

SOURCES OF ISLAMIC LAW IN ISLAMIC EDUCATION FROM THE AHLUSSUNNAH WAL JAMA'AH PERSPECTIVE

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Abstract

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Islamic Education plays a central role in shaping students' faith, morality, and intellectual orientation across educational levels. In the perspective of Ahlussunnah wal Jama'ah, Islamic Education is not merely a process of transmitting religious knowledge, but also an effort to internalize Islamic values rooted in the Qur'an, Hadith, ijma', and qiyas. This study aims to examine the position of the sources of Islamic law in Islamic Education from the Ahlussunnah wal Jama'ah perspective and to explain their relevance to the development of the undergraduate program in Islamic Early Childhood Education and the master's program in Islamic Education at Universitas Islam Zainul Hasan Genggong Probolinggo. This research employed a qualitative library research design. Data were collected from classical and contemporary works on ushul fiqh, Islamic educational thought, and the doctrinal framework of Ahlussunnah wal Jama'ah. The data were analyzed using content analysis through concept identification, thematic classification, and interpretive examination. The findings reveal that the sources of Islamic law function as normative, epistemological, and axiological foundations of Islamic Education. In the undergraduate program of Islamic Early Childhood Education, these sources serve as the basis for instilling faith, moral conduct, and religious habituation in young children. In the master's program in Islamic Education, they provide the foundation for academic inquiry, pedagogical methodology, and the development of moderate and contextual Islamic thought. Therefore, the Ahlussunnah wal Jama'ah perspective remains highly relevant for strengthening Islamic Education in Islamic higher education institutions.

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INTRODUCTION

Islamic Education occupies a very important position within the Islamic educational system because it functions as a primary means of instilling faith, morality, worship, and an Islamic worldview in learners (Fansuri & Sofa, 2026). In the context of higher education, Islamic Education should not be understood merely as a field that transmits religious knowledge in a normative sense (Fillah & Sofa, 2026). Rather, it must also be regarded as a foundation for shaping ways of thinking, ethical orientations, and the development of knowledge grounded in Islamic values (L. Hasanah & Sofa, 2026). For this reason, discussion of the sources of Islamic law becomes essential, because these sources provide both the normative legitimacy and the methodological direction of Islamic Education (Khomsiyah & Sofa, 2026).

In the Islamic intellectual tradition, the sources of Islamic law are generally identified as the Qur'an, Hadith, ijma', and qiyas (Sa'diya et al., 2026). These four sources function not only in the field of jurisprudence and legal determination, but also as the basis for constructing a comprehensive Islamic worldview, including in the realm of education (Saputra & Sofa, 2026). Through the Qur'an and Hadith, Muslims derive the basic principles concerning the aims of education, the virtue of knowledge, moral formation, and social responsibility (Sofa, 2026). Meanwhile, ijma' and qiyas provide methodological space for the development of Islamic thought in responding to new issues, including transformations in educational systems, teaching approaches, and modern cultural challenges (Sofa, 2026).

The Ahlussunnah wal Jamaah perspective occupies an important place in interpreting these sources of Islamic law (Sofa & Qamariyah, 2026). This tradition places revelation as the primary foundation, while at the same time recognizing the function of reason, the authority of scholars, and the tradition of ijtihad in understanding and applying Islamic teachings (Amelia & Sofa, 2025). Such a pattern of thought generates a form of religiosity that is moderate, balanced, and accountable (Anwar & Sofa, 2025). In education, this perspective is highly relevant because it helps protect religious learning from two extremes: narrow textualism on the one hand, and unrestricted rationalism detached from scriptural authority on the other (Arifin & Sofa, 2025a).

One of the recurring problems in the development of Islamic Education is the tendency to separate normative teachings from pedagogical practice (Arifin & Sofa, 2025b). On the one hand, religious material is often taught textually, with insufficient explanation of its epistemological basis (Asror & Sofa, 2025). On the other hand, the development of modern education is sometimes pursued without making clear its relationship to the sources of Islamic law (Astutik & Sofa, 2025). As a result, Islamic Education may lose conceptual depth and become trapped in rote delivery rather than the internalization of values. This is where the urgency of the present study lies, namely in demonstrating that the sources of Islamic law in the Ahlussunnah wal Jamaah perspective are not only normative foundations, but also philosophical and methodological bases for Islamic Education (Firdausiyah & Sofa, 2025).

This study becomes even more significant when connected to two educational programs with different but related orientations, namely the undergraduate program in Islamic Early Childhood Education and the master's program in Islamic Education at Universitas Islam Zainul Hasan Genggong Probolinggo (Fitria & Sofa, 2025). In the undergraduate Islamic Early Childhood Education program, Islamic Education is

directed toward equipping future teachers with the ability to instill Islamic values gradually, gently, and in accordance with children's developmental stages (Fitriah & Sofa, 2025). In the master's program in Islamic Education, the sources of Islamic law become the basis for the development of educational theory, teaching methodology, and more advanced research (L. Hasanah & Sofa, 2025). Thus, both programs require the same foundational sources of Islamic law, although with different emphases in application and development (Isnaini & Sofa, 2025).

Institutionally, the strengthening of scholarship in the master's program in Islamic Education under the academic leadership of Dr. Ainur Rofiq Sofa, M.Pd. requires a framework that is strong, moderate, and responsive to contemporary developments. Likewise, the undergraduate Islamic Early Childhood Education program needs a sound normative foundation so that religious education for young children does not remain merely symbolic, but is capable of shaping meaningful religious experiences. Based on this background, this study aims to analyze the sources of Islamic law from the Ahlussunnah wal Jamaah perspective and to explain their relevance to the development of Islamic Education in the undergraduate program in Islamic Early Childhood Education and the master's program in Islamic Education at Universitas Islam Zainul Hasan Genggong Probolinggo.

LITERATURE REVIEW

The sources of Islamic law constitute the principal foundation of Islamic teachings and serve as the basis for formulating values, norms, and educational orientations (Laili & Sofa, 2025). In the Ahlussunnah wal Jamaah perspective, discussion of the sources of Islamic law cannot be separated from the intellectual constructions developed by scholars of ushul fiqh, theology, and Islamic education (Mardiyah & Sofa, 2025). Therefore, the theoretical framework of this study is grounded in the views of authoritative scholars who explained the position of the Qur'an, Hadith, ijma', and qiyas, as well as their relevance to Islamic Education (Maulidya & Sofa, 2025).

Imam al-Shafi'i is one of the central figures in this study because he systematically articulated the structure of the sources of Islamic law (Mh & Sofa, 2025). In his framework, the Qur'an and Sunnah are the two primary sources, while ijma' and qiyas function as instruments of ijtihad for addressing new issues (Muchlis & Sofa, 2025). Al-Shafi'i's view is important because it affirms that Islamic teachings possess a hierarchical legal structure while still allowing room for rational development bound by revelation (Nafila & Sofa, 2025). In the context of Islamic Education, this theory supports the argument that the aims, content, and methods of teaching must be rooted in revelation, yet may be developed through responsible scholarly reasoning (Nurhayati et al., 2025).

In addition to al-Shafi'i, the thoughts of Abdul Wahhab Khallaf and Wahbah al-Zuhaili are also relevant in strengthening the methodological dimension of ushul fiqh (Qamariyah & Sofa, 2025). Abdul Wahhab Khallaf explained that the sources of Islamic law should not be understood merely as a list of evidences, but must be approached through methods of legal derivation so that Muslims are able to distinguish between definitive texts and those that are open to interpretation (Qumariyah & Sofa, 2025). Wahbah al-Zuhaili emphasized that ushul fiqh is a methodological tool that preserves the continuity between Islamic law and changing realities of life. Their theories are

important in this study because Islamic Education at the university level requires a methodological basis that allows it to move beyond the transmission of norms toward cultivating scientific ways of thinking in understanding Islamic teachings (Ramadani & Sofa, 2025).

From the theological dimension of Ahlussunnah wal Jamaah, this study employs the views of Imam Abu Hasan al-Ash'ari and Imam Abu Mansur al-Maturidi. Both scholars stressed the importance of balance between revelation and reason (Ramdani et al., 2025). Al-Ash'ari tended to emphasize the supremacy of revelation while still acknowledging the function of reason in understanding religious teachings (Rosida & Sofa, 2025). Al-Maturidi, on the other hand, granted a wider role to reason in reading reality, though always within the bounds of revelation (Sakinah & Sofa, 2025). This framework is important because Islamic Education in the Ahlussunnah wal Jamaah perspective must be built upon a balance between textual evidence and rational consideration (Salsabela & Sofa, 2025). Education cannot be merely dogmatic, but neither can it be detached from scriptural authority (Shalawati & Sofa, 2025). From this balance emerges a form of Islamic Education that is moderate, proportionate, and open to scholarly dialogue (Sholihah & Sofa, 2025).

In the dimension of jurisprudence and the legal school tradition, this study also highlights the contributions of Imam Abu Hanifah, Imam Malik, Imam al-Shafi'i, and Imam Ahmad ibn Hanbal (Silvia & Sofa, 2025). These four founders of the major Sunni schools all regarded the Qur'an and Hadith as the primary sources, yet differed in emphasis regarding legal methodology and *ijtihad* (Sita & Sofa, 2025). This diversity shows that the Ahlussunnah wal Jamaah tradition is not identical with uniformity, but rather with unity in sources and breadth in method (Sofa, 2025). This perspective is relevant for Islamic Education, especially in developing moderation, appreciation of difference, and intellectual maturity in understanding the diversity of scholarly opinions (Sofa et al., 2025).

In the field of Islamic education, the theory of Imam al-Ghazali is highly significant (Sultan & Sofa, 2025). Al-Ghazali viewed education as a process aimed at forming human beings who are close to God, purified in soul, and capable of practicing their knowledge in everyday life (Umaidah & Sofa, 2025). For him, knowledge is not sufficient if understood only intellectually; it must shape morality and guide one's life orientation (Zummah & Sofa, 2025). Al-Ghazali's thought is used in this study to affirm that the sources of Islamic law in Islamic Education do not function only as normative foundations, but also as the basis for character formation and ethical development among students (Sukandarman et al., 2024).

The theory of Islamic education is also reinforced through the thought of Omar Mohammad al-Toumy al-Syaibany, who explained that Islamic education is a process of cultivating the totality of human potential, including spiritual, intellectual, moral, and social dimensions, based on Islamic values (Sa'diya et al., 2026). According to him, education must integrate the individual and social dimensions of life and direct learners toward the formation of a complete Muslim personality (Muhammad & Sofa, 2025). This view is highly relevant to the present study, particularly in demonstrating how the sources of Islamic law are translated into educational goals that are not merely cognitive but also transformative (Ramadani & Sofa, 2025).

To clarify the pedagogical dimension, this study also employs the theory of Abdurrahman al-Nahlawi. Al-Nahlawi asserted that Islamic education should be

grounded in Qur'anic and Prophetic methods, such as exemplification, habituation, advice, storytelling, and encouragement and warning (Sholeha & Sofa, 2025). This theory is especially important when connected to the undergraduate program in Islamic Early Childhood Education, because religious education for young children must be delivered through child-friendly, concrete, gradual, and meaningful approaches (U. Hasanah & Sofa, 2025).

In addition, the ideas of M. Quraish Shihab and Amin Abdullah are used to explain the relationship between the sources of Islamic law and the contextual development of educational thought (Agustini & Sofa, 2025). Quraish Shihab emphasized the importance of understanding the Qur'an in a grounded and contextual manner without losing its moral message (Ilahi et al., 2024). Amin Abdullah highlighted the need to integrate normative and historical approaches in Islamic studies so that religious teachings can remain relevant in changing social realities (Zaini & Sofa, 2024). These views help explain that Islamic Education in higher education, particularly at the master's level, must be developed in an open and critical manner while remaining rooted in authoritative Islamic legal sources (Sofa, 2024).

Thus, the theories used in this study can be grouped into three broad frameworks. The first is the theory of the sources of Islamic law derived from Imam al-Shafi'i, Abdul Wahhab Khallaf, and Wahbah al-Zuhaili. The second is the Ahlussunnah wal Jamaah theological framework of al-Ash'ari and al-Maturidi, which emphasizes the balance between revelation and reason. The third is the theory of Islamic education drawn from al-Ghazali, al-Syaibany, al-Nahlawi, Quraish Shihab, and Amin Abdullah, all of whom affirm that the sources of Islamic law must be translated into the aims, methods, and orientations of Islamic Education in order to form students' character, scholarship, and moderation.

RESEARCH METHOD

This study employed a qualitative approach with a library research design. This approach was chosen because the focus of the study lies in conceptual examination of the sources of Islamic law in Islamic Education from the Ahlussunnah wal Jamaah perspective and their relevance to the development of the undergraduate program in Islamic Early Childhood Education and the master's program in Islamic Education (Hanafi & Sofa, 2024).

The object of the study consists of ideas, theories, and intellectual constructions found in classical and contemporary literature on ushul fiqh, Ahlussunnah wal Jamaah, and Islamic education (Sukandarman et al., 2024). Primary data were obtained from works discussing the Qur'an, Hadith, ijma', qiyas, and theories of Islamic education (Agustini & Sofa, 2024). Secondary data were gathered from journal articles, scholarly books, and other academic writings relevant to the topic (Agustini & Sofa, 2024).

Data collection was conducted through documentation techniques, namely by reading, reviewing, classifying, and recording relevant library materials (Arifin & Sofa, 2024). The collected data were then analyzed using content analysis. In the first stage, data reduction was carried out by selecting the most relevant literature (Sofa & Aziz, 2024). In the second stage, the data were categorized into major themes, namely the sources of Islamic law, the Ahlussunnah wal Jamaah perspective, relevance to the undergraduate program in Islamic Early Childhood Education, and relevance to the master's program in Islamic Education. In the third stage, the data were interpreted

descriptively and analytically in order to explain the relationship between the sources of Islamic law and the orientation of Islamic Education in Islamic higher education.

This study did not involve field participants or respondents. Therefore, the validity of interpretation was maintained through the adequacy of sources, consistency of argumentation, and coherence among the theories employed.

RESULTS AND DISCUSSION

The findings of this study show that, from the perspective of Ahlussunnah wal Jamaah, the sources of Islamic law possess a function that goes beyond merely serving as references for legal rulings. The Qur'an, Hadith, ijma', and qiyas together form a comprehensive framework that is normative, epistemological, and axiological in nature. This framework is not only relevant to Islamic legal thought but also highly significant for the development of Islamic Education. In this sense, the sources of Islamic law provide the conceptual and moral foundations upon which educational processes can be built.

The Qur'an occupies the central position as the primary source of Islamic values. It contains fundamental principles related to faith, morality, justice, responsibility, and the importance of knowledge. These values are not limited to doctrinal teachings but also function as educational principles that shape the character and worldview of learners. Through the Qur'an, Islamic Education gains a strong spiritual and ethical orientation, enabling it to guide students toward a meaningful understanding of their role as servants of God and members of society.

Hadith, in turn, functions as a practical and explanatory source that demonstrates how Qur'anic values were embodied in the life of the Prophet Muhammad. Through the Hadith, abstract principles found in the Qur'an become more concrete, contextual, and applicable in everyday life. In the educational context, Hadith offers pedagogical examples concerning character formation, moral discipline, leadership, compassion, and wisdom. Therefore, the integration of Hadith into Islamic Education strengthens the connection between normative teachings and practical implementation.

Meanwhile, ijma' and qiyas provide methodological flexibility that enables Islamic Education to remain responsive to changing social realities. Ijma' reflects the collective intellectual authority of Muslim scholars in maintaining the continuity and authenticity of Islamic teachings, while qiyas allows reasoned analogy in addressing new issues not explicitly mentioned in primary texts. In the field of education, these two sources open space for the renewal and contextualization of Islamic learning without severing its connection to normative foundations. This demonstrates that the Ahlussunnah wal Jamaah perspective values continuity and adaptability in equal measure.

In the broader context of Islamic Education, the existence of these sources implies that religious learning should not be limited to the transfer of knowledge alone. Rather, it should aim at the formation of an Islamic worldview that is intellectually grounded and normatively guided. Learners are expected not only to know religious teachings but also to understand their philosophical and methodological basis. This is especially important in responding to contemporary challenges, such as partial religious interpretations, rigid textualism, or overly liberal approaches detached from revelation. The Ahlussunnah wal Jamaah perspective offers a balanced path by maintaining loyalty to revelation while remaining open to reason, context, and social reality. The summary

of these findings is presented in Diagram 1 below.

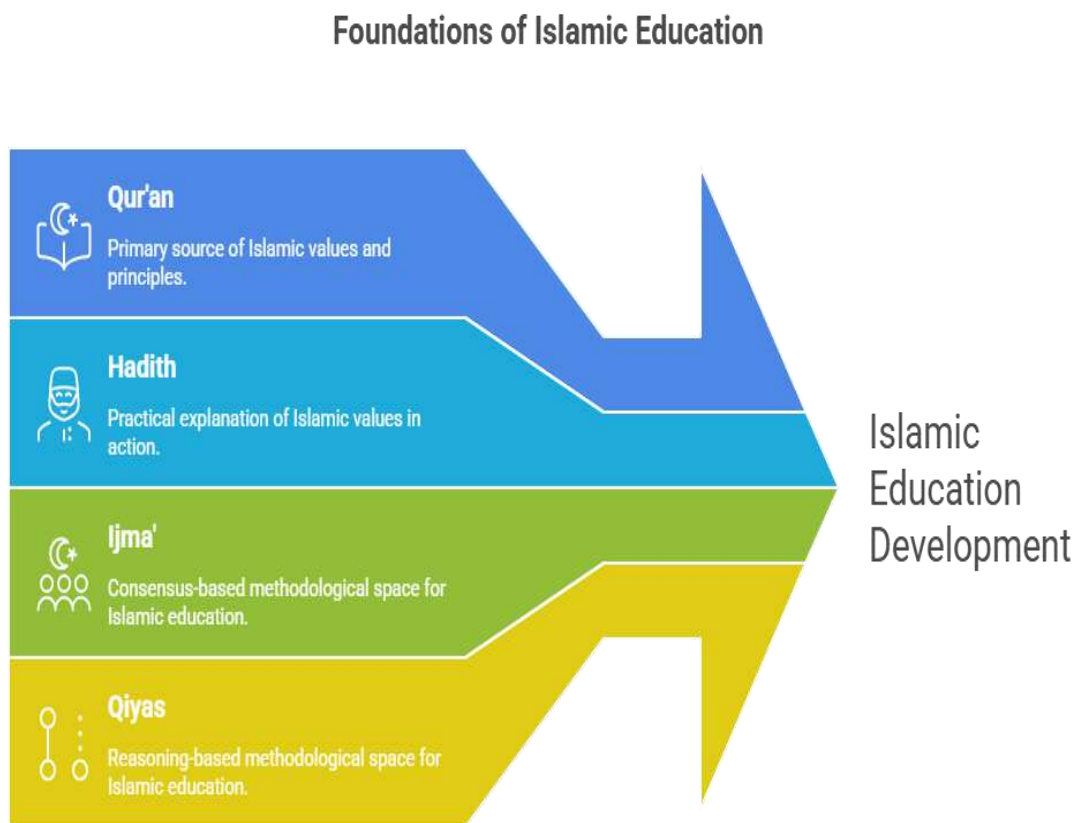


Diagram 1: Foundations of Islamic Education

In the undergraduate program in Islamic Early Childhood Education, the sources of Islamic law serve as the basis for instilling religious values from the earliest stage of human development. Young children are not yet at a stage where they can grasp abstract legal concepts, so the implementation of the sources of Islamic law must be translated into simple, concrete, and educational forms. In this regard, the Qur'an and Hadith are mostly presented through religious habituation such as prayer, greetings, courtesy, honesty, compassion, and respect for parents and teachers. The Ahlussunnah wal Jamaah perspective is highly relevant because it emphasizes gentle, gradual, and wisdom-based methods. As a result, religious education for young children does not burden them with abstract norms, but instead nurtures meaningful and enjoyable religious experiences.

Students in the undergraduate Islamic Early Childhood Education program therefore need to understand that the sources of Islamic law are not merely theoretical materials, but pedagogical foundations. When they teach daily prayers, table manners, sharing, and discipline, they are in fact translating values derived from the Qur'an and Sunnah into children's learning experiences. This understanding distinguishes religious education that is merely symbolic from religious education that genuinely instills values.

Meanwhile, in the master's program in Islamic Education, the position of the sources of Islamic law expands into an epistemological and methodological foundation.

Students at this level need not only the ability to explain Islamic teachings, but also the ability to analyze, develop, and contextualize Islamic Education in relation to contemporary academic and social issues. In this context, the Qur'an and Hadith function as the normative basis of Islamic educational theory, while ijma' and qiyas open the space for educational ijtihad. This is evident in issues such as digital learning, religious moderation, integration of knowledge, character education, and the challenges of social pluralism, all of which require scholarly approaches while remaining grounded in the sources of Islamic law.

For the master's program in Islamic Education at Universitas Islam Zainul Hasan Genggong Probolinggo, the relevance of the sources of Islamic law is also connected to the strengthening of the program's academic identity. Academic leadership grounded in moderate Islamic values allows for the development of curriculum, research, and teaching that do not merely follow trends, but are anchored in strong scholarly traditions. In this regard, the Ahlussunnah wal Jamaah paradigm provides a clear orientation, namely an educational approach that emphasizes tawassuth, tawazun, i'tidal, and tasamuh as both religious and academic values.

The findings also show that although the two programs differ in level and orientation, both require the sources of Islamic law as a basis for development. The difference lies in emphasis. The undergraduate program in Islamic Early Childhood Education focuses more on pedagogy, religious habituation, and early character formation. The master's program in Islamic Education focuses more on conceptual depth, methodology, and the development of Islamic educational research. Nevertheless, both are united by the same foundation, namely the sources of Islamic law in the Ahlussunnah wal Jamaah perspective.

Thus, the sources of Islamic law in the Ahlussunnah wal Jamaah perspective are relevant not only as Islamic legal theory, but also as practical and academic foundations for the development of Islamic Education in higher education. This relevance becomes even more important amid the challenges of educational modernization and the complexity of contemporary religious thought, because it provides a framework of education that remains normative, moderate, and contextual.

CONCLUSION

This study confirms that the sources of Islamic law in the Ahlussunnah wal Jamaah perspective, namely the Qur'an, Hadith, ijma', and qiyas, occupy a highly important position in the development of Islamic Education. These four sources function not only as normative foundations, but also as epistemological and axiological bases for formulating the aims, content, methods, and orientation of Islamic Education.

In the undergraduate program in Islamic Early Childhood Education, the sources of Islamic law serve as the basis for instilling religious values, habituating worship practices, and shaping children's morality gradually and in accordance with their developmental stage. In the master's program in Islamic Education, the sources of Islamic law provide the basis for the development of theory, methodology, and research in Islamic education in a more analytical and contextual manner.

The practical implication of this study is the need to strengthen curriculum, teaching materials, and academic orientation in both programs by placing the sources of Islamic law at the center of scholarly development. The limitation of this study lies in its library-based approach, which does not yet cover empirical implementation in the field.

Therefore, future studies may be directed toward field research examining how the Ahlussunnah wal Jamaah paradigm is implemented in

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