

Integration of Maqasid Al-Shari'ah on the Islamic Institute (*In case: Islamic Institute in Indonesia and Malaysia*)

A Halil Thahir^{a*}, Alamsyah^b, Siswadi^c, Syamsul Huda^d, Mu'min Firmansyah^e, Azhar Jaafar^f ^{a,d,e}Institut Religion Islam Negeri Kediri, Indonesia, ^bUniversitas Islam Negeri Raden Intan Lampung, Indonesia, ^cInstitut Religion Islam Negeri Purwokerto, Indonesia, ^fUniversity College of Yayasan Pahang, Malaysia, Email: ^{a*}halilthahir16@yahoo.co.id

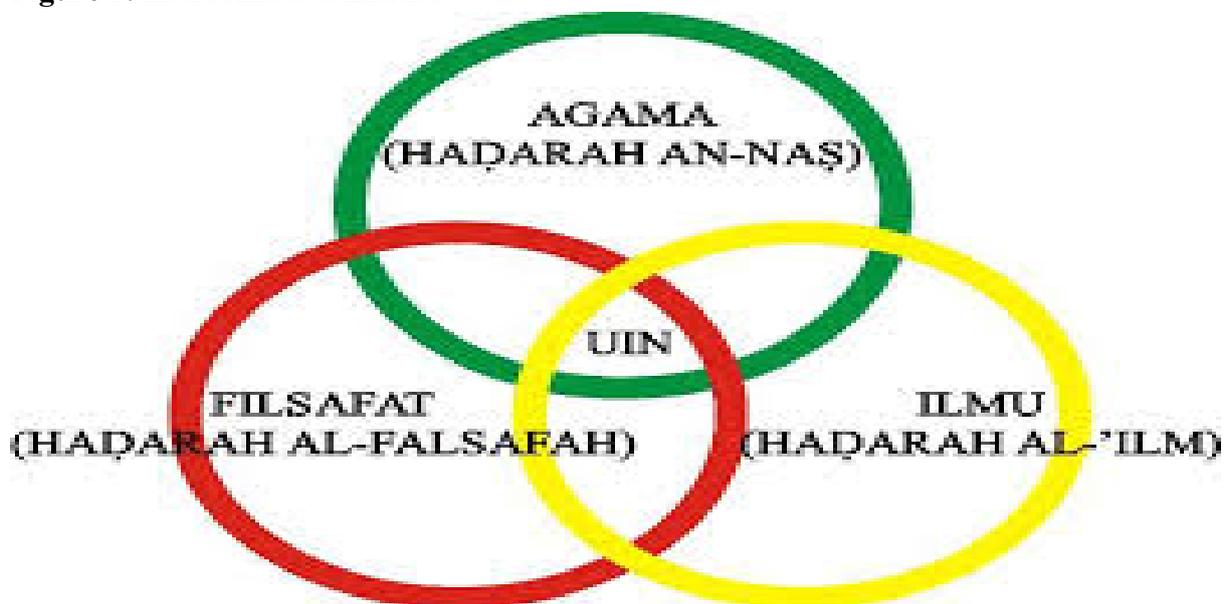
In the contemporary era, the realm of study is increasing in range from the five benefits, which consist of preserving religion, soul, reason, struggle, and wealth. Thus a new paradigm is needed in studying the five benefits, namely the paradigm of interconnection masalahah (*ittisaliyyat al-masalih*). Each of these five benefits has three dimensions, namely: primary (*daruriyyt*), secondary (*hajiyyat*), and tertiary (*tahsiniyyat*) which are positioned vertically in hierarchy. This article is the result of library research which is descriptive-analytically, describing the scientific epistemology of each Islamic tertiary institution both in Indonesia and in Malaysia. The discussion is of maqasid al-shari'ah by looking at all the problems that exist in the perspective of maqasid al-shari'ah on the basis of interconnection masalahah (*ittisaliyyat al-masalih*). The method is a qualitative research method, that utilises phenomena or objects that can be perceived, objects that can be understood, something that is born in consciousness, or events that can be observed. The technique of collecting data by documentary studies with comparative analysis and content analysis. The results showed that the *maqasid al-syari'ah* had been integrated in the science of STAIN Kediri Indonesia. Aspects of the level of welfare needs that must be protected are generally at the rank of *hajiyyat*. Integration of maqasid al-shari'ah in scholarship at KUIS Malaysia is more visible when connected between the sata beneficiaries and other benefits. This is supported by the distribution of offered courses that directly come in contact with the benefit of religion, soul, reason, education, and wealth even though it is still in the rank of *hajiyyat*.

Key words: *Integration, maqashid al-shari'ah, Science, Islamic Institutions.*

Introduction

Many attempts have been made to re-dialogue between religion (Islam) and general science as a dichotomy has been experienced between the two (Huda, Tsani, Syazali, Umam, & Jermstipparsert, 2020). Amin Abdullah, from UIN Sunan Kalijaga Yogyakarta, offers the concept of scientific interconnectivity. According to Amin Abdullah, the interconnectivity paradigm is to understand the complexity of human life that always develops along with the times. Every scientific structure, whether religious, social, humanities, or natural, cannot stand alone (Adebayo, 2015). The interconnection of the three cultural entities of text, philosophy and science-technology in the academic world, such as STAIN, IAIN, and UIN, according to Amin Abdullah can be seen in the following scheme:

Figure 1: Interconnected Entities



The concept of interconnection of three scientific cultural entities initiated by Amin Abdullah is the answer to the academic anxiety that was triggered in relation to the tension between the "normativity" and "historicality" of religious diversity in Islamic Higher Education. This tension was more pronounced in the period 1990-1997, and slightly reduced during the period 1998-2005, at the opening of the master's program at the State and Private Religious Universities (Hartinah et al., 2019). The concept of interconnection was born from the "womb" of academic anxiety related to the trade-off between "normativity-sacrality" and "historicity-profaneity" in Islamic studies on the one hand, and the difficulty of realising the paradigm of "integration" of science on the other (Ali., 2002). According to Ali, the interconnectivity paradigm is easier to realise in the academic world, because it is more capable of measuring one's own, humble, and human abilities (Munifah et al., 2019).

The integralistic scientific paradigm necessitates the mastery of two basic sources of Islamic teachings, namely al-Qur'an and al-Hadith, which are interpreted hermeneutically as the basis of religious worldview (*weltanschauung*). The teachings also provide skill in analysing issues that touch humanitarian problems in the modern era and postmodern times with the mastery of natural sciences, social sciences, and humanities (Huda, Muawanah, et al., 2020). The scientific relationship is illustrated in Figure 2.

Figure 2: The horizon of the teoantropocentric-integralistic scientific spider in the state islamic university



Similar to Amin Abdullah, Imam Suprayogo, from UIN Maulana Malik Ibrahim Malang, builds a scientific paradigm with a tree metaphor with all aspects that surround it: roots, stems, branches, twigs, and leaves. Through the roots, a tree can exist because of the intake of nutrients absorbed by the roots. The strength of a tree when hit by strong winds and heavy rain depends on the strength of the roots against the deluge. The science depicted with roots by Imam Suprayogo is the science of tools which include linguistics (Arabic, English, and Indonesian), philosophy and logic, the basics of natural and social sciences, and the philosophy of Pancasila. Armed with the knowledge of these tools, according to Imam Suprayogo, students can freely explore the knowledge in the Qur'an and al-Hadith (Ommaya, 1995).

From the explanation above, we can understand that there are fundamental differences about the concept of scientific integration, especially when connected with the maqasid al-shari'ah as the noble ideals of all Islamic teachings, including scientific structures in Islamic Religious Colleges (Azhari et al., 2019). The difference in concept, indirectly influences the implementation of science in the curriculum of each of the Islamic religious colleges. Therefore, further research needs to be carried out as to whether the various concepts of scientific integration of Islamic religious colleges above have similarities, or instead there are fundamental differences. The focus of research is limited in three tertiary institutions, namely UIN Maulana Malik Ibrahim Malang, Uin Sunan Kalijaga Jogjakarta and the International Islamic University of Malaysia (UIA).

Theory

The challenges in the era of globalisation demand an appropriate and fast response from the whole Islamic education system (Haseeb, Suryanto, Hariyatie, & Jermisittiparsert, 2020; Jermisittiparsert & Sriyakul, 2020). This thinking led to the idea of developing IAIN (especially Jakarta and Yogyakarta) as a pilot project to become the State Islamic University (UIN) under the Ministry of Religion of the Republic of Indonesia which included not only religious faculties, but also general faculties with a scientific epistemology pattern, and integralistic religious moral ethics. In this concept, the religious faculties are still maintained as they are today, but the curriculum needs to be developed in accordance with the needs of the community with a variety of new methods and approaches in Islamic Studies, humanities, and social sciences. Whereas in general faculties, both in the form of a wider mandate and university, it is necessary to be equipped with spiritual, spiritual and moral contents that are more critical and directed in the integrated curriculum format, rather than separated curriculum as it has been up to now.

The development of IAIN is expected to give rise to an ideal Islamic education in the future. The re-integration program of scientific epistemology and its implications in the teaching and learning process will in turn eliminate the dichotomy between general sciences and religious sciences as has been done so far. This change requires a mature and detailed concept (Amiri., 2004) and development in the framework and spirit of scientific and religious harmonisation, not the separation between the two. It is important to provide an Islamic moral foundation for the development of science and technology, the environment, socio-economic, and socio-cultural, socio-political, and social religion in the country, as well as articulate Islamic teachings in accordance with the development and progress of science and technology, humanities, and contemporary society (Huda, Muawanah, et al., 2020).

Ontologically, the academic scope is very influential on the form and format of science in higher education. When the scope of the study only pivots on what is desired by religious texts,

with the pattern of infantile reasoning, then science and truth will only be seen with one lens, namely the point of view of the text (*nas*), which by Amin Abdullah is referred to as civilisation text (*hadarah al-nas*). Likewise, when the scope of the study is only seen from the standpoint of science and technology, or from the aspects of philosophy and ethics, it only delivers knowledge that is partial and uprooted from other sciences, namely science on the basis of science and technology (*hadarah al-'ilm*), or the presence of science (Al-Sarakhsi., 1993). Science based on ethics and philosophy only is known as *hadarah al-philosophy*. If scientific studies transcend two study areas: "God" and humans, science will be delivered with a variety of perspectives, as much as the ecosystem and the universe that are fields of study.

Methodology

This research is a descriptive-analytical study, to describe the scientific epistemology of the Islamic Institute in Indonesia and Malaysia. An analysis of the scientific epistemological conception of alternative Islamic higher education institutions that is comprehensive and in accordance with local conditions. The discussion of *maqasid al-syari'ah* is by undertaken looking at the perspective of *maqasid al-syari'ah* on the basis of interconnection *masalah ittisaliyat al-masalih*. The research method is a qualitative method, researchers can consider phenomena or objects that can be perceived, objects that can be understood, objects of experience of *idra*, something that is born in consciousness, or events that can be observed (Razak et al., 2017).

The object of research is the concepts of scientific epistemology at Islamic Institutes in Indonesia and Malaysia. The data sources are journals, books and other written documents. The data collection technique is a documentary study of the literature material from each of the concepts of scientific epistemology. Content analysis and comparative analysis provides data analysis of scientific epistemology concept materials.

Results and Discussion

Integration of Maqasid Al-Shari'ah in the Curriculum at STAIN Kediri

The Curriculum of *Ahwal shashiyyah* program at STAIN Kediri has the following vision and mission. The vision is to be superior and foremost in the development and application of Islamic Civil Law. Its mission is to carry out education and learning of Islamic Civil Law with a global and Indonesian outlook, empowering multidisciplinary research on academic and community interests, increasing participation on the creation of a just and barbaric society, and develops a network of cooperation with various parties to improve the implementation of *Tridharma Perguruan Tinggi* in the field of Islamic Civil Law.

By referring to the vision and mission, it is expected that graduates of the Ahwal Shahshiyah program at STAIN Kediri have academic and professional abilities based on faith, piety and ahlakul karimah. Furthermore, it is expected that graduates of the Ahwal Shahshiyah study program at STAIN Kediri as researchers in the field of Islamic civil multimedia have academic qualifications and expertise in researching Islamic civil knowledge in accordance with the foundations of Islamic civil law. Also, as a scientific consultant, the hadith has the qualifications and expertise in Islamic civil scientific assistance in accordance with the basics of Islamic civil multimedia.

Course Mapping Based on Achievements

Learning outcomes of this curriculum are the attainment of learning attitudes and values, general work skills, special work skills, general knowledge, special knowledge, and managerial/ authority and rights.

Integration of Maqasid al-Shari'ah in STAIN KEDIRI

The definition of *maqasid* by Ibn 'Ashur emphasises the meanings and lessons that are inherent in every Islamic teaching. While 'Alal al-Fasi gives the definition of *maqasid al-shari'ah* which covers two sides of the benefit, general and special benefit. Although al-Raysuni does not explicitly mention specific objectives (*al-maqasid al-khash*), but the word human benefit (*maslahah al-'ibad*) at the end of the above definition is to indicate 'Alal al-Fasi also requires special objectives relating to law or the proposition of Islamic law are included (Huda, et al., 2020).

To examine the meaning and wisdom inherent in each subject, the parameter is the extent to which a course can deliver the existence of benefit and at the same time reject all forms of harm. Of course the benefit remains in the five domains of universal benefit: religion (*din*), soul (*nafs*), reason (*'aql*), descent (*nasl*), and treasure (*mal*). Besides that, there are parameters of the level of need, consisting of primary (*daruri*), secondary (*hajj*), and tertiary (*tahsini*).

Thus, to find out the integration of the shari'ah maqasid in each course offered at the ahwal shahshiyah study program STAIN Kediri, the author took two initial steps: First, identification of the courses in the category of five universal benefits; Second, the courses that have been identified in the five benefits are in the scale of the level of needs.

The Protected Benefit Domain in Each Course

a. Personality development courses

Courses	Protect benefit	Benefit rating
Pancasila/ Civic education	Soul	Daruriyat
English	Logics	Hajiyyat
Arabic	Logics	Hajiyyat
Indonesian	Logics	Hajiyyat
Al-Qur'an	Religion	Daruriyyat
Al-Hadits	Religion	Daruriyyat
Ushul Fiqh	Religion	Hajiyyat
Fiqh	Religion	Daruriyyat/Hajiyyat
Teology of Islamic	Religion	Daruriyyat
Tasawuf	Religion	Hajiyyat
SPI	Religion	Tahsiniyyat
MSI	Logics	Hajiyyat
Philosophy	Logics	Tahsiniyyat

Personality development courses protect three benefits; religion, soul and logics. In fiqh courses, for example, marriage is discussed which involves protection of hereditary existence, as well as changes in trading that can ensure that the discussion is an effort to protect the existence of assets. This provision also applies in the classification of maslahah in the distribution of other component courses.

b. Science and Skills

Courses	Protect benefit	Benefit rating
Research methodology	Logics	Hajiyyat
Fiqh Ibadah	Religion	Daruriyyat
History of Islamic Civilisation	Logics	Hajiyyat
Qawa'id Fiqhiyyah	Logics	Hajiyyat
Science phylosophy	Logics	Daruriyyat
Introduction to Legal Studies	Religion	Daruriyyat
Introduction to Indonesian Law	Logics	Hajiyyat
Islamic philosophy	Logics	Hajiyyat
Ushul Fiqh 2	Religion	Hajiyyat
History of Islamic Justice	Religion	Tahsiniyyat
Fiqh Munakahah	Offspring	Hajiyyat
Fiqh Mu'amalah	Wealth	Hajiyyat

Fiqih Mawaris	Wealth	Hajiyyat
Fiqih Jinayah	Soul	hajiyyat
Politics of law in Indonesia	Five benefits	Hajiyyat
Islamic Civil Law in Indonesia	Wealth	Hajiyyat
Judicial Practice	Five benefits	Hajiyyat

The science and skills courses at Ahwal Shahshiyah study program at STAIN Kediri have considered all five universal benefits even though the percentage is more dominant in protecting the benefit of logics and religion, than protecting wealth and offspring. Even offspring protection seems to occupy the most distended position (Arkoun., 1998), whereas in connection with the study program ahwal shahshiyah, family issues should occupy the first place in the scientific structure (Wijaya et al., 2020). However, if the benefit paradigm uses the interconnection theory of *maslahah*, then the benefit of offspring (*nasl, family*) should remain a concern of each subject. Interconnectivity means that every benefit is always associated with various other benefits.

The question is how much the interconnected *maslahah* is integrated in each courses. But it can be emphasised, the integration of the shari'ah maqasid in the distribution of subjects is still interpretative given it does not directly offer the shari'ah maqasid courses or courses that directly juxtapose the maqasid al-shari'ah as a perspective of its studies. For example, *fiqh munakhat maqasii, fiqh inheritance maqasidi*. If that is done, then the *maqasid* will appear integrated and colour the entire axiology of the courses.

C. Supporting Competencies

Courses	Protected Benefit	Benefit Rating
Tafsir	Religion	Daruriyat
Hadis	Religion	Daruriyyat
Filsafat Hukum	Logics	Hajiyyat
Hukum Pidana	Logics	Hajiyyat
Hukum Perdata	Wealth	Hajiyyat
Hukum Tata Negara	Five benefits	Hajiyyat
Hukum Acara Perdata	Wealth	Hajiyyat
Hukum Dagang	Wealth	Hajiyyat
Hukum Adat	Five benefits	Daruriyyat/Hajiyyat
Advokasi	Five benefits	Daruriyyat
Hukum Agraria	Wealth	Hajiyyat
Sosiologi Hukum	Religion	Tahsiniyyat
Hukum Kontemporer di Indonesia	Logics	Hajiyyat
Filsafat Hukum Islam	Logics	Tahsiniyyat

Tafsir Ahkam 1	Religion	Hajiyyat
Tafsir Ahkam 2	Religion	Hajiyyat
Hadis Ahkam 1	Religion	Hajiyyat
Hadis Ahkam 2	Religion	Hajiyyat
Ilmu Falak 1	Religion	Tahsiniyyat
Ilmu Falak 2	Religion	Tahsiniyyat
Masail Fiqhiyyah	Religion	Hajiyyat
Tarikh Tasyri'	Religion	Tahsiniyyat
Perbandingan Madzhab	religion	Tahsiniyyat
Bahasa Inggris 3	Logics	Tahsiniyyat
Bahasa Arab 3	Logics	Hajiyyat
Peradilan Religion di Indonesia	Five benefits	Hajiyyat
Hukum Perdata Islam di Indonesia	Wealth	Hajiyyat
Hukum Perdata Islam di Indonesia	Wealth	Hajiyyat
Adminisrasi Peradilan	Five benefits	Tahsiniyyat

As the distribution of previous courses, the integration of maqasid al-shari'ah can be tracked even though it does not directly mention the components of the maqasid al-shari'ah course.

Integration of Maqasid Al-Shari'ah in the Scientific Curriculum at Kolej Universiti Islam Antarbangsa Selangor (KUIS) Malaysia

Kolej Universiti Islam Antarbangsa Selangor is an Islamic Higher Education institution managed by the Selangor Islamic Religion Majlis and is under the coordination of IPTS. With the establishment of this KUIS, it shows the commitment of the Selangor state kingdom in developing an educational and scientific agenda. KUIS is trying to develop Da'i, Ulama and Umara. With the motto "Pemangkin Science Tradition", as well as the beauty of the campus which is characterised by the glorious history of Andalusian Islam, KUIS has moved based on a predetermined vision and mission. KUIS is an aggressive and proactive institution of higher education that provides academic programs based on monotheism and in accordance with the needs of modernity towards quality Islamic tertiary institutions. This effort is supported by a staff of lecturers and staff who are *mudarris, mu'allim, muaddib, murabbi, and murshid*.

KUIS consistently produces Muslim professionals who are able to lead the community and its development and develop Islamic knowledge. In addition, KUIS also has a role in providing alternatives for students to continue their studies to a higher level. KUIS widened the network and series of MoUs and MoAs in the development of academic, research and innovation traditions as a relevant Islamic tertiary institution in the national and international rankings (Yasin et al., 2020). With conducive facilities, KUIS also prioritises holistic development

programs, healthy environmental principles, good climate development (*qudwah hasanah*), academic brilliance and the solemn ummah program, so that KUIS are always devoted to religion, the nation and the formation of the state of *Baldatun Tayyibatul Wa Rabbul Ghaffor*.

Integration of *maqasid shari'ah* in the scientific curriculum is also apparent in the Sharia faculty and legislation at KUIS Malaysia even though, like STAIN Kediri, it does not explicitly mention the *maqasid al-shari'ah* courses in the distribution of courses offered each semester. Subjects that can be strongly suspected to discuss *maqasid al-shari'ah* are *ushul fiqh* and *qawa'id fiqhiyyah* courses (Alamsyah et al., 2020). The Qur'an and Hadiths may be in the implementation of teaching with *maqasid al-shari'ah*, depending on the extent of the ability of lecturers and also awareness of the urgency of integration of *maqasid al-shari'ah* with various knowledge sciences, both religion and general (Alamsyah & Mahmudah, 2020). As an illustration, the authors present a table of courses of the Bachelor of Shari'ah and Law majors as well as the benefits and protected needs, so they can be compared with the curriculum at STAIN Kediri both from the aspect of protected health and from the aspect of priority.

Semester 1

Courses	Protect benefit	Benefit rating
Ethnic relationship	Soul	hajiyyat
Malaysian recitation 3	Five benefits	Hajiyyat
Islamic civilisation and Asian civilisation	Five benefits	Hajiyyat
Malay language communication 2	Logics	Hajiyyat
Al arabiah al a'liyah li dirasat islamiyyah I	Logics	Hajiyyat
Academic reading skills	Logics	Hajiyyat
Fiqh	Religion	Hajiyyat
Hafazan and Tajwid I	Religion	Tahsiniyyat
Legal system in Malaysia	Five benefits	Hajiyyat
Student loan system	Five benefits	Hajiyyat
co-curriculum (sports fundamentals)	logics	Hajiyyat

The distribution of these courses reflects the protection of logics and religion is more dominant than the protection of other benefits. However, there are several courses that directly come into contact with the protection of the five universal benefits. It should be stressed here, that all benefits are at the level of Hajjyyat (secondary) except for one course which occupies the position of tahsiniyyat, and none of which occupies the daruriyyat position.

Semester 2

Courses	Protect benefit	Benefit rating
Equity	Logics	Hajiyyat
Academic writing skills	Logics	Hajiyyat
Al arabiah al a'liyah li dirasat islamiyyah II	Logics	Tahsiniyyat
Information technology in human life	Logics	Hajiyat
Ulum al-quran	Religion	Hajiyyat
Mustalah hadith	Religion	Hajiyyat
Hafazan dan tajwid ii	Religion	Hajiyyat
Fiqh munakahat	Offspring	Tahsiniyyat
Student tarbiah system	Five benefits	Hajiyyat

Semester 3

Courses	Protect benefit	Benefit rating
Workplace communication skills	logics	hajiyyat
Al arabiah al a'liyah li dirasat islamiyyah III	Five benefits	Hajiyyat
Usul fiqh I	Religion	Hajiyat
Fiqh jinayah	Soul	Hajiyat
Fiqh muamalat I	Soul	Hajiyyat
Islamic law administration system	Five benefits	Hajiyyat
Principle of Tauhid	Religion	Hajiyyat
Student tarbiah system	Five benefits	Tahsiniyyat

Semester 4

Courses	Protect benefit	Benefit rating
Islamic philosophy and thought	Logics	Hajiyyat
Human rights law	Five benefits	Hajiyyat
Institutional law	Five benefits	Tahsiniyyat
Fiqh mirath	Wealth	Hajiyat
Islamic banking and takaful laws	Wealth	Hajiyyat
Family law I	Offspring	Hajiyyat
Usul fiqh II	Religion	Hajiyyat
Student tarbiah system	Five benefits	Tahsiniyyat

Semester 5

Courses	Protect benefit	Benefit rating
Istinbat al-ahkam min al-ayat wa al-ahadith	Religion	Hajiyyat
Criminal law	Soul	Hajiyyat
Contract law	Five benefits	Tahsiniyyat

Family law II	Offspring	Hajiyat
Nizam al-qadha al-islami	Five benefits	Hajiyyat
The Halal law and Fiqh usable	Soul	Hajiyyat
Commercial law	Wealth	Hajiyyat
Law of tort	Five benefits	Tahsiniyyat

Semester 6

Courses	Protect benefit	Benefit rating
Law of pentadbiran jenayah syariah	Soul	Hajiyyat
Research methodology	Logics	Hajiyyat
Labour law	Soul	Tahsiniyyat
Islamic law regulating wealth	Wealth	Hajiyat
Land law in Malaysia	Five benefits	Hajiyyat

Semester 7

Courses	Protect benefit	Benefit rating
Evidence Law	Five benefits	Hajiyyat
Qanun Al-Dustur Al-Islami	Five benefits	Hajiyyat
Al-qawa'id Al-Fiqhiyyah	Religion	Tahsiniyyat
The law of the mall	Wealth	Hajiyat
Judicial and legal practice I	Five benefits	Hajiyyat
Khidmat Ummah	Five benefits	Hajiyyat
Evidence Law	Soul	Hajiyyat
Qanun Al-dustur Al-Islami	Five benefits	Tahsiniyyat

Semester 8

Courses	Protect benefit	Benefit rating
Sharia court law	Five benefits	Hajiyyat
Judicial and legal practice II	Five benefits	Hajiyyat
Alternative dispute resolution	Five benefits	Tahsiniyyat
Project paper	Wealth	Hajiyat
Practice law and judicial practice syar'ie	Five benefits	Hajiyyat

From its exposure and protection benefits, it appears that five benefits have been a priority in the last three semesters. Maqasid al-shari'ah is more integrated than the distribution of courses in Syahshiyah Islamic productions in STAIN Kediri. Thus the interconnectedness of the masahah has become the essence of KUIS Malaysia's scientific structure.

In terms of level of need protection benefit is generally at the level of hajiyyat (secondary). This rating does not mean that the condition will last forever in this rank. Situations and



conditions, such as social, cultural, political, and economic conditions will certainly affect the level. Something that was once considered a waste, at times may turn into hajiyyat, and may even turn into hajiyyat.

Conclusion

It can be concluded that Maqasid al-shari'ah has been integrated into Indonesia's STAIN science even though it does not fully reflect the interconnectedness of masalah in each course offered. The essential aspect of the need for well-being is generally covered by the hajiyyat level. And the integration of maqasid al-shari'ah in science at KUIS Malaysia is more likely to be connected between the merit of the two. It is supported by a series of courses that offer courses directly related to religious, soul, logics, teaching, and wealth involvement even at the hajiyyat level.

REFERENCES

- Adebayo, R. I. (2015). From islamicizing the sciences to strategizing for muslims' scientific breakthrough. *International Journal of Islamic Thought*, 7(25), 114-119.
- Alamsyah, & Mahmudah, S. (2020). The urgency of cultural tradition approaches ('urf) in determining fatwas of the Indonesian Ulema Council (MUI) Universitas Islam Negeri Raden Intan Lampung , Indonesia. *Talent Development & Excellence*, 12(2), 3520–3530.
- Alamsyah, Mahmudah, S., & Huda, S. (2020). The contextualization of hadith in indonesia: Nusantara ulema's response to islamists. *International Journal of Psychosocial Rehabilitation*, 24(7), 1548–1558.
- Ali, Muhammad Daud. (2002). Hukum islam pengantarilmuhukumdan tata hukum di Indonesia. *Jakarta: PT. Raja Grafindo Press*.
- Amiri (al), Abdallah M. Al-Husayn. (2004). Dekonstruksi sumber hukum islam. terj. *Abdul Basir. Jakarta: Gaya Media Pertama*.
- Al-Sarakhshi. (1993). Usul al-Sarakhshi, Bairut: Dar al-Kutub al-'Ilmiyyah.
- Arkoun, Muhammad. (1998) *al-Fikr al-Islami Naqdwaljtihad*. terj. Hashim Salih. Bairut: Dar al-Saqi.
- Azhari, Roslina, Asad, M. U., Karim, A. T. B. A., Jermisittiparsert, K., & Umam, R. (2019). Benchmarks of authority in suruhanjaya perkhidmatan awam and the commission of state civil services (KASN). *International Journal of Innovation, Creativity and Change*, 8(8), 351–362.
- Hartinah, S., Suherman, S., Syazali, M., Efendi, H., Junaidi, R., Jermisittiparsert, K., & Umam, R. (2019). Probing-prompting based on ethnomathematics learning model : The effect on mathematical communication skills. *Journal for the Education of Gifted Young Scientists*, 7(12), 799–814.
- Haseeb, M., Suryanto, T., Hariyatie, N., & Jermisittiparsert, K. (2020). Nexus between globalization, income inequality and human development in Indonesian economy: evidence from application of partial and multiple wavelet coherence. *Social Indicators Research*, 147(3), 723-745. DOI: 10.1007/s11205-019-02178-w.
- Huda, S., Muawanah, Munifah, Syazali, M., Palupi, E. K., Umam, R., & Tortop, H. S. (2020). Islamic education in supply chain system by prioritizing manners as a success factor of millennial generation on socializing. *International Journal of Supply Chain Management*, 9(2), 853–863.



- Huda, S., Suherman, Komarudin, Syazali, M., & Umam, R. (2020). The effectiveness of al-qurun teaching model (ATM) Viewed from gender differences: The impact on mathematical problem-solving ability. *Journal of Physics: Conference Series*, 1467(1), 012001. <https://doi.org/10.1088/1742-6596/1467/1/012001>
- Huda, S., Tsani, I., Syazali, M., Umam, R., & Jermisittiparsert, K. (2020). The management of educational system using three law auguste comte: A case of islamic schools. *Management Science Letters*, 10(3), 617-624. DOI: 10.5267/j.msl.2019.9.018.
- Jermisittiparsert, K. & Sriyakul, T. (2020). Determinants of quality education in Asian countries: Impact of social globalization, happiness and research and development. *Journal of Security and Sustainability Issues*, 9(J), 202-214. DOI: 10.9770/jssi.2020.9.J(15).
- Munifah, Tsani, I., Yasin, M., Tortop, H. S., Palupi, E. K., & Umam, R. (2019). Management system of education : Conceptual similarity (Integration) between Japanese learning system and islamic learning system in Indonesia. *Tadris Jurnal Keguruan Dan Ilmu Tarbiyah*, 4(2), 159–170. <https://doi.org/10.24042/tadris.v4i2.4893>
- Ommaya, A. K. (1995). Requirements for a renaissance of science in Islamic Polity: A muslim neuroscientist’s perspective. *Journal of Islamic Thought and Scientific*. 102, 96, 123-135.
- Razak, A. Z. A., Zainun, A., Asmuje, N. F., & Sallehan, S. M. (2017). A study between perfectionism and thinking style among gifted and talented Muslim students in Malaysia. *al-Qanatir: International Journal of Islamic Studies*, 6(2), 13-22.
- Wijaya, A., Ahid, N., & Irsyady, K. A. (2020). Being islam out of fanaticism: Uncovering arguments of arabs in embracing Islam. *International Journal of Psychosocial Rehabilitation*, 24(7), 1533–1547.
- Yasin, M., Huda, S., Putra, F. G., Syazali, M., Umam, R., & Widyawati, S. (2020). IMPROVE learning model and learning independence: Influence and interaction on mathematics problem-solving abilities in Islamic boarding School. *Journal of Physics: Conference Series*, 1467(1), 012003. <https://doi.org/10.1088/1742-6596/1467/1/012003>