CONTEXTUALIZING ISLAMIC LAW IN THE ERA OF DISRUPTION: THE STRATEGIC ROLE OF NAHDLATUL ULAMA IN NAVIGATING RELIGIOUS, POLITICAL, AND EDUCATIONAL CHALLENGES

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Abstract
The era of disruption has triggered profound shifts in various dimensions of human life, notably in the spheres of religion, politics, and education. These transformations necessitate a dynamic reinterpretation and application of Islamic law to ensure its continued relevance and efficacy. Nahdlatul Ulama (NU), the largest Islamic organization in Indonesia, plays a pivotal role in contextualizing Islamic legal thought to respond to contemporary social dynamics. This study explores NU's adaptive legal approaches in addressing the challenges posed by digital disruption and socio-political changes. Emphasizing the principles of maqāṣid al-sharī'ah, social fiqh, and collective legal reasoning (ijtihād jamā'ī), this qualitative literature-based research reveals that NU has effectively upheld a moderate stance and promoted the values of Islam rahmatan lil 'ālamīn (Islam as a mercy to all creation). These efforts have proven instrumental in addressing current issues related to religious life, cultural politics, and educational reform in an increasingly disrupted world.
Keywords: *Islamic law, Nahdlatul Ulama, digital disruption, social fiqh, maqāṣid al-sharī'ah*

INTRODUCTION

The digital revolution and the rapid advancement of information technology have radically transformed the structure of global life. We are witnessing a societal shift into the era of disruption, where innovation and technology have the power to swiftly and significantly reshape social, economic, and cultural frameworks. This era is characterized by uncertainty, complexity, and the acceleration of change, all of which affect how individuals interact, work, and even interpret religious values.

In this context, Muslim communities are confronted with new challenges that are not only technological but also philosophical and ideological. Many traditional values, once regarded as firmly established, are now being re-examined. Religious teachings often come under pressure from two directions: on one hand, conservative groups who resist change; on the other, liberal groups who adapt excessively to contemporary developments without adequately considering their theological and ethical foundations. Amid this tension, there is a growing need for an Islamic legal approach that is both adaptive and critical, yet firmly rooted in the foundational objectives of the Sharia (maqāṣid al-sharī'ah).[1]

Islamic law, or fiqh, serves as a normative framework that governs not only the individual's relationship with God but also social, political, and cultural interactions. As a product of human reasoning, fiqh possesses an inherent elasticity that allows it to be contextualized according to evolving circumstances. Thus, re-actualizing Islamic jurisprudence through methodologies that go beyond textual literalism to include contextual analysis is essential. In Islamic tradition, the practices of ijtihād (independent legal reasoning)[2] and istinbāṭ al-aḥkām (deriving legal rulings)[3] have long served as vital tools for addressing complex societal issues.

Nahdlatul Ulama (NU), as the largest Islamic organization in Indonesia, plays a central role in this transformative process. Through its wasatiyyah (moderate)[4] approach, NU has demonstrated the capacity to respond to contemporary challenges while maintaining the authenticity of Islamic teachings. NU's forum for collective legal reasoning, Bahtsul Masā'il, continues to engage with emerging issues such as Islamic financial technology (fintech), digital radicalism, online education, and women's roles in the public sphere. These efforts reflect NU's commitment not to resist change, but to manage and guide it within the framework of Islamic values.

METHODOLOGY

This study employs a qualitative research approach with a focus on literature-based

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[1] Luqman Hakim Syahbudin, Muhammad Rasydan Junuh, and Muhammad Safwan Harun, "Analisis Pendekatan Maqāṣid Al-Syari'ah Menurut Liberal Dalam Wacana Hukum Islam," *Journal of Muwafaqat* 5, no. 2 (2022): 135–52, https://doi.org/10.53840/muwafaqat.v5.111.

[2] Alireza Mahdavi, Hossein Ahmari, and Mostafa Rajaei Pourazo, "Examining the Authority and Authority of Judges in Terms of Independence, Science and Ijtihad in Jurisprudence and Law," *Propósitos y Representaciones* 9, no. SPE1 (2021), https://doi.org/10.20511/pyr2021.v9nspe1.937.

[3] Salafiyah Shafi, "Ahkam : Jurnal Ilmu Syariah Contemporary Fiqh in Indonesia : The Dynamics of Istinbā ṭ Al-" 24, no. 1 (2024): 119–34.

[4] Muhammad Jailani and Elly Warnisyah Harahap, "The Wasathiyyah Political Movements of Nahdlatul Ulama and Muhammadiyah in North Sumatra Post-1998 Reform Era" 7, no. 2 (2024): 205–16, https://doi.org/10.37680/muharrik.v7i2.5923.

analysis.5 The nature of the research is descriptive-analytical,6 aiming to explore how Nahdlatul Ulama (NU) contextualizes Islamic legal thought in response to the challenges posed by the era of disruption. Primary and secondary sources were used, including classical Islamic legal texts, official NU documents, scholarly articles, and reports on contemporary socio-religious developments.

Data were collected through comprehensive literature review methods, emphasizing NU's legal reasoning processes, particularly within the framework of Bahtsul Masā'il.7 The study further explores how NU's interpretations reflect a synthesis of traditional jurisprudential foundations and contemporary social realities. Attention is given to key themes such as the application of maqāṣid al-sharī'ah, social fiqh, and collective ijtihād in addressing issues in religion, politics, and education.

The data were analyzed using thematic content analysis,[8] enabling the researcher to identify patterns, trends, and shifts in NU's legal discourse and praxis. This methodological approach facilitates an in-depth understanding of NU's position as both a preserver of Islamic tradition and an agent of dynamic transformation in response to societal disruptions.

THEORETICAL FRAMEWORK

The theoretical framework of this study is grounded in three main conceptual approaches: maqāṣid al-sharī'ah, social fiqh, and the theory of social disruption.

Maqāṣid al-Sharī'ah

The concept of maqāṣid al-sharī'ah,[9] as developed by classical scholars such as al-Ghazali and al-Shatibi, and further refined by contemporary thinkers like Yusuf al-Qaradawi, emphasizes that the primary objectives of Islamic law are to safeguard five essential elements of human life: religion (dīn), life (nafs), intellect ('aql), lineage (nasl), and property (māl). In the context of disruption, maqāṣid functions as a crucial evaluative tool to assess the relevance of legal rulings in light of public interest (maṣlaḥah) and the dynamics of the time. This approach enables Islamic law to be not only normative but also responsive to the evolving needs of the Muslim community.

Social Fiqh

Social fiqh is a jurisprudential approach advanced by NU scholars such as KH. Sahal Mahfudh,[10] which emphasizes the importance of incorporating social realities into the legal reasoning process. Fiqh is understood not merely as a body of ritual law

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5 Agus Susilo Saefullah, "Ragam Penelitian Kualitatif Berbasis Kepustakaan Pada Studi Agama Dan Keberagamaan Dalam Islam," *Al-Tarbiyah : Jurnal Ilmu Pendidikan Islam* 2, no. 4 (2024): 195–211, https://doi.org/10.59059/al-tarbiyah.v2i4.1428.

6 Saefullah.

7 Muhammad Adib, "BAHTSUL MASAIL MULTIDISIPLINER: Pembaruan Metodologis Ijtihad Kolektif NU," *Maqashid: Jurnal Hukum Islam* 5, no. 1 (2022): 15–29, https://ejournal.alqolam.ac.id/index.php/maqashid/index.

8 Novendawati Wahyu Sitasari, "Mengenal Analisa Konten Dan Analisa Tematik Dalam Penelitian Kualitatif," *Forum Ilmiah* 19 (2022): 77.

9 Muhammad Faishal Fadhli, "Penerapan Konsep Maqashid Asy-Syari'Ah Menurut Imam Al-Ghazali Dan Imam Asy-Syathibi Dalam Inferensi Hukum Islam Kontemporer," *Journal of Islamic and Occidental Studies* 1, no. 1 (2023): 63–91, https://doi.org/10.21111/jios.v1i1.5.

10 Muhammad Syihabuddin et al., "Al-Banjari : Jurnal Ilmiah Ilmu-Ilmu Keislaman BETWEEN ALI YAFIE AND KH . SAHAL MAHFUDZ : A COMPARISON OF SOCIAL FIQH THOUGHT AND ITS" 23, no. 2 (2024): 123–35, https://doi.org/10.18326/albanjari.v8i2.

('ibādah), but also as a social instrument (mu'āmalah) aimed at achieving justice, balance, and public benefit. Through this approach, NU situates Islamic law within the framework of social transformation while maintaining its moral and spiritual orientation.[11]

Theory of Social Disruption

The theory of social disruption refers to fundamental changes brought about by technological innovation, digitalization, and globalization, which collectively alter human life on a large scale. Disruption[12] generates new challenges, including identity crises, the erosion of religious authority, and shifts in patterns of social interaction. In this context, religious organizations like NU are expected not only to serve as guardians of religious values but also as innovators capable of conveying Islamic teachings in ways that are relevant and meaningful.

The integration of these three frameworks provides a robust theoretical basis for analyzing the strategic role of Nahdlatul Ulama in contextualizing Islamic law. By employing maqāṣid al-sharī'ah as a foundational value system, social fiqh as an analytical tool, and the theory of disruption as a contextual lens, this study evaluates the extent to which NU has effectively addressed contemporary challenges through a transformative and inclusive legal approach.

Research Findings

This study reveals several key findings that highlight the strategic role of Nahdlatul Ulama (NU) in contextualizing Islamic law amid the disruption era, particularly in addressing religious, political, and educational issues. These findings are categorized into several major areas that reflect how NU's Islamic legal approach synergizes with ongoing social, political, and technological dynamics.

Contextualization of Islamic Law in Response to Technological and Social Disruption

One of the main findings is that NU has successfully developed a contextual and adaptive approach to Islamic law in responding to technological and social challenges. By emphasizing the principles of maqāṣid al-sharī'ah, NU evaluates contemporary phenomenasuch as Islamic fintech, social media, and shifting consumption patternsas new grounds for the development of relevant, maslahat-oriented Islamic legal discourse.[13] This demonstrates that, with the right methodology, Islamic law can effectively address disruptive challenges without losing its foundational essence.[14]

NU's Role in Addressing Religious Issues in the Disruption Era

[11] Firmanda Taufiq and Ahalla Tsauro, "Nahdlatul Ulama (NU) and the Fiqh of Civilization (Fikih Peradaban): Strategies, Contributions, and Challenges in Overcoming the Humanitarian Crisis," *International Journal Ihya' 'Ulum Al-Din* 26, no. 1 (2024): 173–83, https://doi.org/10.21580/ihya.26.1.20255.

[12] Jeroen Hopster, "What Are Socially Disruptive Technologies?," *Technology in Society* 67, no. September (2021): 101750, https://doi.org/10.1016/j.techsoc.2021.101750.

[13] Mohammad Subkhan et al., "A Comparative Study Of Nahdlatul Ulama And Muhammadiyah On E-Commerce Peer To Peer Lending," *International Journal of Scientific Research* 01 (2023): 1–10, http://worldwideresearchpublishing.com/index.php/pi/article/view/2.

[14] Imama Zuchroh, "Inovasi Fintech Syariah : Analisis Dampak Penerapan Platform Digital Dalam Pembiayaan Mikro Untuk Pemberdayaan Ekonomi Umkm" 1, no. April (2025): 143–55.

In the religious domain, NU stresses the importance of moderation (wasatiyyah) in practicing Islam.[15] This is evident in NU's support for using technology in da'wah while upholding the values of Islam as rahmatan lil 'ālamīn. NU actively engages in inclusive interfaith and intra-faith dialogue to mitigate radicalism and extremism.[16] The Bahtsul Masā'il forum exemplifies NU's practice of collective ijtihād in addressing contemporary religious issues, such as the application of Islamic law in digital contexts, religious freedom, and matters related to feminism and gender equality.

NU's Political Strategy in Preserving National Unity

In politics, NU acts not only as a religious organization fostering ukhuwah Islamiyah but also as a stabilizing force for national unity. The research indicates that NU adopts a moderate political stance, promoting social justice, respect for pluralism, and legal integrity. One of NU's political strategies in this disruptive era is to strengthen social-political networks at both local and national levels to foster dialogue among diverse ideological groups.[17]

Educational Transformation by NU in the Face of Globalization

In the field of education, NU has initiated a more inclusive and adaptive educational framework to align with global developments. The study finds that NU plays a vital role in promoting technology-based education, such as online learning and app-based instruction, while remaining rooted in Islamic principles.[18]This reflects a synergy between traditional pesantren-based Islamic education and the utilization of modern technology to expand access to learning.

Social Fiqh as a Solution to Contemporary Problems

Another key finding involves NU's application of social fiqh to address a wide range of social problems, including poverty, inequality, and radicalization.[19] By prioritizing maṣlaḥah and public benefit, NU provides legal solutions that are not only grounded in classical texts but also responsive to current societal needs. This approach has proven effective in fostering social harmony and reducing intergroup tensions.

Empowerment of Women in Islamic Legal Discourse

The study also highlights NU's advocacy for women's roles in Islamic legal discourse, particularly in politics, education, and the economy.[20] By integrating gender perspectives into Islamic jurisprudence, NU supports women's active participation

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[15] Muhammad Arwani et al., *Peran Nahdlatul Ulama (NU) Dalam Menjaga Keharmonisan Umat Beragama Di Era Disrupsi Digital Siti Fatimatuz Zahroh*, vol. 2, 2024.

[16] Sakinah Pokhrel, "KONTRIBUSI NAHDLATUL ULAMA TERHADAP PEMIKIRAN ISLAM MODERAT DI INDONESIA ," *Ayaη* 15, no. 1 (2024): 37–48, https://journal.unpas.ac.id/index.php/pendas/article/view/19362.

[17] Ralph Adolph, *NU Tulang Punggung Negara*, ed. Junaidi Khab, 1st, 2023rd ed. (Yogyakarta: Sulur Pustaka, 2016), https://eprints.iain-surakarta.ac.id/6214/1/NU Tulang Punggung Negara.pdf.

[18] Nur Afif et al., "Strategi Lembaga Pendidikan MA'ARIF NU Pusat Dalam Menghadapi Tantangan Di Era Globalisasi," *Tadarus Tarbawy : Jurnal Kajian Islam Dan Pendidikan* 4, no. 2 (2022): 120–32, https://doi.org/10.31000/jkip.v4i2.7427.

[19] Moh Najib Syaf, "Reaktualisa Fatwa Bahsul Masa ' Il Nahdlatul Ulama ' Sebagai Solusi Problematika Hukum Islam" 03, no. 01 (2025): 93–107.

[20] Fahmi Irhamsyah and Maria Ulfaj Anshor, "Kontribusi Gerakan Sosial Nahdlatul Ulama (NU)Dalam Isu Gender Dam Pemberdayaan Perempuan Di Indonesia," *The International Journal of PEGON* 11 (2023): 1–28.

across sectors while remaining within the bounds of inclusive and moderate Islamic principles. This is reflected in NU's internal policies, which increasingly provide greater space for women to engage in social and political activities at both local and national levels.[21]

DISCUSSION

The transformation of Islamic law undertaken by Nahdlatul Ulama (NU) in the era of disruption demonstrates a creative adaptation to changing times without losing its epistemological integrity. Within the framework of social disruption theory—marked by profound changes due to technological innovation and cultural shifts—NU emerges as a religious actor that pursues a path of moderation to counter exclusivism and extremism.

The contextualization of Islamic law becomes increasingly important in responding to the ever-changing dynamics of the times, especially in the digital disruption era. In this context, Islamic law is not merely understood as a fixed and rigid text, but as a flexible and adaptive system that responds to the evolving social needs of society. One of the theoretical approaches employed by NU is maqāṣid al-sharī'ah—the theory of the overarching objectives of Islamic law—as formulated by al-Shāṭibī[22] and later developed by contemporary thinkers such as Jasser Auda.[23] The maqāṣid approach provides flexibility and space for ijtihād in addressing emerging issues not found in classical literature, such as the digital economy, environmental policy, and modern gender relations. NU actively translates these maqāṣid into the framework of social fiqh, as developed by KH. Sahal Mahfudz, which places social justice and public welfare (maṣlaḥah) as its primary orientation.

In addition, in responding to the challenges of digital disruption, NU adopts what Castells refers to as the network society a society structured by networked technologies.[24] In this context, NU disseminates religious messages through digital channels to counter the narratives of intolerance that proliferate in virtual spaces. This phenomenon reflects a shift in the locus of authority from physical spaces to digital ones, demanding the presence of traditional religious authorities on new platforms.

One of the key aspects of NU's role is the reinforcement of religious moderation, reflected in its wasatiyyah (moderate) approach.[25] NU is committed to promoting an inclusive understanding of Islam, one that respects diversity and avoids extremism. In facing social disruption, NU seeks to address challenges such as radicalization and extremism by fostering open and tolerant interfaith dialogue, grounded in the values of Islam as a mercy for all creation (raḥmatan lil-'ālamīn).

NU's approach to religious polarization is also relevant to be analyzed through the lens of social inclusion theory and faith-based conflict resolution. In many cases, NU acts as a mediating agent, upholding the principles of tawassuṭ (moderation), tasāmuh

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[21] Reka Gunawan et al., "Gender Equality in Islamic Organizations: A Study on PBNU," *MUHARRIK: Jurnal Dakwah Dan Sosial* 5, no. 2 (2022): 293–305, https://doi.org/10.37680/muharrik.v5i2.1608.

[22] Tanza Dona Pertiwi and Sri Herianingrum, "Menggali Konsep Maqashid Syariah: Perspektif Pemikiran Tokoh Islam," *Jurnal Ilmiah Ekonomi Islam* 10, no. 1 (2024): 807, https://doi.org/10.29040/jiei.v10i1.12386.

[23] M Ikhwanul Huda et al., "Jasser Auda ' s Maqāṣid Al-Sharī' Ah : Transforming Professional Zakat for People ' s Welfare" 12, no. 1 (2025): 77–96.

[24] Kęstas Kirtiklis, "Manuel Castells' Theory of Information Society as Media Theory," *Lingua Posnaniensis* 59, no. 1 (2017): 65–77, https://doi.org/10.1515/linpo-2017-0006.

[25] Jailani and Harahap, "The Wasathiyyah Political Movements of Nahdlatul Ulama and Muhammadiyah in North Sumatra Post-1998 Reform Era."

(tolerance), and tawāzun (balance). This strategy is rooted in the epistemology of the pesantren tradition, which combines tafaqquh fi al-dīn (deep religious understanding) with taḥammul al-mas'ūliyyah al-ijtimā'iyyah (social responsibility).[26] In this regard, NU plays a vital role in safeguarding the integration of religious orthodoxy with socio-political modernity.

The Bahtsul Masā'il forum, as a channel for collective ijtihād, serves as a vital instrument in NU's efforts to address religious issues faced by Muslims amid changing times.[27] Through this forum, NU demonstrates that Islamic fiqh can evolve, as long as it remains grounded in fundamental principles that emphasize the well-being of humanity as a whole. For example, when confronted with the rise of Sharia-based fintech and the challenges posed by digital platforms, NU can offer responses rooted in the value of maṣlaḥah (public benefit) for the Muslim community.

Thus, NU has proven its capacity as an agent of transformation in navigating change in the era of disruption. Its strategies reflect the spirit of tajdīd (renewal), firmly rooted in tradition while remaining open to contemporary dynamics. NU not only preserves the authority of Islamic law grounded in the pesantren tradition but also negotiates it within today's digital and socio-political global context.

CONCLUSION

In an era of disruption characterized by rapid social, technological, and political changes, Nahdlatul Ulama (NU) has played a strategic role in contextualizing Islamic law to address contemporary challenges. Through its moderate approach grounded in the principles of maqāṣid al-syarī'ah and social fiqh, NU has demonstrated that Islamic law is not a rigid legal system, but one that can evolve in response to the dynamics of the times and the needs of the community.

Firstly, in the religious realm, NU has successfully upheld the principle of Islam as rahmatan lil 'ālamīn (a mercy to all worlds) through religious moderation and inclusivity. By utilizing technology for dakwah (Islamic preaching) and introducing a discourse that emphasizes tolerance and social justice, NU has created space for meaningful religious engagement. Through the Bahtsul Masā'il forum, NU regularly conducts collective ijtihād (juridical reasoning) to respond to contemporary issues such as Islamic fintech, digital radicalization, and gender-related matters, without compromising the essence of Islamic teachings.

Secondly, in the political domain, NU plays an important role in safeguarding national unity by advocating for pluralism and social justice. NU's moderate political approach has helped to ease social tensions and create constructive dialogue among different groups, both at the local and national levels. Thus, NU is not only a guardian of tradition but also an agent of change, working to influence policies that prioritize the welfare of the community.

Thirdly, in the field of education, NU has successfully transformed the Islamic educational system to align with the times, leveraging technology to expand access to quality education. The technology-based education model championed by NU not only

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[26] Nurul Hidayat, "Tantangan Dakwah NU Di Era Digital Dan Disrupsi Teknologi," *J-KIs: Jurnal Komunikasi Islam* 5, no. 1 (2024): 45–54, https://www.nu.or.id/opini/tantangan-dakwah-nu-di-era-digital-dan-disrupsi-teknologi-y7mOz.

[27] Asep Supriatna, "Perkembangan Fikih Dalam Era Digital: Kajian Terhadap Metode Ijtihad Dalam Memahami Masalah Kontemporer," *As-Syar'i: Jurnal Bimbingan & Konseling Keluarga* 6, no. 1 (2023): 717–34, https://doi.org/10.47467/as.v6i1.5478.

facilitates access to knowledge but also bridges the gap between traditional and modern education.

Finally, NU's social fiqh approach demonstrates that Islamic law can address contemporary social issues by prioritizing the welfare of the community. Through adaptive fiqh thinking, NU has been able to provide solutions to various social problems, such as economic inequality, poverty, and radicalization. Moreover, NU's efforts to champion women's roles in Islamic law reflect its commitment to social justice and gender equality.

Overall, NU's role in contextualizing Islamic law in the era of disruption shows that Islamic law, when approached appropriately, can remain relevant and solution-oriented amidst the changing times. NU has not only succeeded in preserving moderate Islamic traditions but is also actively developing Islamic legal thought that responds to contemporary challenges, reinforcing inclusive Islamic values and promoting the welfare of the community.

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