
> Vol. 01, 2 (August 2023), 132 - 142

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To cite this article: Silahuddin, S., Rijal, S., Ikhwan, M., & Wahyudi, M. A. (2023). Optimizing the Advancement of Islamic Education From the Lens of Islamic Law Philosophy. *ISTIFHAM: Journal Of Islamic Studies*, 1(2). 132 - 142

Available at: <https://jurnal.seutiahukamaa.org/index.php/istifham/article/view/26>

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First Publication Right :

© ISTIFHAM: Journal of Islamic Studies

Published online: August 31, 2023.

Published by:

Seutia Hukamaa Cendekia

Journal Homepage:

<https://jurnal.seutiahukamaa.org/index.php/istifham>



Optimizing the Advancement of Islamic Education From the Lens of Islamic Law Philosophy

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Received: July 12, 2023

Accepted: August 24, 2023

Published: August 31, 2023

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Keywords:

*Optimizing;
Advancement;
Islamic Education;
Islamic Law Philosophy.*

Abstract

This study explores the development of Islamic Education in Indonesia through the lens of Islamic legal philosophy. Since its birth, Islamic law has been known to adapt to the context of different times and places, thanks to its open-ended framework that allows for transformation in all things. This transformative potential presents an opportunity to modernize Islamic education. The research adopts a qualitative paradigm and interpretive approach, collecting data through a literature review, and synthesizing and analyzing the findings. The findings of this study suggest that the contributions of Islamic law philosophy to the development of Islamic Education include: 1) Recognizing the philosophy of Islamic education, including Sufism, *Rabbaniyyah*, and *Wujudniyyah*; 2) Avoiding the dichotomy between science and religion; 3) Revealing the unique essence, secrets, strengths, goodness, beauty, and benefits of Islamic education compared to other educational philosophies; and 4) Maintaining a balance between spirituality and modernity, to prevent moral and spiritual emptiness in modern society.

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Introduction

Islamic education has a long history in Indonesia and plays an important role in shaping the country's cultural and religious identity. The development of Islamic education in Indonesia can be approached from several perspectives, including the Islamic law philosophy. Islamic law philosophy refers to the philosophical foundations of the Islamic legal system, known as Shari'ah. This encompasses the interpretation and understanding of the principles, values, and beliefs that form the basis of Islamic law. Islamic law philosophy provides a framework for understanding the moral and ethical dimensions of Islam, as well as its social and political implications. It is rooted in the teachings of the Qur'an and the words and actions of the Prophet Muhammad, known as Hadith. It is not just a legal system but also a way of life that guides Muslims in all aspects of their lives.

Islamic law philosophy is dynamic and has evolved, reflecting the changing needs and conditions of the Muslim community. However, it remains strongly rooted in the core principles and values of Islam, such as justice, compassion, and respect for human dignity. Islamic law and education contained in the Qur'an and Sunnah are very limited worldwide. Therefore, an interpretation of the generality of the text is required. Because Islamic law and education always

develop along with the times and certain conditions and circumstances, Islamic law and education itself can keep up with the changing currents of the times by providing flexible values and norms (Ikhwan & Jamal, 2021).

In addition, Islamic law and education are generally not mentioned in detail in the Qur'an and Hadith, but only in outline or general principles and such. This is very natural because human beings have the potential to develop, so Islamic law and education will always be relevant to the process of development and social change. The issue of relevance depends on the ability of generations of Muslims living in the times to actualize according to the existing socio-cultural context.

Even in the context of Islamic law, the struggle of Islamic law with the realities of the times demands a re-inquiry of the products of earlier scholarly thought, especially when it is relevant to today's increasingly broad and complex spectrum of problems. This indicates the need for a process to absorb developments and establish certain laws or patterns of new problems based on hard work, this is what is then often referred to as *ijtihad* (Mushlih, 2013).

Ijtihad has been extensively carried out by previous scholars. They did so to establish a law regarding these issues, either through direct interpretation of the verses or through other methods of legal reasoning as long as it does not contradict *Shari'i* evidence. In determining the law, the methodology and thought patterns, as well as the background of their life, cannot be separated from them in understanding a verse, so that they can issue a legal ruling. This makes each scholar have different views and opinions on a problem's decision (Thalib et al., 2020). Imam Shafi'i required two different views during his lifetime, known as *qaul qadim* (Imam Shafi'i's opinion in Arab Jazirah before moving to Egypt) and *qaul jadid* (Imam Shafi'i's opinion when he moved to Egypt), due to different social and cultural backgrounds (Fadillah et al., 2022a).

Islamic law and education have undergone a dynamic process of growth and development throughout their journey, which reflects the collision between religion and social and cultural changes. These issues continue to be relevant, particularly in religious communities undergoing modernization. The historical evolution of Islamic law and education has provided a framework for progressive Islamic thought and a working model for the characteristics of Islamic development.

However, in the world of *fiqh*, there has been a distortion of understanding and rigidity caused by blind obedience, as seen through a historical lens. Within the realm of Islamic education, a "historical accident" occurred which sparked a conflict between philosophy, or rationality, and mysticism, specifically Sufism. This resulted in the ostracism of many scientists and philosophers, some of whom were subsequently arrested, imprisoned, and even tortured, while their books were burned. The impact of this conflict was felt by the Muslim community, which began to avoid the knowledge that was deemed "non-religious." Consequently, there was a stagnation in the development of knowledge among Muslims until roughly the early twentieth century (Sappe, 2020).

This condition has a very tragic implication, which is the disconnection of epistemology in the realm of Islamic thought. This disconnection manifests between the *al-maghribiyyun* (Muslim thinkers/philosophers in the West) and *al-masyriqiyyun* (Muslim thinkers/philosophers in the East), particularly in the field of Islamic law. In this field, the philosophical values of law and rationalism have become opposed. In Islamic education, this disconnection is marked by a growing dichotomy of knowledge, which sharply highlights its epistemological paradigm (Maryamah et al., 2021).

Ironically, there are some Muslims who are less interested in general knowledge and even reach the level of being "forbidden". This has an impact on the learning in the Islamic education system that still revolves around the epistemology of Bayani (RIDWAN, 2016), or in M. Amin Abdullah's language called *hadarah an-nash* (a religious culture that only refers to texts), where education is only grappling with piles of religious texts that mostly talk about the issues of fiqh alone.

M. Amin Abdullah sees that there are at least three entities of knowledge in the development of civilization, namely *hadarah an-nas* (text civilization), *hadarah al-'ilm* (science and technology), and *hadarah al-falsafah* (ethical-emancipatory culture) (Tajuddin & Awwaliyah, 2021). It is not surprising that in general, this epistemological disconnection marks a shift of paradigm in the realm of Islamic thought. If classified, this epistemological disconnection can be divided into three parts, namely bayani epistemology, *irfani*, and *burhani*, each standing alone (Fadillah et al., 2022b).

This framework of thought suggests that, in the realm of Islamic education, it is crucial to prioritize free thinking when constructing new theories without being overly reliant on the ideas of previous Islamic education thinkers or blindly adhering to them. By reflecting on this pattern of Islamic legal philosophy, the world of Islamic education can adopt a new perspective and avoid treating existing products or theories as fixed laws. In Indonesia, it is an imperative for Islamic education to continually undergo evolution and adaptation within its contemporary context, thereby allowing space for the emergence of innovative breakthroughs. In this endeavor, it is acknowledged that Islamic Education ought to assume a role akin to the developments observed within the domain of Islamic jurisprudence, wherein a multitude of advancements have been successfully realized.

This notion pertains to the necessity for Islamic Education not solely to deliberate upon traditional pedagogical approaches, but also to responsively engage with the dynamics of the era by formulating instructional methodologies capable of accommodating the exigencies of temporal evolution and the increasingly diverse societal demands. Consequently, Islamic Education in Indonesia is anticipated to proffer a significant contribution towards shaping individuals who are comprehensive in their understanding and adept in contributing to society and civilization in a sustainable manner.

Method

The research method serves as a fundamental avenue for gaining knowledge, where in a logical explanation is substantiated by empirical evidence to be deemed valid. To adhere to the rigorous research standards of scientific papers, a study's efficacy relies heavily on the chosen research method. This paper emphasizes the significance of qualitative research as one of the prevalent approaches, wherein data is gathered in the form of words, images, and observations rather than numerical data. Drawing upon Lexy J. Meleong's book, "Qualitative Research Methods," this work highlights qualitative research as a procedural tool for generating descriptive data (Moleong, 2018).

This research employs a qualitative paradigm and an interpretive approach to investigate the optimization of Islamic education advancement from the perspective of Islamic jurisprudential philosophy. The data is collected through an extensive literature review, involving multiple journals, books, and previous research reports, as well as other reliable sources relevant to the research theme. The essence of the qualitative research approach utilized in this study lies in its

investigative process, enabling a gradual understanding of social phenomena before their application, comparison, reflection, categorization, and classification of the study's elements (Fiantika, 2022).

As done in this study, data synthesis and narrative analysis were conducted continuously to ensure that the research objectives were successfully achieved. The data collected underwent a thorough examination and interpretation, following the Milles & Huberman's analytical framework. This model encompasses data reduction, data display, data verification, and drawing conclusions. By employing this rigorous analytical approach, the research findings are deemed credible and reliable (Miles & Huberman, 1994). Before reaching this stage, research discussions were carried out simultaneously to extract research findings into applicable forms, ultimately giving rise to perspectives within Islamic Jurisprudential Philosophy that could contribute to the advancement of Islamic education in Indonesia today.

Finally, a representation is presented as a systematic compilation of information from which conclusions can be drawn. This process is necessary because the data collected during qualitative research, typically in the form of narratives, needs to be simplified without losing its essence. The aforementioned findings pertain to the presentation of Islamic philosophy for the development of Islamic education, which is discussed to arrive at well-founded conclusions.

Finding

Importance of Islamic Law Philosophy in Islamic Education

The importance of Islamic law philosophy in Islamic education cannot be overstated, as it serves as the fundamental framework for comprehending the principles and values that underpin Islam. By studying Islamic law philosophy, one can gain a profound understanding of faith and establish a robust moral and ethical grounding. The significance of Islamic law philosophy in the realm of Islamic education is further reinforced by compelling reasons, which include:

First, understanding the principles of Islam: Islamic law philosophy provides a comprehensive understanding of Islamic principles such as justice, love, and social responsibility. Second, moral and ethical development: Islamic law philosophy emphasizes the importance of moral and ethical behavior and serves as a tool for making ethical and moral decisions. Third, critical thinking and independent reasoning: Islamic law philosophy encourages critical thinking and independent reasoning, helping to develop perspectives and promoting intellectual growth.

Fourth, promoting social justice and community service: Islamic law philosophy places a strong emphasis on social justice and community service, which is reflected in Islamic teachings that encompass acts of charity, voluntary work, and the responsibility of Muslims to their communities. Thus, it can be said that Islamic law philosophy is an integral part of Islamic religious education (Muhammad, 2018).

In recent years, there has been a trend towards integrating religious teachings and modernity, which has helped promote more comprehensive and holistic education and has helped bridge the gap between traditional religious education and modern education. Overall, Islamic religious education in Indonesia plays an important role in shaping spiritual, moral, and intellectual development and in promoting a comprehensive and holistic understanding. The Indonesian government continues to support and invest in Islamic religious education, recognizing its important role in the development of well-informed and responsible citizens.

The Foundation of Islamic Law Philosophy

To understand, know and delve into Islamic law philosophy, a methodology framework is needed. This means that the methodology is used as a chain in building a theory structure in Islamic law and even in constructing regulations in thought. In this case, the methodology used is the philosophy of al-tasyri' and the philosophy of al-shari'ah (Ilyasin, 2012).

Through these two divisions, it can be known some wisdom of why the law is legislated (falsafah al-tasyri') and the objectives of the law, and the secrets of the law (asrar al-ahkam). These two things also become the foundation and platform of the construction of Islamic law. The philosophy of al-tasyri' is the philosophy that radiates, strengthens, and maintains Islamic law or the philosophy that discusses the essence and purpose of the establishment of Islamic law (Sutrisno, 2020). The philosophy of tasyri' is divided into:

First is the foundations of Islamic law (the foundations of Islamic law). The principles of building Islamic law referred to as da'aim al-tasyri' or al-hukm include (Ilyasin, 2012):

1. Eliminating difficulties (nafyu al-haraj). This situation is given great attention by the Islamic lawgiver. Therefore, all legal obligations (taklif) of Islam are within the limits of the ability of those obliged. This means that the taklif al-syar'i does not contain even the slightest difficulty;
2. Reducing the burden (qillah al-taklif). The second principle of the principles of Islamic law is not to increase the obligation of taklif, so as not to burden the obliged and not to make it difficult;
3. Building the law by taking the gradual approach (gradual). That means, the law is not granted all at once, but step by step or stage by stage that will not "feel heavy" to implement. This gives the illustration that the laws of taklif come together after the roots of laws that have been established, and then another law comes;
4. In line with the welfare of humans. The law builder takes into account each of their well-being according to their customs and culture and the climate that surrounds them. If this well-being conflict with each other, then at that time the general welfare (umum) is given priority over specific welfare (khusus) and it is required to reject the greater harm by doing the lesser harm;
5. Shari'ah as an essential characteristic of Islam. With this framework, most of its laws are revealed in a general sense, giving broad room for the mujtahids to exercise ijtihad and on the other hand providing a free investigation and thinking material so that Islamic law becomes elastic by the nature of human development that is gradually evolving.

Second, the Islamic legal principles. The starting point or principles of Islamic law are: a). The principle of tauhid; b). The principle of each servant having a direct relationship with Allah; c). The principle of submitting to reason; d). The principle of connecting belief with morality to purify the soul and correct one's personality; e). The principle of making all legal burdens for the good of the soul and its purity, not to break the body and tire it; f). The principle of marrying religion with the world in legal matters; g). The principle of equality. Islamic law equates humans and there is no difference between one nation and another, or between one individual and another; h). The principle of leaving ta'zir matters to the consideration of the ruler or judges; i). The principle of tahkim. The tahkim issue can only be allowed in issues of property; j). The principle of commanding good and forbidding evil; k). The principle of tolerance (tasammuh); l). The principle of freedom; and m). The principle of living in cooperation, helping each other among members of society.

Third, the sources of Islamic law (the fundamental principles of Islamic law or the main principles of Islamic law) or the sources of legal principles (sources of Islamic law). The most important sources of legal principles or sources of Islamic law are the Qur'an and Sunnah, which are undoubtedly true. Then, some methods of applying Islamic law have been developed as guidelines in determining a law, although some of these legal methods are still disputed by scholars, including *ijma'*, *qiyas*, *istihsan*, *mashlahah mursalah*, *istishab*, *'urf*, *saddud zari'ah*, *syar'u man qablana*, and others.

Fourth, the rules of Islamic law (Islamic legal rules). These are in the form of rules of inference, such as *"amr*, *nahy*, *'amm*, *hash*, *mutlaq*, *muqayyad*, *mujmal*, and *mufassar* or any rules related to language, derived from the rules of the Arabic language, styles, and structures. Then the *fiqh* rules, which are the general rules extracted from the verses, the Hadiths, and the spirit of the law (the spirit of the law). The fifth is the objectives of Islamic law, which are the objectives of the law that the law is ordained and obligated for the *mukallaf* to obey, because of these objectives (Usman, 2015).

For this context, a comprehensive study can be divided into four parts. First, the secrets of Islamic laws (the secrets of the laws). This philosophy is an urgent and important part that should be given attention because, with this philosophy, we will be able to respond to the secrets (*sirr*) of the commands and prohibitions of *Shari'ah*. To deepen this, studies such as: a). The objectives of Islamic laws (the ultimate goals of Islam) which is one way to understand the secrets of laws. In this case, two paths need to be understood, namely the legal cause (*illat*) and the wisdom of the law (*hikmah*). To understand this, scholars have different opinions regarding whether the law has *"illat"* or not, or whether the law is all *ma'qul al-ma'na* or not; and b). Scholars' views in revealing the secrets of the law.

Second, the characteristics of Islamic laws (the characteristics of Islamic law) which consist of: a). *Rabbaniyyah* (divinity), meaning that Allah regulates the lives and existence of humanity to build relationships between individuals and communities on a solid foundation, far from wickedness, extremism, carnal desires, and human conflict; b). *Insaniyyah* (humanity). The characteristics of humanity (humanism) in the Islamic view do not contradict the characteristics of *rabbaniyyah*, because the fate of humanity has a position in achieving the very high goals of Islam, namely the happiness and well-being of humanity; c). *Summul* (comprehensiveness). The comprehensiveness of Islam, including the law (*shari'ah*), applies in all times, lives, and the existence of humanity; d). *Waqi'iyah* (realistic). Meaning, it does not ignore the context or reality that occurs, which exists in everything that is allowed or prohibited; and e). *Tawasuth* (order), means the workings of all individuals orderly and cooperatively to achieve common goals, without hatred and destruction of each other.

Meanwhile, the philosophy of *al-shari'ah* is a philosophy expressed from the material of Islamic law, such as worship, transactions, crime, punishment, and so on. This philosophy discusses the essence, secrets, advantages, goodness, beauty, and public welfare of Islamic law compared to other laws (Sutrisno, 2020). For this context, a comprehensive study can be divided into four parts. First, the secrets of Islamic laws (the secrets of the laws). This philosophy is an urgent and important part that should be given attention because, with this philosophy, we will be able to respond to the secrets (*sirr*) of the commands and prohibitions of *Shari'ah*. To deepen this, studies such as: a). The objectives of Islamic laws (the ultimate goals of Islam) which is one way to understand the secrets of laws. In this case, two paths need to be understood, namely the legal cause (*illat*) and the wisdom of the law (*hikmah*). To understand this, scholars have different

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Third, the merits of Islamic laws (the superiority of Islamic law). At this level, Islamic law that covers the needs of society has merits or specialties that when applied together in society will form an ideal society, namely a just, equal, free society and so on (Sutrisno, 2020). Meanwhile, the fourth is the nature and character of Islamic law. Islamic law has a character (nature) that is unchanging regulations. The character or nature and distinctive features are: a). Takamul, meaning its form is complete and comprehensive; b). Wasathiyyah, which means balanced and harmonious, neither excessive nor deficient; and c). Harakah, which means moving and developing, and evolving according to the development of the times.

Discussion

Education is a basic human right and a crucial resource for human progress. It equips people with the knowledge, abilities, and principles necessary to live satisfying and productive lives and make a positive impact on their communities and the world. It is even a process or activity aimed at changing human behavior. Behavior refers to any response or action by an individual. (Ihsan, 2005) Education that is rooted in the principles of Islam and guided by the Qur'an and Sunnah can have a significant impact on shaping the moral character of individuals and assisting them in becoming insan kamil, or perfect human beings. This represents an absolute form in both theoretical-normative and applicative-normative realms (Assegaf, 2017).

The objectives of Islamic law, known as maqasid al-shari'ah, provide a framework for understanding the role of education in Islam. These objectives consist of the preservation of religion, life, intellect, lineage, and property. In the context of education, each objective relates to different aspects of the educational process. For example, preserving religion involves instilling religious values and beliefs, while preserving intellect entails cultivating critical thinking and reasoning skills. Similarly, preserving life promotes physical and mental well-being, and preserving lineage fosters strong family and community connections (Mufti & Rambe, 2019).

Therefore, to achieve maximum results from an Islamic education process, there is a need for a philosophical foundation of Islamic education that has been dichotomized into a monochotomous philosophical value with normative foundations based on the verbal revelation of God, namely the Qur'an and Hadith (Kurniawan, 2020). This effort will be able to direct the unification of philosophical values framed with normative values and will provide educational values that emphasize morality, which is translated into the form of akhlaq al-karimah (Kasman

et al., 2022). Education has provided the ability to receive and implement new alternatives, thus the goal of Islamic education is to shape humans into perfect individuals who are capable of balancing both worldly and otherworldly goals.

Within this framework, the paradigm presented by the Qur'an and Hadith has the potential to enable specialists to provide interpretive explanations that contribute to the advancement of Islamic education. As a result, the practical concept of Islamic education can be comprehended, scrutinized, and improved through the processes of assimilating, transmitting, and developing Islamic religious teachings, culture, and civilization from one generation to the next.

By using this framework, the Islamic legal philosophy approach can be employed to establish a theory of Islamic education. 'The al-tashri' and al-Shari'ah philosophical aspects serve as the primary analytical instruments to determine the adaptability of Islamic education to the evolution of society. Consequently, this philosophy of Islamic education can construct a character that stresses the pursuit of knowledge, expertise, and progress rooted in the worship of Allah (Azra, 1999).

Within this framework, Islamic education must give special attention to the philosophy of Islamic education, which is comparable to the philosophy of al-tasyri' in the language of Islamic law. In the realm of Islamic law, the philosophy of al-tasyri' serves to emanate, strengthen, and preserve Islamic law by discussing the fundamental essence and purpose of its establishment, particularly in the area of Islamic legal principles, such as the principle of tawhid. This principle highlights the notion that the world serves as a pathway toward the afterlife (Hitami, 2004).

This principle also establishes a normative value that Islamic education rejects the separation of science and religion. Instead, their integration is guided by the Islamic faith. Consequently, integrative education eliminates the dichotomy between "religious education" and "science education". If this dichotomy cannot be avoided, teachers should, at the very least, be able to shift the orientation of knowledge concepts that are directly related to religious sources during teaching. In other words, religious teachings should be correlated with scientific knowledge, allowing students' insights to merge between religion and science. Therefore, the goal of Islamic education is to cultivate individuals who possess both religious awareness and scientific aptitude (Mahmudi, 2020).

The principle of balance is another Islamic legal principle that can be applied as the essence of the concept of Islamic education. It teaches that every human effort involves not only the role of human beings but also the role of God. This is a necessity, so in the development and nurturing of individuals in the realm of Islamic education, there must be a balance between material and spiritual aspects, as well as physical and spiritual elements. Through this principle, the issue of extremism, which exceeds reasonable limits, can be overcome. Additionally, idealism and existing abilities (reality) must also be aligned. In other words, Islamic educational activities should operate by the maximum capacity available while continuously striving to improve towards idealism (Abdussalam, 2011).

In the Islamic legal context, the principle mentioned earlier is referred to as *da'a'im al-ahkam al-Islamiyyah*, and is based on the idea of a gradual and welfare-driven evolution of laws. To distinguish it from other educational concepts, Islamic education needs a philosophy that can reveal the genuine essence, complexity, benefits, and elegance of the Islamic education system. In Islamic law, this philosophy is known as *asrar al-ahkam al-Islamiyyah*, which discloses the ultimate objectives of Islamic law.

The philosophy of Islamic education endeavors to reveal the numerous intricacies of Islamic education, to uncover the ultimate aims of Islamic education. In this regard, the ultimate aim of Islamic education is to develop a well-rounded individual who is not only useful to themselves and society but also eager to implement and advance the teachings of Islam, both in their relationship with Allah and with fellow human beings (Nabila, 2021).

The fundamental principles of Islamic education can be linked to the chassis *al-ahkam al-Islami*, which characterizes Islamic law through its divine, human, comprehensive, realistic, and orderly aspects. Specifically, the principle of equality and liberation can be traced back to the notion that all human beings possess an innate unity that disregards differences in gender, social status, ethnicity, nationality, race, or skin color. Even slaves are entitled to the same educational rights (Hitami, 2004).

Notably, the human aspect of this unity concept is an observable indication of human equality. Islamic education puts more emphasis on this aspect and strives to achieve liberation. Liberation in education means freeing individuals from ignorance and underdevelopment, and the use of coercion and oppression is strictly prohibited. Therefore, there should be no systemic oppression of students as they have great potential according to Islamic teachings (Muhtarom, 2019).

The last concept where the concept of Islamic law can be adapted to the concept of Islamic education is in the aspect of the nature and character of Islamic law, such as the principles of *wasatiyyah*, which emphasizes balance and harmony between opposing forces (*ifraṭh wa tafrīṭh*), and the concept of *harakah*, which stresses the importance of movement and development in line with the changing times. These concepts are highly relevant for Islamic education, as they promote values of justice, equality, and balance that are essential in our diverse world. By emphasizing the compatibility between Islamic teachings and modern civilization, we can harness the power of religion to make a positive contribution to our global society (Muhtarom, 2019).

To achieve this goal, it is important to update and renew our understanding of religious teachings in light of modern developments. However, it is equally important to take steps to spiritualize modern society, so that it does not succumb to constant moral and mental emptiness. By striking a balance between these two approaches, we can promote the compatibility of Islamic values with the progress achieved by modern civilization, without compromising our religious beliefs (Shaul, 2008).

It is worth noting that modernization and religion are not mutually exclusive, and separating them can lead to the growth of values that are disconnected from religious principles. This, in turn, can erode existing religious values and undermine the compatibility between Islamic teachings and modern civilization. Therefore, it is important to recognize the inherent unity between modernization and religion and to seek ways to integrate them in a mutually beneficial manner (Tohet, 2017).

With the rapid development of knowledge and technology, and a religious crisis experienced by modern human philosophy, alongside ongoing global free trade, the need for the position and existence of Islamic education is increasing. Religion is expected to offer new guidance and perspectives, making its presence beneficial to its followers.

Islamic education and institutions are continually demanded to be professional because society has undergone changes and is increasingly prioritizing rationality. The efforts to reconcile religious teachings with the modern era are continually being made by Muslims to show that

Islam is compatible and not in conflict with the modern era so that the stigma that has emerged that Islam is highly anti-modernization is refuted.

Conclusion

In conclusion, this study provides an insightful exploration of the development of Islamic Education in Indonesia through the lens of Islamic law philosophy. The research highlights the adaptability and transformative potential of Islamic law, which creates an opportunity for modernization of Islamic education. The study suggests that the contributions of Islamic law philosophy to the development of Islamic education involve recognizing the various philosophies of Islamic education, avoiding the dichotomy between science and religion, revealing the unique essence and benefits of Islamic education, and maintaining a balance between spirituality and modernity. The findings of this research provide a valuable understanding of how Islamic education can be developed and modernized while maintaining its unique characteristics and essence in the current globalized world.

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