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The Correlation Between Islamic Education and Islamic Law in Indonesia: A Systematic Literature Review

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Abstract

General Background Islamic education in Indonesia functions not only as a means of transmitting religious knowledge but also as a medium for cultivating moral values, legal awareness, and social behavior within Muslim society. **Specific Background** Within Indonesia's pluralistic legal and educational landscape, Islamic education and Islamic law coexist and interact across formal institutions, community settings, and national educational frameworks. **Knowledge Gap** Despite extensive scholarship on Islamic education and Islamic law as separate domains, their interrelationship in the Indonesian context has not been systematically synthesized. **Aims** This study aims to examine scholarly patterns, themes, and perspectives concerning the relationship between Islamic education and Islamic law in Indonesia through a Systematic Literature Review. **Results** The review of six studies published between 2024 and 2025 reveals that Islamic education serves as a primary channel for internalizing Islamic legal principles through formal instruction, character education, and ethical habituation, while Islamic law provides a normative foundation shaping curricula, pedagogical orientations, and moral objectives. The findings also indicate a reciprocal relationship that contributes to legal consciousness, ethical behavior, family legal knowledge, and sociocultural practices. **Novelty** This study offers an integrated synthesis that positions Islamic education and Islamic law as mutually reinforcing systems rather than isolated fields. **Implications** Strengthening their integration is essential for fostering moral integrity, legal awareness, and social harmony within Indonesia's contemporary educational and sociocultural environment.

Highlights:

- ♦ Islamic learning environments function as primary spaces for the internalization of normative legal principles.
- ♦ Normative legal frameworks guide curriculum orientation and ethical objectives within religious schooling.
- ♦ Reciprocal educational–legal interaction supports moral development and social cohesion in

plural contexts.

Keywords: Islamic Education, Islamic Law, Legal Awareness, Character Education, Systematic Literature Review

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Introduction

Islamic education does not merely transmit spiritual beliefs and religious rituals; it also functions as a crucial medium for introducing legal doctrines that guide Muslims in regulating personal, social, and institutional life. In the past, studying Islamic law has required a strong epistemological basis as well as a contextualized comprehension of how it is applied in various sociocultural contexts. A thorough understanding of Islamic law is based on foundational texts like the Qur'an and the Sunnah, which are supplemented by the interpretive writings of classical jurists whose ideas still influence Muslim cultures' legal thought.

The Sunnah, which consists of the sayings, deeds, and endorsements of the Prophet Muhammad, provides specific examples of how these rules are applied in day-to-day life, while the Qur'an, the primary source of Islamic law, provides a moral and ethical framework that supports legal standards. Prominent scholars' classical legal writings, such as Imam Malik's *al-Muwatta'*, the Shafi'i legal tradition's *al-Mabsut*, and Jalaluddin al-Mahalli and Jalaluddin al-Suyuti's *Tafsir al-Jalalayn*, have been crucial in defining Islamic legal principles within their respective historical contexts. These works showed how the law adapted to the circumstances of their particular communities in addition to systematizing legal ideas.

Islamic education plays a crucial and vital role in Indonesia's current educational system. Islamic education functions as a substantive subsystem that promotes social cohesion, moral development, and intellectual growth rather than as an add-on. Institutions like madrasahs and pesantrens, which have shown endurance and adaptation in the face of political, social, and technical changes, have received more recognition for their role in national development since the post-reform era [1], [2]. Islamic educational institutions have grown more significant in Indonesia's educational scene thanks to innovative curricula that combine religious and general knowledge.

The emphasis on moral and character education is one of the distinctive features of Islamic education in Indonesia. Islamic Religious Education (PAI) aims to foster moral behavior, spiritual awareness, and social responsibility among students in addition to imparting doctrinal understanding [3], [4], [5]. According to empirical research, Islamic education's pedagogical strategies have a major impact on students' moral growth and legal consciousness, suggesting that education is a useful tool for assimilating Islamic legal principles [6], [7].

Islamic law continues to have a significant influence on Indonesia's social and legal structure in tandem with the growth of Islamic education. Its impact is not limited to ceremonial observance; it also interacts dynamically with state law and customary law in areas like criminal law, inheritance, and family law. Islamic law coexists with national and customary legal systems as a result of this interplay, creating a unique kind of legal pluralism [8]. For instance, the Compilation of Islamic Law (KHI) demonstrates how Islamic legal precepts are incorporated into the country's legal system, especially with regard to marriage, divorce, and inheritance.

The connection between Islamic law and education has been a prominent topic of study in scholarly discourse. By imparting fiqh knowledge in ways that are sensitive to modern issues, scholars contend that Islamic education plays a crucial role in forming legal understanding, interpretation, and application [9]. Furthermore, it has been demonstrated that incorporating Islamic legal principles into academic programs improves legal literacy and ethical consciousness, especially in developing domains like Islamic economic law and sharia-based financial systems [10]. Even while the corpus of study is expanding, most of it focuses on Islamic law and education as distinct fields, leaving their link inadequately and methodically examined. This disparity highlights the necessity of a thorough analysis that summarizes scholarly research on the interplay between Islamic law and education in the Indonesian environment. In order to contribute to a more comprehensive and contextual understanding of their roles in forming Indonesian Muslim society, this article uses a Systematic Literature Review to look at patterns, themes, and academic viewpoints on the relationship between Islamic education and Islamic law.

Method

This study adopts a Systematic Literature Review (SLR) as its primary research design to examine the correlation between Islamic education and Islamic law in the Indonesian context. The SLR approach is employed as a rigorous and structured method for identifying, critically evaluating, and synthesizing findings from previous scholarly works relevant to the research topic. This method enables a comprehensive examination of existing literature by integrating diverse perspectives and empirical results to address clearly formulated research questions. In order to ensure that the chosen studies are pertinent, reliable, and in line with the parameters of this study, the evaluation process starts with a methodical search for scholarly publications pertaining to Islamic education and Islamic law.

Additionally, to guarantee methodological integrity and dependability, this systematic review adheres to clear and repeatable methods, including predetermined inclusion and exclusion criteria. The chosen literature is assessed according to its scholarly caliber, applicability, and contribution to comprehending the connection between Islamic legal development and education. This study attempts to present an integrated review of scholarly discourse on how Islamic education shapes legal knowledge, interpretation, and application of Islamic law in Indonesia through a systematic method of identification, screening, and synthesis. This study aims to provide a cogent analytical framework that promotes theoretical development and guides future empirical research in the areas of Islamic education and Islamic legal studies by methodically synthesizing previous research.

Results and Discussion

A. Overview of Research Findings from the Reviewed Literature

The findings of this systematic literature review are derived from six selected studies that examine the correlation between Islamic education and Islamic law in Indonesia. These studies, published between 2024 and 2025, predominantly employ qualitative research designs, including case studies, field observations, interviews, and literature-based analyses. The diversity of Islamic educational institutions in Indonesia is reflected in the study settings, which differ across Islamic elementary schools, pesantrens, madrasahs, universities, and larger community contexts. All studies highlight the strategic relevance of Islamic education in promoting legal awareness and ethical behavior, despite variations in scope and technique. Islamic education is constantly portrayed in the studied literature as a formative environment where legal principles are acquired through practice and instruction. This overall pattern indicates a strong and positive relationship between Islamic education and the development of Islamic legal consciousness.

B. The Role of Islamic Education in Cultivating Islamic Legal Awareness

One dominant theme emerging from the reviewed studies is the role of Islamic education in shaping awareness of Islamic law. Khasanah demonstrates that Islamic Religious Education teachers play a crucial role in instilling legal awareness among Islamic elementary school students in Pekanbaru through discipline, honesty, and adherence to school rules grounded in Islamic values [11]. This result implies that moral habituation on a daily basis, in addition to formal legal education, fosters legal awareness. In a similar vein, Fauzan & Putra demonstrate how Islamic education grounded in the teachings of the Qur'an and Hadith greatly improves legal understanding and compliance within Muslim communities [12]. Their research in Islamic universities, madrasahs, and pesantrens shows that knowledge of Islamic law is ingrained in educational procedures. These results demonstrate that Islamic education is the main means of disseminating and assimilating Islamic legal principles.

The literature also emphasizes how Islamic education combines ethical principles with legal standards, strengthening the connection between morality and the law. Islamic law is portrayed as a moral code that directs daily conduct rather than just a collection of formal rules. The goals of Islamic Religious Education inside the national education system, which prioritize character development in addition to intellectual growth, are in line with this integration. Through this approach, students develop respect for legal norms as part of their religious and moral identity. Consequently, Islamic education contributes to the formation of individuals who are both legally conscious and ethically responsible. This role is especially significant in a pluralistic society such as Indonesia, where legal awareness must be balanced with social harmony.

C. Islamic Education's Impact on Awareness of Islamic Family Law

The contribution of Islamic education to the public's comprehension of Islamic family law is another important result from the analyzed studies. According to Rakhmawati et al., Islamic education strategically contributes to improving community knowledge of sharia-based family law, especially with regard to marriage, inheritance, and household duties [13]. Their qualitative case study shows that education is a useful tool for raising social understanding of the law. This awareness encompasses internalizing legal responsibilities as ethical commitments in addition to knowledge acquisition. Islamic education hence improves legal literacy in social institutions and families.

In a same vein, Ngadri & Noh highlight how Islamic education can raise understanding of legal obligations pertaining to nafkah, or household financial support [14]. In order to guarantee a deeper comprehension of Islamic family law, their literature-based study emphasizes the necessity of curriculum reinforcement and enhanced teaching techniques. These results are consistent with more general debates on the significance of defending women's and children's rights under Islamic legal systems. Thus, education is positioned as a lawful preventive measure that advances social welfare and justice. Islamic education promotes more just and knowledgeable family relationships through methodical training.

D. Islamic Law as a Fundamental Aspect of Islamic Education

Islamic educational curricula and pedagogical practices are fundamentally shaped by Islamic law, according to the studied literature. According to Tohawi, discussions of Islamic law in Islamic Religious Education enhance students' comprehension of social and religious duties [15]. Islamic law functions as both a subject and an ethical compass that directs educational goals [16]. The growth of disciplined, truthful, and socially conscious students is supported by this legal foundation. Islamic education establishes a comprehensive learning environment that links faith, law, and everyday practice by incorporating legal principles into instructional content [17].

In addition, Islamic law offers a moral foundation for character education in Islamic establishments. Legal education places a strong emphasis on virtues that are necessary for citizenship and leadership, such as justice, integrity, and accountability. This strategy is in line with national education objectives that place a high priority on moral and character development. Thus, Islamic law informs education's ethical direction while being flexible enough to fit modern societal settings. Islamic education helps create morally upright and legally conscious people through this integration.

E. Mutual Relationship Islamic Law and Islamic Education

The results show that Islamic education and Islamic law have a dynamic and reciprocal interaction. One way to spread and contextualize Islamic legal principles is through Islamic education. Conversely, educational content, curriculum design, and pedagogical priorities are shaped by the normative substance found in Islamic law. This connection is crucial in addressing

the marginalization of Islamic principles in contemporary culture, according to Virma et al. [18]. Their literature-based approach demonstrates how justice-oriented behavior is reinforced by both education and the law.

Education and law are closely related in the larger Islamic intellectual heritage, which is reflected in this reciprocal relationship. Islamic law provides ethical guidelines for educational practice, and Islamic education facilitates the internalization of legal standards. When combined, they provide a logical foundation for influencing both individual and group behavior. This dynamic interaction guarantees that educational methods stay normatively grounded and legal lessons remain socially relevant. As a result, it is impossible to comprehend the link between Islamic law and education separately; rather, it must be seen as mutually constitutive.

F. Association In the National System of Education

Islamic education plays a crucial and important role in the framework of Indonesia's national education system. According to studies, Islamic education directly supports national goals of social responsibility, moral integrity, and character development. Islamic legal principles are incorporated into educational programs to foster the growth of morally and intellectually capable people. Since the reform era, madrasahs and pesantren have been acknowledged as crucial elements of the country's educational system, which strengthens this function. As a result, Islamic education is now seen as a significant contribution to national development rather than as a supplementary system.

Islamic education also supports the country's goal of inclusive, holistic education. It enhances social cohesion and supports academic education by highlighting moral and legal ideals. This alignment shows that the relationship between Islamic law and education transcends religious establishments and encompasses the larger educational system. Islamic education contributes to the development of civic duty and national identity through this integration. As a result, Islamic legal principles are crucial to Indonesia's educational system's success.

G. Islamic Law and Education's Socio-Cultural Aspects

The relationship between Islamic education and Islamic law is greatly influenced by Indonesia's sociocultural setting. Islamic education serves as a vehicle for the transmission of moral, cultural, and religious values that influence social standards and community conduct [19], [20]. It ensures that Islamic teachings are applicable in a heterogeneous society by adjusting to regional customs and cultural manifestations. This flexibility is a reflection of the historical interplay between Indonesian local customs and Islamic law. As a result, education serves as a link between lived social realities and normative teachings.

On the other hand, Islamic law functions as a cultural manual that shapes societal customs pertaining to family life, business ventures, and interpersonal relationships. Islamic law interacts with state and customary law in Indonesia, where its application frequently reflects legal plurality. This connection is further shaped by modernization and globalization, as evidenced by the emergence of sharia-based financial institutions. To preserve legal significance, these modifications necessitate ongoing reconsideration and instruction. This process of adaptation is greatly aided by Islamic education.

H. Dynamic Interaction and Implications for Contemporary Society

Overall, the findings confirm that Islamic education and Islamic law are dynamically interconnected and mutually reinforcing. Islamic education facilitates the transmission and internalization of legal norms, while Islamic law provides ethical direction and substantive content for educational practice. This interaction contributes to the formation of a Muslim society that values justice, moral responsibility, and social harmony. Strengthening this relationship through curriculum innovation and pedagogical reform can enhance legal awareness and ethical conduct. In the contemporary Indonesian context, such integration is essential for addressing social challenges and maintaining the relevance of Islamic values. Therefore, the correlation between Islamic education and Islamic law represents a vital foundation for sustainable moral and social development.

Conclusion

This study demonstrates that Islamic education and Islamic law in Indonesia are closely interconnected and mutually reinforcing. Based on a systematic review of the literature, Islamic education consistently emerges as a strategic medium for transmitting, internalizing, and contextualizing Islamic legal values across various educational and social settings. Through formal instruction, moral habituation, and character education, Islamic education contributes significantly to the development of legal awareness, ethical behavior, and social responsibility among students and the wider Muslim community. The results also show that Islamic law is taught in conjunction with moral and spiritual principles rather than only as a normative framework, allowing students to view the law as a full manual for day-to-day living.

Furthermore, the study emphasizes how Islamic education and Islamic law are correlated not only in educational institutions but also in the larger sociocultural and national education framework. Islamic education guarantees the ongoing relevance and flexible application of these ideas in a pluralistic and changing society, while Islamic law provides fundamental principles that influence curriculum, ethical orientations, and educational goals. This reciprocal relationship plays a crucial role in strengthening national character, promoting social justice, and maintaining cultural and religious identity in Indonesia. Therefore, reinforcing the integration of Islamic education and Islamic law through curriculum development, pedagogical innovation, and policy support is essential for sustaining moral integrity and legal consciousness in contemporary Indonesian society.

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