professional employment, digital entrepreneurship, ownership of productive assets, cooperative businesses, Islamic microfinance, family financial management, and access to investment opportunities require legal reasoning capable of addressing circumstances that were unknown during the classical period (Auda, 2022). Consequently, contemporary *Bahtsul Masail* increasingly employs contextual analysis to distinguish immutable Islamic principles from legal applications that remain open to reinterpretation according to changing social conditions.

Another important finding is the emergence of a multidimensional understanding of justice. Classical legal reasoning often emphasized distributive justice through the application of predetermined legal rules. Contemporary *Bahtsul Masail*, while maintaining these normative principles, increasingly adopts a substantive understanding of justice that evaluates whether legal decisions actually improve social welfare, reduce economic vulnerability, strengthen family

resilience, and protect human dignity. This approach aligns closely with the objectives of *Maqashid Syariah*, which emphasize the realization of *maslahah* as the ultimate purpose of Islamic law.

The literature also demonstrates that collective *ijtihad* has become more participatory and interdisciplinary. Contemporary legal deliberations increasingly involve collaboration between Islamic jurists and experts in economics, finance, sociology, public administration, and gender studies. Such collaboration strengthens the epistemological quality of legal reasoning because legal conclusions are formulated not only through textual interpretation but also through comprehensive understanding of contemporary economic structures (Barlas, 2022). As a result, *Bahtsul Masail* functions as a dynamic mechanism capable of accommodating technological innovation, financial modernization, and evolving patterns of economic participation among Muslim women.

Furthermore, the reconstructed epistemology of *Bahtsul Masail* illustrates an important balance between continuity and change. Continuity is reflected in the preservation of the Qur'an, Sunnah, classical fiqh, and established principles of *ushul al-fiqh* as the normative foundations of legal reasoning. Change is reflected in the adoption of contextual interpretation, empirical analysis, interdisciplinary knowledge, and *Maqashid Syariah* as complementary instruments for understanding contemporary legal problems. This balanced approach prevents Islamic legal reasoning from becoming either excessively rigid or excessively relativistic.

The findings also reveal that women's economic rights are increasingly interpreted as part of broader Islamic commitments to justice, equality of opportunity, and sustainable development. Economic participation is no longer viewed solely within the framework of household responsibilities but is increasingly understood as contributing to poverty reduction, family resilience, community development, and national economic growth (Hallaq, 2021b). Consequently, legal deliberation increasingly encourages productive economic participation while maintaining ethical principles concerning honesty, transparency, fairness, and social responsibility.

Based on these findings, the epistemological transformation of *Bahtsul Masail* may be understood as a four-stage process. The first stage consists of preserving the normative authority of classical Islamic jurisprudence. The second stage involves contextualizing legal texts through methodological analysis and empirical understanding. The third stage integrates *Maqashid Syariah* as the principal framework for evaluating legal objectives and social consequences. Finally, the fourth stage formulates adaptive legal solutions capable of responding to contemporary socio-economic challenges, particularly those affecting women's economic rights. These stages demonstrate that epistemological transformation is cumulative and integrative rather than discontinuous.

Table 4. Conceptual Model of the Epistemological Transformation of *Bahtsul Masail*

Transformation Stage	Main Characteristics	Contribution to Women's Economic Rights
Classical Fiqh Authority	Reliance on <i>kutub al-turath</i> , <i>qauli</i> reasoning, and madhhab authority	Recognition of basic legal rights such as property ownership, inheritance, <i>mahr</i> , and <i>nafaqah</i>
Contextual Interpretation	Integration of contemporary socio-economic realities into legal analysis	Broader understanding of women's productive economic participation
<i>Maqashid Syariah</i> Orientation	Emphasis on justice, <i>maslahah</i> , human dignity, and	Protection of financial autonomy, entrepreneurship, and equitable

	proportionality	economic opportunities
Adaptive Legal Deliberation	Interdisciplinary collective <i>ijtihad</i> producing context-sensitive legal rulings	Responsive legal framework for modern economic challenges affecting Muslim women

Source: Conceptual synthesis developed by the author.

Table 4 summarizes the conceptual trajectory identified in this study. The transformation does not replace classical Islamic jurisprudence; rather, it reconstructs the way legal authority is interpreted and applied in response to changing socio-economic realities. The integration of *Maqashid Syariah* enables *Bahtsul Masail* to develop legal deliberations that preserve doctrinal authenticity while simultaneously promoting justice, welfare, and inclusive economic participation for Muslim women. This adaptive epistemological model illustrates the continuing relevance of Islamic legal tradition in addressing contemporary economic issues and provides a conceptual foundation for future developments in Islamic legal thought.

Discussion

1. Reconstructing the Epistemology of *Bahtsul Masail*: From Textual Authority to Purpose-Oriented Legal Reasoning

The findings demonstrate that the epistemological transformation of *Bahtsul Masail* should not be interpreted as a departure from classical Islamic jurisprudence but rather as a reconstruction of the mechanisms through which legal authority is produced. Classical fiqh continues to function as the principal normative foundation of Islamic legal reasoning. However, the authority of classical juristic opinions is no longer understood as static or self-sufficient. Instead, contemporary *Bahtsul Masail* increasingly interprets these opinions through methodological reasoning (*manhaji*) guided by the objectives of Islamic law (*Maqashid Syariah*).

This finding corresponds with the epistemological framework developed in contemporary Islamic legal thought, which argues that Islamic law possesses both immutable principles (*al-thawabit*) and flexible applications (*al-mutaghayyirat*) (Wulandari & Andaryuni, 2021). The immutable principles are derived from the Qur'an and Sunnah, whereas legal applications may evolve according to changing circumstances provided that they continue to realize justice and public welfare. Consequently, the transformation observed in *Bahtsul Masail* represents an evolution of legal methodology rather than a revision of Islamic doctrine.

The transition from *qauli* reasoning toward *manhaji* reasoning also reflects broader developments in Islamic jurisprudence (Ferdiansyah et al., 2021). Under the classical model, legal deliberation focused primarily on identifying authoritative juristic opinions. Although this approach ensured doctrinal consistency, it occasionally limited the ability of Islamic law to address legal questions arising from technological innovation, financial modernization, and changing social structures. Contemporary *Bahtsul Masail* therefore expands its methodology by considering empirical realities, interdisciplinary expertise, and socio-economic contexts alongside classical textual authorities.

An important implication of this transformation concerns the concept of legal legitimacy. The findings indicate that legitimacy is increasingly determined not only by conformity with previous juristic opinions but also by the capacity of legal reasoning to achieve the ethical

objectives of Islamic law. Justice, proportionality, human dignity, and public welfare become important criteria for evaluating legal conclusions(Wadud, 2024). This development demonstrates that Islamic legal reasoning is moving toward a purposive epistemology in which legal interpretation seeks to harmonize scriptural authority with contemporary human realities.

The present findings also extend previous studies that primarily examined *Bahtsul Masail* as an institutional mechanism of collective *ijtihad*. Earlier research generally emphasized organizational procedures, decision-making structures, and the role of traditional Islamic scholarship. While these studies successfully described the institutional characteristics of *Bahtsul Masail*, they paid comparatively little attention to the epistemological reconstruction underlying changes in legal methodology. The present study contributes by demonstrating that institutional transformation is inseparable from epistemological transformation(Hooker, 2019). Changes in legal procedure are accompanied by changes in the construction of legal authority, interpretative methods, and the criteria through which legal validity is established.

Another important contribution concerns the role of interdisciplinary knowledge. The findings indicate that contemporary legal deliberation increasingly incorporates expertise from economics, sociology, finance, public policy, and gender studies(Amilia, 2019). This development supports the argument that Islamic jurisprudence cannot operate independently from empirical knowledge when addressing complex socio-economic issues. Rather than diminishing the authority of religious scholarship, interdisciplinary collaboration strengthens the quality of legal reasoning because legal decisions are informed by accurate understanding of contemporary realities.

From the researcher's perspective, this epistemological transformation illustrates the adaptive character of Islamic law. Throughout Islamic legal history, jurists have continuously developed new interpretative methods to respond to changing circumstances while preserving the authority of revelation. Contemporary *Bahtsul Masail* represents a continuation of this historical tradition. The integration of *Maqashid Syariah* into legal deliberation therefore should be understood as an effort to preserve the substantive objectives of Islamic law rather than to replace classical jurisprudence.

2. *Maqashid Syariah* as the Foundation for Women's Economic Rights

The second major finding demonstrates that *Maqashid Syariah* has become the principal epistemological framework through which women's economic rights are interpreted within contemporary *Bahtsul Masail*. Instead of limiting legal analysis to questions of textual permissibility, legal deliberation increasingly evaluates whether particular economic activities promote justice, welfare, dignity, and sustainable family development.

This finding supports contemporary theories of *Maqashid Syariah*, which emphasize that Islamic law aims to realize comprehensive human welfare rather than merely regulate individual behavior(Kamali, 2022). Classical formulations focused primarily on protecting religion, life, intellect, lineage, and wealth. Contemporary scholars have expanded these objectives by emphasizing human rights, institutional justice, social inclusion, economic equality, and sustainable development. The present findings demonstrate that these expanded objectives increasingly influence legal reasoning concerning women's participation in economic life.

Women's financial autonomy provides an important example of this transformation. Classical Islamic jurisprudence clearly recognizes women's independent ownership of property and contractual capacity. Nevertheless, implementation within many Muslim societies has often been shaped by patriarchal customs that restrict women's economic participation(Baderin, 2021). Contemporary *Bahtsul Masail* increasingly distinguishes between normative Islamic teachings

and cultural practices. As a consequence, legal reasoning places greater emphasis on protecting women's legitimate economic rights while maintaining Islamic ethical principles governing family relations.

The findings further indicate that *hifz al-mal* (protection of wealth) has undergone substantial reinterpretation. Rather than merely protecting existing property, contemporary legal reasoning extends this objective to include wealth creation, productive investment, entrepreneurship, financial literacy, and equitable access to economic opportunities (Al-Shatibi, 2023). This broader interpretation reflects the changing structure of modern economies, where economic participation requires access to education, financial institutions, digital technology, and productive capital.

Compared with previous studies on women's rights in Islamic law, the present research offers a broader epistemological explanation. Earlier scholarship frequently discussed women's employment, inheritance, or entrepreneurship as isolated legal issues. The present study demonstrates that these issues are interconnected because they derive from the same transformation in legal methodology (Megasari, 2020). Financial autonomy, access to business capital, digital entrepreneurship, and shared family economic responsibility are all interpreted through the common framework of *Maqashid Syariah*.

Another important implication concerns the relationship between gender justice and Islamic legal authority. The findings indicate that gender justice within *Bahtsul Masail* is not constructed through the adoption of external ideological frameworks but through reinterpretation of Islamic legal principles themselves. Justice is understood as providing proportional opportunities and responsibilities in accordance with the objectives of Islamic law rather than promoting unrestricted individual autonomy. Consequently, women's economic participation is viewed as a legitimate means of realizing family welfare, social resilience, and community prosperity.

From the researcher's analysis, the integration of *Maqashid Syariah* significantly enhances the adaptive capacity of *Bahtsul Masail*. Legal deliberation becomes capable of responding to emerging issues such as digital commerce, Islamic financial technology, cooperative entrepreneurship, and women's access to productive resources without compromising Islamic legal identity. This demonstrates that *Maqashid Syariah* functions simultaneously as a legal philosophy, an interpretative methodology, and an epistemological framework that bridges the gap between classical Islamic jurisprudence and contemporary socio-economic realities.

3. Theoretical Contribution to Islamic Legal Epistemology

The findings of this study provide an important theoretical contribution to the development of contemporary Islamic legal epistemology by demonstrating that the transformation of *Bahtsul Masail* is fundamentally an epistemological reconstruction rather than merely a methodological adjustment. Previous discussions often portrayed the transition from *qauli* to *manhaji* reasoning as a technical modification of legal methodology. However, the present analysis indicates that the transformation extends much deeper because it involves changes in the sources of legal authority, the criteria of legal validity, and the relationship between religious texts and social reality.

This study proposes that the epistemological structure of contemporary *Bahtsul Masail* consists of four interconnected components. The first component is the preservation of scriptural authority through the Qur'an, Sunnah, and classical fiqh. These sources continue to function as the normative foundation of Islamic legal reasoning and remain indispensable in determining the

legitimacy of legal deliberation (Zuhri, 2024). The second component is methodological reconstruction through *ushul al-fiqh*, contextual interpretation, and collective *ijtihad*. Rather than applying classical legal opinions mechanically, contemporary scholars increasingly examine the methodological principles underlying those opinions before adapting them to new socio-economic contexts.

The third component consists of integrating empirical knowledge into legal deliberation. Economic data, technological developments, social transformation, and institutional realities are no longer regarded merely as external information but as important considerations for understanding the practical consequences of legal decisions. This integration reflects the dynamic relationship between revelation and human experience within Islamic legal epistemology.

The fourth component is the incorporation of *Maqashid Syariah* as the principal evaluative framework. In this model, legal validity is assessed not only by textual conformity but also by the extent to which legal decisions promote justice, welfare, dignity, and social harmony. Consequently, *Maqashid Syariah* functions simultaneously as a normative objective, an interpretative methodology, and an epistemological paradigm that integrates the previous three components into a coherent framework.

This conceptual reconstruction contributes to contemporary Islamic legal scholarship because it explains how legal continuity and legal change may coexist without generating contradiction. Classical jurisprudence remains authoritative, while contextual interpretation ensures that Islamic law remains relevant in responding to contemporary economic realities affecting Muslim women.

4. Comparison with Previous Studies

The findings of this study both confirm and extend previous research concerning *Bahtsul Masail*, Islamic legal methodology, and women's economic rights. Earlier studies generally agree that *Bahtsul Masail* has evolved from a predominantly textual institution into a more contextual forum for collective *ijtihad*. They also recognize the increasing importance of *Maqashid Syariah* in addressing contemporary legal problems.

However, most previous studies focus primarily on institutional development, legal procedures, or particular legal decisions (Esack, 2021). Relatively little attention has been devoted to explaining how the epistemological foundations of legal reasoning themselves have changed. The present study addresses this limitation by positioning epistemological transformation as the central analytical framework. Rather than examining isolated legal rulings, it explains how legal authority, interpretative methods, and evaluative criteria have evolved simultaneously.

Previous scholarship on women's economic rights has likewise concentrated on specific legal issues such as inheritance, maintenance, women's employment, property ownership, or entrepreneurship. While these studies provide valuable normative analyses, they frequently discuss each issue independently. The present research demonstrates that these various legal issues are interconnected because they originate from the same epistemological transformation within contemporary Islamic legal reasoning.

Another distinction lies in the analytical role of *Maqashid Syariah*. Previous research commonly employs *Maqashid Syariah* as an ethical or normative framework for evaluating legal decisions. This study extends that perspective by arguing that *Maqashid Syariah* also functions as an epistemological framework that shapes how legal authority is produced, interpreted, and

justified. In other words, *Maqashid Syariah* influences not only the outcomes of legal deliberation but also the entire process through which legal knowledge is constructed.

This perspective enriches existing scholarship by integrating three previously separate fields of research: Islamic legal epistemology, *Bahtsul Masail* methodology, and women's economic rights. The integration provides a more comprehensive understanding of why contemporary Islamic legal reasoning has become increasingly adaptive without abandoning its classical foundations.

5. Implications for Contemporary *Bahtsul Masail* and Women's Economic Rights

The epistemological transformation identified in this study has several important implications for the future development of *Bahtsul Masail*. First, it demonstrates that contemporary Islamic legal institutions require methodological flexibility in responding to increasingly complex socio-economic realities. The rapid development of digital finance, artificial intelligence, financial technology, platform-based employment, and global entrepreneurship continually generates legal questions that cannot always be resolved through literal reference to classical jurisprudence alone.

Second, the findings suggest that interdisciplinary collaboration should become an integral component of future *Bahtsul Masail*. Legal deliberation concerning economic issues increasingly requires expertise in economics, finance, digital technology, sociology, and public policy (Abshor, 2019). Such collaboration does not diminish the authority of Islamic jurists but strengthens the quality of collective *ijtihad* by ensuring that legal decisions are informed by accurate empirical understanding.

Third, the study has important implications for women's economic empowerment within Muslim societies. The epistemological framework developed through *Maqashid Syariah* provides stronger theological justification for protecting women's financial autonomy, expanding access to productive resources, supporting entrepreneurship, and encouraging equitable participation in economic development. These rights are understood not as concessions to modernity but as expressions of the objectives of Islamic law itself.

Fourth, the findings reinforce the role of *Bahtsul Masail* as a bridge between Islamic legal tradition and contemporary social transformation. By combining classical jurisprudence with contextual analysis, the institution demonstrates that Islamic law possesses sufficient internal resources to respond constructively to modern challenges without abandoning its normative identity.

Nevertheless, the study also recognizes several limitations. As a conceptual literature study, the analysis relies primarily on theoretical and documentary sources. Future research may strengthen these findings through empirical investigation of *Bahtsul Masail* decisions, observations of deliberation processes, interviews with participating scholars, and comparative studies involving different Islamic organizations or legal institutions across Muslim-majority countries.

Overall, the findings indicate that the future relevance of *Bahtsul Masail* depends upon its ability to preserve the normative authority of classical Islamic jurisprudence while continuously developing methodological approaches capable of addressing new social and economic realities. The integration of *Maqashid Syariah* provides a robust epistemological foundation for achieving this balance. Through such an approach, *Bahtsul Masail* can continue to function as an adaptive institution of collective Islamic legal reasoning that promotes justice,

public welfare, and inclusive economic participation for Muslim women in the contemporary era.

5. Conclusion

This study concludes that the epistemological transformation of *Bahtsul Masail* in addressing women's economic rights represents a fundamental shift from a predominantly text-oriented reliance on classical fiqh authority toward a more contextual and purpose-oriented legal reasoning grounded in *Maqashid Syariah*. Rather than replacing the authority of classical Islamic jurisprudence, this transformation reconstructs its application through methodological interpretation that integrates scriptural sources, *ushul al-fiqh*, empirical realities, interdisciplinary knowledge, and the higher objectives of Islamic law. The findings demonstrate that contemporary *Bahtsul Masail* increasingly understands women's economic rights including financial autonomy, entrepreneurship, access to productive resources, and participation in the digital economy not merely as legal questions of permissibility but as essential components of justice, public welfare, human dignity, and sustainable family resilience. Consequently, *Maqashid Syariah* functions not only as a normative objective but also as an epistemological framework that enables Islamic legal deliberation to respond adaptively to evolving socio-economic realities while preserving the authenticity and continuity of Islamic legal tradition.

The study further suggests that future development of *Bahtsul Masail* should continue strengthening the integration of *Maqashid Syariah* with interdisciplinary approaches involving Islamic economics, digital finance, gender studies, and social sciences to enhance the quality and contextual relevance of collective *ijtihad*. Islamic legal institutions are also encouraged to develop more systematic methodological guidelines for addressing emerging issues related to women's economic participation in contemporary and digital economic systems. Since this research is conceptual in nature, future studies should complement these findings through empirical investigations of *Bahtsul Masail* deliberations, comparative analyses across different Islamic organizations, and case studies examining the implementation of legal decisions concerning women's economic rights in Muslim communities. Such studies will contribute to a deeper understanding of how epistemological transformation influences Islamic legal practice and supports the development of a more inclusive, equitable, and responsive model of Islamic legal reasoning in the contemporary world.

Author contribution statement

The author made substantial contributions to all aspects of this study. Conceptualization: development of the research concept, theoretical framework, and research objectives; Methodology: design of the conceptual research approach and literature review strategy; Validation: verification of the analytical framework and consistency of the conceptual arguments; Formal Analysis: critical analysis and synthesis of the literature on *Bahtsul Masail*, classical fiqh, *Maqashid Syariah*, and women's economic rights; Investigation: collection, selection, and evaluation of relevant scholarly sources; Resources: acquisition and management of academic references and supporting materials; Data Curation: organization and classification of literature according to thematic categories; Writing-Original Draft: preparation of the initial manuscript; Writing – Review & Editing: revision, critical editing, and refinement of the manuscript; Visualization: preparation of conceptual tables illustrating the epistemological transformation; Supervision: overall supervision and integration of the research process; Project Administration: coordination and management of the research and manuscript preparation. The author has read and approved the final version of the manuscript.

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