



**From Textual to Contextual : A Study of Musdah Mulia's  
Humanistic Paradigm in Re-Understanding Classical  
Islamic Literacy**

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**ABSTRACT**

The study aims to analyze Musdah Mulia's humanist approach through a contextual and interdisciplinary interpretation of Islamic texts, integrating feminist, pedagogical, and Islamic reformist perspectives. The research employs a qualitative method with a textual-contextual approach, using primary data from Musdah Mulia's writings and supported by Abdurrahman Wahid's theory of Islamic humanism. Analysis focuses on five basic rights within the framework of maqashid al-syari'ah. The findings show that Musdah Mulia emphasizes contextualism that prioritizes human dignity, social justice, and gender equality. Her thought challenges patriarchal religious interpretations and promotes an inclusive, progressive Islamic discourse. Theoretically, this study strengthens the paradigm of progressive Islam that places human values as central to religious understanding.

**Keywords:** Musdah Mulia, Islamic Humanism. Classical Islamic Literacy



## A. Introduction

The majority of Muslims in the current era prioritize a literalist system that examines the opinions or ijthahat results of previous scholars. The results of an ijthahat from previous scholars, about the laws of Islamic law, are sometimes less precise or even detrimental to humanity today, sometimes making radicalism in the understanding of humanist Islam because there is no deep understanding to filter it (Zakiyah, 2023). The difference between the conditions at that time and today, which are very different, is sometimes a factor. So that it is necessary to review a problem or update the results of ijthahat from the interpretation of the Qur'an and hadith, related to sharia law to lead to the benefit of mankind (Suparyanto and Rosad (2015, 2020). Recognized the Qur'an's contextual nature by differentiating between the transcendent divine message and its finite expression in human language (Calis, 2022).

With the renewal of contextualish itself among Muslims, it can affect certain times and periods due to social, cultural and historical factors. The emergence of new problems requires new rules in Islam (Nurdin et al., 2022). Not only relying on literalist textual understanding, critical thinking or deep thinking can understand the results of contextualish in accordance with the benefits of mankind. In fiqh law, there are also many that have been formulated from various opinions of scholars and are uncertain (zhanni). Therefore, further study or understanding of the values, principles, and rights in Islam is needed so that it is not only to please God, but can be useful for all Muslims. Although understanding the text in the Qur'an is also important as a guide that can connect human values with religion (Halizah Maghfira Izzani, 2025).

The uniqueness of this research object lies in the humanistic approach in understanding Islamic teachings, especially in relation to the process of contextualish and reinterpretation of religious texts. In this context, Islamic teachings are not merely seen as a rigid and textual legal system, but as a teaching that prioritizes human values, such as justice, benefit, and equality. This humanistic perspective places humans as the main center of consideration in the process of interpreting texts, so that religious interpretation should not ignore the ever-changing needs and social realities of humanity. Thus, this approach becomes relevant in responding to various contemporary problems of Muslims, including social inequality and gender bias, which cannot be solved only with a literalistic approach (Febrian et al., 2022).

The perspective approach in this research focuses on understanding Islam as a religion that emphasizes universal human values, especially in the context of equality, justice and human benefit. The basic argument underpinning this research is that Islam serves not only as a spiritual belief system, but also as an ethical guide that prioritizes human happiness and well-being. This means that humans are creatures created by Allah SWT, so they must recognize Allah SWT. As

a personal being, he must know himself, and as a social being, he must know his neighbor (Rahmah et al., 2022). By referring to the Maqashid al-Syari'ah theory, this research seeks to explore the relevance of Islamic teachings to contemporary issues through a contextual approach to sacred texts. This approach is important to ensure that religious interpretations remain relevant to the needs of the times, without losing the moral essence and the main purpose of sharia, namely the benefit of humanity. This research reexamines the value of humanity in Islam by reinterpreting the Qur'an and Sunnah contextually. This is done to take into account changes in conditions and context when interpreting certain verses of the Qur'an, while maintaining the basic teachings of the Qur'an that remain unchanged regardless of context (Saeed, 2021). The research method uses a textual-contextual approach by considering the socio-cultural conditions of Arab society when the verse was revealed, the political situation at the time of the Prophet Muhammad, as well as the background of the revelation of the verse and the emergence of certain traditions. This study is based on the concept of maqashid al-syari'ah which emphasizes that Islamic rules aim to bring goodness to humans through the protection of five basic rights (al-kulliyat al-khamsah). Because Islamic humanism departs from empirical social reality and the human condition. Religion is interpreted contextually, so that there is a process of dialog between text and reality, between normativity and historicity. That way, there is room for the fulfillment of humanity (Badrudin, 2020).

Siti Musdah Mulia's thoughts have been the subject of various studies, especially regarding the issue of gender equality and the role of women in politics. Research by Maulan Syahid (2014) highlights Musdah Mulia's view that women have the right to play an active role in the political sphere, including as state leaders, members of political parties, as well as in the legislative, executive and judicial fields. Musdah Mulia argues that women's participation in politics is essential to realize a democratic and just state (Syahid, 2014). In addition, research by Shafa Kamalia and Mukhsin Achmad (2025) revealed that despite the increase in the number of women in politics, they still face challenges in the form of stereotypes and social norms that consider politics as a male domain. Musdah Mulia emphasizes that Islam supports women's participation in politics and rejects all forms of injustice. In the context of polygamy, Musdah Mulia argues that the practice is a form of discrimination against women and is not in accordance with the principles of justice in Islam. According to her, polygamy should be considered haram because it brings more harm than benefit. Although these studies provide in-depth insights into Musdah Mulia's thinking on the issues of gender equality and women's role in politics, specific research that discusses the concept of humanism in her thinking is still limited. Therefore, this study aims to fill this gap by exploring Musdah Mulia's views on humanism, especially in relation to universal human values and social justice.

This study offers a significant contribution by applying an interdisciplinary approach rooted in human values in the context of Islamic education and thought. Through this approach, it re-reads Islamic teachings that emphasize the importance of justice, social balance and respect for human dignity. The study critically evaluates the hierarchical structure of Islamic education and highlights the need for reform to build a more just and inclusive system. The strength of this study lies in its ability to propose strategies for transformation that are in line with the ethical spirit of Islam, which is compassionate and oriented towards the common good. Conceptually, this study shows that Islam has a flexible and contextual moral foundation that can respond to the dynamics of the times. The findings in this study are expected to be an important reference in efforts to build Islamic educational thought and practice that is more in favor of human values and social justice.

### **B. Islamic Humanism Paradigm in Islam**

In the view of Islam, humanity is one of the fundamental values that cannot be separated from the teachings of faith. Islam comes as a religion that brings mercy to all nature (*rahmatan lil 'alamin*), including in shaping a just, humane and humane social order (Johns, 2013). According to Abdurrahman Wahid or familiarly called Gus Dur, human values are the core of true religious practice. He places humans not only as creatures of God, but also as active actors in creating a civilized and just life. Gus Dur's thinking about humanity in Islam rests on the three main pillars of Islamic teachings, namely *tawhid* (faith), morals (ethics), and *fiqh* (law) (Gus et al., 2020).

First, *tawhid* or faith. Islam teaches that all humans are equal before God. There is no difference between one human being and another based on race, ethnicity, gender, or social status. This equality is the theological basis that respect for human dignity is a form of servitude to the One True God. Gus Dur emphasized that the spirit of *tawhid* must be manifested in an attitude of life that upholds human values and social justice. Second, morals as the foundation of ethics. Islam guides humans to be compassionate, fair, honest, and caring towards others. In Gus Dur's thinking, morals are the bridge between faith and social practice. A true believer not only obeys religious rituals, but also shows concern for the social conditions around him. Morals are a reflection of a spirituality that lives and has an impact on society, not just a personal discourse. Third, *Fiqh* or Law Islam according to Gus Dur is not just a collection of rigid rules, but must be seen as an instrument to achieve benefit and justice. He criticized the view of Muslims who are too legalistic and literalist in understanding Islamic laws, without considering the context of humanity and social change. *Fiqh*, in Gus Dur's view, must be continuously reviewed in order to be able to answer the challenges of the times and provide protection for basic human rights.

Gus Dur is known as a proponent of religious humanism, which is the view that religion should not be a tool to oppress or exclude humans in the name of doctrine, but must support and fight for human values (Fatah, 2020). In its thinking, Islam positions humans as caliphs on earth, beings who are given reason and moral responsibility to care for life and realize social justice (Leirvik, 2020). Therefore, the interpretation of Islamic teachings must be done contextually by referring to *maqashid al-syari'ah*, which is the basic objectives of sharia that prioritize the protection of the right to life, freedom of religion and opinion, health, reproductive rights, and property rights (Karimullah & Mahbubi, 2023). For Gus Dur, tolerance and pluralism are values that are inseparable from Islamic teachings. Diversity is God's will, so every difference must be respected in social, political and religious life. Islam should not be a justification for discrimination, but should be a source of inspiration for creating just and liberating social change (M. Aris Munandar & Encung Heriyadi, 2024).

In addition, Gus Dur emphasized that education and culture have a crucial role in instilling human values in society. Islamic education must teach universal principles such as equality, empathy and social responsibility, so that Muslim communities are not only spiritually pious, but also socially just and caring (Tibi, 2012). In Gus Dur's view, Islamic teachings are not just a collection of normative rules, but also ethical guidelines that must be translated into concrete actions to create an inclusive and civilized society. With a progressive and contextual approach, Gus Dur presents Islam as a religion that is in line with universal human values and is relevant in responding to the dynamics of the times and the challenges of modern humanity (Lestari, 2020).

### **C. The Concept of Islamic Humanism**

In Islam, not only the values of man for God can be known, but there is also what is called the value of Humanism. According to Abdurrahman Wahid, Islam is strongly based on the principle of understanding between humanity and divinity (Puput Dwi Lestari, 2020). Humanism is a thought that "humanizes humans" sees humans as beings who can think for themselves, create, and determine the direction of their lives. Islam sees humans as "khalifah" or representatives of Allah on earth (Sultani et al., 2023). This means that humans have an important role to maintain and take care of this world. Islam teaches tolerance, comfort, and care for the common good. Islamic humanism can form humans who understand their freedom, are responsible for their actions, are aware of their uniqueness, and care about the surrounding environment.

Humanism in Islam is also an important role for people's awareness in religion that not only prioritizes the study of values derived from existing laws in a literalist manner, but the teaching of the role of humanism is very important so that humans understand how to behave towards other humans. Islamic humanism

interprets Islamic teachings with an approach that places humans as the main focus without excluding divine values, which aims to create a just social order in society (Sobry, 2022). Basically, Islamic teachings, which are based on the values of faith, Islam, and ihsan, lead to the formation of personal character, empathy, and responsibility for others and the environment (Hermawan, 2020).

According to Musdah Mulia on the view that Islam essentially upholds human values with sincere recognition of human equality and unity before God, where differences are only judged based on the quality of piety. Islam views humans optimistically as creatures of high dignity with a position as caliphs on earth who are tasked with being moral agents of transformation without gender differences, with excellence lying in reason and knowledge that allows humans to do contextualish. The concept of humanism in Islam is closely related to the concept of rahmatan lil alamin which emphasizes universal values such as justice, welfare, and equality that can be applied in various societal contexts, including Indonesia (Leirvik, 2020). Musdah Mulia emphasizes the importance of contextual interpretation of the Qur'an and Sunnah that takes into account the macro (Arabic tradition, socio-political and historical conditions) and micro (asbab nuzul and wurud) contexts, with reference to maqashid al-syari'ah which aims to realize human welfare through the protection of five basic rights (life, freedom of religion, opinion, reproductive health, and property). He criticized the tendency of Muslims who are fixated on literalist interpretations and ignore the reality of human life, even though Islam was revealed to meet the essential needs of humans in the form of happiness and peace, not for the benefit of God (Mulia, 2017).

In Gus Dur's thinking, there are three principles in the Islamic religion series related to Musdah mulia's thinking, namely: faith (tawhid), ethics (akhlaq), religious law (fiqh), which some Muslims in the current era are racing with the laws of fiqh and the opinions of scholars, and a life attitude that displays concern for the main elements of humanity (al-insaniyyah) (Puput Dwi Lestari, 2020). Gus Dur's thinking on Islamic humanism has made a significant contribution to the development of Islamic discourse in Indonesia that integrates universal values with local wisdom to create a harmonious and inclusive society (Adila et al., 2023). With this element of humanity and fiqh laws, the rights of human protection and upholding human rights and dignity need to be developed to achieve a just society that understands the meaning of human values. The paradigm of Islamic humanism that has developed in Indonesia has undergone transformation over time, reflecting the socio-political and religious dynamics that influence the interpretation of human values in the Indonesian context. These three principles need to be understood as the meaning of humanism in Islam has basic principles for the survival of Muslims.

#### **D. Dimensions of Islamic Humanism in Musdah Mulia's Views on Revitalizing Social Diversity in The Misdst of Modernity**

In this era, humans sometimes forget the human values that should be applied in socializing life in society, there are times when humans say they understand religion but they themselves do not become moral individuals for other humans. The tendency of literalist understanding in interpreting religious texts is a major obstacle in the development of authentic Islamic humanism, where the reductionism of religious understanding has ignored the contextual dimension and the essential human spirit in Islamic teachings, so it is necessary to carry out epistemological deconstruction to dismantle textualist mindsets and develop a more humanist, dialogical, and contextual paradigm of religious understanding (King, 2013). That is what is currently a problem in understanding humanism in human life in society. Even though Allah created human beings in the finest form, endowing them with various abilities and qualities to fulfill their duties and responsibilities. These God-given abilities and qualities also distinguish humans from all other creatures.(Robbani & Maragustam, 2022)

People today refer more to the text as a guide to success in religion, they consider that people who know more about Islam are seen from how they believe in religion in a literalist. Those who are not literalists are considered not to understand religion because they do not understand the meanings of literalist texts that refer to the benefits of Muslims. Some Muslims depend on the rulings of literalist texts and the opinions of scholars. This comprehensive research reveals the paradox between the idealism of Islamic teachings on humanity and actual social practices, where the misalignment between normative religious understanding and practical implementation has led to the degradation of human values, so that a transformative approach is needed that integrates the spiritual, ethical and social praxis dimensions to realize true Islamic humanism (Abdullah 2024, 215-239). In Arkoun's understanding as cited by Sahri (2022), that the emergence of secular understandings can be caused by Muslims who often refer to the influence of the ulama (Sahri, 2022). This paradigm, although considered a form of piety, can actually limit the space for dialogue, inclusiveness, and intellectual development in Islamic religion (Ahmed, 2021).But understanding Islamic laws from the sources of the Qur'an and hadith can also be studied and understood more deeply by humans so that they gain knowledge about religion, therefore humans must understand from a literalist and non-literalist context.

Humans are given the ability to think with reason. But humans often have weaknesses in the context of thinking. If humans use logical thinking and follow their hearts and do not include their lusts they will understand what they want to do. Although Islam was revealed as a guideline for human relationships with God (Misbah p. 85), basically religious teachings also function to shape human moral and social character in interactions between people. In this context, religion

becomes a means of learning human values. This is in line with the scientific view that humans are social creatures by nature, whose well-being is highly dependent on the quality of their social relationships. As stated by Holt-Lunstad et al. (2010), "Humans are essentially social beings; their health, well-being and even longevity are strongly influenced by the quality of their social relationships (Holt-Lunstad et al., 2010). Humans often do not understand the burden of their responsibilities, both responsibilities to God, responsibilities to society, and responsibilities to themselves (Farida, 2015). Meanwhile, humans are referred to as *Rahmatan Lil Alamin*. As said by Allah SWT in Q.S. Ar-Rum verse 30, "So, set your face straight to the religion of Islam according to the fitrah of Allah who has created man according to that fitrah. There is no change in the creation of Allah. That is the straight religion, but most people do not know" (Ministry of Religious Affairs of the Republic of Indonesia, 2014).

In the perspective of Abdurrahman Wahid (Gus Dur), the phenomenon of religious people who emphasize legalistic and literalist aspects without actualizing them in social life reflects the narrowing of the meaning of religion. Gus Dur proposed that the essence of religion is human liberation and humanity, where religion should be a force that revives human values in society (Wahid, 2006). He strongly criticized the tendency of Muslims to measure piety solely from obedience to texts, without paying attention to broader ethical and human dimensions (Tamsir et al., 2023). For Gus Dur, religion should not stop at the normative-theoretical aspect, but must be manifested in social behavior that upholds the values of justice, compassion, and respect for human dignity.

Furthermore, Gus Dur emphasized the importance of understanding the relationship between divinity and humanity in an integral way. He rejected the dichotomy that separates human relations with God (*hablum minallah*) and human relations with others (*hablum minannas*). In his view, true religiosity is reflected in the willingness of humans to fight for social justice, protect human rights, and develop solidarity among others (Alfaridzi, 2020). Therefore, humanism in Islam, according to Gus Dur, is a form of practicing faith in God that is manifest in actions to defend and respect human dignity, not just in verbal recognition or ritual worship alone. Thus, the issue raised in the above explanation, namely the tendency of Muslims to be trapped in literalism and ignore human values, is evidence of the importance of reactualizing religious understanding in modern life (Arifin, 2021). Gus Dur taught that religion must be a living moral force, capable of responding to the challenges of the times while remaining rooted in universal human values. Religion should not be understood only as a collection of rigid laws, but as a way to build a civilized civilization, where divinity and humanity go hand in hand in realizing mercy for all nature (Dove, 2023) Therefore, Islamic spiritual values should not be separated from social reality; both must go hand in hand to create an ethical, inclusive and civilized society (Hashas, 2024).

In this context, Musdah Mulia's thoughts will be analyzed using Abdurrahman Wahid's (Gus Dur) theoretical framework on Islamic humanism. Gus Dur emphasized that the principles of divinity and humanity must go hand in hand, where faith in God is manifested in respect for human dignity (Wahid, 2006). Gus Dur also rejected a purely textualist religious approach without considering the moral and social dimensions. Therefore, Gus Dur's humanism theory will be used to read and interpret Musdah Mulia's ideas, and examine how the relevance of these values is applied in today's society.

The position of the data object in this study also considers contemporary socio-religious dynamics in Indonesia, where there is an increasing tendency to be exclusive, intolerant, and literalist in religion (Trihartono & Viartasiwi, 2015). Under these conditions, Musdah Mulia's thought offers an important alternative in the form of a humanistic approach to religion that emphasizes the importance of inclusiveness, respect for differences, and actualization of social justice values. By examining this thought, the research seeks to make an academic contribution to strengthen Islamic discourse that is progressive, moderate, and oriented towards the benefit of humanity. In addition, the analysis of this object is important to emphasize that healthy religiosity must be based on the principle of respect for individual rights and efforts to improve the quality of human life. As stated by Musdah Mulia in her various works, religion must be a source of inspiration for strengthening human values, not a legitimizing tool for discrimination or violence (Fahmi Arofi, 2021). Thus, the position of the data object of this analysis is not only academically relevant, but also strategic in building a civilized civilization in the midst of complex social changes. Musdah Mulia in her thought emphasizes that any contextualish or interpretation of the Qur'an and hadith must place human values as the main consideration. Contextualish does not merely aim to fulfill theological demands to God (Waldron, 2021), but to achieve benefit, justice, mercy, and wisdom for human happiness (Mulia, 2022, p. 17). An interpretation that ignores these values, according to Musdah, will take religion away from its nature as a mercy for all nature. Therefore, in the context of social life, this thought directs Muslims to practice religion with attention to human welfare, not just literal obedience to sacred texts. Thus, contextualism becomes a dynamic tool to realize divine values through strengthening human values. The main idea is that people have the right to go beyond the limits of the sacred text and take a "conscientious pause" to stay true to their moral conscience (Alak, 2023).

In seeing the actualization of her ideas, Musdah Mulia uses a socio-historical and socio-cultural approach in understanding the development of society (Fahmi Arofi, 2021). This understanding emphasizes that religion cannot be separated from the social reality that surrounds its people, so that religious interpretation must be sensitive to changing times and cultural contexts. Through this approach, Musdah encourages the reinterpretation of Islamic teachings to be more adaptive

to the needs of contemporary society, especially in fighting for the rights of women and minorities. This socio-historical and socio-cultural concept is important because it enriches the framework of Islamic humanism with sensitivity to the dynamics of modern society (Badrudin, 2020). Therefore, Musdah's thinking is not only normative, but also contextual in its application.

The connection between Musdah Mulia's thoughts and Gus Dur's ideas on Islamic humanism is very relevant in this context. Gus Dur views that religion must be able to elevate human dignity and become a liberating social force, which is in line with Musdah's view of the purpose of contextualism (Fani, 2009). These two thinkers both prioritize the principle that religion is not just a matter of ritual observance, but rather a commitment to building social justice and protecting human rights. This relevance shows the continuity of the big idea of humanist Islam in Indonesia, which places humanity as the main pillar in the meaning of religion. Thus, Musdah and Gus Dur are important representations of a progressive and inclusive style of Islamic thought. However, the challenges in actualizing this humanist thought are not light. One of the main challenges is the low concern of some Muslims for their fellow humans, who are often still trapped in religious formalism and exclusivism (Azharghany et al., 2020). This indifference arises from the dominance of a literal and rigid understanding of religion, without paying attention to the moral and social aspects of Islamic teachings. In this context, Musdah Mulia emphasizes the importance of building collective awareness that the essence of religion is to fight for social welfare and justice. Therefore, humanistic religious education is important as a long-term strategy to overcome this challenge.

The idea of Islamic humanism developed by Musdah Mulia has a deep significance in the context of contemporary religious life in Indonesia. The integration between divine and human values that she offers is an important alternative amid the strengthening tendency of literalism and religious formalism. As confirmed by Azyumardi Azra (2023), "The humanitarian crisis that occurs in various parts of the world, including in Indonesia, cannot be separated from the failure of religious people to actualize the universal values of religion in social life." (Azra, 2023, pp. 12-34). Musdah Mulia, through her socio-historical approach, succeeded in offering a religious paradigm that places humans as dignified subjects, not just objects of rigid application of religious dogma (Mulia, 2023, pp. 78-95).

The alignment of Musdah Mulia's thoughts with Gus Dur's humanism further strengthens the urgency of a contextual approach in understanding religion. Both emphasize that the essence of religion lies in the actualization of the values of justice, equality, and respect for human rights (Karimullah, 2024). According to recent research from the Center for the Study of Religion and Democracy (2024), "Religious interpretations oriented towards human values

have proven more effective in building social cohesion and preventing identity-based conflicts in Indonesia.” (Center for the Study of Religion and Democracy, 2024, p. 42). In line with these findings, the idea of Islamic humanism promoted by Musdah Mulia offers a solid theological framework to answer various contemporary problems, ranging from gender discrimination, intolerance, to socio-economic inequality (Fitri et al., 2023).

Efforts to integrate literalist and contextual approaches as advocated by Musdah Mulia require systematic support from various elements of society. Khoirul Anwar (2024). in his study on progressive Islam in Indonesia noted that “The biggest challenge for humanist Islamic thought is the lack of space for inclusive and constructive dialog among Muslims themselves.” (Anwar, 2024, pp. 210-228). Therefore, a comprehensive strategy is needed to socialize the idea of Islamic humanism, both through religious education reform, strengthening the role of civil society organizations, and revitalizing religious institutions. Thus, Musdah Mulia's thoughts will not only become an academic discourse, but can be transformed into a social movement that strengthens the foundation of religion that contributes positively to a civilized Indonesian civilization. Thus, Musdah Mulia's thoughts on Islamic humanism make a significant contribution to the revitalization of the meaning of religion amid the challenges of modernity and narrow religious literalism. Through a socio-historical and contextual approach, Musdah emphasizes the importance of religion as an instrument of liberation, protection of human rights, and strengthening of human dignity. In this context, this analysis places Musdah Mulia's ideas as part of the mainstream of progressive Islamic thought in Indonesia, in line with the efforts of various contemporary thinkers who emphasize the integration of divine and human values. This finding is in line with the results of Wahid Foundation research (2023) which shows that a model of religiosity based on the value of humanism is more effective in building social cohesion and reducing the potential for intolerance in Indonesia's multicultural society. Therefore, this analytical position confirms that Musdah Mulia's ideas are not only relevant at the academic level, but also strategic in building religious practices that are more inclusive, just and civilized in the challenging era of globalization (Sutisna, 2021).

## **E. Conclusion**

Based on this discussion, it is stated that Musdah Mulia emphasizes the idea that the values of humanism in Islam do not always refer to a person's literalist understanding of religious studies, but also who understands a firm understanding of human values in Islam. This can be seen from Musdah Mulia's idea of the importance of maintaining the dignity of fellow human beings. Secondly, there is the value of fiqh or Islamic law, which means that we as Muslims can be guided by Islamic laws but not only understand them, we must also actualize them. Not only

literalistically, but also must be applied in real life. In addition, the formation of humanism in Islam can be very good if the text can be interpreted and practiced properly, then the creation of Muslims who have good dignity.

This study contributes to the urgency of integrating human values into every process of contextual interpretation of Islamic law in the contemporary era. However, this study has not specifically revealed the extent to which this approach has been implemented in the Indonesian context. This empirical void opens space for further research to evaluate the extent to which the praxis of contemporary contextualism truly accommodates the principle of human benefit, instead of merely maintaining textual interpretation alone.

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