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Qur'anic Interpretation of *Khamr* and *Zina* in MUI Fatwas: A Multidimensional *Maqāṣid al-Sharī'ah* Analysis

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Abstract: This study addresses two research questions: how are Qur'anic verses on *khamr* and *zina* interpreted in the fatwas of the Indonesian Council of Ulama (MUI), and to what extent do these interpretations reflect Jasser Auda's multidimensional *maqāṣid al-sharī'ah* approach? This study employs a qualitative field research method using in-depth interviews with members of the MUI Fatwa Commission and document analysis of relevant MUI fatwas. The collected data were analyzed descriptively and analytically through Jasser Auda's multidimensional framework, focusing on linguistic, socio-historical, temporal, purposive, and object-related dimensions of Qur'anic interpretation. The findings demonstrate that MUI fatwas on *khamr* and *zina* substantively employ a multidimensional pattern of Qur'anic interpretation. In the case of *khamr*, this approach is reflected in the gradual understanding of the relevant verses, the distinction between *khamr* and alcohol, and the emphasis on the protection of intellect (*ḥifẓ al-'aql*). In the case of *zina*, it is reflected in the shift from a sanction-oriented interpretation toward the protection of lineage, human dignity, and public welfare. Although MUI has not explicitly formulated its fatwa methodology within Jasser Auda's theoretical framework, its legal reasoning substantially corresponds to the multidimensional *maqāṣid al-sharī'ah* approach. This study therefore contributes to strengthening *maqāṣidī* Qur'anic interpretation and enriches contemporary Islamic legal studies on the relationship between Qur'anic interpretation, fatwa formulation, and the objectives of Islamic law.

Keywords: Fatwa, qur'anic interpretation, *khamr*, *zina*, multidimensional approach, *maqāṣid al-sharī'ah*

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Abstrak: *Penelitian ini menjawab dua pertanyaan utama, yaitu bagaimana ayat-ayat Al-Qur'an tentang khamr dan zina ditafsirkan dalam fatwa Majelis Ulama Indonesia (MUI), serta sejauh mana penafsiran tersebut mencerminkan pendekatan multidimensional maqāṣid al-sharī'ah yang dikembangkan oleh Jasser Auda. Penelitian ini menggunakan metode kualitatif dengan desain penelitian lapangan melalui wawancara mendalam dengan anggota Komisi Fatwa MUI dan analisis dokumen terhadap fatwa-fatwa MUI yang berkaitan dengan khamr dan zina. Data dianalisis secara deskriptif-analitis menggunakan kerangka maqāṣid al-sharī'ah dan sistem multidimensional Jasser Auda yang mencakup dimensi kebahasaan, sosial-historis, temporal, purposif, dan objek sasaran hukum. Hasil penelitian menunjukkan bahwa fatwa-fatwa MUI tentang khamr dan zina secara substantif menerapkan pola penafsiran Al-Qur'an yang bersifat multidimensional. Pada isu khamr, pendekatan tersebut tampak pada pembacaan gradual terhadap ayat-ayat terkait, pembedaan antara khamr dan alkohol, serta penekanan pada perlindungan akal (ḥifẓ al-'aql). Sementara itu, pada isu zina, pendekatan tersebut tercermin dalam pergeseran dari penafsiran yang berorientasi pada sanksi menuju perlindungan terhadap keturunan (ḥifẓ al-nasl), kehormatan (ḥifẓ al-'irḍ), dan kemaslahatan masyarakat. Meskipun MUI belum secara eksplisit merumuskan metodologi fatwanya dalam terminologi teoretis Jasser Auda, pola penalaran hukumnya menunjukkan kesesuaian yang kuat dengan pendekatan multidimensional maqāṣid al-sharī'ah. Penelitian ini memperkuat pengembangan tafsīr maqāṣidī sekaligus memberikan kontribusi terhadap kajian hukum Islam kontemporer mengenai hubungan antara penafsiran Al-Qur'an, metodologi fatwa, dan tujuan syariat.*
Kata Kunci: *Fatwa, penafsiran al-Qur'an, khamr, zina, pendekatan multidimensional, maqāṣid al-sharī'ah*

Introduction

Indonesia, as the country with the largest Muslim population in the world, provides a dynamic setting for the development of contemporary Islamic law, particularly through the practice of issuing fatwas. In this context, the Indonesian Council of Ulama (*Majelis Ulama Indonesia* or MUI) occupies a strategic position as an authoritative institution that provides religious guidance on various legal issues emerging within society.[1] Although MUI fatwas do not

[1]Ahmad Bahauddin AM, "Rethinking Vasectomy Policy: MUI's Fatwas, Ethics, and Economic Coercion in West Java a Maqasid Syari'ah Analysis," *El-Mashlahah* 15 (2) (2025), p. 255-78. Safrudin Halimy Kamaluddin and Sudarman, "Assessing Validity of Some Critiques towards the Fatwas of the DSN-MUI on Mudarabah within the Perspective of the Aqwal of Islamic Legal Expert." *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 20, No. 2 (2020). P. 257–276. Zaid Al-Amin, "Rashanatu Al-Fikr Wa Jaudatu Al-Mulaahazhah Ladaa Majlis Al-Ulama' Al-Induuniisiy Fi Al-Ifta' (Diraasah Tathbiiqiyah fi Qadhiyah al-Sharafi aw Tadawuli al-Umalaat)," *Jurnal al-Dustur* 3, No. 1 (2020).

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possess legally binding force comparable to statutory legislation, they have, in practice, frequently served as important references for the government in formulating public policies, have been considered by judicial institutions in resolving certain legal disputes, and have functioned as normative guidance for Indonesian Muslims in responding to contemporary religious issues. Therefore, MUI fatwas not only represent products of Islamic legal reasoning but also reflect the transformation of Qur'anic interpretation into legal constructions that are responsive to Indonesia's evolving social dynamics.[2]

Among the issues that continue to receive significant attention in MUI fatwas are *khamr* (intoxicants) and *zinā* (adultery), both of which continue to generate complex legal and social challenges. The rapid development of the alcoholic beverage industry, the use of alcohol in medical, food, and cosmetic products, as well as ongoing debates over the distinction between *khamr* and alcohol, demonstrate that the interpretation of Qur'anic verses concerning *khamr* continues to face new contemporary challenges.[3] Likewise, the issue of *zinā* is no longer confined to extramarital sexual relations but has expanded to encompass legal and ethical questions concerning the protection of children born out of wedlock, deviant sexual behaviour, the reform of Indonesia's national criminal law through the Criminal Code (*Kitab Undang-Undang Hukum Pidana* or KUHP), and the implementation of Islamic criminal law under the *Qanun Jinayat* in Aceh.[4] These developments indicate that the interpretation of Qur'anic verses on *khamr* and *zinā* cannot rely solely on a textual approach; rather, it requires an interpretive framework that integrates normative, social, historical, and *maqāṣid al-sharīʿah* dimensions in order to remain relevant to the evolving landscape of Islamic law and contemporary social change in Indonesia.

Within this context, the diverse formulation of Qur'anic verses concerning *khamr* and *zinā* constitutes an important methodological issue, as both themes exhibit varying normative expressions that require an interpretive

[2] Andy Fuller, "Religious Freedom in Indonesia: Curious Cases of Dialogues, Fatwas and Laws," *Journal of Indonesian Islam* 5, no. 1 (2011), p. 2–5. Nadia, et.al., "Sharia Legal Certainty in Boycotts: Assessing the Implications of Fatwas on Socio-Economic Justice: *Mazahibuna: Jurnal Perbandingan Mazhab* 7, No. 1 (2025), p. 19–37. Zakaria Syafei, "Tracing *Maqāṣid al-Sharī'ah* in the Fatwas of Indonesian Council of Ulama (MUI)," *Journal of Indonesian Islam* 11, no. 1 (2017), p. 101–105.

[3] Rustriningsih and Fejrian Yazdajird Iwanebel, "Revisiting the Prohibition of *Khamr* and *Maysir* in the Qur'an: An Examination of Sūrah al-Mā'idah [5]: 90–91," *Revelatia: Jurnal Ilmu al-Qur'an dan Tafsir* 5, no. 1 (2024), p. 5–10.

[4] Mursyid Djawas, et.al., "Harmonization of State, Custom, and Islamic Law in Aceh: Perspective of Legal Pluralism." *Hasanuddin Law Review,* 10, No. 1 (2024), p. 64–82. Syamsuar Syamsuar, et.al., "Settlement of Islamic Sharia Violations in the Perspective of Teungku Dayah and Local Wisdom Values on the West Coast of Aceh," *Jurnal Ilmiah Peuradeun* 11, No. (2023). Iffah, "I'Ādah Tafsīr al-Ḥudūd: Dirāsah fī Afkār Ibrāhīm Ḥusayn li Ajl al-Musāhamah fī al-Qānūn al-Waṭanī al-Indūnīsī," *Journal of Indonesian Islam* 17, no. 2 (2023), p. 515–520.

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approach extending beyond a purely textual reading to incorporate contextual considerations and the objectives of Islamic law (*maqāṣid al-sharīʿah*).[5]

The interpretation of legal verses in the Qur'an remains a central concern in contemporary Islamic studies, particularly when a single legal theme is expressed through diverse textual formulations.[6] In this regard, verses on *khamr* demonstrate a gradual progression from descriptive expressions to definitive prohibition, while verses on *zina* exhibit varying formulations of legal sanctions that may, at a certain level, appear inconsistent. Such diversity should not be simplistically understood as an inherent contradiction among the verses; rather, it is more appropriately framed as a methodological problem in Qur'anic interpretation and Islamic legal reasoning. In classical *uṣūl al-fiqh*, issues of this nature are often addressed through a hierarchical approach, in which *naskh* (abrogation) is positioned as a primary instrument for resolving *taʿāruḍ baina al-adillah* (conflicts between evidences). However, an overreliance on *naskh* tends to oversimplify the complexity of textual meanings and neglect broader dimensions such as legal objectives, contextual factors, and the intended scope of the law.[7]

Within the framework of critique toward such reductionist models of reasoning, Jasser Auda proposes a multidimensional system (*taʿaddud al-abʿād*) as an alternative approach to understanding legal texts (*nash*). According to Auda, apparent contradictions among evidences do not necessarily indicate a substantive conflict within the texts themselves; rather, they often emerge from partial, overly textual, and dichotomous modes of reading. Consequently, the interpretation of Islamic law cannot rely solely on a single linguistic dimension, but must incorporate multiple dimensions, including socio-historical context, temporality, legal objectives (*maqāṣid*), and the intended subjects of the text. Through this approach, verses that appear divergent are not immediately eliminated through *tarjīḥ* (preference) or *naskh* (abrogation), but are instead reconciled through *al-*

[5] Aksin Wijaya and Shofiyullah Muzammil, "Maqāṣidi Tafsir: Uncovering and Presenting *Maqāṣid Ilāhī-Qur'anī* into Contemporary Context," *Al-Jāmiʿah: Journal of Islamic Studies* 59, no. 2 (2021), p. 452–458. Faisal Zulfikar, "Maqashid Syariad Asy-Syatibi Review of Marital Rape in the Sexual Violence Crime Law." *Nurani: Jurnal Kajian syari'ah Dan Masyarakat* 23, No. 1 (2023), p. 97-110.

[6] Bayram Demircigil, "The Conceptualization of Jurisprudential Exegesis as the Intersection of Tafsir and Fiqh: A Critical Approach," *Religions* 16, no. 2 (2025), p. 254.

[7] Jasser Auda, *Fiqh al-Maqāṣid Ināṭah al-Aḥkām al-Syarīʿah bi Maqāṣidihā*. London: International Institute of Islamic Thought, 2006, p. 75-76. Dayu Aqraminas, "Sistem Multi-Dimensional Jasser Auda: Reorientasi Penggunaan Nasakh terhadap Kontradiksi antar Ayat." *Kontekstualita* 35, no. 2 (2020), p. 153-154.

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jam' and *al-taufīq*, thereby producing a more holistic and contextually grounded interpretation.[8]

A growing body of scholarship has examined Jasser Auda's multidimensional system and its application across various fields of Islamic law. Wakhidah and Aqraminas demonstrate that this approach moves beyond the classical doctrine of *naskh* by integrating textual, contextual, rational, moral, and purposive dimensions in interpreting apparently contradictory legal evidences.[9] Other studies have applied Auda's framework to Islamic family law, marriage registration, women's rights, and contemporary social challenges, confirming its adaptability as a method of Islamic legal reasoning.[10] Nevertheless, these studies primarily focus on theoretical development and specific legal issues rather than on the interpretation of Qur'anic legal verses within institutional fatwa formulation.

Previous studies have also discussed the Qur'anic interpretation of *khamr* and *zinā*. Rustriningsih and Iwanebel interpret the prohibition of *khamr* as a gradual and contextual legislative process, while Mohamed and Iffah show that the legal construction of *zinā* and *āyāt al-ḥudūd* continues to develop in response to contemporary legal systems.[11] Although these studies enrich the discussion of Qur'anic legal interpretation, they remain focused on particular verses or criminal law reform and do not examine how such interpretations are operationalized in MUI fatwas.

Within the field of fatwa studies, scholars have shown that MUI legal reasoning is not confined to literal textual analysis but also incorporates *maṣlaḥah*, social realities, doctrinal plurality, and socio-political considerations. Syafei identifies the substantive role of *maqāṣid al-sharī'ah* in MUI fatwas, while Mutaqin, Subuki et al., Hasyim, and Alnizar demonstrate MUI's broader role in

[8] Jasser Auda, *Maqāṣid al-Sharī'ah as Philosophy of Islamic Law,* p. 49-51. Jasser Auda, *Naqd Naẓariyyah al-Naskh: Baḥth fī Fiqh Maqāṣid al-Syarī'ah*. Beirut: al-Syabakah al-'Arabiyyah li al-Abḥāth wa al-Nasyr, 2013, p. 51.

[9] Nur Wakhidah, "Jasser Auda's Multidimensional System (*Ta'addud al-Ab'ād*) in Reconciling Contradictory Arguments," *Journal of Educational Sciences* 9, no. 6 (2025), p. 5793–5803. Dayu Aqraminas, "Sistem Multi-Dimensional Jasser Auda. p. 143–157.

[10] Nur Solikin and Moh Wasik, "The Construction of Family Law in Indonesia," *Ulumuna: Journal of Islamic Studies* 27, no. 1 (2023), p. 315–340. M. Noor Harisudin and Muhammad Choriri, "On the Legal Sanction against Marriage Registration Violation in Southeast Asia Countries," *Samarah* 5, no. 1 (2021), p. 471–495. Zahrul Mubarrak et al., "The Urgency of the Islamic Law and Contemporary Societal Challenges," *El-Usrah* 8, no. 1 (2025), p. 344–365. Royan Utsany et al., "Women's Rights and Gender Equality," *Journal of Islamic Law* 3, no. 1 (2022), p. 67.

[11] Rustriningsih and Fejrian Yazdajird Iwanebel, "Revisiting the Prohibition of *Khamr* and *Maysir* in the Qur'an," *Revelatia* 5, no. 1 (2024), p. 16. Abdalgaber Mohamed, "Reconfiguring *Zinā*: The Criminalization of Adultery in Modern Egyptian Criminal Law," *Al-Jāmi'ah* 63, no. 2 (2025), p. 312. Iffah, "I'Ādah Tafsīr al-Ḥudūd," *Journal of Indonesian Islam* 17, no. 2 (2023), p. 534.

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negotiating Islamic norms, public interests, religious identity, and contemporary social dynamics.[12] Other studies on cryptocurrency, COVID-19, gender, and contextual *istidlāl* further confirm the expansion of *maqāṣid*-based reasoning in contemporary fatwa practices.[13] However, these studies generally examine Auda's theory, MUI fatwas, or particular legal issues separately.

In the Indonesian context, MUI has issued several relevant fatwas, including Fatwa No. 11 of 2009 on Alcohol, Fatwa No. 11 of 2012 on Children Born out of Wedlock, Fatwa No. 57 of 2014 on Lesbianism, Homosexuality, Sodomy, and Sexual Misconduct, and the 2018 National *Ijtimāʿ* Ulama Resolution.[14] Although these fatwas combine textual evidence, contextual considerations, and *maqāṣid*-oriented reasoning, previous research has not systematically examined how Qur'anic verses on *khamr* and *zinā* are operationalized within MUI fatwas through Jasser Auda's multidimensional framework. This study fills that gap by positioning fatwas not merely as legal products but as practical loci of Qur'anic interpretation that integrate text, context, legal subjects, temporality, and the objectives of *sharīʿah*.

Based on this background, this study aims to analyze the interpretation of Qur'anic verses on *khamr* and *zina* within MUI fatwas and to examine the extent to which Jasser Auda's multidimensional approach is reflected in such interpretations. The novelty of this research lies in its effort to bridge Qur'anic interpretive studies, Auda's multidimensional theory, and the empirical practice of fatwa formulation within a unified analytical framework. Accordingly, this study is expected not only to enrich *tafsīr maqāṣidī*, but also to contribute to contemporary Islamic legal studies, particularly in understanding the relationship between text, context, and the objectives of *sharīʿah* in fatwa practices.

Methodologically, this study employs a qualitative approach with a field research design, as qualitative research enables an in-depth understanding of legal

[12] Zakaria Syafei, "Tracing *Maqāṣid al-Sharīʿah* in the Fatwas of Indonesian Council of Ulama (MUI)," *Journal of Indonesian Islam* 11, no. 1 (2017), p. 119. Makyun Subuki, Hilmi Akmal, and Syihaabul Hudaa, "Identity and Piety," *AHKAM: Jurnal Ilmu Syariah* 23, no. 2 (2023), p. 444–446. Syafiq Hasyim, "Religious Pluralism Revisited," *Studia Islamika* 26, no. 3 (2019), p. 501–503. Fariz Alnizar, "Pretext for Religious Violence in Indonesia," *Studia Islamika* 26, no. 3 (2019), p. 441.

[13] M. Asrorun Niam Sholeh et al., "A Critical Analysis of Islamic Law and Fatwa of MUI and NU," *AL-IHKAM* 17, no. 2 (2022), p. 525–526. Mashuri, Mashuri, et.al., "Maqāṣid Sharī'ah Flexibility to Overcome COVID-19 in Indonesia," *De Jure* 13, no. 2 (2021), p. 257–258. Iffatin Nur, et.al., "The Main Reference and Ethical-Spiritual Foundation for the Dynamization Process of Islamic Law *AHKAM: Jurnal Ilmu Syariah* 20, no. 2 (2020), p. 355–356.

[14] Majelis Ulama Indonesia, *Fatwa No. 11 Tahun 2009 tentang Hukum Alkohol* (Jakarta: MUI, 2009), p. 694–695; Majelis Ulama Indonesia, *Fatwa No. 11 Tahun 2012 tentang Kedudukan Anak Hasil Zina dan Perlakuan terhadapnya* (Jakarta: MUI, 2012), p. 9–11; Majelis Ulama Indonesia, *Fatwa No. 57 Tahun 2014 tentang Lesbian, Gay, Sodomi, dan Pencabulan* (Jakarta: MUI, 2014), p. 13–14; Majelis Ulama Indonesia, *Keputusan Ijtimāʿ Ulama Komisi Fatwa se-Indonesia Tahun 2018 tentang Kriminalisasi Perilaku Seksual Menyimpang* (Jakarta: MUI, 2018).

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reasoning, interpretive practices, and social phenomena within their natural contexts.[15] Data were collected through semi-structured, in-depth interviews with members of the Fatwa Commission of the Indonesian Council of Ulama (*Majelis Ulama Indonesia* or MUI) and through documentary analysis of MUI fatwas concerning *khamr* and *zinā*. The use of interviews and documentary sources facilitates data triangulation, thereby enhancing the credibility and trustworthiness of the research findings.[16] The collected data were analyzed using an interactive qualitative analysis model consisting of data condensation, data display, and conclusion drawing and verification.[17] Furthermore, the analysis was guided by the framework of *maqāṣid al-sharīʿah* and Jasser Auda's multidimensional system to identify patterns of Qur'anic interpretation and examine the extent to which linguistic, contextual, temporal, purposive, and object-related dimensions are integrated into the legal reasoning underlying MUI fatwas.[18]

Multidimensional Approach in Qur'anic Interpretation

Jasser Auda's multidimensional theory does not entirely reject *naskh*, but repositions it as a secondary rather than primary method for resolving apparent contradictions among Qur'anic legal texts. In classical *ʿulūm al-Qurʾān* and *uṣūl al-fiqh*, *naskh* was commonly employed to explain differences in legal indications, although several scholars restricted its application, particularly to verses containing universal and foundational principles.[19] Auda critiques the premature use of *naskh* because apparent conflicts often arise not from the texts themselves, but from partial and one-dimensional readings that isolate linguistic indications from their broader contexts and purposes.[20]

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[15] John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 4th ed. (Los Angeles: SAGE Publications, 2018), p. 8.

[16] Norman K. Denzin and Yvonna S. Lincoln, *The SAGE Handbook of Qualitative Research*, 5th ed. (Los Angeles: SAGE Publications, 2018), p. 31. Sarah J. Tracy, "Qualitative Quality: Eight 'Big-Tent' Criteria for Excellent Qualitative Research," *Qualitative Inquiry* 16, no. 10 (2010), p. 838.

[17] Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 4th ed. (Los Angeles: SAGE Publications, 2020), p. 8.

[18] Jasser Auda, *Maqāṣid as Philosophy of Islamic Law: A Systems Approach* (London: The International Institute of Islamic Thought, 2007), p. 45.

[19] Mūsā Shāhīn Lāshīn, *al-La'ī al-Ḥasan fī 'Ulūm al-Qur'ān* (al-Qāhirah: Dār al-Syurūq, 2002), p. 167. Jalāl al-Dīn al-Suyūṭī, *al-Itqān fī 'Ulūm al-Qur'ān* (Beirut: Mu'assasah al-Risālah Nāshirūn, 2008), p. 462. Ibn Ḥazm al-Andalusī, *al-Nāsikh wa al-Mansūkh fī al-Qur'ān al-Karīm* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1986), p. 5–6. Mūsā Ibrāhīm li Ibrāhīm, *Buḥūth Manhajiyyah fī 'Ulūm al-Qur'ān* ('Ammān: Dār 'Ammār, 1996), p. 148.

[20] Jasser Auda, *Naqd Naẓariyyah al-Naskh: Baḥth fī Fiqh Maqāṣid al-Syarī'ah* (Beirut: al-Syabakah al-'Arabiyyah li Abḥāth wa al-Nashr, 2013), p. 51. Norman Calder, "Tafsir from Tabari to Ibn Kathir: Problems in the Description of a Genre," in G.R. Hawting and Abdul Kader A. Shareef (eds.), *Approaches to the Qur'an* (London and New York: Routledge, 1993), p. 106.

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As an alternative, Auda proposes a multidimensional system (*taʿaddud al-abʿād*) that interprets legal texts through the interaction of linguistic, socio-historical, temporal, purposive, and object-related dimensions.[21] Within this framework, no single dimension operates independently or occupies absolute priority. Linguistic meaning must be connected with historical circumstances, the intended legal subjects, changing temporal conditions, and the objectives of *sharīʿah*. Consequently, Islamic legal reasoning moves from a linear and eliminative model toward a systemic and relational approach.

The multidimensional system gives priority to reconciliation (*al-jamʿ wa al-tawfīq*) over the elimination of one text through *tarjīḥ* or *naskh*. Although reconciliation is already recognized in classical *uṣūl al-fiqh*, Auda broadens its methodological scope by incorporating social reality, context, and *maqāṣid al-sharīʿah* into the harmonization of legal evidences.[22] Reconciliation therefore functions not merely as a technical compromise between texts, but as a comprehensive interpretive method that preserves the normative relevance of apparently divergent verses within their respective contexts and functions.

This approach is closely connected to *tafsīr maqāṣidī*, which places the higher objectives of revelation at the centre of Qur'anic interpretation. In this perspective, *maqāṣid* are not limited to formal legal outcomes, but constitute an ethical horizon directed toward justice, welfare, and human protection.[23] Auda's framework thus reinforces *tafsīr maqāṣidī* by integrating text, context, temporality, legal subjects, and objectives into a coherent structure of legal reasoning.

This framework is particularly relevant to the verses concerning *khamr* and *zinā*, which exhibit variations in formulation, legal scope, and stages of regulation. Rather than treating these differences as normative inconsistencies, the multidimensional approach understands them as expressions of differentiated contexts, legal subjects, temporal stages, and objectives. The cases of *khamr* and *zinā* therefore provide an appropriate field for examining how Qur'anic legal interpretation operates through an integrated relationship between textual meaning and *maqāṣid al-sharīʿah*.

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[21] Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach* (London: The International Institute of Islamic Thought, 2007), p. 224.

[22] Jasser Auda, *Fiqh al-Maqāṣid: Ināṭah al-Aḥkām al-Syarīʻah bi Maqāṣidihā* (USA: al-Maʻhad al-ʻĀlamī li al-Fikr al-Islāmī/IIIT, 2006), p. 82. ʻAbd al-Wahhāb Khallāf, *ʻIlm Uṣūl al-Fiqh* (Miṣr: Maktabah al-Daʻwah al-Islāmiyyah, n.d.), p. 231.

[23] Washfī ʻĀshūr Abū Zayd, "al-Tafsīr al-Maqāṣidī li Suwar al-Qur'ān al-Karīm," paper presented at Seminar *Fahm al-Qur'ān bayna al-Naṣṣ wa al-Wāqiʻ* (Constantine: Fakultas Uṣūl al-Dīn, Universitas al-Amīr ʻAbd al-Qādir, Algeria, 4–5 December 2013), p. 7. Abdul Mustaqim, *Argumentasi Keniscayaan Tafsir Maqāṣidī Sebagai Basis Moderasi Islam* (Yogyakarta: UIN Sunan Kalijaga, 2019), p. 12–13. al-Shāṭibī, *al-Muwāfaqāt fī Uṣūl al-Syarīʻah* (Beirut: Dār al-Kutub al-ʻIlmiyyah, 2004), p. 219.

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The Application of Jasser Auda's Multidimensional Approach in Interpreting *Khamr* and *Zina* Verses

Jasser Auda's multidimensional approach interprets Qur'anic legal verses through the integration of several interrelated dimensions, including linguistic meaning, socio-historical context, temporality, the object of legal address (*mukhāṭab*), and the objectives of *sharīʿah* (*maqāṣid al-sharīʿah*). Consequently, verses that appear to differ are not understood as mutually contradictory texts requiring *naskh*, but as complementary components of a coherent normative system directed toward the realization of Islamic legal objectives.[24]

The application of this approach is clearly illustrated in the interpretation of verses concerning *zinā*. Classical jurists generally viewed Q.S. al-Nisāʾ/4:15–16 and Q.S. al-Nūr/24:2 through the doctrine of *naskh*, considering the latter to supersede the former and complementing it with prophetic traditions concerning *rajm*.[25] By contrast, Auda argues that these verses regulate different legal contexts and normative functions. Their diversity should therefore be understood through contextual and purposive analysis rather than through textual elimination. This interpretation is consistent with recent scholarship showing that the regulation of *zinā* should be interpreted within broader legal and social objectives rather than solely through punitive sanctions.[26]

A similar pattern appears in the verses concerning *khamr*. The Qur'anic discourse progresses from the descriptive reference in Q.S. al-Naḥl/16:67, to the evaluative statement in Q.S. al-Baqarah/2:219, the prohibition of prayer while intoxicated in Q.S. al-Nisāʾ/4:43, and finally the definitive prohibition in Q.S. al-Māʾidah/5:90. Classical scholarship generally interpreted this sequence through *naskh*, whereas Auda understands it as a gradual legislative process (*tadarruj fī al-tashrīʿ*) aimed at protecting human intellect (*ḥifẓ al-ʿaql*).[27] This interpretation is supported by contemporary Qur'anic studies that regard the prohibition of *khamr* as a progressive normative development rather than a sequence of mutually cancelling rulings.[28]

From the perspective of *tafsīr maqāṣidī*, Auda's multidimensional system demonstrates that legal interpretation should move beyond textual formalism by integrating linguistic analysis with context, temporality, and legal objectives.

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[24] Jasser Auda, *Maqāṣid as Philosophy of Islamic Law: A Systems Approach* (London: The International Institute of Islamic Thought, 2007).

[25] Ibn al-ʿArabī, *Aḥkām al-Qur'ān* (Beirut: Dār al-Kutub al-ʿIlmiyyah, n.d.), vol. 1, p. 457–465.

[26] Abdalgaber Mohamed, "Reconfiguring Zinā: The Criminalization of Adultery in Modern Egyptian Criminal Law," *Al-Jāmi'ah: Journal of Islamic Studies* 63, no. 2 (2025), p. 312.

[27] Jasser Auda, *Fiqh al-Maqāṣid: Ināṭah al-Aḥkām al-Syarī'ah bi Maqāṣidihā* (USA: al-Ma'had al-'Ālamī li al-Fikr al-Islāmī/IIIT, 2006), p. 87–88.

[28] Rustriningsih and Fejrian Yazdajird Iwanebel, "Revisiting the Prohibition of Khamr and Maysir in the Qur'an: An Examination of Sūrah al-Mā'idah [5]: 90–91," *Revelatia: Jurnal Ilmu al-Qur'an dan Tafsir* 5, no. 1 (2024), p. 16.

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Accordingly, apparent textual diversity is understood as reflecting differentiated legal functions rather than normative contradiction. This approach not only provides an alternative to *naskh*-oriented interpretation but also offers a systematic framework for understanding Qur'anic legal verses as an integrated structure oriented toward the realization of *maqāṣid al-sharīʿah*.[29]

Multidimensional *Maqāṣid al-Sharī'ah* Analysis of MUI Fatwas on *Khamr* and *Zina*

This study analyzes how the fatwa methodology of the Indonesian Council of Ulama (MUI) in the issues of *khamr* and *zina* can be interpreted through Jasser Auda's multidimensional system framework. The focus of the analysis is not on whether MUI explicitly refers to Auda's theory in the process of fatwa formulation, but rather on whether the patterns of reasoning employed by MUI substantively reflect the characteristics of a multidimensional approach. Accordingly, the central concern of this study lies in the relationship between theory and practice. Auda's theory is positioned as an analytical tool, while MUI fatwas on *khamr* and *zina* are treated as a locus of practical Qur'anic interpretation within the context of contemporary Islamic law.

Within Auda's framework, the multidimensional approach operates by integrating at least five dimensions, namely the linguistic dimension, the socio-historical context, the purposive dimension (*maqāṣid*), the temporal dimension, and the object of legal address. When these five dimensions are present in the process of *istinbāṭ*, legal reasoning can be said to move beyond a reductionist textual model. Conversely, if legal determination relies solely on the literal meaning of the text without considering context, impact, and legal objectives, such an approach remains closer to the classical legalistic-formal paradigm. Therefore, this study seeks to examine whether MUI fatwas on *khamr* and *zina* exhibit an integrative pattern of reasoning, or whether they remain dominated by a single-layer textual reading.

At the methodological level, the analysis of fatwa documents reveals that MUI does not operate merely by citing Qur'anic verses and ḥadīth as normative justification. Rather, it engages in the delimitation of meaning, differentiation of legal objects, and consideration of social welfare (*maṣlaḥah*). From Auda's perspective, these three elements indicate that legal decisions are not solely text-based, but have already moved toward a systemic mode of reasoning. In this regard, it can be argued that MUI's approach, although not explicitly formulated in the terminology of a "multidimensional system," in many respects performs a similar function, namely linking text, context, and the objectives of *sharīʿah* within an integrated framework of legal reasoning.

[29] Aksin Wijaya and Shofiyullah Muzammil, "Maqāṣidi Tafsir: Uncovering and Presenting Maqāṣid Ilāhī-Qur'ānī into Contemporary Context," *Al-Jāmiʿah: Journal of Islamic Studies* 59, no. 2 (2021), p. 452–458.

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Analysis of MUI Fatwa Methodology on *Khamr*

In the case of *khamr*, the entry point of analysis lies in how MUI understands the relationship between verses that appear to be revealed in stages, namely Q.S. al-Baqarah/2:219, Q.S. al-Nisāʾ/4:43, and Q.S. al-Māʾidah/5:90. When read literally and in isolation, these verses may give the impression that the Qur'an presents different levels of legal rulings, ranging from informative to imperative.[30] However, MUI Fatwa No. 11 of 2009 on Alcohol demonstrates that the foundation of legal reasoning is not merely based on the sequential textual order of the verses, but rather on the overarching structure of meaning derived from their totality. In this regard, MUI does not treat the earlier verses as independently final rulings, but as part of a gradual process leading to the prohibition of *khamr*. This pattern corresponds with Jasser Auda's concept of *tadarruj fī al-tashrīʿ*, in which variations in the formulation of verses are understood as strategies for the formation of legal consciousness, rather than as eliminative relationships between texts.

At this point, the temporal dimension in Auda's theory becomes particularly relevant. The verses on *khamr* were revealed within the context of an Arab society in which intoxicating drinks were deeply embedded in social practices.[31] Therefore, the prohibition was not imposed instantaneously, but developed through stages that took into account social readiness. If MUI interprets this structure as a gradual process rather than as a contradiction, then substantively it operates within a multidimensional logic, particularly in terms of the temporal and socio-historical dimensions. This interpretation is further reinforced by interview data, in which members of the Fatwa Commission describe the verses on *khamr* as a "process of legal education" or as stages of habituating the community toward a total prohibition.[32]

Beyond the temporal dimension, MUI Fatwa No. 11 of 2009 also reflects the dimension of the object of legal address. One of the most significant aspects of this fatwa is the distinction between *khamr* and alcohol. This distinction is crucial, as it demonstrates that MUI does not generalize all alcoholic substances as *khamr* in the *sharʿī* sense. Instead, MUI differentiates between substances that are intoxicating and thus prohibited for consumption, and those that contain alcohol but serve other functions, such as in medical, industrial, or other non-consumptive contexts. From the perspective of Jasser Auda, this reflects an

[30] Fejrian Yazdajird Iwanebel, "Revisiting the Prohibition of Khamr and Maysir in the Qur'an: An Examination of Sūrah al-Mā'idah [5]: 90–91," *Revelatia: Jurnal Ilmu al-Qur'an dan Tafsir* 5, no. 1 (2024), p. 1–18.

[31] Nik Suhaida Nik Abdul Majid, "Islamic Sociological Perspective on Social Deviance of Khamr Drinking," *'Abqari Journal* 27, no. 1 (2022), p. 13–31.

[32] Interview with MH, Member of the Fatwa Commission of the Indonesian Council of Ulama (MUI Central), Jakarta, April 2026. Interview with AF, Member of the Fatwa Commission of the Indonesian Council of Ulama (MUI Central), Jakarta, April 2026.

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interpretive approach that moves beyond the purely linguistic dimension toward the dimensions of object and function.

It is precisely at this point that the multidimensional character of MUI's reasoning becomes most evident in the case of *khamr*. If MUI's approach were purely literal, all forms of alcohol would be treated identically as *khamr*. However, in practice, MUI differentiates based on function, concentration, usage, and potential impact. This indicates that the reasoning behind the fatwa is not limited to the logic of "what the text states," but also involves considerations of "what the law aims to achieve" and "what object is being regulated." Within the framework of *maqāṣid al-sharīʿah*, this orientation is directly related to the protection of intellect (*ḥifẓ al-ʿaql*), where the prohibition is not attached to the substance itself, but to its intoxicating effects and the harm (*mafsadah*) it produces.

Furthermore, when examined through the *maqāṣid* dimension, MUI's fatwa on *khamr* demonstrates that legal objectives are prioritized over uniform textual readings. This implies that the substance of the fatwa is grounded in the protection of intellect, the maintenance of social order, and the prevention of broader harm. From Auda's theoretical perspective, this fatwa fulfills at least four indicators of a multidimensional approach: a gradual reading of the verses, consideration of socio-historical context, differentiation of legal objects, and orientation toward *maqāṣid*. The only element that remains absent is its explicit methodological articulation.

Moreover, from the linguistic dimension, MUI's fatwa also shows that the term *khamr* is not understood narrowly as the name of a specific substance, but as a legal category defined by its properties and effects. In this sense, MUI does not stop at lexical meaning, but extends interpretation through a functional approach. This is consistent with the principle of *al-ʿibrah bi al-maʿānī lā bi al-alfāẓ*, where legal determination is based not merely on textual wording, but on its substantive meaning. Accordingly, the prohibition of *khamr* is not attached to a particular substance, but to its intoxicating nature that impairs human intellect.[33] In Auda's framework, this reflects an integration between the linguistic and *maqāṣid* dimensions, where textual meaning is directed toward broader legal objectives.

In addition, the modern contextual dimension also plays a crucial role in the construction of the fatwa. Developments in science and technology, particularly in chemistry and pharmacology, necessitate a clear differentiation between alcohol as a chemical substance and *khamr* as a legal category.[34] In this context, MUI does not rely solely on normative texts, but also takes into account

[33] Abur Hamdi Usman et al., "Drugs in Qur'anic Perspective: An Overview," *el Harakah: Jurnal Budaya Islam* 24, no. 1 (2022).

[34] Abdillah Safa, et.al., "From Text to Brain: A Convergence of Qur'anic Exegesis, Neuroscience, and *Maqāṣid al-Sharīʿah* on the Prohibition of Khamr," *Jurnal Ushuluddin* 33, no. 2 (2025), p. 588–606.

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scientific findings regarding concentration levels, functions, and the effects of alcohol usage. This indicates that the process of *istinbāṭ* is not ahistorical, but remains open to the advancement of human knowledge. Within Auda's multidimensional framework, this approach reflects the integration of contextual and object dimensions, where empirical reality becomes part of legal meaning construction.

If examined further, this pattern of reasoning also demonstrates that MUI operates within a logic of preventive law rather than merely punitive law. In other words, the prohibition of *khamr* is not intended solely to punish individuals, but to prevent broader social harm.[35] From a *maqāṣid* perspective, this orientation is directly linked to the protection of intellect (*ḥifẓ al-ʿaql*) as the foundation of human rationality. Therefore, the distinction between *khamr* and alcohol should not be seen as a compromise of the text, but as a strategy to ensure that the objectives of the law are achieved in different contexts. It is precisely here that the multidimensional approach does not weaken normative authority, but instead reinforces the relevance of the law within contemporary realities.

Accordingly, the analysis of MUI's fatwa on *khamr* shows that the approach employed is not only integrative, but also adaptive. It is integrative in the sense that it combines multiple dimensions of interpretation, and adaptive in its ability to respond to changing contexts without losing its orientation toward *maqāṣid*. This confirms that Auda's multidimensional system is not merely theoretically relevant, but also has empirical resonance within the practice of fatwa in Indonesia. Overall, the analysis demonstrates that MUI's methodology on *khamr* systematically integrates linguistic classification, contemporary scientific and social contexts, gradual legislation, differentiation of legal objects, and the protection of intellect.

Analysis of MUI Fatwa Methodology on *Zina*

In the issue of *zina*, the methodological problem is more complex. While in the case of *khamr* the main issue lies in the gradual structure of the verses, in the case of *zina* the problem concerns the variation in the formulation of sanctions and the scope of legal objects. Q.S. al-Nisāʾ/4:15–16 and Q.S. al-Nūr/24:2 outwardly present different formulations, and in classical scholarship this difference is often interpreted through *naskh*. However, within Jasser Auda's theoretical framework, these verses do not need to be positioned within a relation of abrogation, but can instead be understood as texts that operate within different contexts and normative functions. Accordingly, the key question is whether MUI fatwas on *zina* and its related issues operate through a model of elimination, or rather through a model of contextual and purposive differentiation.

[35] Zainab Amin et al., "The Law of Prohibition and Theory of Prevention of Injury/Harm: In the Light of Islamic *Sharīʿah* and Contemporary Laws: An Analytical Study," *Kurdish Studies* 12, no. 4 (2024), p. 1600–1611.

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The author's analysis of MUI Fatwa No. 11 of 2012 on the Status of Children Born out of Wedlock shows that MUI does not treat *zina* solely as an issue of punishing perpetrators, but also as a matter of protecting affected parties, particularly children. This is significant, as it indicates that the reasoning behind the fatwa shifts from a retributive orientation toward a protective one. From Auda's perspective, such an approach reflects the dominance of the *maqāṣid* dimension, particularly *ḥifẓ al-nasl* and *ḥifẓ al-ʿird*. In other words, the primary concern of the fatwa is not merely how to punish perpetrators of *zina*, but how Islamic law safeguards lineage, dignity, and social justice.

This finding is consistent with Zakaria Syafei's observation that MUI fatwas substantially employ *maqāṣid al-sharīʻah* as the underlying rationale in addressing contemporary legal issues rather than relying solely on literal textual interpretation.[36] Nevertheless, the present study extends Syafei's argument by demonstrating that the protection of lineage (*ḥifẓ al-nasl*) and honour (*ḥifẓ al-ʿird*) is not merely reflected in the substantive objectives of the fatwa, but is operationalized through the interaction of multiple interpretive dimensions, including linguistic, contextual, temporal, and object-related considerations. This indicates that MUI's legal reasoning is not only maqāṣid-oriented but also multidimensional in its methodological structure.

A closer examination also reveals that MUI reads the textual sources on *zina* within a broader social horizon. Qur'anic verses and ḥadīth are not treated merely as sources for legitimizing sanctions, but are linked to the social implications of *zina*, such as the status of children, the responsibility of biological fathers, and the protection of vulnerable parties.[37] In this respect, MUI expands the scope of interpretation from normative texts to socio-religious policy considerations. It is precisely at this point that a substantive alignment with Auda's theory becomes apparent, as the text is not read atomistically, but within a broader network of legal objectives.

A similar pattern is also evident in MUI Fatwa No. 57 of 2014 on Lesbian, Gay, Sodomy, and Sexual Misconduct. This fatwa not only affirms the prohibition of deviant sexual behavior, but also situates it within the framework of protecting public morality, family structure, and social welfare.[38] When analyzed through Auda's multidimensional system, this fatwa clearly operates within the social and object dimensions. This means that the law is not directed solely toward moral

[36] Zakaria Syafei, "Tracing *Maqāṣid al-Sharīʻah* in the Fatwas of Indonesian Council of Ulama (MUI)," *Journal of Indonesian Islam* 11, no. 1 (2017), p. 119.

[37] Fuadi Isnawan, "Zina in Consensual Non-Monogamous Relationships: A Comparative Legal Analysis between Indonesian and Islamic Law," *Fikri: Jurnal Kajian Agama, Sosial dan Budaya* 10, no. 1 (2025), p. 307–327.

[38] Anis Widyawati et al., "The Role of Islamic Law in Developing Policies Prohibiting Homosexuality as a Crime against Morality in Indonesia," *Legality: Jurnal Ilmiah Hukum* 32, no. 1 (2024), p. 71–89.

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judgment of actions, but also toward their impact on the broader social order. This interpretation is further supported by interview data, particularly when informants emphasize that considerations in issues of *zina* are not limited to legal prohibition, but also include social harm, child protection, and the preservation of family structures.[39]

According to Subuki et al., MUI fatwas increasingly function as instruments for establishing religious and social norms in Indonesia's pluralistic society.[40] In this regard, the fatwas on children born out of wedlock and deviant sexual behaviour illustrate that MUI's legal reasoning extends beyond determining legal status (*ḥukm*) toward maintaining social cohesion and protecting vulnerable members of society.

This interpretation is also supported by interview findings. One member of the MUI Fatwa Commission explained that the distinction between *khamr* and alcohol was formulated because contemporary alcohol is used in various sectors such as medicine, food, cosmetics, and industry, making it impossible to equate every form of alcohol with *khamr*.[41] According to the informant, the principal objective of the fatwa is to preserve the Qur'anic prohibition of intoxicating substances while simultaneously providing legal certainty for products containing alcohol that do not produce intoxication. This explanation confirms that MUI's legal reasoning is guided not only by textual evidence but also by contemporary scientific developments and public benefit.

Furthermore, when analyzed through the linguistic dimension, the verses on *zina* exhibit variations in formulation that cannot be reduced to a single uniform legal ruling. In classical approaches, such differences are often simplified through the mechanism of *naskh*, whereby one verse is considered to abrogate another. However, within Auda's multidimensional perspective, these variations instead indicate differences in context and normative function. Accordingly, Q.S. al-Nisāʾ/4:15–16 and Q.S. al-Nūr/24:2 are not understood as mutually exclusive texts, but as operating within different normative horizons. This approach allows all verses to remain operative within their respective contexts without requiring methodological elimination.

In addition, the object dimension (*mukhāṭab*) in MUI fatwas on *zina* appears more complex than in the case of *khamr*. In fatwas concerning children born out of wedlock, the object of legal consideration is no longer limited to the

[39] Interview with MZ, Member of the Fatwa Commission of the Indonesian Council of Ulama (MUI Central), Jakarta, April 2026.

[40] Makyun Subuki, et. al., "Identity and Piety: Critical Discourse Analysis on Indonesian Ulema Council's Fatwa about the Law Using Non-Muslim Religious Attributes," *AHKAM: Jurnal Ilmu Syariah* 23, no. 2 (2023), p. 444–446.

[41] Interview with MH, Member of the Fatwa Commission of the Indonesian Council of Ulama (MUI Central), Jakarta, April 2026.

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perpetrator, but extends to affected parties, particularly children.[42] This indicates that MUI does not position law solely within an individual framework, but within a broader social framework. Accordingly, law functions not only as an instrument of punishment, but also as a mechanism of protection for vulnerable groups. From Auda's perspective, this expansion of the object dimension represents a key indicator of a multidimensional approach, as law is understood in relation to perpetrators, victims, and society as a whole.

The socio-contextual dimension also plays a highly significant role in the construction of fatwas on *zina*. In contrast to textual approaches that tend to be ahistorical, MUI interprets the verses on *zina* in relation to contemporary social realities, such as the increasing number of children born out of wedlock, transformations in family structures, and evolving moral dynamics in society.[43] Therefore, the fatwa functions not only as a source of normative legitimacy, but also as a response to concrete social problems. Within this framework, Islamic law is not positioned as a static system, but as an adaptive system that responds to social change while maintaining its normative orientation.

This adaptive characteristic also supports Mutaqin's argument that the implementation of Islamic law in Indonesia develops through continuous negotiation between scriptural authority, constitutional principles, and the realities of a pluralistic society. Similar observations are made by Fuller, who emphasizes that Indonesian fatwas increasingly function as mediating instruments between religious doctrine, state regulation, and public interests.[44] Consequently, the multidimensional approach identified in this study not only explains the internal logic of MUI's legal reasoning but also clarifies how Islamic legal interpretation remains responsive to changing social circumstances without abandoning its normative foundations.

Interview findings likewise demonstrate that MUI does not perceive the fatwa on children born out of wedlock merely as a legal response to the perpetrators of *zinā*. One member of the Fatwa Commission emphasized that the fatwa was formulated primarily to ensure legal protection for children, who should not bear the consequences of actions committed by their parents. The informant further explained that the fatwa attempts to balance the enforcement of Islamic legal norms with broader considerations of justice, compassion, and social protection.[45] These findings strengthen the argument that the multidimensional

[42] Majelis Ulama Indonesia, *Fatwa Majelis Ulama Indonesia No. 11 Tahun 2012 tentang Kedudukan Anak Hasil Zina* (Jakarta: Majelis Ulama Indonesia, 2012).

[43] Interview with AA, Member of the Fatwa Commission of the Indonesian Council of Ulama (MUI Central), Jakarta, April 2026.

[44] Andy Fuller, "Religious Freedom in Indonesia: Curious Cases of Dialogues, Fatwas and Laws," *Journal of Indonesian Islam* 5, no. 1 (2011), p. 2–5.

[45] Interview with AF, Member of the Fatwa Commission of the Indonesian Council of Ulama (MUI Central), Jakarta, April 2026.

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orientation of MUI's legal reasoning places *maqāṣid al-sharīʿah* at the centre of the fatwa formulation process.

Moreover, the dominance of the *maqāṣid* dimension in fatwas on *zina* indicates that legal objectives constitute the central axis of the *istinbāṭ* process. The protection of lineage (*ḥifẓ al-nasl*), honor (*ḥifẓ al-ʿird*), and social stability serve as the primary foundations for legal determination. This implies that the text is no longer read merely in a literal sense, but is interpreted within the framework of the objectives that *sharīʿah* seeks to achieve. Accordingly, the approach adopted by MUI is not only normative, but also ethical and social in nature. From Auda's perspective, this represents a defining feature of the multidimensional system, in which *maqāṣid* serves as the axis integrating various dimensions of interpretation.

Accordingly, the analysis of MUI fatwas on *zina* demonstrates that the approach employed is not only integrative, but also more complex than in the case of *khamr*. This is because the issue of *zina* is not limited to legal texts, but is closely intertwined with broader social structures. Therefore, Auda's multidimensional approach becomes highly relevant for explaining how Islamic law operates in addressing issues with wide-ranging social implications. Overall, MUI's methodology on *zinā* integrates the relational reading of Qur'anic verses, contemporary socio-legal realities, differentiation between perpetrators and affected parties, and the protection of lineage, honour, and vulnerable groups.

Comparative Analysis of the Application of Jasser Auda's Multidimensional Approach in MUI Fatwa Methodology

To address the main question of this study, the analysis cannot be limited to a descriptive account of fatwas. More importantly, it is necessary to map the extent to which MUI's fatwa methodology aligns with the elements of Jasser Auda's theoretical framework. Based on the analysis of fatwa documents and interview data, the author identifies three key positions.

First, MUI does not explicitly employ Auda's theory in its methodological formulation. Second, MUI incorporates several elements that correspond to Auda's multidimensional system in practice, such as gradual reading, differentiation of legal objects, consideration of contextual factors, and orientation toward *maqāṣid*. Third, MUI has not yet articulated these elements into a coherent and systematically structured methodological framework. To clarify these findings, the following analytical mapping is presented:

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Table 1. Correspondence between Jasser Auda's Multidimensional System and MUI Fatwa Methodology

Dimension of Auda's System	Fatwa on *Khamr*	Fatwa on *Zina*	Analytical Conclusion
Linguistic Dimension	Verses are read holistically rather than partially	Distinction between prohibition and sanction-oriented verses	This dimension is present
Socio-Historical Context	Emphasized through the concept of *tadarruj* and the reality of Arab society	Emphasized through the social impact of *zina* and child protection	This dimension is present
Purpose (*Maqāṣid*)	Dominant in *ḥifẓ al-ʿaql* (protection of intellect)	Dominant in *ḥifẓ al-nasl* and *ḥifẓ al-ʿird* (protection of lineage and honor)	This dimension is strongly present
Temporal Dimension	Graduality of the verses is maintained	Verses are interpreted in light of contemporary societal needs	This dimension is present
Object of Legal Address	Distinction between *khamr* and alcohol	Distinction between perpetrators, children born out of wedlock, and broader social impacts	This dimension is present
Explicit Theoretical Formulation	Absent	Absent	Not formally articulated

The table above indicates that, substantively, MUI fulfills most of the indicators of Auda's multidimensional system. What is absent is not the multidimensional practice itself, but rather its explicit methodological articulation. Accordingly, the author argues that MUI's fatwa methodology can be characterized as multidimensional in practice, but not explicitly theorized. This means that, in practical terms, MUI has applied a pattern of reasoning that aligns with Auda's framework, even without formally adopting or explicitly referencing the theory.

The interview findings also tend to support this conclusion. When informants were asked whether MUI simultaneously considers text, context, legal objectives, and social impact, their responses reflected an acceptance of an

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integrative model rather than a purely textual one. However, when asked whether these elements are formulated as an explicit and standardized methodology, the responses suggest that such practices have developed collectively and pragmatically within *ijtihād* forums, rather than as a formally codified theoretical system.[46]

From this analysis, the author concludes that the most significant finding of this study is not merely that MUI "considers multiple aspects," but that the structure of its reasoning is substantively identical to the logic of Jasser Auda's multidimensional system. In the case of *khamr*, this is reflected in the gradual reading of the verses and the differentiation between *khamr* and alcohol. In the case of *zina*, it is evident in the expansion of the fatwa's orientation from normative sanctions toward social protection. These two cases demonstrate that Qur'anic interpretation within MUI fatwas has, in fact, shifted from a reductionist textual model toward an integrative and teleological approach.

Accordingly, this study affirms that Auda's theory is not only useful as a conceptual framework at the academic level, but also effective as an analytical tool for examining the practices of fatwa institutions. In the Indonesian context, this is particularly significant, as it shows that methodological transformation in Islamic law does not always emerge through explicit theoretical declarations, but may first appear in institutional practice. In this sense, MUI demonstrates an empirical resonance with the multidimensional approach, although it still requires a more systematic methodological articulation in the future.

At a deeper epistemological level, these findings indicate that MUI's fatwa methodology occupies a transitional position between the classical paradigm and the contemporary *maqāṣid*-oriented paradigm. On the one hand, MUI maintains the classical structure of authority grounded in textual sources, as reflected in its reliance on the Qur'an, ḥadīth, and the opinions of scholars. On the other hand, its reasoning practices reveal a shift toward a more contextual, systemic, and purposive approach. In other words, MUI does not abandon the classical foundation, but rather expands it methodologically in a way that allows the text to remain relevant in addressing the complexities of modern social realities. Within this perspective, Auda's multidimensional approach functions as a lens capable of explaining this dynamic in a more comprehensive manner.

Moreover, it is important to note that the absence of an explicit theoretical formulation within MUI does not necessarily indicate a methodological weakness. On the contrary, it suggests that the practice of *ijtihād* within fatwa institutions is dynamic and need-based. The approach employed does not arise from a rigid theoretical construction, but develops organically through the interaction between text, scholars, and social reality. In this context, MUI's

[46] Interview with RC, Member of the Fatwa Commission of the Indonesian Council of Ulama (MUI Central), Jakarta, April 2026; Interview with YA, Member of the Fatwa Commission of the Indonesian Council of Ulama (MUI Central), Jakarta, April 2026.

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methodology can be understood as a form of *living methodology*, that is, a methodology that exists in practice even if it has not yet been systematically documented in formal theoretical terms. This condition represents both a strength and a challenge, as it reflects high practical flexibility while simultaneously lacking sufficient conceptual articulation.

From the perspective of contemporary Islamic legal theory, this condition opens an important space for the reconstruction of fatwa methodology in Indonesia. If the multidimensional practices already present within MUI can be explicitly formulated, this would not only strengthen the academic legitimacy of fatwas, but also enhance methodological transparency in the process of *istinbāṭ*. In this way, fatwas would be understood not merely as legal products, but as outcomes of an epistemological process that can be examined, critiqued, and further developed. In this regard, Auda's theory can serve as a bridge between practice and theory, as well as a conceptual framework for consolidating patterns of reasoning that have so far operated implicitly.

Furthermore, these findings also carry broader implications for the study of Qur'anic interpretation within institutional contexts. While *tafsīr* has often been positioned as an academic activity separate from legal practice, this study demonstrates that fatwa institutions such as MUI function as highly active sites of practical interpretation. Interpretation does not remain at the level of discourse, but is directly operationalized into legal decisions that affect society. Therefore, the analysis of fatwas is relevant not only for Islamic legal studies, but also for the development of *maqāṣid*-based *tafsīr* as an approach capable of bridging text and social reality.

Finally, the author emphasizes that the significance of analyzing MUI's methodology through Auda's multidimensional framework lies not only in the correspondence of its elements, but also in its ability to explain the transformation of contemporary Islamic legal reasoning. In the cases of *khamr* and *zina*, it is evident that legal reasoning no longer relies on the elimination of texts, but on the integration of meanings within a coherent system. This marks an important shift from a reductionist paradigm to a systemic one, from a purely textual orientation to a teleological orientation, and from a static legal logic to an adaptive one. Accordingly, the primary contribution of this study lies not only in mapping MUI's methodology, but also in demonstrating that Auda's multidimensional approach possesses empirical validity within the practice of Islamic law in Indonesia.

Conclusion

This study demonstrates that the interpretation of Qur'anic verses on *khamr* and *zinā* in the fatwas of the Indonesian Council of Ulama (MUI) substantively reflects the operational characteristics of Jasser Auda's multidimensional system, although such an approach has never been explicitly

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formulated as MUI's official methodological framework. Through the analysis of MUI Fatwa No. 11 of 2009 on Alcohol, Fatwa No. 11 of 2012 on Children Born out of Wedlock, Fatwa No. 57 of 2014 on Lesbianism, Homosexuality, Sodomy, and Sexual Misconduct, and the 2018 National *Ijtimāʿ* Ulama Resolution, this study finds that MUI consistently integrates linguistic, contextual, temporal, purposive (*maqāṣid al-sharīʿah*), and object-related dimensions in constructing its legal reasoning. In the case of *khamr*, this multidimensional reasoning is reflected in the distinction between *khamr* and alcohol, the gradual understanding of the Qur'anic prohibition, and the prioritization of the protection of intellect (*ḥifẓ al-'aql*). In the case of *zinā*, it is manifested through the expansion of legal reasoning beyond punitive sanctions toward the protection of lineage (*ḥifẓ al-nasl*), honour (*ḥifẓ al-'ird*), family integrity, and broader social welfare. These findings indicate that MUI does not interpret the relevant Qur'anic verses as isolated or mutually abrogating texts, but rather as interconnected components of a coherent normative system directed toward the realization of the objectives of Islamic law. The principal novelty of this research lies in demonstrating that MUI's fatwa methodology is multidimensional in practice, thereby extending previous studies that primarily viewed MUI fatwas from the perspective of *maqāṣid al-sharīʿah* without explaining the interpretive mechanism through which those objectives are operationalized. Accordingly, this study contributes theoretically to the development of *tafsīr maqāṣidī*, contemporary fatwa studies, and Islamic legal theory by proposing that institutional fatwas should be understood not merely as legal products but also as dynamic models of Qur'anic interpretation that integrate text, context, and legal objectives. Practically, the findings offer an analytical framework for strengthening the methodological transparency of fatwa formulation in Indonesia and may serve as a reference for future development of more adaptive and context-sensitive Islamic legal reasoning. Future studies are encouraged to examine the applicability of this multidimensional framework in other MUI fatwas and to compare its implementation with the methodologies employed by fatwa institutions in other Muslim-majority countries.

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