



HERMENEUTICS OF ISLAMIC LEGAL EDUCATION VERSES: INTEGRATING THE EXEGESIS OF AYAT AL-AHKAM INTO THE RECONSTRUCTION OF THE FIQH CURRICULUM IN THE DIGITAL ERA*

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Abstract:

This article aims to examine the relevance of the hermeneutics of Islamic legal education verses through the integration of *tafsir ayat al-ahkam* into the reconstruction of the *fiqh* curriculum in the digital era. This study is motivated by the need to develop Islamic legal education that is not merely oriented toward the transmission of normative knowledge, but also fosters legal awareness, critical thinking skills, and responsiveness to the complexities of contemporary digital realities. A hermeneutical approach is employed as an epistemological framework to understand the meanings of *ayat al-ahkam* contextually, thereby bridging the gap between the revealed text and the needs of modern society. This research adopts a qualitative library-based method, utilizing hermeneutical analysis and content analysis of literature on Qur'anic exegesis, *fiqh*, and Islamic educational curriculum theories. The findings indicate that the integration of *tafsir ayat al-ahkam* into the *fiqh* curriculum can produce a learning model that is more dialogical, contextual, and transformative. Curriculum reconstruction requires a shift in orientation from a rote-learning approach focused on legal rulings toward the development of interpretative competence, digital literacy, and legal consciousness grounded in *maqāṣid al-syarī'ah*. Consequently, *fiqh* education in the digital era can function as an instrument for cultivating a society capable of understanding Islamic law dynamically and responding effectively to contemporary challenges.

Keywords: Hermeneutics; Ayat al-Ahkam; Islamic Legal Education; Fiqh Curriculum; Digital Era.

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A. INTRODUCTION

The social transformation driven by the development of digital technology has fundamentally altered the way society accesses, produces, and distributes information. These changes have had a direct impact on the Islamic education system, particularly on the study of Islamic jurisprudence (fiqh), a discipline oriented toward understanding and implementing Islamic law in social life.

Amidst the acceleration of digitalization, Islamic jurisprudence (fiqh) learning faces challenges in the form of a gap between mastery of classical, textual literature and the demands of solving increasingly complex contemporary legal problems. In many Islamic educational institutions, the learning process still tends to utilize a normative-doctrinal approach that focuses on knowledge transfer and legal memorization, thus suboptimally developing students' interpretive skills, critical thinking, and digital literacy. Yet, the digital era demands fiqh learning that is more contextual, adaptive, and responsive to the socio-religious dynamics of modern society.⁴

The verses of al-ahkam constitute a crucial normative foundation in the construction of Islamic law because they contain basic principles that serve as references for establishing various sharia provisions, both in the fields of worship, muamalah, family, and social relations. However, the interpretation of legal verses cannot be achieved solely through textual reading, but must consider the historical, social, cultural, and linguistic dimensions that underlie the revelation process. In this context, a hermeneutic approach has methodological relevance in bridging the dialogue between the text of the Qur'an, the context in which the verses were revealed, and the reality of contemporary readers. Through this approach, the interpretation of the verses of al-ahkam can produce a more comprehensive and contextual understanding of law, capable of addressing the challenges of modern society without relinquishing the normative authority of revelation.⁵

⁴ Azyumardi Azra, *Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Milenium III* (Jakarta: Kencana, 2012), 85–88. Muhammad Ali, Dwi Kurniawan, dan Mediyan Pratama, "Transformasi Metode Pembelajaran Fiqh Ibadah melalui Media Digital: Tantangan dan Peluang," *Tarbawiyah: Jurnal Ilmiah Pendidikan* 9, no. 1 (2025): 115-158, <https://doi.org/10.32332/tarbawiyah.v9i1.10344>.

⁵ Manna' Khalil al-Qattan, *Mabahith fi 'Ulum al-Qur'an* (Kairo: Maktabah Wahbah, 2000), 347–350. Muhammad Akbar Rosyidi Datmi, "Tipologi Hermeneutika dan Implementasinya dalam Tafsir Ahkam Abdul Halim Binjai," *El-Waroqoh: Jurnal Ushuluddin dan Pemikiran Islam* 10, no. 1 (2026): 1-20, <https://ejournal.unia.ac.id/index.php/el-warqoh/article/view/2535>.

In the Islamic intellectual tradition, the interpretation of legal verses has developed through various scientific disciplines such as *usul fiqh*, *tafsir ahkam*, and *maqāṣid al-syarī'ah*, which serve as methodological instruments in understanding the normative message of the Qur'an. Classical exegetes and jurists, such as al-Jaṣṣāṣ, Ibn al-'Arabī, and al-Qurṭubī, did not limit legal interpretation to the linguistic aspects and literal meaning of the text alone, but also considered the social context, the objectives of sharia, and the intended benefits. This approach demonstrates that the process of legal *istinbāt* in Islam is dynamic and adaptive to changing societal conditions. This characteristic is substantive in accordance with the modern hermeneutical paradigm that emphasizes dialogue between text, context, and reader, thus producing an understanding of law that is more relevant to contemporary social needs and the development of human civilization.⁶

In the digital era, reconstructing the fiqh curriculum is a strategic necessity to prepare students who not only master Islamic legal knowledge but also possess interpretive skills, legal literacy, digital literacy, and adequate ethical awareness. Curricula that have previously focused on cognitive aspects and memorization of fiqh provisions tend to produce a legalistic mindset that is less responsive to social dynamics, technological developments, and contemporary humanitarian issues. Conversely, integrating the interpretation of the verses of al-ahkam with a hermeneutical approach enables students to understand the relationship between revealed texts, historical contexts, and contemporary realities more comprehensively. Through this learning model, students can develop critical thinking skills in formulating solutions to modern legal issues, while simultaneously understanding the rationality and objectives of sharia (*maqāṣid al-syarī'ah*), the foundation of Islamic law. Thus, the fiqh curriculum can become an educational instrument that is adaptive, transformative, and relevant to the demands of a digital society.⁷

Public legal awareness is one of the fundamental goals of Islamic legal education, as it encompasses not only knowledge of sharia rules but also an

⁶ Muhammad Ali al-Sabuni, *Rawa'i al-Bayan fi Tafsir Ayat al-Ahkam min al-Qur'an* (Beirut: Dar al-Fikr, 1980), 1:15–18. Muhammad Akbar Rosyidi Datmi, "Tipologi Hermeneutika dan Implementasinya dalam Tafsir Ahkam Abdul Halim Binjai," *El-Waroqoh: Jurnal Ushuluddin dan Pemikiran Islam* 10, no. 1 (2026), <https://ejournal.unia.ac.id/index.php/el-warqoh/article/view/2535>.

⁷ Abdullah Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach* (New York: Routledge, 2006), 23–28. Khaeruddin Said, Muhammad Musfiatul Wardi, Aqodiah, Mappanyompa, Baiq Ida Astini, dan Mardiyah Hayati, "Rekonstruksi Kurikulum Pendidikan Islam di Era Digital: Kajian Literatur terhadap Integrasi Ilmu dan Teknologi," *Ibtida'iy: Jurnal Prodi PGMI* 11, no. 1 (2026), <https://journal.ummat.ac.id/index.php/ibtidaiy/article/view/39226>.

understanding of ethical values, justice, public welfare, and the objectives of Islamic law that underlie every normative provision. In the context of a digital society, legal challenges are becoming increasingly complex with the emergence of various new phenomena, such as electronic transactions, personal data protection, artificial intelligence, cybersecurity, and communication ethics on social media. This situation demands the development of a fiqh education paradigm that is no longer solely oriented toward mastering legal texts but also fosters analytical skills and responsiveness to contemporary issues. Therefore, Islamic legal education needs to be directed toward developing integrative legal awareness, namely the ability to understand law normatively while simultaneously applying it ethically in the ever-evolving digital space.⁸

Based on this description, this article seeks to answer the question: how can the hermeneutics of Islamic legal education verses be integrated into the reconstruction of the fiqh curriculum in the digital era? This study is expected to produce a conceptual model of fiqh education that is more relevant, contextual, and transformative in building legal awareness in modern society.

B. METHODS

This study uses a qualitative approach with library research to examine in-depth the conceptual and epistemological aspects related to the hermeneutics of the al-ahkam verses, Islamic legal education, and the reconstruction of the fiqh curriculum in the digital era. The choice of this method is based on the nature of the research problem, which requires critical analysis of various literary sources to find theoretical constructions relevant to the development of contemporary Islamic education. The primary data for this study include the Qur'an, books on the interpretation of the al-ahkam verses, works on *usul fiqh*, and Islamic hermeneutics literature, which serve as the main basis for the analysis. Meanwhile, secondary data were obtained from scientific journal articles, Islamic education books, curriculum development studies, and research on the transformation of digital technology-based learning. Through this approach, the study seeks to produce a comprehensive conceptual synthesis regarding the

⁸ Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach* (London: International Institute of Islamic Thought, 2008), 45–50. Nasruddin, Agus Muchsin, M. Ihsan Darwis, Rahmawati, dan Islamul Haq, "Kesadaran Hukum Masyarakat Muslim terhadap Mediasi di Era Digital," *Yudhistira: Jurnal Yurisprudensi, Hukum dan Peradilan* 3, no. 4 (2025), <https://jurnal.kalimasadagroup.com/index.php/yudhistira/article/view/2490>; Harizal Putra dan Apriany Hernida, "Hukum Islam dan Tantangan Moral Era Digital di Indonesia," *Jurnal Literasiologi* 13, no. 3 (2025), <https://doi.org/10.47783/literasiologi.v13i3.972>.

integration of legal verse interpretation in the development of a fiqh curriculum that is adaptive to the demands of a digital society.⁹

This research uses a hermeneutic approach as an analytical framework to explain the dynamic relationship between the text of the verses of al-ahkam, the historical context of revelation, and the actual context faced by students in the digital era. From a hermeneutic perspective, the meaning of a text is not viewed as something final and static, but rather as the result of an ongoing dialogue between the text, the interpreter, and the surrounding social reality. Therefore, understanding legal verses is not sufficient through mere literal reading, but also requires contextual interpretation that takes into account changing times and societal needs. Through this approach, the research not only examines the normative content of the verses of al-ahkam but also explores their relevance in developing Islamic legal education that is adaptive, reflective, and responsive to the challenges of learning and social transformation in the digital era.¹⁰

Data analysis in this study was carried out through three interrelated stages to produce a systematic and in-depth understanding. The first stage is data reduction, namely selecting and identifying various key concepts related to the al-ahkam verse, hermeneutics, Islamic legal education, and the reconstruction of the fiqh curriculum. The second stage is data categorization through grouping main themes, such as the epistemology of fiqh learning, the formation of legal awareness, strengthening digital literacy, and the implementation of maqāṣid al-syarī'ah in education. The third stage is data interpretation using a hermeneutic approach to build a conceptual model for integrating the interpretation of the al-ahkam verse into the fiqh curriculum that is relevant to the demands of the digital era. To ensure the validity of the findings, the study applies source triangulation, critical analysis, and comparisons between academically relevant literature. Through these procedures, the research results are expected to have a strong level of scientific validity and credibility and be able to provide theoretical contributions to the development of contextual and transformative Islamic legal education.¹¹

⁹ Abdurrahman, "Metode Penelitian Kepustakaan dalam Pendidikan Islam," *Adabuna: Jurnal Pendidikan dan Pemikiran* 3, no. 2 (2024): 102–113, <https://doi.org/10.38073/adabuna.v3i2.1563>.

¹⁰ Umar Al Faruq, Khoiru Turmudzi, Kartika Maulida, dan Salman Abdullah, "Tafsir Kontemporer dan Hermeneutika Al-Qur'an: Memahami Teks Suci Al-Qur'an dalam Konteks Kontemporer," *Jurnal Kajian Islam dan Sosial Keagamaan* 1, no. 4 (2024). Hans-Georg Gadamer, *Truth and Method*, 2nd rev. ed. (New York: Continuum, 2004), 269–274.

¹¹ Abdurrahman, "Metode Penelitian Kepustakaan dalam Pendidikan Islam," *Adabuna: Jurnal Pendidikan dan Pemikiran* 3, no. 2 (2024): 102–113, <https://doi.org/10.38073/adabuna.v3i2.1563>.

C. RESULT AND DISCUSSION

1. Hermeneutics of the Verses of Al-Ahkam as an Epistemological Framework for Islamic Legal Education

Hermeneutics is essentially a theory and method of interpretation used to understand the meaning of a text through a dialogue between language, context, and its readers. In contemporary Islamic studies, hermeneutics has gained increasing attention because it offers a conceptual framework for explaining the dynamic relationship between the Qur'anic text and the ever-changing social reality. Although the term hermeneutics originates from Western philosophical traditions, its methodological substance has intersections with Islamic intellectual traditions, particularly in the disciplines of tafsir, *usul fiqh* (jurisprudence), and *ijtihad*. Classical scholars have long developed interpretive methods that consider linguistic aspects, the reasons for the revelation of verses (*asbab al-nuzūl*), the social context, and the objectives of Islamic law. Thus, hermeneutics can be understood as an approach that enriches the process of Qur'anic interpretation through a dialogue between the text, the historical context, and the needs of contemporary society. This approach enables the emergence of a more contextual, responsive, and relevant religious understanding to the challenges of Islamic legal education in the digital era.¹²

The verses of al-ahkam not only serve as a normative foundation for the formation of Islamic law but also contain an educational dimension oriented towards the development of human morals and character. Various legal verses in the Qur'an contain universal values such as justice (*al-'adl*), trustworthiness, honesty, responsibility, and social concern, which serve as essential foundations for both individual and societal life. These values demonstrate that the purpose of sharia is not limited to regulating outward behavior through legal provisions, but also to fostering a profound ethical awareness. Therefore, *fiqh* learning that only emphasizes memorization of law and mastery of formal rules has the potential to neglect the moral substance that constitutes the spirit of sharia. In the context of contemporary Islamic education, the integration of the legal and ethical dimensions is crucial so that students not only understand the textual

¹² Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (Chicago: University of Chicago Press, 1982), 5–12. Umar Al Faruq, Khoiru Turmudzi, Kartika Maulida, dan Salman Abdullah, "Tafsir Kontemporer dan Hermeneutika Al-Qur'an: Memahami Teks Suci Al-Qur'an dalam Konteks Kontemporer," *Jurnal Kajian Islam dan Sosial Keagamaan* 1, no. 4 (2024)

provisions of fiqh but also are able to internalize the values of justice, trustworthiness, and social responsibility in their daily lives.¹³

From a hermeneutical perspective, understanding legal verses is not built through a mere literal reading of the text, but rather through a dynamic interaction between three main elements: the text, the context, and the reader. The text refers to the wording of the Quranic verses as a normative source containing legal messages. Context encompasses the social, cultural, and historical backgrounds and the circumstances of revelation that influence the initial meaning of a verse. Meanwhile, the reader is the interpretive subject who brings his or her horizon of understanding, experience, and the needs of his or her time to the interpretation process. The dialogical relationship between these three elements allows for a more contextual, responsive, and relevant understanding of law to social change. With this approach, legal verses can be understood not only as static normative provisions but also as guidelines capable of providing answers to various contemporary issues in modern society and the world of Islamic education.¹⁴

As an epistemological framework in Islamic legal education, hermeneutics provides students with the opportunity to understand that Islamic law is not merely a collection of fixed, textual normative rules, but also a value system oriented toward the realization of justice, public welfare, and human well-being. Through this approach, fiqh learning is directed toward developing reflective and critical thinking skills in interpreting the relationship between revealed texts and the ever-evolving social reality. Therefore, the learning process does not stop at knowing various legal provisions, but rather continues with understanding their meaning, internalizing their values, and implementing sharia principles in real life. The hermeneutic approach also encourages students to utilize Islamic law as an ethical guideline relevant to the challenges of modern

¹³ Ade Chairil Anwar, "Pendidikan Karakter dalam Alquran: Studi atas QS. An-Nahl Ayat 90–93," *Al-Urwatul Wutsqo: Jurnal Ilmu Keislaman dan Pendidikan* 5, no. 2 (2024): 129–138, <https://doi.org/10.62285/alurwatulwutsqo.v5i2.95>; Yuliati dan Dwi Noviani, "Pemahaman Konsep Keadilan dalam Al-Qur'an: Analisis Ayat-Ayat Hukum," *Intelegensia: Jurnal Pendidikan Islam* 12, no. 2 (2024), <https://doi.org/10.34001/intelegensia.v12i2.7277>.

¹⁴ Nasr Hamid Abu Zayd, *Rethinking the Qur'an: Towards a Humanistic Hermeneutics* (Utrecht: Humanistics University Press, 2004), 33–40. Tomi Satria, Duski Samad, dan Firdaus ST Mamad, "Pendekatan Hermeneutika Kontekstual dalam Tafsir Al-Qur'an: Kajian Kritis terhadap Metodologi Fazlur Rahman dan Abdullah Saeed," *Al Mikraj: Jurnal Studi Islam dan Humaniora* 6, no. 1 (2025): 1143–1152, <https://doi.org/10.37680/almikraj.v6i1.8460>; Umar Al Faruq, Khoiru Turmudzi, Kartika Maulida, dan Salman Abdullah, "Tafsir Kontemporer dan Hermeneutika Al-Qur'an: Memahami Teks Suci Al-Qur'an dalam Konteks Kontemporer," *Jurnal Kajian Islam dan Sosial Keagamaan* 1, no. 4 (2024), <https://jurnal.ittc.web.id/index.php/jkis/article/view/1032>.

society, including the changes brought about by the digital era and the development of information technology.¹⁵

2. The Relevance of the Interpretation of the Verse of Al-Ahkam for the Legal Awareness of Modern Society

Legal awareness is a condition where a person is not only aware of the existence of a rule, but also understands, respects, and voluntarily implements legal provisions in their daily lives. From an Islamic perspective, legal awareness has a broader dimension than mere formal compliance with sharia norms. This awareness encompasses an understanding of the wisdom, moral values, and objectives of sharia (*maqāṣid al-syarī'ah*) that underlie every legal provision. Therefore, compliance is not solely driven by sanctions, but rather by spiritual and ethical awareness to achieve the common good. In a digital society faced with various new legal issues, strengthening Islamic legal awareness is crucial so that individuals can act responsibly, ethically, and in harmony with the principles of justice and social benefit.¹⁶

The digital society faces a variety of contemporary legal issues not always explicitly addressed in classical Islamic jurisprudence. Developments in information technology have given rise to new realities, such as e-commerce transactions, personal data protection, cybersecurity, the spread of hoaxes, the use of artificial intelligence, and the ethics of interactions on social media. These phenomena present new challenges for Islamic law, requiring normative responses that cannot be adequately addressed through a purely textual approach. In this context, interpretive skills rooted in the fundamental principles of sharia are crucial for bridging the gap between religious texts and the evolving digital reality. Through an approach based on the principles of *maqāṣid al-*

¹⁵ Tomi Satria, Duski Samad, dan Firdaus ST Mamad, "Pendekatan Hermeneutika Kontekstual dalam Tafsir Al-Qur'an: Kajian Kritis terhadap Metodologi Fazlur Rahman dan Abdullah Saeed," *Al Mikraj: Jurnal Studi Islam dan Humaniora* 6, no. 1 (2025): 1143–1152, <https://doi.org/10.37680/almikraj.v6i1.8460>; Umar Al Faruq, Khoiru Turmudzi, Kartika Maulida, dan Salman Abdullah, "Tafsir Kontemporer dan Hermeneutika Al-Qur'an: Memahami Teks Suci Al-Qur'an dalam Konteks Kontemporer," *Jurnal Kajian Islam dan Sosial Keagamaan* 1, no. 4 (2024), <https://jurnal.ittc.web.id/index.php/jkis/article/view/1032>.

¹⁶ Nasruddin, Agus Muchsin, M. Ihsan Darwis, Rahmawati, dan Islamul Haq, "Kesadaran Hukum Masyarakat Muslim terhadap Mediasi di Era Digital," *Yudhistira: Jurnal Yurisprudensi, Hukum dan Peradilan* 3, no. 4 (2025), <https://jurnal.kalimasadagroup.com/index.php/yudhistira/article/view/2490>; Harizal Putra dan Apriany Hernida, "Hukum Islam dan Tantangan Moral Era Digital di Indonesia," *Jurnal Literasiologi* 13, no. 3 (2025), <https://doi.org/10.47783/literasiologi.v13i3.972>.

shari'ah (the principles of justice), the values of justice, welfare, protection of rights, and social responsibility can serve as a foundation for formulating legal solutions to various modern issues. Thus, Islamic law remains relevant and provides ethical guidance for the increasingly complex life of the digital society.¹⁷

The interpretation of the verses of al-ahkam plays a highly strategic role in developing students' legal awareness because it not only provides a normative basis for establishing Islamic law but also offers a methodological framework for understanding and applying the law appropriately. Through the study of legal verses, students are invited to understand the argumentation process of the Quran, which is built on the principles of justice, welfare, equal rights, and protection of human dignity. Thus, Islamic law is understood not as a mere collection of legal-formal rules, but as an instrument for realizing a just and civilized social order. Learning the interpretation of the verses of al-ahkam also helps students develop analytical skills in interpreting contemporary issues based on sharia values. Through this approach, legal awareness grows more deeply because it is based on an understanding of the purpose of law, not simply adherence to normative texts.¹⁸

The hermeneutic approach plays a crucial role in connecting the normative message of the Quran with the various social problems that arise in every era. Through this approach, legal verses are not understood solely in their literal meaning but are also analyzed based on their purpose, context, and relevance to contemporary situations. In a digital society, for example, the prohibition against consuming another person's property unlawfully, as contained in legal verses, can be interpreted as an ethical basis for electronic transactions, online consumer protection, and the prevention of digital fraud. Similarly, the command to verify information before disseminating it through social media can serve as a normative basis for verifying information before disseminating it through social media to prevent hoaxes and disinformation.

¹⁷ Yusuf al-Qaradawi, *Dirasah fi Fiqh Maqasid al-Shari'ah* (Kairo: Dar al-Shuruq, 2008), 60–67. Harizal Putra dan Apriany Hernida, "Hukum Islam dan Tantangan Moral Era Digital di Indonesia," *Jurnal Literasiologi* 13, no. 3 (2025), <https://doi.org/10.47783/literasiologi.v13i3.972>; Nasruddin, Agus Muchsin, M. Ihsan Darwis, Rahmawati, dan Islamul Haq, "Kesadaran Hukum Masyarakat Muslim terhadap Mediasi di Era Digital," *Yudhistira: Jurnal Yurisprudensi, Hukum dan Peradilan* 3, no. 4 (2025), <https://jurnal.kalimasadagroup.com/index.php/yudhistira/article/view/2490>.

¹⁸ Yuliati dan Dwi Noviani, "Pemahaman Konsep Keadilan dalam Al-Qur'an; Analisis Ayat-Ayat Hukum," *Intelegensia: Jurnal Pendidikan Islam* 12, no. 2 (2024), <https://doi.org/10.34001/intelegensia.v12i2.7277>; Ade Chairil Anwar, "Pendidikan Karakter dalam Alquran: Studi atas QS. An-Nahl Ayat 90–93," *Al-Urwatul Wutsqo: Jurnal Ilmu Keislaman dan Pendidikan* 5, no. 2 (2024): 129–138, <https://doi.org/10.62285/alurwatulwutsqo.v5i2.95>.

Thus, hermeneutics allows Islamic legal values to remain relevant and applicable in addressing the challenges of modern life without losing the moral substance and objectives of sharia. This approach also strengthens the function of Islamic legal education as a means of developing digital literacy, ethical awareness, and social responsibility amidst increasingly complex technological developments.¹⁹

With this approach, Islamic legal education has great potential to produce a generation that not only understands legal texts normatively but also grasps the moral messages, objectives of sharia, and the values of welfare contained therein. Learning that integrates the interpretation of the verses of al-ahkam with a contextual approach encourages students to develop critical, analytical, and reflective thinking skills in addressing the various challenges of modern life. They go beyond memorizing legal provisions to also translate the values of justice, trustworthiness, responsibility, and benefit into social, economic, and digital practices. This ability is becoming increasingly important amidst the development of information technology, which presents a variety of new legal issues. Thus, Islamic legal education can function as an instrument of social transformation, shaping individuals with integrity, a strong legal awareness, and the ability to apply sharia principles adaptively and relevantly in contemporary society.²⁰

3. Reconstruction of the Fiqh Curriculum in the Digital Era

Reconstructing the fiqh curriculum is an increasingly urgent need amidst accelerating social transformation, the development of digital technology, and the emergence of various complex contemporary legal issues. Conventional fiqh curricula have tended to focus on mastering legal material textually and emphasized memorization and the transfer of normative knowledge.

¹⁹ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002), 12:514–520. Tomi Satria, Duski Samad, dan Firdaus ST Mamad, “Pendekatan Hermeneutika Kontekstual dalam Tafsir Al-Qur'an: Kajian Kritis terhadap Metodologi Fazlur Rahman dan Abdullah Saeed,” *Al Mikraj: Jurnal Studi Islam dan Humaniora* 6, no. 1 (2025): 1143–1152, <https://doi.org/10.37680/almikraj.v6i1.8460>; Harizal Putra dan Apriany Hernida, “Hukum Islam dan Tantangan Moral Era Digital di Indonesia,” *Jurnal Literasiologi* 13, no. 3 (2025), <https://doi.org/10.47783/literasiologi.v13i3.972>.

²⁰ Khaeruddin Said, Muhammad Musfiatul Wardi, Aqodiah, Mappanyompa, Baiq Ida Astini, dan Mardiyah Hayati, “Rekonstruksi Kurikulum Pendidikan Islam di Era Digital: Kajian Literatur terhadap Integrasi Ilmu dan Teknologi,” *Ibtida'iy: Jurnal Prodi PGMI* 11, no. 1 (2026), <https://journal.ummat.ac.id/index.php/ibtida'iy/article/view/39226>; Harizal Putra dan Apriany Hernida, “Hukum Islam dan Tantangan Moral Era Digital di Indonesia,” *Jurnal Literasiologi* 13, no. 3 (2025), <https://doi.org/10.47783/literasiologi.v13i3.972>.

Consequently, the space for developing social analysis, problem-solving, and critical legal reasoning skills remains relatively limited. Yet, today's students require competencies that enable them to understand the relationship between sharia principles and the dynamics of modern life. Therefore, the reconstruction of the fiqh curriculum needs to be directed toward an integrative, contextual, and digital literacy-based approach. Such a curriculum should equip students not only with legal knowledge but also with the ability to interpret, critique, and implement sharia values in response to evolving social challenges. In this way, fiqh education can become more relevant, adaptive, and transformative in shaping the legal awareness of modern society.²¹

From a modern educational perspective, the curriculum is no longer understood merely as a tool for delivering material, but rather as a strategic instrument for developing higher-order thinking skills (HOTS), encompassing analysis, evaluation, reflection, and problem-solving. This paradigm demands that fiqh learning move beyond memorization-oriented learning patterns toward the development of critical and contextual legal reasoning skills. Students need to be guided to analyze various contemporary legal issues, evaluate evolving fiqh arguments, and synthesize various legal sources to produce solutions consistent with sharia principles. Through this approach, fiqh learning can become more relevant in facing the challenges of the digital era, characterized by complex social, economic, and technological issues. Thus, the fiqh curriculum functions not only as a means of transferring knowledge but also as a vehicle for developing intellectual abilities and legal awareness that are adaptive to changing times.²²

The integration of the interpretation of the al-Ahkam verse into the fiqh curriculum can be achieved through various pedagogical strategies aimed at strengthening students' understanding of the epistemological foundations of Islamic law. One key strategy is to make the al-Ahkam verse the starting point in the learning process, so that students not only study legal products in the form of jurists' opinions but also understand the normative sources, reasoning

²¹ Khaeruddin Said, Muhammad Musfiatul Wardi, Aqodiah, Mappanyompa, Baiq Ida Astini, dan Mardiyah Hayati, "Rekonstruksi Kurikulum Pendidikan Islam di Era Digital: Kajian Literatur terhadap Integrasi Ilmu dan Teknologi," *Ibtida'iy: Jurnal Prodi PGMI* 11, no. 1 (2026), <https://journal.ummat.ac.id/index.php/ibtidaiy/article/view/39226>.

²² Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam* (Jakarta: RajaGrafindo Persada, 2014), 102–108. Khaeruddin Said, Muhammad Musfiatul Wardi, Aqodiah, Mappanyompa, Baiq Ida Astini, dan Mardiyah Hayati, "Rekonstruksi Kurikulum Pendidikan Islam di Era Digital: Kajian Literatur terhadap Integrasi Ilmu dan Teknologi," *Ibtida'iy: Jurnal Prodi PGMI* 11, no. 1 (2026), <https://journal.ummat.ac.id/index.php/ibtidaiy/article/view/39226>.

methods, and arguments underlying the birth of a legal provision. This approach allows students to explore the relationship between the Qur'anic text, the *ijtihad* process, and the objectives of sharia in a more comprehensive manner. In addition to strengthening religious literacy, this learning model also encourages critical thinking skills in analyzing the development of Islamic law in various social contexts. Thus, *fiqh* learning does not stop at mastering normative aspects, but develops into an intellectual process that builds legal awareness, interpretive skills, and a contextual understanding of the dynamics of modern life.²³

Second, the integration of interpretations of the *al-ahkam* verses into the *fiqh* curriculum can be achieved through the application of a contextual approach that connects learning materials to the realities of students' lives. In this approach, each *fiqh* theme is not understood as a concept separate from social dynamics, but rather is directly linked to various current issues emerging in digital society. For example, discussions on contracts in *muamalah fiqh* can be developed to examine the practices of electronic transactions, e-commerce, and digital payments. Meanwhile, material on Islamic communication ethics can be linked to the use of social media, information dissemination, and digital responsibility. This contextual approach encourages students to understand the relevance of Islamic law in modern life while developing analytical skills regarding new issues not yet explicitly discussed in classical *fiqh* literature. Thus, *fiqh* learning becomes more applicable, responsive, and able to shape legal awareness appropriate to the needs of society in the digital era.²⁴

Third, the strategy of integrating interpretation of the verses of *al-Ahkam* into the *fiqh* curriculum can be realized through the use of digital technology as a medium and learning resource. Developments in information technology open up extensive opportunities for students to access various sources of Islamic knowledge more quickly, flexibly, and interactively. Online learning platforms, digital libraries, Quranic interpretation databases, *fiqh* applications, and artificial intelligence technology can be utilized to enrich the learning experience and improve the quality of Islamic law instruction. Through these technologies, students not only gain access to authoritative classical and contemporary

²³ Khaeruddin Said, Muhammad Musfiatul Wardi, Aqodiah, Mappanyompa, Baiq Ida Astini, dan Mardiyah Hayati, "Rekonstruksi Kurikulum Pendidikan Islam di Era Digital: Kajian Literatur terhadap Integrasi Ilmu dan Teknologi," *Ibtida'iy: Jurnal Prodi PGMI* 11, no. 1 (2026), <https://journal.ummat.ac.id/index.php/ibtida'iy/article/view/39226>.

²⁴ Khaeruddin Said, Muhammad Musfiatul Wardi, Aqodiah, Mappanyompa, Baiq Ida Astini, dan Mardiyah Hayati, "Rekonstruksi Kurikulum Pendidikan Islam di Era Digital: Kajian Literatur terhadap Integrasi Ilmu dan Teknologi," *Ibtida'iy: Jurnal Prodi PGMI* 11, no. 1 (2026), <https://journal.ummat.ac.id/index.php/ibtida'iy/article/view/39226>.

literature but can also conduct comparative studies of various Islamic scholars' opinions more efficiently. Furthermore, the use of digital media encourages independent learning, improves digital literacy, and develops critical thinking skills in examining emerging legal issues in society. Thus, digital technology serves not only as a learning tool but also as a crucial instrument in building a fiqh education ecosystem that is adaptive, innovative, and relevant to the demands of the digital era.²⁵

Fourth, the reconstruction of Islamic jurisprudence (fiqh) learning can be achieved through the development of a project-based learning (PjBL) model oriented toward solving real-life problems and strengthening critical thinking skills. In this model, students do not merely passively receive material but are actively involved in the investigation process of various actual legal cases developing in society. These cases could involve digital transactions, personal data protection, ethical use of social media, or other legal issues arising from technological developments. Analysis is conducted by utilizing the interpretation of the verses of al-ahkam, fiqh principles, and the principles of maqāṣid al-syarī'ah as an interpretive framework for formulating relevant solutions. Through a project-based approach, students can develop research, collaboration, communication, and problem-solving skills systematically. Furthermore, this model helps connect Islamic legal theory with social reality, making fiqh learning more contextual, applicable, and meaningful for contemporary life.²⁶

Through the application of these innovative strategies, Islamic jurisprudence (fiqh) learning is no longer positioned as a rigid, textual discipline oriented solely toward mastering legal norms. Instead, it has evolved into a dynamic, dialogical, and contextual intellectual process that encourages students to understand the relationship between sharia texts and the ever-changing social

²⁵ Ziauddin Sardar, *Reading the Qur'an: The Contemporary Relevance of the Sacred Text of Islam* (London: Hurst & Company, 2011), 287–292. Muhammad Ali, Dwi Kurniawan, dan Mediyan Pratama, "Transformasi Metode Pembelajaran Fiqh Ibadah melalui Media Digital: Tantangan dan Peluang," *Tarbawiyah: Jurnal Ilmiah Pendidikan* 9, no. 1 (2025): 115–158, <https://doi.org/10.32332/tarbawiyah.v9i1.10344>; Khaeruddin Said, Muhammad Musfiatul Wardi, Aqodiah, Mappanyompa, Baiq Ida Astini, dan Mardiyah Hayati, "Rekonstruksi Kurikulum Pendidikan Islam di Era Digital: Kajian Literatur terhadap Integrasi Ilmu dan Teknologi," *Ibtida'iy: Jurnal Prodi PGMI* 11, no. 1 (2026), <https://journal.ummat.ac.id/index.php/ibtida'iy/article/view/39226>.

²⁶ Khaeruddin Said, Muhammad Musfiatul Wardi, Aqodiah, Mappanyompa, Baiq Ida Astini, dan Mardiyah Hayati, "Rekonstruksi Kurikulum Pendidikan Islam di Era Digital: Kajian Literatur terhadap Integrasi Ilmu dan Teknologi," *Ibtida'iy: Jurnal Prodi PGMI* 11, no. 1 (2026), <https://journal.ummat.ac.id/index.php/ibtida'iy/article/view/39226>.

reality. The integration of interpretations of the verses of al-ahkam, a hermeneutic approach, digital technology, and a project-based learning model provides opportunities for students to develop critical, creative, and solution-oriented thinking skills in addressing various contemporary legal issues. The learning process is oriented not only toward achieving cognitive competencies but also toward developing a reflective attitude, social responsibility, and legal awareness based on values of benefit. Thus, Islamic jurisprudence (fiqh) learning can produce graduates who possess adequate legal analysis skills, are adaptive to current developments, and are able to implement sharia principles relevant to modern society and the digital era.²⁷

4. Integrative Model of Tafsir Ayat al-Ahkam in Jurisprudence Learning

The results of this study indicate that reconstructing the Islamic jurisprudence curriculum in the digital era requires the development of an integrative model that connects four main components: the revealed text, the interpretation of the verses of the Qur'an, social reality, and digital technology. These four components must be positioned as an interconnected whole in the process of learning Islamic law. The revealed text serves as the primary normative source, while the interpretation of the verses of the Qur'an serves as an instrument for understanding the meaning and purpose of the laws contained therein. Social reality serves as the actual context that requires a legal response, while digital technology serves as a means of expanding access to Islamic scientific sources and supporting learning innovation. This integrative model enables students to develop the ability to understand, interpret, and apply Islamic legal principles contextually. Thus, the Islamic jurisprudence curriculum is oriented not only toward the transmission of knowledge but also toward the development of legal competencies that are adaptive, critical, and responsive to the dynamics of digital society.²⁸

²⁷ Khaeruddin Said, Muhammad Musfiatul Wardi, Aqodiah, Mappanyompa, Baiq Ida Astini, dan Mardiyah Hayati, "Rekonstruksi Kurikulum Pendidikan Islam di Era Digital: Kajian Literatur terhadap Integrasi Ilmu dan Teknologi," *Ibtida'iy: Jurnal Prodi PGMI* 11, no. 1 (2026), <https://journal.ummat.ac.id/index.php/ibtida'iy/article/view/39226>.

²⁸ Khaeruddin Said, Muhammad Musfiatul Wardi, Aqodiah, Mappanyompa, Baiq Ida Astini, dan Mardiyah Hayati, "Rekonstruksi Kurikulum Pendidikan Islam di Era Digital: Kajian Literatur terhadap Integrasi Ilmu dan Teknologi," *Ibtida'iy: Jurnal Prodi PGMI* 11, no. 1 (2026), <https://journal.ummat.ac.id/index.php/ibtida'iy/article/view/39226>; Muhammad Ali, Dwi Kurniawan, dan Mediyah Pratama, "Transformasi Metode Pembelajaran Fiqh Ibadah melalui Media Digital: Tantangan dan Peluang," *Tarbawiyah: Jurnal Ilmiah Pendidikan* 9, no. 1 (2025): 115–158, <https://doi.org/10.32332/tarbawiyah.v9i1.10344>.

In the first stage, students are guided to understand the verses of al-ahkam through linguistic analysis and a study of the asbab al-nuzul (the reasons for the rulings) as the initial foundation in the process of interpreting Islamic law. Linguistic analysis is conducted by examining sentence structure, vocabulary meaning, language style, and the relationships between words in the Qur'anic text so that students gain an accurate understanding of the legal messages contained therein. Meanwhile, the study of asbab al-nuzul serves to explain the historical, social, and cultural background when the verses were revealed, so that their meanings are not understood separately from their context. This stage is very important because it builds a solid epistemological foundation before students undertake a more in-depth analysis of the purpose of law and its relevance in contemporary life. Through adequate literal and historical understanding, the process of learning fiqh can proceed more systematically, contextually, and in accordance with the principles of Islamic legal interpretation.²⁹

In the second stage, students are invited to study and compare various interpretations of Islamic scholars regarding the verses of al-ahkam that are the object of study. This stage aims to introduce the diversity of legal istinbat methodologies that have developed within the Islamic scholarly tradition, originating from both commentators, jurists, and contemporary Islamic thinkers. Through this comparative study, students can understand that differences of opinion in Islamic law are a consequence of differences in methodological approaches, social contexts, and ways of understanding religious texts. This step is crucial to prevent students from a tendency towards narrow textualism and an exclusive attitude in understanding Islamic law. Furthermore, an introduction to the plurality of interpretations can also foster an open, tolerant, and critical academic attitude in addressing various legal issues. By understanding the diversity of Islamic scholars' perspectives, students will be better able to conduct objective legal analysis and develop interpretive skills relevant to the needs of modern society and the digital era.³⁰

²⁹ Tomi Satria, Duski Samad, dan Firdaus ST Mamad, "Pendekatan Hermeneutika Kontekstual dalam Tafsir Al-Qur'an: Kajian Kritis terhadap Metodologi Fazlur Rahman dan Abdullah Saeed," *Al Mikraj: Jurnal Studi Islam dan Humaniora* 6, no. 1 (2025): 1143–1152, <https://doi.org/10.37680/almikraj.v6i1.8460>; Umar Al Faruq, Khoiru Turmudzi, Kartika Maulida, dan Salman Abdullah, "Tafsir Kontemporer dan Hermeneutika Al-Qur'an: Memahami Teks Suci Al-Qur'an dalam Konteks Kontemporer," *Jurnal Kajian Islam dan Sosial Keagamaan* 1, no. 4 (2024), <https://jurnal.ittc.web.id/index.php/jkis/article/view/1032>.

³⁰ Muhammad Akbar Rosyidi Datmi, "Tipologi Hermeneutika dan Implementasinya dalam Tafsir Ahkam Abdul Halim Binjai," *El-Waroqoh: Jurnal Ushuluddin dan Pemikiran Islam* 10, no. 1 (2026), <https://ejournal.unia.ac.id/index.php/el-warqoh/article/view/2535>.

In the third stage, students are guided to relate the interpretation of the verses of al-Ahkam to various contemporary social problems emerging in society. This stage is the core of the contextualization process of Islamic law, as students not only understand the meaning of the text and the diversity of interpretations by scholars, but also learn to apply sharia values to address real-world problems arising from social, economic, cultural, and technological change. It is in this context that the hermeneutical approach plays a strategic role as a bridge between the revealed text and the realities of modern life. Through a dialogue between the text, historical context, and contemporary context, students can identify the relevance of Islamic law to issues such as digital transactions, personal data protection, artificial intelligence, and social media ethics. This approach fosters an understanding of law that is not only normative but also adaptive, responsive, and oriented toward the welfare of the community. Thus, fiqh learning can develop interpretive skills that enable students to present relevant Islamic legal solutions to the challenges of a digital society without losing the authority of sharia values.³¹

In the fourth stage, digital technology is utilized as a strategic instrument to enrich and transform the fiqh learning process to make it more effective, interactive, and in line with the characteristics of the digital generation. The use of technology is not limited to providing access to information, but also includes the use of online learning platforms, digital interpretation databases, legal case simulations, virtual discussion forums, and academic collaboration that can occur without the constraints of space and time. Through these facilities, students have the opportunity to access authoritative Islamic scholarly sources, conduct in-depth legal studies, and discuss various contemporary issues using a data-driven approach and scientific argumentation. Furthermore, digital technology enables more participatory learning through case studies, collaborative projects, and the use of artificial intelligence as a tool for exploring knowledge. Thus, the integration of technology in fiqh learning not only improves students' digital literacy but also strengthens their analytical abilities, collaborative skills, and

³¹ Tomi Satria, Duski Samad, dan Firdaus ST Mamad, "Pendekatan Hermeneutika Kontekstual dalam Tafsir Al-Qur'an: Kajian Kritis terhadap Metodologi Fazlur Rahman dan Abdullah Saeed," *Al Mikraj: Jurnal Studi Islam dan Humaniora* 6, no. 1 (2025): 1143–1152, <https://doi.org/10.37680/almikraj.v6i1.8460>; Umar Al Faruq, Khoiru Turmudzi, Kartika Maulida, dan Salman Abdullah, "Tafsir Kontemporer dan Hermeneutika Al-Qur'an: Memahami Teks Suci Al-Qur'an dalam Konteks Kontemporer," *Jurnal Kajian Islam dan Sosial Keagamaan* 1, no. 4 (2024), <https://jurnal.ittc.web.id/index.php/jkis/article/view/1032>.

capacity to respond to the challenges of Islamic law in the digital era more creatively and innovatively.³²

The integrative model of Islamic jurisprudence (fiqh) learning based on the interpretation of the verses of the Qur'an has several advantages relevant to the needs of Islamic education in the digital era. First, this model is able to strengthen religious and legal literacy simultaneously because students not only study fiqh provisions but also understand the textual basis, interpretive methodology, and the objectives of Islamic law that underlie them. Second, this approach encourages the development of critical thinking skills through analysis, evaluation, and reflection on various contemporary legal issues. Third, this model contributes to fostering legal awareness rooted in sharia values such as justice, welfare, trustworthiness, and social responsibility. Fourth, fiqh learning becomes more contextual and relevant to the challenges of a digital society because legal material is linked to the ever-changing realities of modern life. Through these characteristics, this integrative model not only enhances students' academic competence but also develops adaptive and ethical skills in dealing with various social and cultural dynamics and contemporary technological developments.³³

Thus, the integration of the hermeneutics of the al-ahkam verses into the fiqh curriculum is not only a pedagogical innovation in the learning process but also a transformative strategy for developing Islamic legal education that is more responsive to social change. This approach enables students to understand the close relationship between the text of revelation, the realities of life, and the objectives of sharia law, so that fiqh learning does not stop at merely normative aspects. Through hermeneutical integration, students are encouraged to develop interpretive skills, critical thinking, and legal awareness based on the values of justice, welfare, and social responsibility. Furthermore, this learning model

³² Muhammad Ali, Dwi Kurniawan, dan Mediyana Pratama, "Transformasi Metode Pembelajaran Fiqh Ibadah melalui Media Digital: Tantangan dan Peluang," *Tarbawiyah: Jurnal Ilmiah Pendidikan* 9, no. 1 (2025): 115–158, <https://doi.org/10.32332/tarbawiyah.v9i1.10344>; Khaeruddin Said, Muhammad Musfiatul Wardi, Aqodiah, Mappanyompa, Baiq Ida Astini, dan Mardiyah Hayati, "Rekonstruksi Kurikulum Pendidikan Islam di Era Digital: Kajian Literatur terhadap Integrasi Ilmu dan Teknologi," *Ibtida'iy: Jurnal Prodi PGMI* 11, no. 1 (2026), <https://journal.ummat.ac.id/index.php/ibtida'iy/article/view/39226>.

³³ Khaeruddin Said, Muhammad Musfiatul Wardi, Aqodiah, Mappanyompa, Baiq Ida Astini, dan Mardiyah Hayati, "Rekonstruksi Kurikulum Pendidikan Islam di Era Digital: Kajian Literatur terhadap Integrasi Ilmu dan Teknologi," *Ibtida'iy: Jurnal Prodi PGMI* 11, no. 1 (2026), <https://journal.ummat.ac.id/index.php/ibtida'iy/article/view/39226>; Muhammad Ali, Dwi Kurniawan, dan Mediyana Pratama, "Transformasi Metode Pembelajaran Fiqh Ibadah melalui Media Digital: Tantangan dan Peluang," *Tarbawiyah: Jurnal Ilmiah Pendidikan* 9, no. 1 (2025): 115–158, <https://doi.org/10.32332/tarbawiyah.v9i1.10344>.

contributes to strengthening the legal culture of society because Islamic law is understood as a living value system relevant to the dynamics of the times. In the context of the digital era, this integration is a crucial means of producing a generation that is not only obedient to the law but also capable of adaptively actualizing sharia principles in facing various contemporary social, technological, and humanitarian challenges.

D. CONCLUSION

The hermeneutics of Islamic legal education verses is a highly relevant approach to addressing the various challenges of Islamic jurisprudence (fiqh) learning in the digital era, characterized by social change, technological development, and the emergence of increasingly complex new legal issues. Through a hermeneutic approach, the verses of al-ahkam are understood not merely as sources of law containing formal legal provisions, but also as sources of values containing educational, moral, and ethical dimensions. This approach enables students to understand the relationship between the text of the Quran, the historical context of revelation, and the contemporary realities faced by society. Thus, Islamic legal education is oriented not only toward mastering legal norms but also toward developing legal awareness, social responsibility, and interpretive skills necessary to actualize sharia values in modern life. Through this process, Islamic legal education can function as a means of character development, strengthening legal culture, and forming a generation that is critical, adaptive, and committed to realizing social welfare amidst the dynamics of the digital era.

The research results show that the integration of the interpretation of the al-ahkam verses into the reconstruction of the fiqh curriculum can produce a more contextual, dialogical, and transformative learning model in accordance with the demands of the digital era. This model provides space for students to understand the relationship between the text of the Quran, the interpretive traditions of scholars, and various social problems that develop in contemporary life. Through this approach, fiqh learning is no longer oriented solely on memorizing laws, but also on developing interpretive skills, critical thinking, and problem-solving. Furthermore, the use of digital technology as a learning medium allows broader access to authoritative sources of Islamic knowledge, while simultaneously increasing the effectiveness, flexibility, and quality of the Islamic legal education process on an ongoing basis.

Reconstructing the fiqh curriculum in the digital era must be directed at developing interpretive skills, digital literacy, legal awareness, and an understanding of the maqāṣid al-syarī'ah (the principles of Islamic law) as the

primary basis for legal decision-making. This orientation is crucial for fiqh learning to respond to social dynamics and technological developments more contextually. Thus, Islamic legal education should not only produce students who understand the law normatively and textually, but also who can actualize sharia values critically, creatively, and responsibly. Through this approach, fiqh can serve as an instrument for shaping an adaptive society with integrity and a strong commitment to justice, welfare, and ethics in modern life.

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