

Exploring the Value of Islamic Law in the Context of Modern Education in Islamic Education Institutions

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Abstract

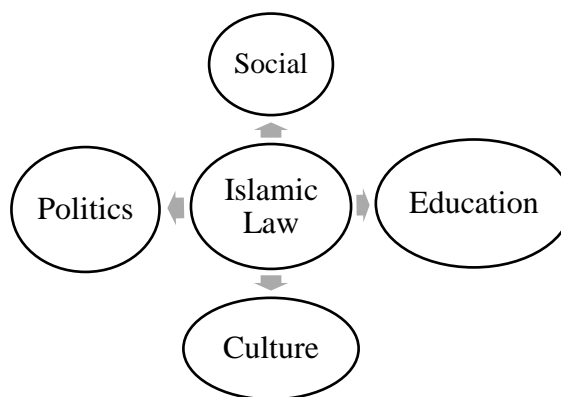
This research focuses on exploring the values of Islamic law in the context of modern education management. This research aims to understand how Islamic legal values, including justice, equality, morality and responsibility, can be integrated into modern education management in educational institutions. This research uses a literature review approach, with primary data sources in books on Islamic law and education management and secondary sources in scientific articles and related literature. The results showed that integrating Islamic law values can form a more moral work ecosystem in the management of educational organisations. These values serve as the basis for realising managerial functions and decision-making processes. This research provides new insights into how Islamic legal values can be integrated into modern education management and how these values can help shape a more moral work ecosystem in the management of education organisations. It also highlights the importance of these values in realising managerial functions and decision-making processes.

Keywords: Islamic Legal Values; Modern Education; Islamic Educational Institutions

Introduction

Islamic education is essential for progress in modern life and management aspects.¹ One of the most crucial challenges is transitioning from a conventional environment to a paradigm of life automation. Focusing knowledge on one religious field no longer has a strong relevance to being able to communicate with the progress of civilisation today.

The values of Islamic law are one of the important aspects to be involved in managing modern education because the change in the paradigm of society as described above requires strengthening humanity's character and moral side. Without integrating these two aspects, it will only cause chaos in the educational order amidst the social waves of contemporary society.²



Bagan 1. *Integrating The Values Of Islamic Law Into The Dimensions Of Life*

Islamic law principles that shape modern educational management and strengthen the moral and ethical environment are justice, compassion, integrity, and social responsibility.³ The world of education can utilise this to develop a series of curricula that can form strong characters and become the basis for producing the next generation of individuals who are individually and socially responsible. Social changes and various challenges of life, both locally and globally, require the values of Islamic law to answer these dynamics through the relevance of Islamic values in a dynamic modern context.⁴

¹ Stevany Afrizal et al., "Perubahan Sosial Pada Budaya Digital Dalam Pendidikan Karakter Anak," in *Prosiding Seminar Nasional Pendidikan FKIP*, vol. 3, 2020, 429–436.

² M Ikhwan and Anton Jamal, "Diskursus Hukum Islam Dalam Konteks Keindonesiaan: Memahami Kembali Nilai-Nilai Substantif Agama," *Al-Manahij: Jurnal Kajian Hukum Islam* 15, no. 1 SE-ARTICLES (June 11, 2021): 173–186, <https://ejournal.uinsaizu.ac.id/index.php/almanahij/article/view/4689>.

³ Ibid.

⁴ Jan Servaes, "Communication for Development and Social Change," in *The Routledge Handbook of Nonprofit Communication* (Routledge, 2022), 23–31.

Discussing modern education management means opening up studies related to Islamic education management. This science conducts theoretical and practical studies in preparing for planning, implementing, and controlling Islamic education organisations by concentrating on Islamic values and principles.⁵ This science contributes greatly to presenting the organisation of effective work procedures in education management.⁶

Despite its importance, few studies specifically explore the value of Islamic law in modern Islamic education management.⁷ Most research has discussed Islamic legal values or specific aspects of Islamic education management in the last five years. As in the following research titles:

First, M. Rahman, who wrote a research article entitled *Exploration of Equality Values in Pesantren Education*, is interested in studying the values of Islamic law contained in fasting. The results showed that the value of equality in Islamic education contained in fasting consists of two forms: physical education (health, enjoyment, and togetherness) and spiritual education (faith, character, and patience).⁸ *Second*, Irma Yuniar Wardani and friends raised a research theme entitled *Exploration of Islamic Values and Environmental Ethics in the Care Community*. The findings of this study demonstrate that the waste care community's act of garbage collection manifests ethical values towards the real environment. The practice of cooperation is an internalisation of Islamic values.⁹

Third, Hendra Irawan and Ika Selviana. Raising the topic of the discussion entitled *Dynamics of Internalisation of Islamic Law into Legislation in Indonesia*. This article tries to see the process of internalising Islamic law in the normative system of the country. The results showed that Islamic law was included as part of the basic ingredients of national law after the reform era. Previously, state law only accommodated local and

⁵ Ibid.

⁶ Moh. Khoiruddin, "Pendidikan Islam Tradisional Dan Modern," *TASYRI': JURNAL TARBIYAH-SYARI'AH ISLAMİYAH* 25, no. 2 SE-Articles (December 15, 2018): 92–105, <https://ejournal.kopertais4.or.id/pantura/index.php/tasyri/article/view/3326>.

⁷ Servaes, "Communication for Development and Social Change."

⁸ Mufiqur Rahman et al., "Eksplorasi Nilai-Nilai Kesetaraan Dalam Pendidikan Pesantren Mu'adalah," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 8, no. 1 (2020): 39–58.

⁹ Irma Yuniar Wardhani, Noor Jannah, and Cheppy Fadella, "Eksplorasi Nilai-Nilai Keislaman Dan Etika Lingkungan Pada Komunitas Peduli Sungai Di Kecamatan Cluwak Pati," *Journal Of Biology Education* 2, no. 1 (2020): 14–29.

Western laws. Thus, the factor of including Islamic law in the outline of the state's direction is politics.¹⁰

Some of the studies above try to discuss the values of Islamic law with aspects of community life in terms of education, social, and legal. However, these three themes have not linked the values of Islamic law with the management of the Islamic education system in modern times. The researcher explores two dimensions, namely Islamic law and education management. It is hoped that the birth of this thought is intended to contribute to the development of Islamic education, which not only concentrates on academic development but also touches on modern Muslims' moral, ethical, and psychological aspects.

Thus, the birth of this research is expected to be able to bridge experience; continuous insight related to the value of Islamic law can provide relevance in the context of modern Islamic education management in Islamic educational institutions. Thus, this research aims to explore the values of Islamic law in that context.

Methods

This research focuses on exploring the values of Islamic law in the context of modern education management. This research aims to understand how Islamic legal values, including justice, equality, morality and responsibility, can be integrated into modern education management in educational institutions. This research uses a literature review approach, with primary data sources in books on Islamic law and education management and secondary sources in scientific articles and related literature. The results showed that integrating Islamic law values can form a more moral work ecosystem in the management of educational organisations. These values serve as the basis for realising managerial functions and decision-making processes. This research provides new insights into how Islamic legal values can be integrated into modern education management and how these values can help shape a more moral work ecosystem in the management of education organisations.¹¹ It also highlights the importance of these values in realising managerial functions and decision-making processes.

¹⁰ Hisam Ahyani, Asep Deni Adnan Bumaeri, and Ahmad Hapidin, "Transformasi Nilai Hukum Islam Terhadap Hukum Positif Di Indonesia," *Amnesti Jurnal Hukum* 3, no. 2 (2021): 60–70.

¹¹ Wahyudin Darmalaksana, "Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan," *Pre-Print Digital Library UIN Sunan Gunung Djati Bandung* (2020).

This research examines how Islamic legal values are implemented in Islamic education management. This research uses a qualitative approach, which allows researchers to understand and explain social and cultural phenomena in their context. During this type of research, researchers use literature studies. This type of research involves reviewing and studying written sources relevant to the research topic. The main data sources in this study are books and journal articles that study the value of Islamic law and education management. These sources were chosen because they were considered credible and relevant to the research. Data analysis was conducted to find conclusions and answers to research questions. In this study, the researcher used content analysis, which involves a systematic and objective review of the textual content of the previously reviewed literature.¹² This analysis aims to identify certain patterns, themes, or biases in the data.

Exploring the Value of Islamic Law in the Context of Modern Education Management

Islamic law means a whole set of rules, ethics, norms, and principles derived from Islamic law (al-Qur'an, Hadith, Ijma' Qiyas, and Maslahah) that aim to regulate human life comprehensively, ranging from simple to complex activities such as worship, Muamalah, social, political, Tarbiyah, and education.¹³ The scope of Islamic law always tries to provide guidelines for humans to live their daily lives by the rules of Islam.¹⁴

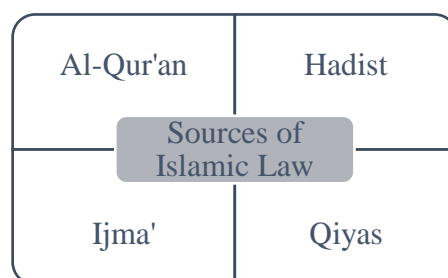


Chart 2. Source of Islamic Law

Scientifically, the scope of Islamic law studies is increasingly widespread, not limited to a particular scope. This breadth can include studying civil, criminal, family,

¹² Miza Nina Adlini et al., "Metode Penelitian Kualitatif Studi Pustaka," *Edumaspul: Jurnal Pendidikan* 6, no. 1 (2022): 974–980.

¹³ Vita Fitria, "Reaktualisasi Hukum Islam," *AKADEMIKA: Jurnal Pemikiran Islam* 17, no. 2 (2012): 177–196.

¹⁴ Asman Asman and Tamrin Muchsin, "Maqasid Al-Shari'ah in Islamic Law Renewal: The Impact of New Normal Rules on Islamic Law Practices during the Covid-19 Pandemic," *Mazahib* (2021): 77–102.

and economic law. Some characteristics of Islamic law involve concepts such as sharia (the path to truth), fiqh (understanding of Islamic law), and qanun (legal rules). Education is part of the scope of the value of Islamic law in terms of its essence as a rule. The rule in general education is called education management, which concentrates on managing educational institutions.¹⁵

Modern educational institutions emphasise management with an effective management system because it is considered to have a high-efficiency value and flexibility when confronted with the challenges of paradigm shifts and sectoral conflicts. Effective management is a flexible and efficient institutional management model seen from a hierarchical structure, including planning, organising, leading, controlling, and evaluating elements.¹⁶ These elements, such as justice, equality, and ethics, can be harmonised with Islamic legal values in modern Islamic education management.¹⁷

Justice can be defined as the equal fulfilment of rights among all living beings without discriminating against one of them just because of differences in gender, religion, economy, race, and so on. This principle pays close attention to ethical values and moral norms when punishing individuals.¹⁸

Equality is a principle that considers individuals or groups equal in certain situations and conditions. Equal rights and fair responses, regardless of the differences inherent in individuals or groups. The principle of equality emphasises that every human has similar basic rights and is always treated equally and fairly in all aspects of life.¹⁹

¹⁵ Hendra Gunawan, "Karakteristik Hukum Islam," *Jurnal Al-Maqasid: Jurnal Ilmu Kesyarifan dan Keperdataan* 4, no. 2 (2018): 105–125.

¹⁶ Tamyizul Ibad, "Implementasi Manajemen Modern Pada Pengelolaan Pendidikan Tinggi Keagamaan Islam," *DESKRIPSI: Jurnal Pengabdian dan Pemberdayaan Masyarakat* 1, no. 1 (2022): 55–63.

¹⁷ Saiful Falah, "Enhancing Organizational Commitment through Islamic Organizational Culture and Islamic Work Ethic in Modern Pesantren: The Role of Kyai's Transformational Leadership," *Turkish Journal of Computer and Mathematics Education (TURCOMAT)* 12, no. 6 (2021): 4994–5008.

¹⁸ Afifa Rangkuti, "Konsep Keadilan Dalam Perspektif Islam," *TAZKIYA: Jurnal Pendidikan Islam* 6, no. 1 (2017).

¹⁹ Sarifa Suhra, "Kesetaraan Gender Dalam Perspektif Al-QurânTM dan Implikasinya Terhadap Hukum Islam," *Al-Ulum* 13, no. 2 (2013): 373–394.

Whereas ethics is closely related to the state of life between good and bad that leads to human behaviour, Ethics is another word for considering human actions, the values and goals of life, and how humans should behave in the context of good rules.²⁰

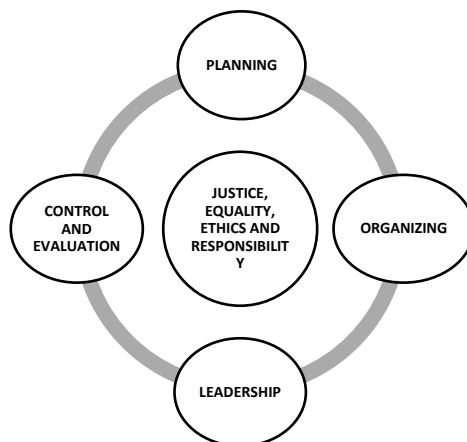


Chart 3. The Relationship between Islamic Legal Values and Islamic Education Management Elements

Referring to Chart 3 above, the work pattern of Islamic legal values such as justice, equality, and ethics becomes the spirit of the work ecosystem in modern education management, which is more faced with complex problems and challenges.²¹ According to Ansari, the benefits are laying the foundation of management principles based on morality and normalisation that can direct managerial attitudes and improve decision-making. Ultimately, educational institutions can form an inclusive, fair, and ethical school environment. The urgency of fair, equal, and ethical values can at least create progress in education management from before regarding human resource empowerment management, academic culture, school community participation, decision-making, conflict management, and social responsibility.²²

²⁰ Siti Zulaikha, “Etika Profesi Hakim Dalam Perspektif Hukum Islam,” *Al-’Adalah* 12, no. 1 (2017): 89–102.

²¹ Moh Dannur et al., “Madurese Islam: Dissemination Of Multicultural Education in Islamic Religious Streams,” *TADRIS: Jurnal Pendidikan Islam* 18, no. 2 (2023).

²² Isa Anshori, “Peran Dan Manfaat Wakaf Dalam Pengembangan Pendidikan Islam (Studi Kasus Di Madrasah Tsanawiyah, Pesantren Al Andalusia Caringin Sukabumi Jawa Barat Indonesia),” *Jurnal Tahdzibi: Manajemen Pendidikan Islam* 3, no. 1 (2018): 27–38.

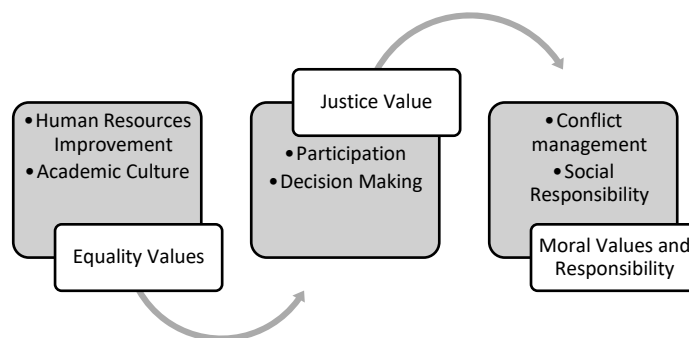


Chart 4. The Value of Islamic Law in the Context of Modern Education

Human Resource Management

Human resources are everything that is closely related to labour or employees in the company. These resources are the driving force behind the operation of an organisation. Human resource management becomes an integral part of ensuring the quality level of the institution. In the context of education, resource management aims to maximise the contribution of employees to educational institutions.²³

Performance distribution is an important aspect of human resource management. The value of Islamic law that is fair can be used as a principle to regulate work patterns based on the duties and functions of organisational management. The indicator of fairness is to pay attention to the main tasks and recognise employee achievements, such as teachers and staff, in educational institutions because equal treatment will create a conducive school and work environment.

Academic Culture

Academic culture is a school environment shaped by the values, norms, beliefs, and behaviours of school members who act as part of the cultural environment. This culture is in the form of behaviour in the form of education, guidance, counselling, and all learning processes that have a huge impact on forming a unique identity and image of the school.

The academic culture is identical to the direct behaviour of school residents, so managing this culture requires Islamic values, inequality and ethics to shape a good and dignified learning culture. Equality and morality are beneficial to respecting and

²³ Monica Belcourt et al., *Managing Human Resources 10CE* (Cengage Canada, 2022).

recognising other individuals' behaviour and addressing differences with respect and certainty.²⁴

School community participation

School members are all directly or indirectly related to the learning process at school. All citizens must be able to participate and contribute actively in realising the achievement of the school's vision and mission. School citizens include principals, committees, teachers, students, etc.

The principle of fairness and equality in viewing school members can create multiple motivations to involve themselves in learning and coaching activities at school. Fairness and equality create involvement and support from all parties so that a collaborative school atmosphere can be formed to improve the quality and quantity of education.²⁵

Decision-making

Decision-making in the process of managing an organisation determines the direction of the organisation's sustainability. Decision-making has a significant impact on performance and vice versa. Awareness of the impact of decision-making makes policymakers more vigilant and careful by paying attention to several elements that support the accuracy of decisions.²⁶

Prioritising the value of justice and ethics in decision-making is one form of anticipation. Involving relevant parties with supporting information is one of the indicators of implementing decision-making based on the values of justice and organisational ethics.

Management of Conflict

Educational conflict is understanding disagreement and opposition from various parties involved in the educational process. Conflicts always arise either from personal

²⁴ Jayanti Owens and Sara S McLanahan, "Unpacking the Drivers of Racial Disparities in School Suspension and Expulsion," *Social Forces* 98, no. 4 (2020): 1548–1577.

²⁵ Robert J Jagers, Deborah Rivas-Drake, and Brittney Williams, "Transformative Social and Emotional Learning (SEL): Toward SEL in Service of Educational Equity and Excellence," *Educational Psychologist* 54, no. 3 (2019): 162–184.

²⁶ John Joseph and Vibha Gaba, "Organizational Structure, Information Processing, and Decision-Making: A Retrospective and Road Map for Research," *Academy of Management Annals* 14, no. 1 (2020): 267–302.

elements such as students, teachers, parents, and administration or can also arise between institutions. The emergence of conflict is necessary, so conflict management in education is a must. Conflict cannot be left unchecked because it will not resolve itself. The entanglement of grudges and problems will have a great impact on the work of the organisation.²⁷

Managing conflicts based on the value of justice can help resolve the sustainability of these problems. Do not let the wrong conflict management that favours one aspect and brings down the other add to the prolonged conflict. The principle of fairness in handling conflict provides an equal view of a problem.

Social Responsibilities

Responsibility is a morality required to fulfil one's duties and roles towards individuals and the social environment. Realising responsibility requires an awareness of the consequences that can be caused later and consistently taking responsibility for them.²⁸

Schools have the goal of forming students who can be responsible for personal, environmental, and social issues. Cultivating responsibility towards students is the first step in realising Islamic values. Ethical values in managing and encouraging the formation of responsibility among students can form a generation that pays attention to society and the environment.

Conclusion

This article thoroughly examines the integration of Islamic legal values, including justice, equality, morality and responsibility, in modern education management. The article emphasises that applying these Islamic legal values can facilitate effective management, including planning, organising, leading and supervising. By integrating these values, educational institutions can create an inclusive, fair, ethical school environment that supports students' optimal development.

For further research, researchers can explore how Islamic legal values can be applied in other modern educational contexts. In addition, further research can also be

²⁷ Karin K Flensner and Marie Von der Lippe, "Being Safe from What and Safe for Whom? A Critical Discussion of the Conceptual Metaphor of 'Safe Space,'" *Intercultural education* 30, no. 3 (2019): 275–288.

²⁸ Ibid.

conducted to understand how these values can contribute to improving the quality of education and how they can help overcome the challenges faced by modern educational institutions. Further research can help identify the best strategies and approaches to integrate these values into daily educational practices.

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