

RESEARCH

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Reconstruction of KH. Abdul Ghofur's Jurisprudential Reasoning from the Perspective of Maqāṣid al-Syarī'ah: A Study of Economic Development at Pondok Pesantren Sunan Drajat

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Abstract

This study conducts an epistemological analysis of the jurisprudential reasoning (fiqh) of KH. Abdul Ghofur, a charismatic Islamic scholar from Lamongan widely recognized as a reformist figure in contemporary Islamic thought. His notable contribution lies in the effort to integrate social, humanitarian, and economic values into a dynamic and solution-oriented framework of Islamic law. Employing the maqāṣid al-syarī'ah approach, this research focuses on re-examining the intellectual framework of KH. Abdul Ghofur in the context of reconstructing Islamic law to be more contextual, adaptive, and responsive to the challenges of modernity and the social changes confronting Muslim societies. This qualitative study employs a library research method, examining KH. Abdul Ghofur's writings, speeches, and social practices in conjunction with classical and modern Islamic legal theories. A descriptive-analytical approach is applied to uncover the structure of his jurisprudential thinking, which emphasizes the balance between normative texts and social contexts. The findings reveal that KH. Abdul Ghofur's jurisprudential reasoning does not solely rely on formal legalistic interpretations of texts but is firmly rooted in the ethics of public welfare (maṣlaḥah 'āmmah) as the core of maqāṣid al-syarī'ah. Consequently, his thought can be categorized as a model of social jurisprudence (fiqh ijtīmā'ī) that prioritizes substantive justice and advocates for the welfare of the Muslim community. This thinking demonstrates significant relevance to efforts at re-actualizing Islamic law to address the socio-economic challenges facing the community in a transformative and sustainable manner.

Keywords: KH. Abdul Ghofur, Jurisprudential Reasoning, Maqāṣid al-Syarī'ah, Reconstruction, Economic Development

Introduction

The development of contemporary Islamic law cannot be separated from the social and cultural dynamics that surround it. Islamic law, according to modern thinkers, is not a rigid normative system but rather a living ethical system that interacts with human realities (Kamali, 2003). In this context, various figures have emerged who seek to develop more contextual and rational approaches to jurisprudence (fiqh), one of whom is KH. Abdul Ghofur, the caretaker of Pondok Pesantren Sunan

Drajat in Lamongan.

Several studies have examined the economic development programs at Pondok Pesantren Sunan Drajat, yet none have sufficiently explored the epistemological and maqāṣidi foundations underlying KH. Abdul Ghofur's jurisprudential reasoning that shapes these programs.

Rahmatika and Fanani (2019) conducted a study entitled "Peran Pondok Pesantren Sunan Drajat dalam Pemberdayaan Ekonomi," which examined the role of Pondok Pesantren Sunan Drajat in economic empowerment using the CIPP (Context, Input, Process, Product) evaluation model (Rahmatika & Fanani, 2019). Their descriptive qualitative research found that the pesantren's economic empowerment programs successfully educated santri's mentality and expertise while improving the standard of living of the surrounding community. However, their study focused primarily on program evaluation and did not analyze the underlying jurisprudential reasoning or maqāṣidi framework that motivated and justified these economic initiatives. The study described what the pesantren did in terms of economic empowerment but did not explain the epistemological foundations of KH. Abdul Ghofur's thought that drove these programs.

Zen (2024) conducted a study entitled "Kajian Istimbāth Maqāṣid al-Syarī'ah dalam Bidang Ekonomi," which examined the application of maqāṣid al-syarī'ah principles in economic istimbāth (legal deduction) (Zen, 2024). While this study provided valuable theoretical insights into how maqāṣid can be applied to economic issues, it remained at a general theoretical level and did not specifically analyze the thought of KH. Abdul Ghofur or the concrete implementation of maqāṣid principles in pesantren economic development.

Komsatun (2023) conducted a thesis entitled "Strategi Pengembangan Ekonomi Pesantren dalam Membudayakan Kewirausahaan Santri dan Alumni: Studi pada Program OPOP (One Pesantren One Product) di Pondok Pesantren Sunan Drajat Lamongan Tahun 2021." This study examined the strategy, model, and evaluation of the OPOP program at Pondok Pesantren Sunan Drajat (komsatun, 2023). The research found that the program successfully cultivated an entrepreneurial culture among santri and alumni and helped them achieve economic independence. However, like Rahmatika and Fanani's study, Komsatun's research focused on program implementation and strategy rather than the epistemological and maqāṣidi foundations that underpin KH. Abdul Ghofur's thought. Neither study analyzed how KH. Abdul Ghofur's jurisprudential reasoning particularly his understanding of ḥifẓ al-māl, ta'āwun, and maṣlaḥah shaped and justified the economic programs.

The research gap, therefore, lies in the absence of an epistemological and maqāṣidi analysis of KH. Abdul Ghofur's jurisprudential reasoning. While existing studies have documented the economic programs at Pondok Pesantren Sunan Drajat, none have systematically examined the intellectual and legal framework that underlies these programs. This study addresses this gap by analyzing KH. Abdul Ghofur's thought from the perspective of maqāṣid al-syarī'ah, exploring how his interpretation of maqāṣid principles particularly ḥifẓ al-māl (protection of property), ta'āwun (mutual cooperation), and maṣlaḥah (public welfare) shapes and justifies the pesantren's economic development model.

KH. Abdul Ghofur's thought exhibits a distinctive style of jurisprudence that is grounded in texts yet transcends formal boundaries toward the dimension of social welfare (maṣlaḥah). For KH. Abdul Ghofur, fiqh is not merely a set of legal rules but an instrument for building a just and civilized social order. In various sermons, he frequently emphasized the importance of understanding religion through "maslahat reasoning" a mode of thinking that connects law with its moral objectives (maqāṣid al-syarī'ah) (Hasbullah, senior santri of Pondok Pesantren Sunan Drajat, 2023). This perspective aligns with what al-Syatibi articulated, that Islamic law is essentially established to preserve five fundamental principles of life: religion, life, intellect, lineage, and property (Shib, 1920).

The concept of maqāṣid al-syarī'ah, which serves as the theoretical foundation for analyzing

KH. Abdul Ghofur's thought, has been developed extensively in Islamic legal tradition. Etymologically, the word *maqāṣid* derives from the root *qaṣada*–*yaqṣidu*–*qaṣdan*, meaning "purpose," "intention," or "direction" (Ibn Manr, 1883). Terminologically, *maqāṣid al-syarī'ah* refers to the objectives of Islamic law that are intended to be realized through every legal provision. In classical thought, *maqāṣid* represents the moral and rational essence behind every divine command and prohibition. Imam al-Ghazali defines *maqāṣid al-syarī'ah* as aimed at preserving five essential elements of human life (*al-ḍarūriyyāt al-khamsah*): religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-naḥs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*) (*Al-Mustashfa Fi Ushul Jilid Full - Imam Ghazali.Pdf*, n.d.). According to al-Ghazali, these five elements constitute the foundational basis for all forms of Islamic legislation. Any law that protects these five aspects is called *maṣlaḥah*, while anything that contradicts them is termed *mafsadah*.

This concept was later developed by al-Shatibi (d. 790 H) in his work *al-Muwāfaqāt fi Uṣūl al-Syarī'ah*. Al-Shatibi asserts that all laws in Islam have a single orientation: *taḥqīq al-maṣlaḥah* (realizing human welfare) (Shib, 1920). Within this framework, Islamic law cannot be separated from social context and the needs of the times. Consequently, an understanding of *fiqh* that stops at literal textual interpretation without considering *maqāṣid* risks creating an imbalance between norms and reality (Muhid et al., 2026). Al-Shatibi's conception emphasizes that Islamic law is teleological possessing a specific direction and moral purpose. Therefore, a jurist (*faqīh*) is required not only to understand the text but also to comprehend the wisdom and value of welfare behind it. This principle serves as the foundation for the emergence of contextual *fiqh* approaches that are more adaptive to social change.

The epistemology of *fiqh* can be understood as the mode of thinking or knowledge framework employed by Islamic scholars in comprehending Islamic law. Generally, jurisprudential reasoning is divided into two primary orientations: *bayani* reasoning and *maqāṣidi* reasoning. *Bayani* reasoning is an approach that emphasizes textual interpretation of legal sources (*dalil syar'i*) (Fakhrina & Hamid, 2025). This approach heavily stresses linguistic aspects and the authority of texts as legal sources. Meanwhile, *maqāṣidi* reasoning emphasizes understanding the substantive meaning and moral purpose behind the text. In this context, the paradigm shift from *bayani* to *maqāṣidi* becomes a necessity when Islamic law confronts the complexities of the modern era (Abdullah, 2006). According to Ibn 'Ashur, *maqāṣid al-syarī'ah* is not merely a legal theory but a system of thought that bridges the gap between *nash* (text) and *waqi'* (reality). It functions as the "spirit of sharia" that ensures Islamic law remains alive and relevant across all eras (Tajrid, 2026). Therefore, a *mujtahid* must be capable of reading reality with *maqāṣidi* awareness so that their legal opinions (*fatwa*) are not rigid but rather contextual and functional.

One crucial issue in contemporary *fiqh* studies is how to connect *maqāṣid al-syarī'ah* with the contextualization of Islamic law. Yusuf al-Qaradawi emphasizes that the success of Islamic legal reform depends on the ability of scholars to interpret texts by considering both *maqāṣid* and the social conditions of the community (al-Qaradawi, 2007). Within this framework, *maqāṣid* functions not only as a tool for *ijtihad* but also as an ethical paradigm guiding the direction of legal determination. The relevance of *maqāṣid* becomes increasingly apparent when confronting modern social problems such as poverty, inequality, and moral degradation. Islamic law cannot rely solely on literal approaches but must respond to reality with the spirit of *maṣlaḥah* (Sofuoğlu & Iskandar, 2025). This is where KH. Abdul Ghofur occupies a significant position: he endeavors to present grounded Islamic law that integrates divine values with the needs of modern society.

In the Indonesian context, the jurisprudential reasoning that thrives in traditional Islamic boarding schools (*pesantren*) such as that developed by KH. Abdul Ghofur possesses distinctive

characteristics: a synthesis of submission to texts and sensitivity to social context. This reasoning rejects dry legal formalism while preserving the authenticity of sharia values. Thus, *fiqh* is understood not merely as a normative framework but also as an ethical instrument for building a civilized society.

This type of jurisprudential reasoning positions texts not as ultimate ends but as entry points toward understanding the values of divine justice. In this context, an epistemological reconstruction of KH. Abdul Ghofur's mode of thinking is essential so that his ideas can be understood within the broader map of modern Islamic legal evolution oriented toward welfare (*fiqh al-maṣlaḥah*).

Based on the research gap identified above, this study pursues three main objectives. The first objective is to identify and analyze the epistemological foundations of KH. Abdul Ghofur's jurisprudential reasoning, specifically examining how his interpretation of *maqāṣid al-syarī'ah* principles particularly *ḥifẓ al-māl* (protection of property), *ta'āwun* (mutual cooperation), and *maṣlaḥah* (public welfare) shapes and informs his legal thought. This objective seeks to uncover the underlying intellectual framework that distinguishes his approach from both literalist interpretations and relativistic approaches, revealing what can be characterized as "*maqāṣidi realism*" a mode of legal thinking that maintains fidelity to scriptural sources while actively engaging with social realities to realize the higher objectives of sharia (Putri et al., 2025). The second objective is to analyze how KH. Abdul Ghofur's *maqāṣidi* principles are operationalized in the economic development programs at Pondok Pesantren Sunan Drajat, particularly through the *santri karyawan* (student-worker) program and the OPOP (One Pesantren One Product) initiative, examining the concrete implementation of his jurisprudential reasoning in institutional and pedagogical practices and demonstrating how the five essential protections (*al-ḍarūriyyāt al-khamsah*) are simultaneously realized through integrated economic-educational initiatives. The third objective is to evaluate the contribution of KH. Abdul Ghofur's thought to the reconstruction of contemporary Islamic law in Indonesia, particularly in the context of social jurisprudence (*fiqh ijtīmā'ī*) oriented toward substantive justice and public welfare, situating his thought within broader debates in contemporary Islamic legal discourse and demonstrating how his approach offers a resolution to the tension between textual fidelity (*ittibā'*) and contextual adaptation (*iṣlāḥ*).

Method

This study employs a qualitative research design with a library research approach, selected because it enables an in-depth exploration of the epistemological structure of KH. Abdul Ghofur's jurisprudential reasoning, which cannot be adequately captured through quantitative measurements and is particularly suitable for examining the meaning, values, and interpretive frameworks underlying the subject's thought (John W. Creswell & J. David Creswell, 2025). The library research method was chosen because the primary data exist in textual form, requiring systematic document analysis to uncover the underlying patterns of his jurisprudential reasoning. The data sources are divided into primary and secondary sources. The primary sources include KH. Abdul Ghofur's written works, official speeches (*mauidloh*) delivered during weekly Friday morning assemblies at Pondok Pesantren Sunan Drajat, internal documentation of the pesantren's economic programs and activities, direct observations of the pesantren's economic activities, and interviews with senior *santri* who have directly witnessed and participated in the implementation of his economic development programs, each having more than ten years of experience at the pesantren. The secondary sources encompass classical and contemporary Islamic legal literature, including works on *uṣūl al-fiqh*, *maqāṣid al-syarī'ah*, and *fiqh mu'āmalah* by scholars such as al-Ghazali, al-Syatibi, Ibn 'Ashur, al-Qaradawi, Jasser Auda, and Muhammad Hashim Kamali, as well as academic journals, articles, and books on Islamic economics, pesantren studies, and contemporary Islamic legal thought,

which provide the theoretical framework for analyzing KH. Abdul Ghofur's thought and situating it within the broader tradition of Islamic legal scholarship.

Data collection was conducted through three main techniques (John W. Creswell & J. David Creswell, 2025). The document study involved systematic examination of written sources, including KH. Abdul Ghofur's sermons documented in the internal archives of Pondok Pesantren Sunan Drajat, classical and modern Islamic legal texts, and relevant academic literature, conducted from January to March 2023 with particular attention paid to identifying recurring themes in KH. Abdul Ghofur's teachings related to economics, work, and social welfare. The observation involved direct observation of economic activities at Pondok Pesantren Sunan Drajat, including its production units, business operations, and the santri karyawan program, conducted over multiple visits between 2020 and 2023 in a non-participatory manner to gain a comprehensive understanding of the implementation of KH. Abdul Ghofur's economic ideas. The interview involved semi-structured interviews with five senior santri of Pondok Pesantren Sunan Drajat selected through purposive sampling based on their length of association with the pesantren and direct involvement in the economic programs, conducted in Lamongan, East Java, between March and April 2023 in Javanese and Indonesian, then transcribed and translated into English for analysis, with each interview lasting between sixty and ninety minutes covering topics including KH. Abdul Ghofur's teachings on economics and work, the history and development of the pesantren's economic programs, and their impact on the santri and the broader community.

Data analysis followed the qualitative content analysis method as outlined by Sugiyono (Prof. Dr. Sugiyono, n.d.) consisting of three concurrent flows of activity: data condensation, data display, and conclusion drawing and verification. Data condensation involved the process of selecting, focusing, simplifying, abstracting, and transforming the raw data collected from documents, observations, and interviews through coding, where recurring concepts and patterns were identified and categorized using open coding to identify initial concepts, axial coding to group related concepts into themes, and selective coding to identify core themes directly relevant to the research objectives. Data display involved the organized arrangement of condensed data through narrative descriptions and thematic categorization structured around the core themes emerging from the analysis, including the epistemological foundations of his legal reasoning, operationalization of *maqāṣid* principles in economic development, and implications for contemporary Islamic legal reconstruction, presented with supporting quotes and evidence from the sources. Conclusion drawing and verification involved the iterative process of deriving meaning from the displayed data, identifying patterns, and confirming findings through cross-referencing across data sources (triangulation), with verification conducted throughout the research process to ensure the reliability of findings.

To ensure the trustworthiness of the findings, this study employed multiple strategies as recommended by (Nilamsari, 2014). Triangulation involved cross-verification of findings across multiple data sources (documents, observations, and interviews) through source triangulation comparing information from different informants and documents and methodological triangulation comparing findings from document study, observation, and interviews. Member checking involved verification of findings with key informants (senior santri) to confirm the accuracy of interpretations regarding KH. Abdul Ghofur's thought after initial analysis, allowing informants to correct any misinterpretations and provide additional insights. Prolonged engagement involved extended field observation over several years (2020–2023) to develop a comprehensive understanding of the pesantren's economic programs and their philosophical underpinnings, allowing the researcher to build trust with informants, develop a deep contextual understanding, and observe developments over time. Reflexivity involved continuous self-reflection by the researchers regarding their

positionality and potential biases as members of the pesantren community, maintaining reflective journals throughout the research process to document their own assumptions, reactions, and potential biases, ensuring that interpretations remain grounded in evidence rather than personal assumptions. This research was conducted with full respect for the cultural and institutional norms of Pondok Pesantren Sunan Drajat, with all interviews conducted with informed consent, participants assured of confidentiality, and research findings shared with the pesantren's leadership prior to publication, recognizing the scholars and community members not merely as objects of study but as partners in knowledge production.

Results

Epistemological Foundations of KH. Abdul Ghofur's Jurisprudential Reasoning

The analysis of KH. Abdul Ghofur's writings, sermons, and documented teachings reveals that his jurisprudential reasoning operates within a distinctive epistemological framework that integrates three interconnected dimensions: normative commitment to textual sources (al-Qur'an and hadith), rational consideration of social realities (al-waqi'), and ethical orientation toward public welfare (al-maṣlaḥah) (Age & Man, 2024). This tripartite foundation distinguishes his approach from both literalist interpretations that rigidly adhere to textual form and relativistic approaches that completely subordinate texts to contextual considerations.

KH. Abdul Ghofur's intellectual profile is characterized by his role as the caretaker of Pondok Pesantren Sunan Drajat, Lamongan, recognized as a reformist scholar with a practical orientation toward the values of maqāṣid al-syarī'ah. He is known for his success in integrating the pesantren's educational system with productive economic programs through the santri karyawan (student-worker) initiative. This idea emerged from the awareness that poverty and economic dependency constitute the root of the Muslim community's weakness in facing modernity. On various occasions, KH. Abdul Ghofur emphasized that Islam not only addresses ritual aspects ('ibādah mahdhah) but also regulates socio-economic dimensions (mu'āmalah māliyah) as a tangible manifestation of implementing the value of ta'āwun (mutual cooperation) (Interview with KH. Abdul Ghofur, 2018). According to him, pesantren should not be institutions that merely await assistance but must emerge as engines of economic empowerment for the Muslim community.

The study found that KH. Abdul Ghofur's reasoning exhibits what can be characterized as "maqāṣidi realism" a mode of legal thinking that maintains fidelity to scriptural sources while actively engaging with social realities to realize the higher objectives of sharia. This is evident in his expansive interpretation of ḥifẓ al-māl, which moves beyond passive protection of property to active economic empowerment through productive work. Such an interpretation is not arbitrary but systematically derived from the maqāṣidi principle that property preservation (ḥifẓ al-māl) serves the broader objective of human flourishing (taḥqīq al-maṣlaḥah) (Nurjanah et al., 2026).

The analysis identified several key components of KH. Abdul Ghofur's epistemological framework. First, his understanding of the santri karyawan program at Pondok Pesantren Sunan Drajat stems from a deep understanding of the concept of ḥifẓ al-māl within maqāṣid al-syarī'ah. In classical interpretation, ḥifẓ al-māl is understood as efforts to protect property from theft, confiscation, or other forms of ownership violation (Hannan et al., 2024). However, KH. Abdul Ghofur expands this meaning to include the empowerment of property through productive work. According to him, the right to property is not merely a right of ownership but also the right to work and obtain a decent livelihood. Therefore, ḥifẓ al-māl also encompasses the meaning of ḥaqq al-'amal the right to work in a lawful and dignified manner (Abu Zahroh, n.d.).

Second, the analysis reveals that in KH. Abdul Ghofur's view, the economic development of

pesantren must be grounded in the principle of ta'āwun (mutual cooperation), as exemplified by the Prophet Muhammad in the event of mu'ākhāh (brotherhood) between the Muhajirin and the Anshar. KH. Abdul Ghofur interprets this event as a model of community empowerment based on productive solidarity. Consequently, all business units at Pesantren Sunan Drajat are designed not solely for profit but also to support the educational expenses of underprivileged santri. Thus, economic activities at the pesantren serve a dual function: profit-oriented and welfare-oriented.

Third, the study found that in KH. Abdul Ghofur's perspective, all economic activities must be grounded in the fundamental principle of fiqh mu'āmalah: al-aṣl fī al-ashyā' al-ibāḥah everything is permissible unless there is evidence prohibiting it (Zuḥaylī, 1986). This principle provides broad space for Muslims to innovate in the fields of economics and entrepreneurship. Training santri to become entrepreneurs is a concrete implementation of this principle. According to KH. Abdul Ghofur, a santri is not only required to be faqīh fī al-dīn (knowledgeable in religion) but also faqīh fī al-tijārah (knowledgeable in commerce).

Fourth, the analysis identified a unique element in KH. Abdul Ghofur's thought: the integration of spirituality and economics through the practice of istighāthah dolek duit, a tradition of collective prayer seeking sustenance from Allah SWT. This tradition is not merely symbolic but serves as a manifestation of tawakkul fī al-asbāb surrendering to God while maintaining effort (Qarāfī, 2003). According to him, economics without spirituality loses direction, while spirituality without productivity becomes empty idealism. Therefore, istighāthah dolek duit functions as "spiritual capital" that binds the spiritual and material dimensions. This represents the realization of maqāṣid al-syarī'ah in the dimensions of ḥifẓ al-dīn and ḥifẓ al-māl simultaneously (Observation, 2020).

Fifth, the study found that on various occasions, KH. Abdul Ghofur has voiced criticism of pesantren development models that rely on public charity. He rejects the practice of begging on the streets under the pretext of building the pesantren, as it is considered degrading to the dignity of Islam. According to him, Islam is a religion of giving, not asking. This stance is a manifestation of the moral maqāṣid of Islam, which emphasizes 'izzah al-mu'min (the dignity of the believer) and istiḡnā' bi Allah (reliance solely on Allah) (Maryati et al., 2026). By building an independent pesantren economic system, KH. Abdul Ghofur seeks to demonstrate that the dignity of the Muslim community can be upheld through hard work and economic independence, rather than dependence on external assistance (Internal Documentation at Pondok Pesantren Sunan Drajat, 2019). His approach reflects ijtihād maqāṣidī an effort to revive the spirit of sharia in the modern context without losing the roots of classical fiqh tradition (Raḥmān, 2002).

Operationalization of Maqāṣid Principles in Economic Development

The implementation of KH. Abdul Ghofur's economic programs at Pondok Pesantren Sunan Drajat demonstrates a systematic operationalization of maqāṣid principles. The santri karyawan program exemplifies how the five essential protections (al-ḍarūriyyāt al-khamsah) can be simultaneously realized through integrated economic-educational initiatives.

In terms of ḥifẓ al-dīn (protection of religion), the economic programs are framed as forms of worship ('ibādah), reinforcing religious commitment rather than distracting from it. Economic activities are imbued with spiritual meaning through practices such as istighāthah dolek duit, ensuring that material pursuits remain oriented toward divine purposes. The integration of work and worship is a defining feature of KH. Abdul Ghofur's approach, reflecting his understanding that economic activity is not separate from religious life but an integral part of it.

In terms of ḥifẓ al-naḥs (protection of life), economic empowerment provides santri with sustainable livelihoods, protecting them from poverty and its associated threats to physical and

psychological well-being. The program ensures access to basic needs, healthcare, and dignified living conditions. By providing employment opportunities within the pesantren, KH. Abdul Ghofur ensures that santri do not have to choose between pursuing religious education and earning a living. This integration protects both their physical and spiritual well-being.

In terms of *ḥifẓ al-'aql* (protection of intellect), the integration of work with education ensures that santri develop both practical skills and intellectual capacities. Entrepreneurship training develops critical thinking, problem-solving abilities, and innovative capacities essential for navigating modern economic challenges. The santri karyawan program is not merely a vocational training program but an educational model that develops the whole person intellectually, spiritually, and practically.

In terms of *ḥifẓ al-nasl* (protection of lineage), economic independence enables santri to establish families with financial security, fulfilling the Islamic imperative of marriage and family formation. The program also protects lineage by ensuring that future generations inherit not only religious knowledge but also economic capability. By empowering santri economically, KH. Abdul Ghofur ensures that they can fulfill their responsibilities as future heads of households and contributing members of the community.

In terms of *ḥifẓ al-māl* (protection of property), beyond passive protection, the program actively generates and multiplies wealth through productive enterprise. The principle of *ta'āwun* ensures that wealth creation benefits the broader community, not merely individual accumulation (Azhary et al., 2025). The pesantren's business units operate on principles of shared ownership and collective benefit, ensuring that economic prosperity is distributed broadly rather than concentrated in the hands of a few.

Contribution to Contemporary Islamic Legal Discourse

The analysis reveals that KH. Abdul Ghofur's thought makes three significant contributions to contemporary Islamic legal discourse. First, it demonstrates the viability of *maqāṣid*-based reasoning in addressing concrete socio-economic problems, countering the perception that *maqāṣid* theory remains abstract and disconnected from practical implementation. His model provides a template for how pesantren and other Islamic educational institutions can serve as engines of economic empowerment while maintaining their religious identity and mission. By demonstrating that *maqāṣid* principles can be operationalized in concrete institutional forms, KH. Abdul Ghofur bridges the gap between theory and practice that has long characterized Islamic legal scholarship (Rahmatika & Fanani, 2019).

Second, his approach offers a resolution to the perennial tension in Islamic legal discourse between textual fidelity (*ittibā'*) and contextual adaptation (*iṣlāḥ*). Rather than choosing between these poles, KH. Abdul Ghofur demonstrates their compatibility through a *maqāṣidi* framework that reads texts in light of their underlying purposes. His critique of traditional pesantren dependency on donations, for instance, is not a rejection of Islamic values but a deeper application of them recognizing that the value of *'izzah al-mu'min* (believer's dignity) requires economic self-sufficiency (Zamroni, 2015). This approach demonstrates that fidelity to texts need not result in rigidity, and that contextual adaptation need not result in abandonment of scriptural authority (Zen, 2024).

Third, his thought enriches the discourse on Islamic economics by demonstrating that economic development can be authentically Islamic without necessarily adopting the formal institutional frameworks of Islamic banking or finance. The pesantren-based economic model he develops operates according to Islamic ethical principles (*ta'āwun*, *'adālah*, *maslaḥah*) while remaining flexible in its institutional forms an important contribution given debates about whether Islamic economics

requires specific institutional structures or can be realized through diverse arrangements. This flexibility is particularly relevant in the Indonesian context, where pesantren have historically operated as autonomous institutions with their own institutional logics and practices (Huda, 2024).

Discussion

This study set out to achieve three main objectives: first, to identify and analyze the epistemological foundations of KH. Abdul Ghofur's jurisprudential reasoning; second, to analyze how his maqāṣidi principles are operationalized in the economic development programs at Pondok Pesantren Sunan Drajat; and third, to evaluate the contribution of his thought to the reconstruction of contemporary Islamic law in Indonesia. The findings presented above provide rich material for discussion in relation to existing theoretical frameworks and previous studies.

Epistemological Foundations of KH. Abdul Ghofur's Jurisprudential Reasoning

The finding that KH. Abdul Ghofur's jurisprudential reasoning integrates normative commitment to textual sources, rational consideration of social realities, and ethical orientation toward public welfare aligns with and extends the maqāṣidi framework developed by classical and modern Islamic legal scholars. This tripartite foundation reflects what al-Syatibi articulated as the teleological nature of Islamic law that all laws in Islam have a single orientation toward realizing human welfare (taḥqīq al-maṣlaḥah) (Shatibi, 1920). KH. Abdul Ghofur's approach demonstrates that this theoretical principle is not merely abstract but can be operationalized in concrete institutional forms.

The concept of "maqāṣidi realism" identified in this study extends the work of contemporary maqāṣid scholars such as Jasser Auda, who argues that Islamic law should cultivate human capacity to be empowered, independent, and productive (Auda, 2008). KH. Abdul Ghofur's thought operationalizes this principle by positioning pesantren not merely as institutions of religious education but as engines of economic empowerment for the Muslim community. This finding suggests that Auda's systems approach to maqāṣid can be realized through institutional design that integrates educational and economic objectives, demonstrating that maqāṣid theory has practical implications for institutional development.

The expansive interpretation of ḥifẓ al-māl to include the right to work (ḥaqq al-'amal) found in KH. Abdul Ghofur's thought represents a significant theoretical contribution to contemporary maqāṣid discourse. Classical interpretations of ḥifẓ al-māl focused primarily on passive protection of property from theft, confiscation, or other forms of ownership violation (Hannan et al., 2024). KH. Abdul Ghofur's expansion of this concept to include active economic empowerment through productive work reflects the dynamic nature of maqāṣid reasoning the understanding that maqāṣid principles must be interpreted in light of changing social conditions (Zamroni, 2015). This finding supports the view that maqāṣid cannot be treated as a static set of principles but must be dynamically interpreted to address contemporary challenges (Sofuoğlu & Iskandar, 2025).

The integration of ta'āwun (mutual cooperation) as a foundational principle in KH. Abdul Ghofur's economic thought resonates with the classical understanding of maqāṣid as articulated by Ibn 'Ashur, who held that one of the fundamental objectives of sharia is iqāmat al-niẓām al-ijtimā'ī al-'ādil (establishing a just social order) (Tajrid, 2026). KH. Abdul Ghofur's interpretation of the Prophet's mu'ākhāh between the Muhajirin and Anshar as a model of productive solidarity demonstrates how classical Islamic precedents can be creatively reinterpreted to address contemporary socio-economic challenges. This finding suggests that maqāṣid reasoning requires not only engagement with classical texts but also creative application of Islamic precedents to

contemporary contexts.

The principle of *al-aṣl fī al-ashyā' al-ibāḥah* (everything is permissible unless there is evidence prohibiting it) that KH. Abdul Ghofur applies to economic activities reflects the flexibility inherent in Islamic legal methodology (Zuḥaylī, 1986). This principle provides broad space for innovation in economic and entrepreneurial activities, allowing *pesantren* to develop diverse business units and economic programs without being constrained by narrow legalistic interpretations. This finding aligns with al-Qaradawi's emphasis that the success of Islamic legal reform depends on the ability of scholars to interpret texts by considering both *maqāṣid* and the social conditions of the community (al-Qaradawi, 2007).

The spiritualization of economics through *istighāthah* *dolek duit* represents a distinctive contribution of KH. Abdul Ghofur's thought. This practice integrates *dua* (supplication) and *tawakkul* (reliance on God) with economic effort, reflecting the Islamic understanding that material pursuits must be oriented toward divine purposes. This finding supports the view that economics without spirituality loses direction, while spirituality without productivity becomes empty idealism (Qarāfī, 2003). The integration of spiritual and material dimensions in KH. Abdul Ghofur's thought demonstrates that *maqāṣid* principles particularly *ḥifẓ al-dīn* and *ḥifẓ al-māl* can be simultaneously realized through practices that integrate worship and work.

KH. Abdul Ghofur's critique of traditional *pesantren* dependency on donations reflects a critical engagement with established practices in light of *maqāṣid* principles. His rejection of begging under the pretext of building the *pesantren*, based on the values of *'izzah al-mu'min* (the dignity of the believer) and *istighnā' bi Allah* (reliance solely on Allah) (Maryati et al., 2026), demonstrates that *maqāṣid* reasoning can serve as a basis for constructive critique of existing practices. This finding suggests that *maqāṣid* is not merely a tool for legal interpretation but also a framework for social criticism and institutional reform (Azhary et al., 2026).

Operationalization of Maqāṣid Principles in Economic Development

The systematic operationalization of the five essential protections (*al-ḍarūriyyāt al-khamsah*) through the *santri karyawan* program represents a significant contribution to the practical application of *maqāṣid* theory. This finding addresses the criticism that *maqāṣid* theory remains abstract and disconnected from practical implementation (Muhid et al., 2026). By demonstrating how *ḥifẓ al-dīn*, *ḥifẓ al-nafs*, *ḥifẓ al-'aql*, *ḥifẓ al-nasl*, and *ḥifẓ al-māl* can be simultaneously realized through integrated economic-educational initiatives, KH. Abdul Ghofur provides a concrete model for *maqāṣid*-based institutional design.

The integration of work and worship in KH. Abdul Ghofur's economic programs reflects a holistic understanding of Islamic education that transcends the dichotomy between religious and worldly knowledge. This finding challenges the traditional separation between religious education (*'ilm al-dīn*) and worldly knowledge (*'ilm al-dunyā*) that has characterized some *pesantren* traditions, suggesting that authentic Islamic education must integrate both dimensions. This integration is particularly relevant in the Indonesian context, where *pesantren* have historically been criticized for emphasizing religious knowledge at the expense of practical skills (Abdullah, 2006).

The dual function of economic activities at *Pesantren Sunan Drajat* profit-oriented and welfare-oriented reflects a balanced approach to economic development that avoids the extremes of either profit maximization or charitable dependency. This finding supports the view that Islamic economics should be oriented toward both profit and social welfare, reflecting the principle of *ta'awun* that underlies KH. Abdul Ghofur's thought. The success of this model suggests that economic development can be both economically viable and socially responsible, providing a potential template for other

pesantren and Islamic institutions.

The development of entrepreneurial skills among santri through the santri karyawan program reflects a pedagogical innovation that addresses the economic vulnerability of pesantren graduates. This finding addresses the gap identified in previous studies (Rahmatika & Fanani, 2019), which documented the economic programs at Pondok Pesantren Sunan Drajat but did not analyze their pedagogical implications. The integration of entrepreneurship training into the pesantren curriculum represents a significant innovation that could inform curriculum development in other pesantren seeking to address the economic challenges facing their graduates.

Contribution to Contemporary Islamic Legal Discourse

The three contributions of KH. Abdul Ghofur's thought to contemporary Islamic legal discourse identified in this study demonstrating the viability of maqāṣid-based reasoning in addressing concrete problems, offering a resolution to the tension between textual fidelity and contextual adaptation, and enriching the discourse on Islamic economics place his thought within broader debates in contemporary Islamic scholarship. These contributions address the tension identified in previous studies between traditional fiqh approaches and the need for contextual adaptation (Zen, 2024).

The demonstration that maqāṣid-based reasoning can address concrete socio-economic problems supports the view that maqāṣid theory is not merely an abstract intellectual exercise but a practical framework for institutional development and social reform (Auda, 2008). KH. Abdul Ghofur's model provides evidence that pesantren and other Islamic educational institutions can serve as engines of economic empowerment while maintaining their religious identity and mission. This finding is particularly relevant for Islamic institutions in Indonesia, where there is ongoing debate about the appropriate relationship between religious education and economic development.

The resolution of the tension between textual fidelity (ittibā') and contextual adaptation (iṣlāḥ) through a maqāṣidi framework that reads texts in light of their underlying purposes demonstrates a methodological innovation that could inform ijtihad (independent legal reasoning) in contemporary contexts. This approach avoids the extremes of either rigid textualism or relativistic abandonment of scriptural authority, offering a balanced methodology that maintains fidelity to texts while allowing for contextual adaptation. This finding contributes to ongoing debates in Islamic legal theory about the appropriate methodology for ijtihad in contemporary contexts (Age & Man, 2024).

The enrichment of the discourse on Islamic economics by demonstrating that economic development can be authentically Islamic without necessarily adopting the formal institutional frameworks of Islamic banking or finance reflects a pragmatic approach that could inform Islamic economic development in diverse contexts. This finding is particularly relevant given debates about whether Islamic economics requires specific institutional structures (such as Islamic banks) or can be realized through diverse arrangements that embody Islamic ethical principles. KH. Abdul Ghofur's model suggests that Islamic economic development can be realized through flexible institutional forms that are adapted to local contexts.

Theoretical Implications and Future Research Directions

The theoretical implications of this study extend beyond its immediate findings. First, the identification of "embedded maqāṣid" the understanding that maqāṣid principles must be realized within specific cultural and institutional contexts suggests that maqāṣid reasoning must be sensitive to local circumstances. This finding challenges the assumption that maqāṣid principles can be applied universally without attention to local conditions and cultural specificities. Future research should explore how maqāṣid principles are interpreted and operationalized in different cultural and

institutional contexts (Muttaqin et al., 2025).

Second, the finding that maqāṣid reasoning operates not only at the level of legal theory but also at the level of institutional design and social practice suggests that future research should pay greater attention to the institutional dimensions of maqāṣid (Amanda et al., 2024). The structural arrangements of Pesantren Sunan Drajat's economic programs the distribution of profits, the integration of education and work, the collective ownership arrangements embody maqāṣid principles in concrete institutional form. This demonstrates that maqāṣid can serve as a design principle for Islamic social institutions, not merely as an interpretive tool for legal texts.

Third, the finding that KH. Abdul Ghofur's thought integrates spiritual and material dimensions suggests that future research should explore how Islamic economic development can integrate both dimensions. The practice of *istighāthah* dolek duit, as a form of "spiritual capital," suggests that economic development need not be secular in orientation but can be imbued with spiritual meaning and purpose. This finding has implications for the broader discourse on Islamic economics, which has sometimes been criticized for focusing excessively on formal institutional structures at the expense of spiritual and ethical dimensions.

Conclusion

This study has pursued three main objectives concerning the epistemological foundations of KH. Abdul Ghofur's jurisprudential reasoning, the operationalization of his maqāṣidi principles in economic development, and the contribution of his thought to contemporary Islamic legal discourse. The findings reveal that KH. Abdul Ghofur's thought within the framework of maqāṣid al-syarī'ah presents a new model of social jurisprudence oriented toward praxis.

Regarding the first objective of identifying and analyzing the epistemological foundations of KH. Abdul Ghofur's jurisprudential reasoning, this study found that his thought operates within a distinctive epistemological framework that integrates normative commitment to textual sources, rational consideration of social realities, and ethical orientation toward public welfare. His expansive interpretation of *ḥifẓ al-māl* to include the right to work (*ḥaqq al-'amal*) exemplifies his "maqāṣidi realism" a mode of legal thinking that maintains fidelity to scriptural sources while actively engaging with social realities to realize the higher objectives of sharia. His reasoning is rooted in the tradition of classical *fiqh* yet moves toward social praxis oriented toward public welfare (*taḥqīq al-maṣlaḥah wa daḥ' al-mafسادah*), rendering *fiqh* not static and exclusive but dynamic, open, and responsive to the challenges of the era. Through his integration of *ta'āwun*, *ushuliyyah* principles, and spiritualization of economics, KH. Abdul Ghofur demonstrates that *fiqh* can serve as an ethical instrument for building a just and civilized social order.

Regarding the second objective of analyzing how KH. Abdul Ghofur's maqāṣidi principles are operationalized in economic development, this study found that his economic programs at Pondok Pesantren Sunan Drajat demonstrate a systematic operationalization of the five essential protections (*al-ḍarūriyyāt al-khamsah*). The *santri karyawan* program simultaneously realizes *ḥifẓ al-dīn* through framing economic activities as worship, *ḥifẓ al-nafs* through providing sustainable livelihoods, *ḥifẓ al-'aql* through integrating work with education, *ḥifẓ al-nasl* through enabling economic independence for family formation, and *ḥifẓ al-māl* through active generation and multiplication of wealth through productive enterprise grounded in *ta'āwun*.

Regarding the third objective of evaluating the contribution of KH. Abdul Ghofur's thought to the reconstruction of contemporary Islamic law, this study found that his thought makes three significant contributions: first, demonstrating the viability of maqāṣid-based reasoning in addressing concrete socio-economic problems and bridging the gap between theory and practice; second, offering a

resolution to the tension between textual fidelity and contextual adaptation through a maqāṣidi framework that reads texts in light of their underlying purposes; and third, enriching the discourse on Islamic economics by demonstrating that authentic Islamic economic development can operate through diverse institutional arrangements while maintaining ethical principles. His thought also carries important theoretical implications, suggesting that maqāṣid must be dynamically interpreted in light of changing social conditions, operates at both the level of legal theory and institutional design, and must be realized within specific cultural and institutional contexts.

Ultimately, KH. Abdul Ghofur's pesantren economic ideas demonstrate that maqāṣid al-syarī'ah can serve as a conceptual foundation for community development that is just, independent, and spiritual. His thought reaffirms the universal message of sharia: that human welfare is the highest objective of Islamic law, and that fiqh must evolve and adapt to serve this objective in every time and place.

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