

ANAYASA

(Journal of Legal Studies)

E-ISSN: 2987-9965

Vol.3, No. 2, Januari 2026

TRANSFORMATION OF CONTEMPORARY ISLAMIC LEGAL THINKING IN RESPONDING TO THE CHALLENGES OF TRADITION, MODERNITY, AND GLOBALIZATION

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Abstract

The rapid development of global society, characterized by accelerating modernity and the expanding influence of globalization, poses significant challenges to the relevance and application of Islamic law. On the one hand, Islamic law is deeply rooted in the normative and textual tradition of classical fiqh; on the other hand, contemporary social realities demand legal responses that are adaptive, contextual, and oriented toward justice. This tension between tradition and change highlights the urgent need for a transformation of contemporary Islamic legal thought that preserves the normative legitimacy of the shari'ah while responding effectively to modern challenges. This study aims to analyze the transformation of contemporary Islamic legal thought in addressing the challenges of tradition, modernity, and globalization, as well as to examine the normative framework that enables such transformation. The research employs a normative juridical method, using conceptual, philosophical, and statutory approaches by examining the Qur'an, Sunnah, principles of maqāṣid al-shari'ah, and relevant national legislation. The findings indicate that Islamic law possesses inherent flexibility that allows for legal reconstruction through ijtihād, textual reinterpretation, and the strengthening of a maslahah-oriented approach. This transformation enables Islamic law to function as a living law capable of harmonizing with national legal systems and global values without losing its normative identity. Consequently, contemporary Islamic legal thought plays a crucial role in promoting a responsive, just, and public interest-oriented legal framework.

Keywords: contemporary Islamic law, transformation of legal thought, normative juridical, maqāṣid al-shari'ah, globalization

Abstrak

Perkembangan masyarakat global yang ditandai oleh percepatan modernitas dan intensitas globalisasi menghadirkan tantangan serius bagi eksistensi dan relevansi hukum Islam. Di satu sisi, hukum Islam berakar kuat pada tradisi fiqh klasik yang bersifat normatif dan tekstual, sementara realitas sosial kontemporer menuntut respons hukum yang adaptif, kontekstual, dan berkeadilan. Ketegangan antara tradisi dan perubahan ini menimbulkan kebutuhan akan transformasi pemikiran hukum Islam yang tidak mengabaikan legitimasi syariat. Penelitian ini bertujuan untuk menganalisis transformasi pemikiran hukum Islam kontemporer dalam menjawab tantangan tradisi, modernitas, dan globalisasi, serta mengkaji kerangka normatif yang memungkinkan terjadinya pembaruan hukum Islam. Metode yang digunakan adalah yuridis normatif

dengan pendekatan konseptual, filosofis, dan perundang-undangan, melalui kajian terhadap Al-Qur'an, Sunnah, prinsip maqāṣid al-syarī'ah, serta peraturan perundang-undangan nasional yang relevan. Hasil penelitian menunjukkan bahwa hukum Islam memiliki fleksibilitas internal yang memungkinkan rekonstruksi pemikiran melalui ijtihād, reinterpretasi teks, dan penguatan orientasi kemaslahatan. Transformasi tersebut memungkinkan hukum Islam berfungsi sebagai living law yang mampu berinteraksi secara harmonis dengan sistem hukum nasional dan nilai-nilai global tanpa kehilangan identitas normatifnya. Dengan demikian, pemikiran hukum Islam kontemporer berperan penting dalam menghadirkan sistem hukum yang responsif, berkeadilan, dan berorientasi pada kepentingan publik.

Kata kunci: hukum Islam kontemporer, transformasi pemikiran, yuridis normatif, maqāṣid al-syarī'ah, globalisasi

INTRODUCTION

Islamic law is a normative legal system that, since its inception, has been designed to comprehensively regulate human life, both in individual and social dimensions. The universal and transhistorical character inherent in Islamic law makes it applicable in various spaces and times. However, in its development, Islamic law is often narrowly understood as a collection of textual and static rules, giving rise to the perception that Islamic law is less responsive to social change (Ismail, 2025). This understanding does not fully reflect the essence of Islamic law, because in the Islamic scholarly tradition itself there are internal mechanisms that allow for dynamism and renewal of legal thinking (Fikriyah, 2024).

The development of modernity has brought significant changes to the social, political, economic, and cultural structures of global society (Firmansyah et al., 2025). Advances in science and technology, increased awareness of human rights, and the development of modern legal systems have given rise to various new issues that demand legal certainty and justice (Manik et al., 2024). Islamic law faces the challenge of responding to contemporary realities without losing its normative foundation. The tension between traditional values and the demands of modernity has sparked intellectual debates about the limits of legal interpretation, the authority of ijtihad, and the relevance of classical fiqh doctrines in modern society (Khunaini, 2024).

In addition to modernity, globalization has further compounded the complexity of the challenges facing Islamic law. The tide of globalization has not only accelerated the exchange of information and culture, but also brought together various legal systems and universal values in a single space of interaction (Surono et al., 2025). Principles such as democracy, the rule of law, and the protection of human rights have become part of the global discourse that influences the construction of law in various countries (Hidayat, 2021). This condition requires Islamic law to demonstrate its adaptive capacity in order to interact constructively with these global values, while maintaining its normative identity and Islamic ethics (Akbar & Musaddad, 2025).

The transformation of Islamic legal thought is an inevitable necessity. This transformation is not meant as an attempt to abandon Islamic legal tradition, but rather as a process of reinterpretation and normative reconstruction oriented towards the objectives of Islamic

law itself (Anam & Susantin, 2025). Through the strengthening of principles such as *ijtihād*, *maqāṣid al-sharī‘ah*, and *maslahah*, Islamic law has great potential to continue to develop as a relevant, contextual, and just legal system. Thus, contemporary Islamic legal thought is expected to be able to respond comprehensively to the challenges of the times, while also making a positive contribution to the legal order and social life of society at large (Pahutar et al., 2024).

Many studies have been conducted on the transformation and development of Islamic legal thought in response to social change, but they still show fragmentation in focus and approach. Research (Kurniati, 2013) in the article *Social-Political Development in the Formation of Islamic Law* emphasizes that socio-political dynamics have a significant influence on the formation and change of Islamic law, especially in relation to power and legal legitimacy. However, this study is still descriptive-historical in nature and does not deeply review the normative mechanisms of contemporary Islamic law transformation. Research (Nurmila, 2025) through the study of *Convergence of Classical Thought and Contemporary Challenges* highlights the importance of collaboration between classical tradition and innovative thinking in the digital age, emphasizing that Indonesian Islamic thought is capable of adapting to global challenges, although the study is more oriented towards the dimensions of education and intellectual culture. Research (Yulianti et al., 2025) discusses Islamic thought in facing modernity with an approach that balances tradition and modernity, including issues of secularization, liberalism, and globalization, but has not focused its analysis on the construction of Islamic law as a normative system. Research (Djufri et al., 2025) examines the role of Sufism in globalization and modernization, which enriches contemporary Islamic spiritual discourse but is outside the realm of normative law. The study (Syirva & Kawijaya, 2025) emphasizes the relevance of Islamic studies as an agent of change through a moderate approach, but it is still general in nature and does not elaborate on the transformation of Islamic legal thought specifically. Based on these studies, there appears to be a gap in research that comprehensively addresses the transformation of contemporary Islamic legal thought through a normative juridical approach.

The main issue in this study stems from the conceptual tension between classical Islamic legal tradition and the increasingly complex demands of modernity and globalization. Islamic law is often positioned in a dichotomy between textual rigidity and contextual flexibility, giving rise to debates about the limits of *ijtihad* and the authority of legal interpretation. On the one hand, the traditional approach tends to maintain a normative understanding based on texts and *madhhabs*, while global realities present new issues such as human rights, gender equality, bioethics, and national legal systems that demand adaptive legal responses. Another problem is the suboptimal utilization of the *maqāṣid al-syarī‘ah* framework as a methodological basis for formulating contemporary Islamic law, resulting in Islamic law often being considered irrelevant or outdated. Therefore, a normative analysis is needed to explain how the transformation of Islamic legal thought can be carried out without eliminating its normative legitimacy and Islamic identity.

The purpose of this study is to analyze in depth the transformation of contemporary Islamic legal thought in responding to the challenges of tradition, modernity, and

globalization through a normative juridical approach. This study aims to examine how Islamic legal norms, principles, and doctrines can be interpreted dynamically while remaining based on the main sources of law, namely the Qur'an and Sunnah. In addition, this study also aims to identify the role of *ijtihad*, text reinterpretation, and the *maqāṣid al-syarī'ah* approach as normative instruments in presenting Islamic law that is responsive to global social change. Thus, this study is expected to provide a systematic conceptual framework for understanding Islamic law as an adaptive, contextual, and public welfare-oriented legal system.

The urgency of this research lies in the academic and practical need to strengthen the position of Islamic law in the face of ever-evolving global dynamics. In globalization, Islamic law is not only confronted with internal changes within the Muslim community, but also with international legal systems and global values that are often perceived as conflicting with Sharia norms. Without a transformation of thought based on strong normative analysis, Islamic law risks normative stagnation and losing its relevance in modern social life. In addition, this research is important to contribute to the development of Islamic legal science in Indonesia, particularly in formulating a moderate, inclusive, and contextual Islamic legal paradigm. Another urgency is as an academic effort to bridge the gap between the theoretical discourse of Islamic law and its implementation in a plural and global social reality. The novelty of this research lies in its integrative approach, which combines normative juridical analysis with contemporary issues such as modernity and globalization in a single conceptual framework.

Unlike previous studies that tended to focus on social, historical, or cultural aspects, this study places the transformation of Islamic legal thought as a normative process based on the principles and objectives of Islamic law. This research offers a new perspective by emphasizing that the transformation of Islamic law is not a form of secular legal reform, but rather an internal process of sharia through the strengthening of *maqāṣid al-syarī'ah* and contextual normative reinterpretation. Thus, this research makes an original contribution to the development of contemporary Islamic legal theory that is capable of responding to global challenges without losing its theological and legal legitimacy.

METHOD

This research method uses a *normative juridical* approach, which is legal research that focuses on the study of norms, principles, and doctrines of Islamic law as a living and evolving legal system. This research was conducted by examining primary legal materials in the form of the Qur'an and Sunnah as the main sources of Islamic law, which were then studied through basic Islamic principles such as *maqāṣid al-syarī'ah*, *maslahah mursalah*, *istihsān*, and *ijtihād* as normative foundations in responding to the dynamics of tradition, modernity, and globalization. In addition, this study also analyzes relevant positive legal materials, particularly the 1945 Constitution of the Republic of Indonesia, Law Number 48 of 2009 concerning Judicial Authority, and Law Number 12 of 2011 concerning the Formation of Legislation as last amended by Law Number 13 of 2022, which form the constitutional framework for understanding the relationship between Islamic law and the national legal system. Secondary legal materials in the form of

classical fiqh books, works by contemporary Islamic legal thinkers, and scientific journal articles are used to enrich conceptual and philosophical analysis. Thus, this method allows for a comprehensive normative analysis of the transformation of contemporary Islamic legal thought oriented towards justice, benefit, and legal certainty, in line with the principles of justice, legal certainty, and public interest in modern law.

RESULTS AND DISCUSSION

A. Reconstruction of Islamic Legal Tradition from a Contemporary Normative Perspective

The tradition of Islamic law that developed through the classical *fiqh* treasury is the main normative foundation in the structure of Islamic law. Since the early period of Islam, the *fuqahā'* have developed a systematic methodology for determining law through the discipline of *uṣūl al-fiqh*, which allows Islamic law to function as a rational, coherent, and public interest-oriented normative system. This tradition reflects that Islamic law was not born in a vacuum, but rather through an intensive dialogue between revelatory texts and social reality. The Qur'an itself affirms the principle of reflection and the use of reason in understanding Allah's law, as stated in QS. *Shād* [38]: 29

كُتِبَ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ ﴿٢٩﴾

“The Book (Al-Qur'an) which We have revealed to you is full of blessings so that they may ponder its verses and so that people of understanding may learn a lesson.” This verse affirms the normative legitimacy of legal reasoning in Islam.

From a *normative juridical* perspective, Islamic legal tradition is not understood as a closed and static legal system, but rather as a dynamic structure of norms that is open to reconstruction. This reconstruction is carried out through the mechanism of *ijtihād*, which in classical tradition has been the main instrument of legal renewal. The principle of *ijtihād* derives its legitimacy directly from the Sunnah of the Prophet Muhammad, as evidenced by the hadith of Mu'adz bin Jabal, which emphasizes the use of reason when no explicit provisions are found in the Qur'an and Sunnah. Thus, the reconstruction of Islamic legal tradition is not a deviation from sharia, but rather a manifestation of the spirit of Islamic law itself.

Uṣūl al-fiqh methodologies such as *qiyās*, *istiḥsān*, *istiṣlāḥ*, *'urf*, and *sadd al-dharā'i'* are normative instruments that demonstrate the internal flexibility of Islamic law. In contemporary times, these instruments can be reactivated to respond to modern social changes. The principle of *'urf*, for example, allows Islamic law to take into account the customs of society as long as they do not conflict with the values of sharia, as in the rule of *al-ʿādah muḥakkamah*. This principle is in line with the reality of modern social plurality, which continues to evolve.

The reconstruction of Islamic legal tradition also requires a paradigm shift from a *mazhab-centered* approach to a *problem-centered* approach. This approach does not deny the authority of classical mazhab, but places it as a source of normative references that can be contextualized. In this case, *maqāṣid al-syarī'ah* becomes the main parameter for assessing the relevance of classical legal products to contemporary issues. The five main

objectives of sharia (*ḥifẓ al-dīn*, *ḥifẓ al-naḥs*, *ḥifẓ al-‘aql*, *ḥifẓ al-naḥs*, and *ḥifẓ al-māl*) serve as normative standards to ensure that legal reconstruction remains within the corridor of Islamic values.

In Indonesian national law, the reconstruction of Islamic legal traditions must also be read within a constitutional framework. Article 29 paragraph (1) of the 1945 Constitution of the Republic of Indonesia affirms that the state is based on Belief in One God, which opens up normative space for religious values, including Islamic law, in the national legal system. In addition, Law No. 48 of 2009 on Judicial Authority recognizes the law that lives in society (living law) as one of the sources of consideration for judges. This provision provides legal legitimacy for the revitalization of Islamic legal tradition as a source of normative values in the formation of modern law.

Thus, the reconstruction of Islamic legal traditions from a contemporary normative perspective is a systematic effort to maintain continuity between classical authority and modern needs. Traditions are not abandoned, but revitalized through a normative approach oriented towards the objectives of Islamic law and the ever-changing social reality.

B. Islamic Legal Responses to Modernity through the Maqāṣid al-Syarī‘ah Approach

Modernity has brought fundamental changes to the structure of human life, ranging from developments in information technology, biotechnology, and the global economy to shifts in the paradigm of human rights. These changes have given rise to new legal issues that are not explicitly discussed in classical fiqh literature. In this situation, Islamic law is required to provide a normative response that is not only text-based but also purpose-oriented. The maqāṣid al-syarī‘ah approach has become the main instrument in bridging the tension between normative texts and modern reality.

Conceptually, maqāṣid al-syarī‘ah functions as the fundamental objectives to be achieved by Islamic law. The Qur'an emphasizes that the law was revealed to bring ease and benefit, as stated in QS. Al-Baqarah [2]: 185:

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْكُم وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

“Allah desires ease for you and does not desire hardship for you.” This verse is the normative basis that Islamic law is not intended to burden people, but rather to ensure welfare and substantive justice.

The maqāṣid approach allows Islamic law to respond to modern issues such as bioethics, women's rights, religious freedom, and social justice with a flexible normative framework. For example, the protection of life (*ḥifẓ al-naḥs*) and reason (*ḥifẓ al-‘aql*) became the normative basis for responding to developments in modern medical technology and education. Similarly, the protection of property (*ḥifẓ al-māl*) became the basis for formulating Islamic economic law that is adaptive to the global financial system.

From a normative juridical perspective, the *maqāṣid* approach is also in line with modern legal principles such as justice, legal certainty, and utility. The principle of substantive justice in Islamic law is in line with the concept of social justice that has developed in modern legal systems. The Qur'an explicitly commands justice as a universal principle, as stated in QS. An-Nisā' [4]: 135:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أُولَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَّوْا أَوْ تُعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾

“O you who believe, be upholders of justice, witnesses for Allah, even against yourselves.”

This approach is also relevant in national law. Law No. 12 of 2011 concerning the Formation of Legislation, as amended by Law No. 13 of 2022, emphasizes that the formation of law must be based on justice, benefit, and legal certainty. These principles correspond directly with the values of *maqāṣid al-syarī'ah*, enabling normative harmonization between Islamic law and positive law .

With the *maqāṣid al-syarī'ah* approach, Islamic law not only maintains its normative relevance, but is also able to function as a *living law* that is responsive to social change. This approach emphasizes that modernity is not a threat to Islamic law, but rather an intellectual challenge that can be answered through the strengthening of sharia objectives and contextual legal reasoning.

C. The Transformation of Islamic Law in the Face of Globalization and the National Legal System

Globalization brings together various legal systems, values, and cultures in a complex space of interaction. Islamic law is faced with the demand to interact with global principles such as the rule of law, democracy, and the protection of human rights. This challenge requires a transformation of Islamic law that is not defensive, but dialogical and constructive. This transformation is carried out through the harmonization of Sharia norms with national and international legal systems.

Normatively, Islamic law has internal principles that allow for adaptation to global changes. The principle of *maslahah mursalah* provides legitimacy for the establishment of laws based on the public interest as long as they do not contradict the *nash*. This principle is in line with the concept of public interest in modern law. The Qur'an confirms this orientation of benefit in QS. Al-Anbiyā' [21]: 107:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

“And We have not sent you (Muhammad) except as a mercy to all the worlds.”

The principle of *sadd al-dharā'i'* also serves as a preventive instrument in responding to the negative impacts of globalization. This principle allows for restrictions on practices that have the potential to cause social harm, even if they are essentially permissible. Thus, Islamic law has a normative mechanism to maintain a balance between global openness and the protection of moral values.

In Indonesia's national legal system, the transformation of Islamic law is reflected in the recognition of religious values as a source of legal ethics. Law No. 48 of 2009 provides space for judges to explore legal values and a sense of justice that exists in society. This provision allows Islamic legal values to contribute to the formation of substantively just legal decisions.

The transformation of Islamic law in the era of globalization shows that Islamic law is not marginalized by global developments, but rather has the internal capacity to adapt and contribute. With the right normative approach, Islamic law can be a source of ethical values and justice in the global legal order, while maintaining its normative identity as a legal system oriented towards the benefit of the people.

CONCLUSION

The transformation of contemporary Islamic legal thought is an inevitable normative necessity in facing the challenges of tradition, modernity, and globalization. Through a *normative juridical* approach, it can be understood that Islamic law has internal flexibility that stems from the basic principles of Islam, such as *ijtihād*, *maqāṣid al-syarī'ah*, *maslahah mursalah*, and *istihsān*, which allow for the reconstruction of legal thinking without eliminating its theological and juridical legitimacy. The classical Islamic legal tradition continues to hold a strategic position as a normative foundation, but it needs to be interpreted contextually in order to respond to social dynamics and modern legal developments. In modernity, a goal-based approach to law has proven effective in addressing contemporary issues that are not explicitly regulated in classical texts, while in the era of globalization, Islamic law has demonstrated its adaptive capacity through harmonization with national legal systems and global values oriented towards justice, legal certainty, and public interest. Thus, the transformation of contemporary Islamic legal thought is not interpreted as an attempt to secularize the law, but rather as an internal process of Sharia to maintain relevance, justice, and the benefit of the people in an ever-evolving legal system.

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