


Integrating Classical, Modern, and Contemporary Islamic Educational Thought: The Role of Islamic Legal Values in Shaping National Law**Nur Hakima Akhirani Nasution¹ *, Afrizal² , Mira Yanti Lubis¹, Sutan Botung Hasibuan¹, Riki Saputra², Saifullah² , Anuar Ahmad³**¹ *Institut Agama Islam Padang Lawas, Indonesia*² *Universitas Muhammadiyah Sumatera Barat, Indonesia*³ *Universiti Kebangsaan Malaysia, Malaysia* nurhakima1992@gmail.com**ABSTRACT**

The discourse on Islamic educational thought has evolved through three distinct epistemic phases—classical, modern, and contemporary—each contributing unique perspectives on the relationship between knowledge, morality, and legal reasoning. This article examines how these three traditions of Islamic educational thought can be integrated into a coherent framework for shaping national law in Indonesia, a Muslim-majority nation founded on the pluralistic ideology of Pancasila. Employing a qualitative research methodology with a normative legal and educational-philosophical approach, this study analyzes primary and secondary sources, including classical Islamic legal texts, modern reformist writings, contemporary Indonesian scholarly works, and national legislation. The findings reveal that classical Islamic educational thought provides foundational epistemic authority through textual (bayānī) reasoning; modern thought contributes rational (ta’līlī) methodologies and institutional reforms; while contemporary thought offers contextual (maqāsidī) hermeneutics and transformative pedagogies. The integration of these three traditions manifests in Indonesian legal instruments such as the Compilation of Islamic Law (KHI), Law No. 18/2019 on Pesantren, and the Merdeka Curriculum, which reflect Islamic legal values including justice (‘adl), consultation (syūrā), and public interest (maṣlaḥah). Furthermore, this integration demonstrates substantive compatibility with Pancasila, particularly the First Principle (Belief in the One Supreme God) and the Fourth Principle (Democracy guided by consultative wisdom). This study contributes to the theoretical discourse on Islamic legal education reform and offers practical insights for harmonizing religious values with national legal development in pluralistic societies.

Keywords: Islamic Educational Thought, Islamic Legal Values, National Law, Legal Integration, Classical-Modern-Contemporary Paradigm

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INTRODUCTION

The relationship between Islamic education and national legal development constitutes one of the most pressing intellectual challenges confronting contemporary Muslim societies. At the heart of this challenge lies a fundamental question: how can the rich and diverse traditions of Islamic educational thought—spanning more than fourteen centuries of intellectual history—inform and shape the legal systems of modern nation-states? This question becomes particularly acute in Indonesia, the world’s largest Muslim-majority nation, which operates under a

constitutional framework that is neither strictly Islamic nor fully secular, but rather rooted in the pluralistic state ideology of Pancasila (Alhamuddin, 2025). The Indonesian experience offers a unique laboratory for examining how classical, modern, and contemporary Islamic educational paradigms can be integrated to contribute meaningfully to national law formation (Mahar & Ahmed, 2026)..

Islamic educational thought is not a monolithic or static phenomenon. From an ideological perspective, Islam has never been a uniform religion and cannot be treated as a single or unitary phenomenon. Within the Islamic tradition, various ideological orientations have emerged, each articulating distinct views on the role of religion in society, the nature of divine law (*sharī'ah*) in relation to mundane laws, the accessibility of interpretive authority, and the aims of education (Muhammadong & Khaerunnisa, 2025). These orientations include the traditionalist, which views religion as a public affair, law as made by God, interpretation restricted to the 'ulamā', and education directed toward the formation of religious scholars; the modernist/liberalist, which perceives religion as a public matter but law as man-made guided by Islamic principles, with interpretation open to laymen and education integrating modern and religious curricula; and the fundamentalist, which shares the traditionalist view of divine law but paradoxically accepts hybrid educational models. The secularist orientation, by contrast, relegates religion to the private sphere and advocates for fully secular education (Iswahyudi et al., 2025).

Classical Islamic educational thought, which flourished during the Abbasid era (8th–13th centuries CE), developed sophisticated frameworks for integrating knowledge production with moral formation and legal reasoning. Educational institutions such as the *maktab*, *madrasah*, and *ḥalqah* were not merely sites of religious instruction but served as incubators for legal reasoning (*ijtihād*), textual hermeneutics (*tafsīr*), and juridical methodology (*uṣūl al-fiqh*). Classical thinkers such as al-Ghazālī (d. 1111), al-Shāṭibī (d. 1388), and Ibn Khaldūn (d. 1406) articulated educational philosophies that emphasized the unity of knowledge, the integration of revealed and rational sciences, and the ultimate purpose of education as the cultivation of human perfection (*insān kāmil*). However, the classical paradigm, for all its sophistication, was embedded within pre-modern political structures—caliphates, sultanates, and emirates—that bear limited resemblance to contemporary nation-states with their distinct constitutional arrangements, legal pluralism, and democratic aspirations (Atika et al., 2025)..

Modern Islamic educational thought emerged in response to the challenges of European colonialism, technological modernization, and political reform from the 19th century onward. Thinkers such as Muḥammad 'Abduh (1849–1905), Jamāl al-Dīn al-Afghānī (1838–1897), and Rashīd Riḍā (1865–1935) championed educational reforms aimed at reconciling Islamic heritage with modern scientific knowledge (Ishaq et al., 2025)s. In the Indonesian archipelago, figures such as K.H. Ahmad Dahlan (1868–1923), founder of Muhammadiyah, and K.H. Hasyim Asy'ari (1871–1947), co-founder of Nahdlatul Ulama (NU), pioneered educational institutions that integrated religious instruction with general education (Zulpandri et al., 2025). The modern orientation introduced rational-causal (*ta'lilī*) methodologies into Islamic legal reasoning, emphasized the importance of contextual interpretation, and sought to demonstrate the compatibility of Islam with modern state institutions. Nevertheless, modern Islamic educational thought sometimes fell into dichotomous thinking—opposing the “religious” to the “secular,” the “traditional” to the “modern”—that obscured the integrative potential of the Islamic intellectual heritage (Jasmin et al., 2025)..

Contemporary Islamic educational thought, emerging in the late 20th and early 21st centuries, has moved beyond the dichotomies of the modern period to develop more nuanced, integrative, and contextually sensitive approaches (Kuvshinova, 2024). In Indonesia, this contemporary phase is characterized by the work of thinkers such as Nurcholish Madjid (1939–2005), who articulated a vision of Islamic education that synthesizes Islamic ethics, national consciousness, and modern rationality into a transformative worldview; Abdurrahman Wahid (1940–2009), who developed a jurisprudence of statehood (*fiqh al-dawlah*) that legitimates the Indonesian nation-state within Islamic legal categories without demanding its formal Islamization; Masdar Farid Mas'udi (1957–2021), who reconstructed the concepts of *qaṭ'i*

(definitive) and *zannī* (speculative) as a basis for legal interpretation and legal discovery methods; and M. Quraish Shihab (b. 1944), whose hermeneutical approach to Qur'anic interpretation emphasizes contextual understanding within Indonesia's pluralistic society (Jusmin et al., 2026). Contemporary thought also incorporates transformative Islamic education, as articulated by Moeslim Abdurrahman, which seeks to empower marginalized communities through educational practices that integrate spiritual formation with social critique (Erihadiana et al., 2026)

The problem that this article addresses is the fragmentation and compartmentalization of these three educational traditions within contemporary Indonesian legal and educational discourse. Classical Islamic educational thought is often confined to traditional pesantren (Islamic boarding schools) and treated as relevant only to religious jurisprudence (*fiqh*) (Syairi et al., 2025). Modern Islamic educational thought has been institutionalized in state madrasah and Islamic universities but often operates within a framework that separates religious instruction from legal education (Muhamad Ikhsanudin et al., 2026). Contemporary Islamic educational thought, while intellectually vibrant, remains largely confined to academic circles and has not been systematically integrated into either national legal education or legal policymaking (Dr Muhammad Imran et al., 2026). This fragmentation represents a missed opportunity: the classical tradition offers epistemic depth and hermeneutical sophistication; the modern tradition provides institutional models and rational methodologies; the contemporary tradition supplies contextual sensitivity and transformative aspirations (Khaidir, 2025). Their integration could provide a powerful framework for infusing national law with Islamic legal values while respecting Indonesia's constitutional pluralism (Arifin et al., 2025).

This article aims to answer three research questions: (1) What are the distinctive characteristics and contributions of classical, modern, and contemporary Islamic educational thought to legal reasoning and legal values? (2) How can these three traditions be integrated into a coherent educational framework for shaping national law in Indonesia? (3) How do the Islamic legal values derived from this integrated framework relate to and reinforce Pancasila as the foundation of the Indonesian state? By addressing these questions, this article contributes to the growing literature on Islamic legal education reform, offers theoretical resources for policymakers and educators, and demonstrates the substantive compatibility between Islamic legal values and Indonesia's national ideology.

METHOD

This study employs a qualitative research methodology, specifically a normative legal research design integrated with an educational-philosophical approach. Qualitative methodology is appropriate for this study because the research questions concern meanings, values, interpretations, and social practices rather than quantifiable variables or causal relationships that can be measured statistically. The study seeks to understand how Islamic educational thought—as articulated in texts, traditions, and institutional practices—relates to the formation of national law, requiring close reading, interpretive analysis, and contextual understanding (Creswell, 2021).

The normative legal research design focuses on the analysis of legal norms, statutory regulations, and constitutional principles as textual constructs. Following the methodology employed in studies of religion-based legislation in Indonesia, this study examines the compatibility of Islamic legal values derived from educational traditions with existing national legal frameworks. The educational-philosophical approach complements the normative legal design by examining the intellectual traditions, pedagogical practices, and epistemological assumptions that shape how Islamic legal values are transmitted, interpreted, and applied (Sugiyono., 2019).

Research Framework

This study is structured around an integrative framework that conceptualizes Islamic educational thought as operating at three levels: epistemological, pedagogical, and legal-institutional. At the epistemological level, the study examines how classical, modern, and

contemporary traditions conceptualize knowledge, truth, and authority. At the pedagogical level, it examines how these traditions shape teaching practices, curriculum design, and learning outcomes. At the legal-institutional level, it examines how Islamic legal values derived from educational traditions are incorporated into national legislation, judicial decisions, and legal education (Asnah, 2025).

The integration of classical, modern, and contemporary traditions is understood not as a linear progression (classical → modern → contemporary) nor as a simple synthesis (selecting elements from each tradition and combining them), but as a *dialectical integration* in which each tradition critiques and is critiqued by the others, generating new possibilities that are not reducible to any single tradition. The classical tradition provides epistemic depth and hermeneutical sophistication but requires adaptation to modern state structures. The modern tradition offers institutional models and rational methodologies but sometimes reproduces Western dichotomies. The contemporary tradition supplies contextual sensitivity and transformative aspirations but risks losing connection to classical authority. Integration involves preserving the strengths of each tradition while addressing their limitations through mutual engagement.

Data Sources

This study draws on three categories of data sources. First, primary Islamic legal and educational texts include classical works of *uṣūl al-fiqh* (principles of Islamic jurisprudence) such as al-Ghazālī's *al-Mustaṣfā* and al-Shāṭibī's *al-Muwāfaqāt*; modern reformist writings by Muḥammad 'Abduh, Rashīd Riḍā, and Indonesian figures such as K.H. Ahmad Dahlan and K.H. Hasyim Asy'ari; and contemporary works by Nurcholish Madjid, Abdurrahman Wahid, Masdar Farid Mas'udi, M. Quraish Shihab, and Moeslim Abdurrahman.

Second, Indonesian national legal instruments include the 1945 Constitution of the Republic of Indonesia (particularly Article 29 on religious freedom and Article 31 on education); Law No. 20 of 2003 on the National Education System (Sisdiknas); Law No. 18 of 2019 on Pesantren; the Compilation of Islamic Law (KHI) of 1991; Government Regulation No. 55 of 2007 on Religious Education and Religious-Based Education; and decisions of the Constitutional Court regarding religious education and religious-based legislation.

Third, secondary scholarly sources include peer-reviewed journal articles, academic books, and research reports on Islamic educational thought, Islamic legal theory, Indonesian legal development, and Pancasila studies. These sources provide theoretical frameworks, empirical findings, and critical analyses that inform the study's interpretation of primary sources.

Data Collection Techniques

Data collection employs a combination of library research, documentary analysis, and thematic extraction. Library research involves systematic collection of primary and secondary sources from academic databases, institutional repositories, and physical libraries. Documentary analysis involves close reading of legal documents, educational policies, and scholarly works to identify relevant passages, concepts, and arguments. Thematic extraction involves identifying recurring themes – such as justice (*'adl*), consultation (*syūrā*), public interest (*maṣlahah*), legal reasoning (*ijtihād*), and educational integration – across sources and traditions.

Data Analysis Methods

Data analysis proceeds through four phases: content analysis, thematic analysis, comparative analysis, and integrative synthesis (Miles, M. B., & Huberman, 2014).

Content analysis involves systematic coding of primary and secondary sources to identify explicit statements about the relationship between Islamic education, legal values, and national law. Codes are developed inductively from the sources as well as deductively from the research questions. Example codes include "classical epistemology," "modern institutional reform," "contemporary hermeneutics," "*maqāṣid* framework," "legal pluralism," and "Pancasila compatibility."

Thematic analysis involves grouping codes into broader themes that capture patterns of meaning across sources and traditions. This phase identifies how classical, modern, and contemporary traditions conceptualize key legal values such as justice, consultation, and public interest; how they approach legal reasoning and interpretive authority; and how they envision the relationship between Islamic values and state law.

Comparative analysis involves systematic comparison of classical, modern, and contemporary traditions along specified dimensions: epistemology (sources and validation of knowledge), pedagogy (teaching methods and curriculum), legal methodology (interpretive approaches), and political theory (relationship between religious and state authority). Comparative analysis identifies both continuities and discontinuities across traditions, enabling nuanced understanding of how each tradition contributes to legal education.

Integrative synthesis involves constructing a coherent framework that integrates insights from all three traditions while respecting their distinctive contributions. This synthesis is not a simple amalgamation but a dialectical integration that preserves tensions and differences while identifying points of convergence and complementarity. The synthesis informs the study's findings on how Islamic legal values derived from integrated educational thought can shape national law.

Validity and Trustworthiness

Validity in qualitative research is addressed through four criteria: credibility, transferability, dependability, and confirmability. Credibility is enhanced through prolonged engagement with sources, triangulation across source types (primary Islamic texts, national legislation, secondary scholarship), and peer debriefing (discussion of findings with colleagues in Islamic legal studies). Transferability is addressed through thick description of the Indonesian context, enabling readers to assess the applicability of findings to other Muslim-majority contexts. Dependability is ensured through systematic documentation of research procedures, data sources, and analytical decisions, enabling external audit. Confirmability is addressed through reflexivity—acknowledging the researcher's position as an Indonesian scholar of Islamic law and education—and through grounding interpretations in source evidence rather than personal opinion.

Ethical Considerations

Although this research does not involve human subjects, ethical considerations remain relevant to textual analysis. The research respects intellectual property rights through proper attribution of all quoted and paraphrased material. When analyzing potentially controversial contemporary thinkers, the research maintains scholarly neutrality, neither endorsing nor condemning positions but accurately representing arguments. The research acknowledges that interpretations of Islamic legal texts are inherently contestable and presents findings as plausible interpretations rather than definitive truths. Finally, the research aims to contribute constructively to Indonesian legal and educational discourse, recognizing that academic analysis can influence policy debates and therefore bearing responsibility for accuracy and fairness.

Limitations

This research has several limitations. First, as a document-based study, it cannot directly observe how Islamic legal values are actually taught, learned, and applied in educational settings, nor how they influence legal decision-making in courts and legislatures. Second, the selection of primary texts, though systematic, inevitably reflects the researcher's judgments about representativeness and influence. Third, the research focuses on written texts and codified laws, potentially missing oral traditions, informal educational practices, and unwritten legal norms. Fourth, the research addresses the national level of legal development but does not systematically examine regional variations, despite Indonesia's significant legal diversity. Fifth, the temporal scope emphasizes the post-independence period (1945-present), with less attention to colonial-era developments. Despite these limitations, the research provides a comprehensive

analysis of how Islamic educational thought has shaped national law through the mediation of legal values, offering a foundation for future empirical and comparative studies.

RESULT AND DISCUSSION

The analysis reveals that classical, modern, and contemporary Islamic educational thought make distinctive yet complementary contributions to the formation of legal values. Table 1 summarizes these contributions across six dimensions: epistemology, legal methodology, view of legal authority, educational aims, approach to legal change, and key legal values.

Table 1: Comparative Contributions of Classical, Modern, and Contemporary Islamic Educational Thought to Legal Values

| Dimension | Classical Tradition | Modern Tradition | Contemporary Tradition |
|--------------------------|--|--|--|
| Epistemology | Integration of revealed (<i>naqlī</i>) and rational (<i>'aqlī</i>) knowledge | Primacy of rational inquiry and empirical verification | Hermeneutical engagement with texts and contexts |
| Legal Methodology | Textual (<i>bayānī</i>), analogical (<i>qiyās</i>), consensus (<i>ijmā'</i>) | Teleological (<i>maqāsidī</i>), public interest (<i>maṣlahah</i>) | Contextual (<i>wāqī'ī</i>), hermeneutical, transformative |
| Legal Authority | Restricted to qualified jurists (<i>mujtahidūn</i>) | Extended to educated laypersons and state institutions | Negotiated through inclusive deliberation and institutional mechanisms |
| Educational Aims | Formation of perfect human (<i>insān kāmil</i>) | Preparation for participation in modern state and society | Empowerment of marginalized communities and social transformation |
| Approach to Legal Change | Slow, through qualified <i>ijtihād</i> within established schools | Active, through reinterpretation of sources using <i>maṣlahah</i> | Critical, through deconstruction of <i>qaṭ'ī/zannī</i> categories |
| Key Legal Values | Justice (<i>'adl</i>), certainty (<i>thabāt</i>), tradition (<i>turāth</i>) | Public interest (<i>maṣlahah</i>), consultation (<i>syūrā</i>), progress (<i>taqaddum</i>) | Equality (<i>musāwāh</i>), pluralism (<i>tanawwu'</i>), liberation (<i>tahrīr</i>) |

Classical thought emphasizes justice as conformity to divine law and legal certainty as grounded in authoritative texts and juristic consensus. Modern thought shifts emphasis to public interest as the criterion for legal evaluation and consultation as the mechanism for collective decision-making. Contemporary thought introduces equality—particularly gender equality—as a central legal value, along with pluralism as a positive feature of legal systems rather than a problem to be managed, and liberation as the ultimate purpose of law.

The analysis of Indonesian legal instruments reveals substantive integration of classical, modern, and contemporary Islamic educational thought. Table 2 presents key legal instruments and the Islamic educational traditions they reflect.

Table 2: Integration of Islamic Educational Traditions in Indonesian Legal Instruments

| Legal Instrument | Classical Influence | Modern Influence | Contemporary Influence | Primary Legal Values Embodied |
|--|--|---|---|--|
| 1945 Constitution, Art. 29 | Recognition of divine sovereignty | Freedom of religion as individual right | Pluralistic accommodation of diverse beliefs | Religious freedom, tolerance |
| 1945 Constitution, Art. 31 | Education as religious obligation | Education as right of all citizens | Education as tool for social transformation | Right to education, social justice |
| Law No. 20/2003 (Sisdiknas) | Integration of religious and general education | National standards for educational quality | Decentralization and local adaptation | Quality, equity, relevance |
| Law No. 18/2019 (Pesantren) | Recognition of <i>kitab kuning</i> (yellow book) tradition | Formalization of pesantren within national system | Recognition of pesantren as community-based institution | Tradition, institutionalization, community empowerment |
| Compilation of Islamic Law (KHI, 1991) | Classical <i>fiqh</i> sources | Codification for state court application | Adaptation to Indonesian social context | Legal certainty, justice, contextual adaptation |
| Government Regulation No. 55/2007 | Religious education as foundation of character | Integration of religious and general curricula | Respect for religious diversity in education | Character formation, integration, diversity |

The Compilation of Islamic Law (KHI) of 1991 represents a particularly significant integration of classical and modern traditions. The KHI draws on classical *fiqh* sources from the Shāfi'ī school, which predominates in Indonesia, while organizing these rulings into a codified format suitable for application in state religious courts. This codification reflects modern legal rationality while preserving substantive continuity with classical jurisprudence. Contemporary influences appear in provisions that adapt classical rulings to Indonesian social conditions, such as the raising of the minimum marriage age and provisions for divorce through state courts.

Law No. 18 of 2019 on Pesantren embodies all three traditions in a particularly integrated manner. The law recognizes the classical tradition of *kitab kuning* (yellow book)

study—the core curriculum of traditional pesantren—as a legitimate educational pathway. At the same time, it formalizes pesantren within the national education system, reflecting modern institutional integration. The law also recognizes pesantren as community-based institutions, reflecting contemporary emphases on decentralization, local knowledge, and community empowerment. The implementation of this law at institutions such as Pondok Pesantren Sunan Drajat Lamongan demonstrates how pesantren have integrated the traditional yellow book curriculum (70% or more of instructional time) with general subjects (30%), as permitted by the regulation.

Law No. 20 of 2003 on the National Education System (Sisdiknas) integrates classical conceptions of religious education as foundational to character formation with modern emphases on national standards, quality assurance, and equitable access. The law’s recognition of religious education as a core component of the national curriculum reflects classical Islamic educational values, while its provisions for decentralization and local adaptation accommodate contemporary educational thought. The Merdeka Curriculum, developed under this legal framework, explicitly integrates maqāṣid al-sharī’ah values—protection of religion, intellect, life, wealth, and progeny—into its design, demonstrating how contemporary educational policy incorporates classical legal values

The analysis identifies three Islamic legal values that consistently manifest in Indonesian national law: justice (*‘adl*), consultation (*syūrā*), and public interest (*maṣlahah*). Table 3 presents how each value is embodied in specific legal provisions.

Table 3: Islamic Legal Values in Indonesian National Law

| Islamic Legal Value | Legal Provisions | Manifestation | Educational Implications |
|-------------------------------------|---|--|--|
| Justice (<i>‘adl</i>) | Constitution Art. 27 (equal before law), Art. 28D (right to fair legal proceedings), KHI provisions on equitable inheritance | Formal equality before law; procedural fairness in courts; substantive justice in family law | Legal education must cultivate sensitivity to justice as both procedural and substantive |
| Consultation (<i>syūrā</i>) | Constitution Art. 2 (MPR composed of representatives), Art. 19 (DPR elected by people), Art. 22C (DPD representing regions) | Representative democracy; participatory decision-making; regional representation | Educational institutions must train students in deliberative skills and collective decision-making |
| Public Interest (<i>maṣlahah</i>) | Constitution Art. 33 (economy organized for greatest good of people), Law No. 18/2019 (pesantren as community institutions), judicial decisions applying <i>maṣlahah mursalah</i> | Economic justice; community-based institutions; flexible legal adaptation | Legal education must attend to social consequences of legal rules and community welfare |

The value of justice (*‘adl*) manifests in Indonesian law through provisions guaranteeing equality before the law (Constitution Article 27), the right to fair legal proceedings (Constitution Article 28D), and substantive justice in family law as codified in the Compilation of Islamic Law. The KHI’s provisions on inheritance, for example, follow classical Islamic rules while

incorporating mechanisms for equitable distribution that consider the specific circumstances of Indonesian families. This manifestation reflects the classical tradition's emphasis on justice as conformity to divine law, while the procedural guarantees reflect modern constitutionalism. Contemporary legal education in Indonesia, as reflected in the curriculum of state Islamic universities (UINs), emphasizes the cultivation of 'adl as both a legal principle and a moral virtue.

The value of consultation (syūrā) manifests in Indonesia's representative institutions: the People's Consultative Assembly (MPR), the House of Representatives (DPR), and the Regional Representative Council (DPD). While these institutions derive formally from modern constitutional democracy, their underlying principle – that collective decisions should be made through deliberation among representatives – resonates with the classical Islamic principle of syūrā as enjoined in the Qur'an (Sūrah Āl 'Imrān: 159, Sūrah al-Shūrā: 38). Masdar Farid Mas'udi explicitly identified syūrā as one of the two essential elements of Islam that are embodied in Pancasila (the other being justice), noting that syūrā is reflected in the Fourth Principle, "Democracy guided by consultative wisdom". This connection between Islamic consultation and Indonesian democracy has significant implications for legal education, which must prepare students to participate in deliberative institutions.

The value of public interest (maṣlaḥah) manifests in Indonesian law through the constitutional mandate that the economy be organized for the greatest good of the people (Article 33), through legislation that recognizes community-based institutions such as pesantren (Law No. 18/2019), and through judicial decisions that apply the principle of maṣlaḥah mursalah (unregulated public interest) as a basis for legal reasoning. The Constitutional Court and the Supreme Court have invoked maṣlaḥah in decisions involving religious freedom, family law, and economic regulation. As Nasrullah et al. have demonstrated, maṣlaḥah mursalah can serve as a foundational legal theory for constructing a just legal system that aligns with societal needs and promotes the common good. The integration of maṣlaḥah into legal education – through courses on maqāṣid al-sharī'ah and Islamic legal theory – prepares students to engage in context-sensitive legal reasoning that balances textual authority with social welfare.

The analysis demonstrates substantive compatibility between the integrated framework of Islamic educational thought and the five principles of Pancasila. Table 4 presents this compatibility across all five principles.

Table 4: Compatibility Between Integrated Islamic Educational Thought and Pancasila

| Pancasila Principle | Islamic Educational Thought | Compatibility Analysis | Legal Manifestations |
|----------------------------------|--|---|---|
| 1. Belief in the One Supreme God | Classical <i>tawḥīd</i> (divine unity); contemporary theology of religious diversity | First Principle explicitly recognizes divine sovereignty; <i>tawḥīd</i> provides theological foundation for legal values | Constitutional guarantee of religious freedom (Art. 29); religious education in national curriculum |
| 2. Just and Civilized Humanity | Classical <i>karāmah</i> (human dignity); contemporary human rights discourse | Principle recognizes inherent human dignity; Islamic emphasis on justice (' <i>adl</i>) and compassion (<i>raḥmah</i>) | Human rights provisions in Constitution (Art. 28A–28J); prohibition of |

| Pancasila Principle | Islamic Educational Thought | Compatibility Analysis | Legal Manifestations |
|--|--|--|--|
| | | | discrimination |
| 3. Unity of Indonesia | Classical <i>ukhuwwah</i> (brotherhood); contemporary nationalism (<i>fiqh kebangsaan</i>) | Principle of national unity; Islamic brotherhood as basis for inter-ethnic solidarity | Unitary state structure; recognition of diversity within unity (<i>Bhinneka Tunggal Ika</i>) |
| 4. Democracy Guided by Consultative Wisdom | Classical <i>syūrā</i> (consultation); modern representative institutions | Principle explicitly based on <i>syūrā</i> ; democracy as collective deliberation | Representative institutions (MPR, DPR, DPD); participatory governance mechanisms |
| 5. Social Justice for All Indonesians | Classical <i>‘adl</i> (justice); contemporary <i>maṣlaḥah</i> (public interest) | Principle of social justice; Islamic emphasis on equitable distribution and public welfare | Economic democracy (Art. 33); social welfare programs; anti-poverty policies |

The compatibility between Islamic educational thought and Pancasila operates at multiple levels. At the theological level, the First Principle, “Belief in the One Supreme God,” corresponds to the Islamic concept of *tawḥīd*. As Masdar Farid Mas’udi observed, the substance of Islam is present in Pancasila: justice (*‘adl*) appears in the Fifth Principle, and consultation (*syūrā*) appears in the Fourth Principle. The First Principle’s recognition of divine sovereignty provides a theological foundation for all other principles, just as *tawḥīd* provides the foundation for Islamic legal values.

At the ethical level, the Second Principle, “Just and Civilized Humanity,” corresponds to the Islamic concepts of human dignity (*karāmah*), justice (*‘adl*), and compassion (*rahmah*). Classical Islamic educational thought emphasizes the cultivation of these virtues as the aim of human formation. Modern and contemporary thought extends these virtues to encompass universal human rights, gender equality, and the protection of religious minorities.

At the legal-institutional level, the Fourth Principle’s emphasis on consultation (*syūrā*) and the Fifth Principle’s emphasis on social justice reflect core Islamic legal values. The integration of *syūrā* into Indonesia’s democratic institutions demonstrates how Islamic values inform national legal structures without requiring formal Islamization. Similarly, the constitutional mandate for social justice (Article 33) reflects the Islamic principle that economic activity should serve the public interest (*maṣlaḥah*) rather than private enrichment alone.

The compatibility is not merely theoretical but has been affirmed by Indonesian Islamic scholars and state institutions. As one analysis concludes, the Pancasila state is a constitutional state that accepts the spiritual value of religious law, and Indonesia’s legal system can

accommodate religious values as long as they do not conflict with Pancasila and the 1945 Constitution. The Constitutional Court has repeatedly affirmed that Pancasila recognizes and guarantees the implementation of religious rules and laws as a consequence of submitting to religious teachings based on the One Supreme God

DISCUSSION

The integration of classical, modern, and contemporary Islamic educational thought into a coherent framework for shaping national law in Indonesia presents both opportunities and challenges. This discussion synthesizes the findings presented above and explores their implications for Islamic legal education, national legal development, and the ongoing negotiation between religious values and constitutional pluralism in Indonesia.

Synthesis: Toward an Integrative Model of Islamic Legal Education

The findings demonstrate that classical, modern, and contemporary Islamic educational thought each make distinctive contributions to legal values and legal reasoning. The classical tradition provides epistemic authority grounded in textual sources (*uṣūl al-fiqh*), hermeneutical sophistication developed over centuries of juristic practice, and a teleological framework (*maqāṣid al-sharī'ah*) that orients law toward human welfare (Mahar & Ahmed, 2026). The modern tradition contributes rational methodologies that enable legal adaptation to changing circumstances, institutional models for integrating religious and general education, and the concept of public interest (*maṣlaḥah*) as a flexible tool for legal reasoning. The contemporary tradition supplies contextual hermeneutics that distinguish universal principles from historical applications, frameworks for legal reform such as the *qaṭ'i/zannī* distinction, and transformative pedagogies oriented toward social justice (Suprihatin et al., 2025).

The challenge is not to choose among these traditions but to integrate them in ways that preserve their distinctive strengths while addressing their limitations. The integrative model emerging from this study can be conceptualized as a three-dimensional framework:

Dimension One: Epistemological Integration. Classical epistemology emphasizes the integration of revealed (*naqlī*) and rational (*'aqlī*) knowledge. Modern epistemology adds empirical verification and scientific method. Contemporary epistemology adds hermeneutical engagement with social context. An integrated epistemology for Islamic legal education would draw on all three: grounding legal reasoning in revealed sources (*naqlī*), employing rational analysis (*'aqlī*) to interpret those sources, verifying legal conclusions against empirical reality, and interpreting law contextually in light of social conditions (Hendriyanto et al., 2025).

Dimension Two: Methodological Integration. Classical methodology includes textual (*bayānī*), analogical (*qiyās*), and consensus-based (*ijmā'*) reasoning. Modern methodology adds teleological (*maqāṣidī*) reasoning oriented toward public interest. Contemporary methodology adds contextual (*wāqī'i*) analysis and hermeneutical interpretation. An integrated methodology for Islamic legal reasoning would employ all these modes, using textual analysis to establish foundational norms, analogical reasoning to extend those norms to new cases, teleological reasoning to ensure norms serve human welfare, and contextual analysis to apply norms appropriately in specific situations (Faz'a, 2025).

Dimension Three: Pedagogical Integration. Classical pedagogy emphasizes transmission of authoritative texts, memorization, and juristic apprenticeship. Modern pedagogy adds critical thinking, problem-based learning, and institutional certification. Contemporary pedagogy adds transformative learning oriented toward social change, participatory methods, and community engagement. An integrated pedagogy for Islamic legal education would combine textual mastery with critical analysis, individual study with collaborative deliberation, and theoretical learning with practical application (Hendro Widodo et al., 2025).

This integrative model is not merely theoretical but is already being implemented in Indonesian educational institutions. The Ma'had Aly Salafiyah Syafi'iyah Situbondo provides a compelling example of endogenous Islamic legal reform through an integrative epistemology that combines *bayānī* (textual), *ta'līlī* (rational-causal), and *maqāṣidī* (teleological) approaches.

This institution demonstrates how pesantren-based higher learning can generate internally legitimate and contextually adaptive jurisprudential reform, maintaining continuity with classical *turāth* while addressing contemporary socio-legal realities (Iis Susiawati & Rizka Al Fajr, 2025). The Ma'had Aly model exemplifies the integrative model proposed here: it does not simply juxtapose interpretive tools but develops a coherent framework grounded in the interplay between *fiqh al-nuṣūṣ* (textual reasoning), *fiqh al-wāqī'* (analysis of social reality), and *fiqh al-tanzīl* (contextual application) (Husain et al., 2024).

Legal Values in Motion: From Education to Legislation

The findings show that Islamic legal values derived from integrated educational thought—particularly justice (*'adl*), consultation (*syūrā*), and public interest (*maṣlaḥah*)—have been incorporated into Indonesian national law through multiple pathways. Understanding these pathways is essential for assessing the broader implications of Islamic legal education for national legal development.

Pathway One: Constitutional Incorporation. The 1945 Constitution incorporates Islamic values through its preamble, articles, and the philosophical foundation of Pancasila (Nasution & Yani, 2025). While the Constitution does not explicitly invoke Islamic terminology, its principles align with core Islamic values. The First Principle's recognition of divine sovereignty corresponds to *tawhīd*; the Fourth Principle's emphasis on consultative democracy corresponds to *syūrā*; the Fifth Principle's commitment to social justice corresponds to *'adl* and *maṣlaḥah*. This constitutional incorporation provides a foundation for further legal development without requiring formal constitutional amendment (Adnan, 2026).

Pathway Two: Legislative Codification. The Compilation of Islamic Law (KHI) of 1991 represents the most explicit codification of Islamic legal values in national legislation (Budiman et al., 2025). The KHI applies to Muslims in matters of marriage, inheritance, and religious endowments (*waqf*), integrating classical *fiqh* rulings with modern codification techniques and adaptations to Indonesian social conditions. The KHI demonstrates how Islamic legal values can be operationalized in state law while remaining rooted in classical jurisprudence (Ronaldi et al., 2025).

Pathway Three: Educational Legislation. Laws governing education—Law No. 20/2003 (*Sisdiknas*) and Law No. 18/2019 (*Pesantren*)—incorporate Islamic legal values by recognizing religious education as a core component of the national curriculum and by formalizing traditional Islamic educational institutions within the state system (Mangkunegara et al., 2024). These laws reflect the integrated educational thought examined in this study, drawing on classical conceptions of religious education as foundational to character formation, modern emphases on institutional quality and standards, and contemporary recognition of community-based and contextually adaptive education (Habibullah & Sugiono, 2026).

Pathway Four: Judicial Interpretation. The Constitutional Court and the Supreme Court have invoked Islamic legal values—particularly *maṣlaḥah*—in their decisions (Sarjiyati et al., 2025). The Constitutional Court's use of public interest reasoning in cases involving religious freedom, family law, and economic regulation demonstrates how Islamic legal values inform judicial decision-making even when not explicitly cited. This judicial pathway enables flexible, context-sensitive incorporation of Islamic values into national law (McGarity, 2025).

Negotiating Pluralism: Islamic Legal Values and Constitutional Democracy

The integration of Islamic legal values into national law through these pathways raises important questions about the relationship between religious values and constitutional democracy in a pluralistic society (Dzimar & Ghazlan, 2024). Indonesia is not an Islamic state, but neither is it a secular state in the Western sense. It is a Pancasila state—a constitutional democracy that recognizes religious values as a source of public morality and legal inspiration while protecting religious freedom and accommodating diversity (Riskawati & Herisman, 2025).

The findings indicate that Islamic legal values can be incorporated into national law without violating constitutional principles of religious freedom, legal equality, and non-

discrimination—provided that incorporation respects the limits established by the Constitution and interpreted by the Constitutional Court (Nasution & Yani, 2025). As Hadi Iskandar et al. demonstrate, while certain religion-based laws can coexist with Pancasila and constitutional values, others pose substantive challenges to Indonesia’s legal order. The distinction turns on whether a proposed law respects the constitutional principles of legal certainty, non-discrimination, and constitutional supremacy (Ismail et al., 2025)..

The integrative educational framework proposed in this study contributes to this negotiation by training legal professionals who can distinguish between the universal principles of Islamic law (such as justice, consultation, and public interest) and the particular historical applications of those principles (Sitaresmi et al., 2025)ss. Graduates of integrated Islamic legal education programs are better equipped to participate in legislative drafting, judicial decision-making, and policy formulation in ways that draw on Islamic values while respecting constitutional pluralism (Tinto Adi Nugraha et al., 2025).

The Pancasila Connection: Beyond Compatibility to Mutual Reinforcement

The most significant finding of this study is that the relationship between Islamic legal values and Pancasila is not merely one of compatibility—where Islamic values are tolerated as long as they do not conflict with Pancasila—but one of mutual reinforcement (Ammelia Anna Vhony et al., 2025). Islamic legal values strengthen Pancasila by providing it with theological depth, ethical content, and motivational power. Conversely, Pancasila strengthens Islamic legal values by providing them with a constitutional framework that ensures their application respects religious freedom, legal equality, and democratic governance (Marpaung, 2026)..

This mutual reinforcement operates at multiple levels. At the theological level, the First Principle’s recognition of the One Supreme God provides a constitutional foundation for Islamic *tawḥīd*, while Islamic *tawḥīd* provides the First Principle with theological content beyond mere procedural neutrality toward religion (Rafliyanto, 2025). At the ethical level, the Second Principle’s commitment to just and civilized humanity resonates with Islamic concepts of human dignity (*karāmah*), justice (*‘adl*), and compassion (*rahmah*). At the legal-institutional level, the Fourth Principle’s emphasis on consultative democracy corresponds to Islamic *syūrā*, while the Fifth Principle’s commitment to social justice corresponds to Islamic *‘adl* and *maṣlaḥah* (Astarina et al., 2026)..

This mutual reinforcement is not coincidental but reflects the historical role of Islamic values in shaping Pancasila (Ajang Santa Setiawan et al., 2025). As Masdar Farid Mas’udi observed, the substance of Islam is present in Pancasila: justice in the Fifth Principle and consultation in the Fourth Principle. The framers of Pancasila—many of whom were Muslim scholars and leaders—deliberately incorporated Islamic values into the national ideology while formulating it in terms that would be inclusive of Indonesia’s religious diversity. The result is a national ideology that is both authentically Indonesian and substantively Islamic, without being formally Islamist (Handayani et al., 2025).

The educational implications of this mutual reinforcement are profound. Islamic legal education in Indonesia should not treat Pancasila as an external constraint on Islamic values but as an expression of those values in the specific context of Indonesian nationhood (Yudhyarta et al., 2025). Similarly, national civic education should not treat Islamic values as a potential threat to Pancasila but as a source of Pancasila’s moral and spiritual content. This reciprocal relationship is captured in the concept of *fiqh kebangsaan* (nationalist *fiqh*), which integrates Islamic values with the multicultural context of Indonesian nationhood (Kholil et al., 2025). As Masnun Tahir’s work demonstrates, nationalist *fiqh* offers a comprehensive approach that balances Islamic teachings with national values, positioning pluralism as a strength to enhance unity and encouraging the application of contextual Islamic law that respects local values (Salh, 2021)..

Challenges and Limitations

The integration of Islamic educational thought into national law faces several challenges that must be acknowledged. First, the distinction between *qaṭ’ī* (definitive) and *ẓannī*

(speculative) propositions—central to Masdar Farid Mas’udi’s reconstruction of Islamic legal theory—remains contested among Islamic scholars. Critics argue that the distinction is itself speculative and that labeling certain rulings as *zannī* undermines their authority. Legal education must prepare students to navigate these scholarly disagreements with intellectual honesty and methodological rigor (Muhibut Tibri et al., 2026)..

Second, the incorporation of Islamic legal values into national law raises concerns about the rights of religious minorities. While the constitutional framework protects religious freedom, there have been instances where regionally enacted sharia-inspired regulations have discriminated against non-Muslims or restricted religious freedom. Islamic legal education must address these concerns directly, teaching students that the protection of religious minorities is not a concession to secularism but a requirement of Islamic principles of justice and human dignity (Karimullah, 2023).

Third, the integrative model proposed in this study requires significant institutional capacity that may not be uniformly available across Indonesia’s diverse Islamic educational institutions. Pesantren vary widely in their resources, curriculum quality, and pedagogical approaches. State madrasah and Islamic universities face their own challenges, including bureaucratic constraints, political pressures, and resource limitations. Realizing the integrative model will require sustained investment in teacher training, curriculum development, and institutional reform.

Fourth, the relationship between Islamic legal education and national law remains contested at the political level. Debates over the formalization of Islamic law—particularly the proposed (but ultimately withdrawn) revisions to the Criminal Code and the ongoing debates over sharia-inspired regional regulations—reflect deeper disagreements about the proper role of religion in public law. Islamic legal education must prepare students to participate in these debates constructively, drawing on Islamic legal values while respecting constitutional pluralism.

NOVELTY

This article makes several distinct contributions to the field of Islamic legal studies and educational policy. The primary novelty lies in its development and application of a three-dimensional integrative framework (classical, modern, contemporary) to analyze the formation of national law. Unlike previous studies that treat these as separate or sequential historical periods, this research demonstrates their dialectical integration as a living, operational dynamic within Indonesian legal and educational policy. The framework moves beyond mere description to provide an analytical tool for understanding how legal values are generated, negotiated, and institutionalized.

The second contribution is the articulation of the mutual reinforcement thesis between Islamic legal values and Pancasila. While compatibility has been asserted before, this study provides a systematic, principle-by-principle analysis demonstrating how Islamic educational thought actively strengthens the foundational ideology of the Indonesian state, and vice versa. This offers a robust counter-narrative to both secularist dismissals of religion’s role in public law and Islamist critiques of Pancasila’s legitimacy. The study provides concrete evidence of this reinforcement in legislation and educational curricula.

Implications of study

The findings carry significant implications across several domains:

Academic Implications: The study enriches the theoretical discourse on legal pluralism and legal education reform in Muslim-majority societies. It provides a case study of how religious intellectual traditions can be engaged as constructive resources for national legal development rather than being seen as obstacles to modernization. The integrative framework proposed here can be adopted and adapted by scholars in other contexts (e.g., Malaysia, Pakistan, or Muslim communities in the West) to analyze the interplay between religious education and public law.

Policy Implications: For Indonesian policymakers, the research offers a clear rationale for strengthening, rather than diluting, integrated Islamic legal education. The findings suggest that graduates of such programs are uniquely positioned to contribute to national legal development in a way that is both substantively Islamic and constitutionally sound. The study supports continued investment in pesantren modernization under Law 18/2019 and the development of maqāṣid-based curricula in state Islamic universities. It also cautions against legal reforms that might disrupt the delicate balance between state authority and the autonomy of Islamic educational institutions.

Practical Implications for Legal Education: The study implies that legal education in Indonesia—in both secular and Islamic universities—must be reformed to explicitly teach the integration of classical, modern, and contemporary methodologies. Law students should be trained not just in state legislation but in uṣūl al-fiqh, maqāṣid al-sharī'ah, and contextual hermeneutics. This equips future judges, legislators, and advocates with the intellectual tools to navigate the complex interface between Islamic values and national law with both fidelity to tradition and sensitivity to contemporary social realities

Despite its contributions, this study is subject to several limitations. Methodologically, as a normative legal and document-based study, it analyzes law and policy as written rather than as practiced. It cannot account for the substantial gap that may exist between the legislative intent of laws like the Pesantren Law and their on-the-ground implementation in thousands of diverse pesantren across the archipelago. The study also focuses primarily on the national level, potentially overlooking significant regional variations in how Islamic legal values are interpreted and applied, particularly in provinces with special autonomy or local sharia-inspired regulations. Furthermore, the study's reliance on textual sources means it may not fully capture the oral traditions and lived experiences of educators and students within these institutions, which are crucial for understanding the full scope of educational practice. Finally, while the integrative framework is robust, the selection of which thinkers and texts to represent each tradition inevitably involves a degree of scholarly judgment that could be contested by specialists within each sub-field.

Given these limitations, several avenues for future research are recommended:

Empirical Studies on Implementation: Future researchers should conduct qualitative case studies and ethnographic research within specific pesantren, madrasahs, and Islamic universities to examine how the integrated framework proposed here is actually being taught, learned, and applied. This would provide a crucial "reality check" and reveal the practical challenges and successes of implementing policies like the Pesantren Law and the Merdeka Curriculum.

Comparative Analysis Across Regions and Legal Systems: Comparative studies are needed to analyze how the integration of Islamic educational thought into national law differs across Indonesian provinces or between Indonesia and other Muslim-majority nations with pluralistic constitutions (e.g., Malaysia, Senegal). This would help identify which factors (e.g., colonial history, civil society strength, judicial structure) most influence the success or failure of such integration.

Impact Assessment on Legal Outcomes: A further line of inquiry could investigate the direct impact of integrated Islamic legal education on legal reasoning and judicial outcomes. For example, a study could analyze whether judges who are graduates of pesantren or Islamic universities are more likely to invoke maṣlaḥah or maqāṣid al-sharī'ah in their decisions compared to those from secular law faculties.

Theoretical Refinement of the Integrative Framework: Scholars could further refine the three-dimensional framework (epistemological, methodological, pedagogical) by applying it to other legal systems or other areas of Islamic thought, such as economics or bioethics. This would test the framework's transferability and contribute to a more robust general theory of Islamic intellectual integration in the modern world

CONCLUSION

This study has examined the integration of classical, modern, and contemporary Islamic educational thought and its role in shaping national law in Indonesia. The findings demonstrate

that these three traditions make distinctive yet complementary contributions to legal values and legal reasoning. Classical thought provides epistemic authority, hermeneutical sophistication, and teleological orientation; modern thought contributes rational methodologies, institutional models, and public interest reasoning; contemporary thought supplies contextual hermeneutics, reform frameworks, and transformative pedagogies. Their integration into a coherent educational framework—exemplified by institutions such as Ma’had Aly Situbondo and codified in legal instruments such as the Compilation of Islamic Law and Law No. 18/2019 on Pesantren—enables the incorporation of Islamic legal values—justice (‘adl), consultation (syūrā), and public interest (maṣlaḥah)—into national law. Moreover, this integration demonstrates substantive compatibility and mutual reinforcement with Pancasila, Indonesia’s pluralistic state ideology. Islamic legal values strengthen Pancasila by providing theological depth and ethical content, while Pancasila provides Islamic values with a constitutional framework that respects religious freedom and democratic governance. This study contributes to theoretical discourse on Islamic legal education reform and offers practical insights for policymakers, educators, and legal professionals seeking to harmonize religious values with national legal development in pluralistic societies. Future research should examine the implementation of integrated Islamic legal education across diverse institutional contexts and assess its impact on legal reasoning, judicial decision-making, and legislative outcomes..

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