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Study of Islamic Law in the University Curriculum

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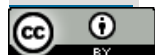
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ABSTRACT

This study discusses the role of Islamic law in Indonesia's national legal education system by highlighting its normative, philosophical, and sociological position. Islamic law has a strategic position because historical Sharia values have lived in Indonesian society and is constitutionally recognized through various regulations, especially in family law and sharia economics. In the context of legal education, Islamic law serves as a source of ethics and morals that reinforces the orientation towards substantive justice in the formation of law graduates. This study shows that the integration of Islamic law into the legal education curriculum is carried out through three main models: complementary, integrative, and transformational. However, various challenges such as dualism of paradigms, limited literature, and a lack of multidisciplinary lecturers still pose obstacles to implementation. With a normative-empirical approach, this paper emphasizes that the integration of Islamic law is not only an academic necessity, but also part of the development of a national legal character that is in accordance with Pancasila and the nation's identity

INTRODUCTION

National legal education is an important instrument in shaping a generation of academics and legal practitioners who are honest, professional, and have high moral awareness. In the Indonesian context, the legal education system cannot be separated from the basic values that exist in society, including Islamic legal values. This is because the majority of Indonesia's population is Muslim, and the history of national law itself has been greatly influenced by Islamic principles that have developed in society.

Islamic law, as an integral part of the legal system in Indonesia, has a unique position. It is not only a source of morals and ethics, but also a constitutionally recognized source of law through Article

29 of the 1945 Constitution and various laws and regulations governing the lives of Muslims. Therefore, the role of Islamic law in the national legal education system is very important to study in depth so that legal education in Indonesia can produce law graduates who understand the juridical, ethical, and spiritual dimensions of the law itself.

In addition, the era of globalization and modernization of education demands a reform of the legal curriculum that is capable of responding to the challenges of the times, without losing sight of the philosophical roots of the nation. The integration of Islamic law into the national legal education system is a concrete manifestation of efforts to build a legal system that embodies the principles of Pancasila, social justice, and Indonesian identity.³

1. Problem Formulation

Based on the above background, the problems formulated in this paper are as follows:

1. What is the position of Islamic law in the Indonesian national legal system?
2. What is the role of Islamic law in the development of the national legal education system?
3. How are Islamic legal values implemented in the legal education curriculum in higher education?

4. What are the challenges and prospects for strengthening Islamic law in national legal education in the future?

2. Purpose of Writing This paper aims to:

1. Analyze the position and function of Islamic law in the national legal system.
2. Describe the forms of integration of Islamic law in the national legal education system.
3. Identify the challenges and opportunities for implementing Islamic law in the legal education curriculum in Indonesia.
4. Provide academic recommendations for strengthening the role of Islamic law in national legal education.

3. Benefits of Research

1. Theoretical Benefits: To add to the scientific knowledge in the field of Islamic law and legal education in Indonesia.
2. Practical Benefits: To provide input for higher legal education institutions in developing a curriculum that is more relevant to Islamic values and community needs.
3. Social Benefits: Strengthening the understanding of moral, ethical, and spiritual values in shaping the character of Indonesian law graduates.

METHODS

This paper uses a normative-empirical legal research method. Normative research is used to examine the concepts, theories, and principles of Islamic law in the national legal system, while an empirical approach is used to examine the implementation of Islamic legal values in legal education in higher education. The main sources of data are national literature such as laws, scientific journals, textbooks, and legal education policies in Indonesia.

RESULTS AND DISCUSSION

The results of the study show that Islamic law has a vital position in Indonesia's national legal system due to its philosophical, juridical, and sociological contributions. Philosophically, Sharia values such as justice and benefit are in line with Pancasila, especially the principle of Belief in One God. Juridically, various regulations such as the Religious Court Law and the Sharia Banking Law demonstrate formal recognition of the existence of Islamic law in the national legal structure. These findings confirm that Islamic law is not an additional element, but one of the pillars of national law formation.

In the field of legal education, this study identifies that Islamic law provides a moral and ethical foundation for law students, especially in understanding the relationship between legal norms, morality, and social reality. The national legal education system, which was previously predominantly positivistic in orientation, is now shifting towards an integrative-holistic model that incorporates spiritual values. This indicates a paradigm shift towards legal education that emphasizes not only technical skills but also character and legal ethics.

In addition, the study found that there are three models of Islamic law integration in the legal education curriculum: complementary, integrative, and transformational. Several religious and general universities have implemented a curriculum based on *maqāṣid al-syarī'ah*, particularly at UIN and UII, which are examples of effective integration practices. This implementation contributes to strengthening the relevance of Islamic values in various law courses such as civil law, criminal law, and constitutional law.

Despite significant developments, the integration of Islamic law still faces various obstacles. The biggest challenge is the fragmentation of paradigms between Western positive law and Islamic law, which causes methodological differences among academics. The lack of multidisciplinary lecturers and limited integrative academic literature also slows down the

implementation of the curriculum. These challenges are not only structural but also paradigmatic, as they concern the perspective on law as a science and as a value.

Ultimately, this study confirms that the integration of Islamic law in national legal education has great potential in the era of digitalization and modernization of education. The use of technology, institutional partnerships, and the internationalization of Islamic law studies open up opportunities for strengthening research and curricula. Islamic law has the potential to become a moral and intellectual force that enriches Indonesian legal education with humanistic, just, and harmonious characteristics in line with the nation's identity. Therefore, the harmonization between national law and Islamic law needs to be continuously promoted through national policies and academic innovation.

CONCLUSION

From all the discussions, it can be concluded that Islamic law has a very important and strategic position in Indonesia's national legal education system. This is based on the historical, philosophical, and constitutional realities of the Indonesian people, who uphold the values of the One Almighty God as enshrined in Pancasila and the 1945 Constitution.

First, Islamic law provides a normative contribution in shaping a national legal character that is just, moral, and humane. Sharia values such as justice (*'adl*), benefit (*maslahah*), and equality (*musawah*) are very relevant as foundations in Indonesia's pluralistic legal system.

Second, in the realm of national legal education, Islamic law can function as an ethico-legal foundation that enriches the modern legal science system with moral and spiritual dimensions. Legal education does not merely produce technically competent legal professionals, but also legal individuals with noble character and an orientation towards substantive justice.

Third, the integration of Islamic law into the legal education curriculum in Indonesia has shown positive developments through integrative,

complementary, and transformational approaches in various universities. These efforts need to be further strengthened through national policies that support the harmonization of national law and Islamic law.

Fourth, the biggest challenge to the integration of Islamic law into the legal education system is the dualism of paradigms between positive law and normative religious law, as well as the lack of multidisciplinary educators who comprehensively understand both systems. Therefore, curriculum reform, lecturer training, and the provision of modern Islamic legal literature are urgent necessities.

Fifth, in the context of globalization and modernization, the legal education system in Indonesia needs to develop an approach that is not only rational and empirical, but also spiritual and humanistic. Islamic law has great potential to bridge these needs through its universal values that are in line with the principles of social justice and humanity.

RECOMMENDATIONS

For the Government

The government needs to strengthen national policies that support the integration of Islamic law into legal education, both through strengthening regulations and providing funding support for research and development of legal curricula based on the values of Pancasila and Islam.

For Law Schools

Legal education institutions, both general and religious, should implement an integrative curriculum model that balances positive law, customary law, and Islamic law. Synergy between law faculties under the coordination of a national association is needed to create contextual standardization.

For Lecturers and Academics

Law lecturers need to improve their interdisciplinary competencies so that they are able to teach law from a moral and Islamic perspective without neglecting the scientific approach. Contextual Islamic legal research needs to be continuously developed to respond to the challenges of the times.

For Master of Law Students

Students are expected to use Islamic law as inspiration in developing a national legal system that is fair, humane, and civilized. An integrative methodological approach between empirical, normative, and philosophical aspects needs to be strengthened in scientific papers and theses.

For the Community and Legal Practitioners

There needs to be a collective awareness that Islamic law is not an exclusive system, but an integral part of the Indonesian identity. Therefore, Islamic legal values need to continue to be socialized in the life of the nation and state.

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