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MUI Fatwas and Sharia-Based Policy Governance in Islamic Education Management in Indonesia

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Abstract: This study examines the influence of Majelis Ulama Indonesia (MUI) fatwas on Islamic education management in Indonesia, particularly in aligning sharia principles with contemporary educational practices. The purpose of this research is to explore the role of MUI fatwas in policy formation, curriculum adjustment, and governance frameworks to address the challenges posed by globalization and digitalization in Islamic education. Using a qualitative approach with a case study method, data were collected through in-depth interviews and document analysis of policies implemented in various Islamic education institutions in Indonesia. The study focused on three key fatwas discussed in Ijtima Ulama forums: the third in 2009, the sixth in 2018, and the seventh in 2021. The findings reveal that MUI fatwas contribute significantly to three areas: the establishment of sharia-compliant educational policies, the adaptation of curricula to contemporary needs, and the promotion of equitable governance in Islamic education institutions. However, challenges such as varying interpretations and resistance from stakeholders hinder effective implementation. This research is original in its comprehensive analysis of the direct and indirect impacts of MUI fatwas on Islamic education management, providing new insights into the intersection of sharia principles and modern educational demands. The study has significant implications for policymakers, educators, and religious scholars. It highlights the need for harmonization between sharia-based fatwas and modern management practices to ensure the sustainability and relevance of Islamic education in Indonesia's evolving sociocultural landscape.

Keywords: MUI Fatwas, Ijtima Ulama, Islamic Education Management, Islamic Education.

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Abstrak: Penelitian ini mengkaji pengaruh fatwa Majelis Ulama Indonesia (MUI) terhadap manajemen pendidikan Islam di Indonesia, khususnya dalam menyelaraskan prinsip-prinsip syariah dengan praktik pendidikan kontemporer. Tujuan dari penelitian ini adalah untuk mengeksplorasi peran fatwa MUI dalam pembentukan kebijakan, penyesuaian kurikulum, dan kerangka kerja tata kelola untuk menjawab tantangan yang ditimbulkan oleh globalisasi dan digitalisasi dalam pendidikan Islam. Dengan menggunakan pendekatan kualitatif dengan metode studi kasus, data dikumpulkan melalui wawancara mendalam dan analisis dokumen terhadap kebijakan yang diterapkan di berbagai lembaga pendidikan Islam di Indonesia. Studi ini berfokus pada tiga fatwa utama yang dibahas dalam forum Ijtima Ulama: yang ketiga pada tahun 2009, yang keenam pada tahun 2018, dan yang ketujuh pada tahun 2021. Temuan-temuan tersebut mengungkapkan bahwa fatwa MUI berkontribusi secara signifikan pada tiga bidang: pembentukan kebijakan pendidikan yang sesuai dengan syariah, adaptasi kurikulum terhadap kebutuhan kontemporer, dan promosi tata kelola yang adil di lembaga-lembaga pendidikan Islam. Namun, tantangan seperti interpretasi yang beragam dan resistensi dari para pemangku kepentingan menghambat implementasi yang efektif. Penelitian ini orisinal dalam analisis komprehensifnya mengenai dampak langsung dan tidak langsung dari fatwa MUI terhadap manajemen pendidikan Islam, yang memberikan wawasan baru mengenai titik temu antara prinsip-prinsip syariah dan tuntutan pendidikan modern. Penelitian ini memiliki implikasi yang signifikan bagi para pembuat kebijakan, pendidik, dan cendekiawan agama. Studi ini menyoroti perlunya harmonisasi antara fatwa-fatwa berbasis syariah dan praktik-praktik manajemen modern untuk memastikan keberlanjutan dan relevansi pendidikan Islam dalam lanskap sosial budaya Indonesia yang terus berkembang.

Kata Kunci: Fatwa MUI; Ijtima Ulama; Manajemen Pendidikan Islam; Pendidikan Islam.

Introduction

In the context of modernization and globalization, Islamic education management in Indonesia faces significant challenges,¹ including efforts to maintain the identity of Sharia values amid social changes.² The increasing integration of technology in education, along with the need for adaptive systems, calls for clear guidance to ensure the relevance and sustainability of Islamic

¹ Kamaluddin Abu Nawas, Abdul Rasyid Masri, and Alim Syariati, "Indonesian Islamic Students' Fear of Demographic Changes: The Nexus of Arabic Education, Religiosity, and Political Preferences," *Religions* 13, no. 4 (2022).

² So Fi An Al Hakim, "Analytical Framework in Study of Fatwas on Sharia Economics," *Ahkam: Jurnal Ilmu Syariah* 19, no. 2 (2019), p. 315–30.

education.³ Islamic educational institutions in Indonesia have adopted digital technology,⁴ but many struggle to ensure this adjustment aligns with Sharia principles.⁵ This reflects the urgency to direct Islamic education management to remain grounded in religious values in the modern era.⁶

Various literature reveals the strategic role of fatwas from the Indonesian Ulema Council (MUI) in shaping Sharia-based policies,⁷ including in the sector of Islamic education.⁸ Research shows that MUI fatwas are often used as references in formulating Islam-based educational policies, particularly in curriculum management and strategic decision-making.⁹ Moreover, attention is drawn to how MUI fatwas serve as primary guidelines in addressing modern issues, such as the digitalization of education and the inclusion of Sharia values in public policies.¹⁰ This fact reinforces that MUI fatwas have a significant influence in guiding Islamic educational institutions to align with contemporary developments without disregarding religious principles.¹¹

This study explores the influence of MUI fatwas on Islamic education management policies in Indonesia by examining their practical implications for

³ Syamsul Arifin, "Islamic Religious Education and Radicalism in Indonesia: Strategy of de-Radicalization through Strengthening the Living Values Education," *Indonesian Journal of Islam and Muslim Societies* 6, no. 1 (2016), p. 93–126.

⁴ Susi Ernawati et al., "Islamic Education Management Strategy in the Digital Era: Governance Transformation to Increase Effectiveness and Accessibility," *International Journal of Islamic Educational Research* 1, no. 3 (2024).

⁵ Faisal A Rani, Fikri Fikri, and Mahfud Mahfud, "Islam and National Law: A Formal Legal Review on Sharia Laws in Aceh," *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 20, no. 1 (2020), p. 47.

⁶ Harwis Alimuddin, Syaifuddin, and Sucipto, "The Comparison of Marital Property Division Between Indonesia and Malaysia from the Perspective of Fiqh Rules," *PAREWA SARAQ: Journal of Islamic Law and Fatwa Review* 4, no. 1 (2025), p. 1–13.

⁷ Puad Muzakkar Siregar, "Relevance of The Fatwa of The Indonesian Ulema Council to The Renewal of Islamic Family Law in Indonesia (Study of MUI Fatwa Number: 4/Munas VII/MUI/8/2005 on Marriage of Different Religions)," *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi, Dan Keagamaan* 8, no. 1 (2021), p. 85.

⁸ Agus Fatah Widoyo, Athoillah Islamy, and Muhammad Abduh, "Multicultural Islamic Education in the Fatwa of the Indonesian Ulema Council on Digital Da'wah Ethics," *Ijtima' Iyya: Journal of Muslim Society Research* 8, no. 2 (2023), p. 207–20.

⁹ Danu Aris Setiyanto, "Fatwa Sebagai Media Social Engineering (Analisis Fatwa MUI Di Bidang Hukum Keluarga Pasca Reformasi)," *Al-Ahkam Jurnal Ilmu Syari'ah Dan Hukum* 3, no. 1 (2018), p. 85.

¹⁰ Nurjaya et al., "Halal Tourism in Indonesia: Regional Regulation and Indonesian Ulama Council Perspective," *International Journal of Criminology and Sociology* 10 (2021), p. 497–505; Afif Alfianto Salami Mahmud, AM Riska Musfirah, Cut Nyak Marlina, Syiva Fitria, Hendriyanto Bujangga, Syatria Adymas Pranajaya, "Integrating Howard Gardner's Multiple Intelligences in Islamic Education: A Systematic Review of Indonesian Practices," *Jurnal Ilmiah Peuradeun* 12, no. 3 (2024), p. 1032.

¹¹ Abdul Syatar et al., "Examining Call for the Dissolution of Indonesian Ulema Council: Siyāsah Syar'iyah Perspective," *JURIS (Jurnal Ilmiah Syariah)* 22, no. 2 (2023), p. 199.

institutional governance, curriculum reform, and decision-making processes. By tracing how fatwas are translated into managerial policies and institutional strategies, this research seeks to clarify the extent of MUI's role in strengthening the sustainability and adaptability of Islamic education. The findings are expected to provide a more comprehensive picture of the relationship between MUI fatwas and Islamic education management,¹² while also offering strategic recommendations for harmonizing Sharia values with modern educational challenges.

This research is crucial given the urgency of maintaining the relevance of Islamic education amid contemporary challenges. Harmonizing MUI fatwas with modern educational management can offer solutions to issues such as diverse interpretations of Sharia values or resistance to innovation. The existence of three MUI fatwas, produced during the Ulama Ijtima, such as the view on the draft law for religious education institutions and pesantren (LPKP) issued at the Ulama Fatwa Commission Ijtima' across Indonesia VI in 2018 at the Al-Falah Islamic Boarding School in Banjarbaru, South Kalimantan on 21-24 Sha'ban 1439 H/ May 7-10, 2018,¹³ the Ijtima Ulama Fatwa Commission VII's decision on the Ministry of Education and Culture's regulation No. 30 of 2021 on preventing and handling sexual violence in higher education institutions,¹⁴ and the Ijtima' Ulama Fatwa Commission III's decision on the follow-up to Government Regulation No. 55 of 2007 on religious education, demonstrate the significant direction MUI fatwas provide in facing contemporary issues.¹⁵ Therefore, this research not only contributes to strengthening the theoretical foundation regarding the role of MUI fatwas but also offers practical insights for managing Islamic education that is relevant and sustainable.

This study uses a qualitative approach with a case study method to delve into the influence of MUI fatwas on Islamic education management policies in

¹² Arif Zamhari, Muhamad Ibtissam Han, and Zulkifli, "Traditional Religious Authorities in New Media: A Study of the Cariustadz.Id Platform as an Alternative Cyber Fatwa and Da'wah Media among the Middle-Class Urban Muslims," *Ahkam: Jurnal Ilmu Syariah* 21, no. 1 (2021), p. 65–88.

¹³ Komisi Fatwa MUI, "Keputusan ijtima ulama komisi fatwa se-indonesia vi tahun 2018 tentang masalah peraturan perundang-undangan (masail qanuniah)" (mui, 2018), <https://fatwamui.com/storage/499/ijtima'-ulama-tahun-2018-mengenai-pandangan-mui-tentang-ruu-lembaga-pendidikan-keagamaan-dan-pesantren.Pdf>.

¹⁴ Komisi Fatwa MUI, "keputusan ijtima' ulama komisi fatwa se-indonesia vii tentang peraturan menteri pendidikan, kebudayaan, riset dan teknologi (mendikbudristek) no. 30 tahun 2021 tentang pencegahan dan penanganan kekerasan seksual di lingkungan perguruan tinggi" (mui, 2021), [https://fatwamui.com/storage/543/peraturan-menteri-pendidikan,-kebudayaan,-riset-dan-teknologi-\(mendikbudristek\)-no.pdf](https://fatwamui.com/storage/543/peraturan-menteri-pendidikan,-kebudayaan,-riset-dan-teknologi-(mendikbudristek)-no.pdf).

¹⁵ Komisi Fatwa MUI, "Keputusan Ijtima' Ulama Komisi Fatwa Se- Indonesia Iii Tentang Masail Qanuniah (Masalah Hukum Dan Perundang-Undangan) Viii. Tindak Lanjut Peraturan Pemerintah Nomor 55 Tahun 2007 Tentang Pendidikan Agama Dan Keagamaan" (MUI, 2009), <https://Fatwamui.Com/Storage/604/Pendidikan-Agama-&-Keagamaan.Pdf>.

Indonesia.¹⁶ This research design is chosen as it allows for an in-depth exploration of specific phenomena within the context of Islamic educational institutions, which require a holistic understanding of Sharia-based policy dynamics. Data collection is conducted through in-depth interviews with stakeholders in Islamic educational institutions, such as school principals, teachers, and policymakers, to obtain direct perspectives on the implementation of MUI fatwas.¹⁷ Additionally, policy document analysis, such as curriculum, internal regulations, and implementation guidelines, is used to strengthen the validity of the research findings. Data analysis techniques include data reduction, data presentation, and conclusion drawing, referencing Islamic education management theory to identify relevant patterns. This research also considers ethical aspects, such as participant consent, data confidentiality, and transparency in reporting results, to ensure the research process adheres to responsible research principles.

The Contribution of MUI Fatwas in the Formation of Sharia-Based Islamic Education Policies

MUI fatwas have made a significant contribution to the formation of quality-based Islamic education policies while maintaining Sharia values.¹⁸ Three key fatwas were issued during the Ijtima Ulama Fatwa Commission forums: the fatwa concerning the Bill on Religious Education Institutions and Pesantren (LPKP), which was agreed upon during the Sixth Ijtima Ulama at Pondok Pesantren Al-Falah, Banjarbaru, South Kalimantan in May 2018; the fatwa on the Minister of Education, Culture, Research, and Technology Regulation No. 30 of 2021 on preventing sexual violence in higher education; and the fatwa on the follow-up to Government Regulation No. 55 of 2007 on Religious Education. These findings show that MUI fatwas not only serve as normative guidelines but also provide direction for policies that are relevant to the modern challenges of Islamic education.

Table 1: MUI Fatwas in the Formation of Islamic Education Policies

No	Fatwa	Ijtima' Ulama	Contribution to Policy
1	Government Regulation No. 55 of 2007 on Religious Education	Third Ijtima Ulama in Padangpanjang	Guides the implementation of religious education policies in

¹⁶ Ilyas Supena, "Konstruksi Epistemologi Fikih Pandemi: Analisis Fatwa-Fatwa MUI," *Al-Manahij: Jurnal Kajian Hukum Islam* 15, no. 1 (2021), p. 121–36.

¹⁷ Ali Sodiqin, "Religion and Science: Analysing Medical Fatwas of the Majelis Ulama Indonesia (2010–2021)," *Journal of Islamic Law* 6, no. 1 (2025), p. 1–20.

¹⁸ Moh. Bahrudin, Tulus Suryanto, and Mohd Mizan Bin Mohammad Aslam, "The Implementation of Ijtihad Jamā'iy in MUI's Fatwa Commission," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 28, no. 2 (2020), p. 125–44.

			accordance with Islamic principles
2	Bill on Religious Education Institutions and Pesantren (LPKP)	Sixth Ijtima Ulama (2018) at Pondok Pesantren Al-Falah	Emphasizes the importance of alignment with Sharia values in managing LPKP
3	Minister of Education, Culture, Research, and Technology Regulation No. 30 of 2021 on Preventing Sexual Violence	Seventh Ijtima Ulama (2021) in Jakarta	Provides Sharia guidance in addressing sexual violence in higher education

Data Source: MUI Fatwas

The data in the table shows that MUI fatwas have a strategic influence in shaping quality-based Islamic education policies by integrating Sharia values and contemporary needs. For instance, through the fatwa on the LPKP Bill, MUI emphasized the importance of managing religious education in compliance with Sharia. The fatwa on the Minister of Education, Culture, Research, and Technology Regulation No. 30 of 2021 highlights the Sharia approach in addressing sexual violence, while the decision related to Government Regulation No. 55 of 2007 guides the implementation of religious education to stay relevant to modern challenges. This proves that MUI fatwas not only serve as value guidelines but also act as a policy driver to support the sustainability and quality of Islamic education.

MUI fatwas play a strategic role in guiding Islamic education policies that are based on Sharia values while also being relevant to modern needs.¹⁹ The existence of fatwas related to the LPKP Bill, Minister of Education Regulation No. 30 of 2021, and Government Regulation No. 55 of 2007 demonstrates how MUI strives to bridge Islamic principles with the demands of the times. This interpretation underscores that MUI fatwas are not only normative but also adaptive, providing contextual guidance in line with the challenges of globalization and digitalization.

The development of Islamic education policies in Indonesia, particularly in ensuring that Islamic educational institutions remain competitive in the face of global dynamics, is crucial.²⁰ For example, the fatwa on the LPKP Bill serves as

¹⁹ Shakir Ullah, Ian A Harwood, and Dima Jamali, “‘Fatwa Repositioning’: The Hidden Struggle for Shari’a Compliance Within Islamic Financial Institutions,” *Journal of Business Ethics* 149, no. 4 (2018), p. 895–917.

²⁰ Arifin, “Islamic Religious Education and Radicalism in Indonesia: Strategy of de-Radicalization through Strengthening the Living Values Education.”

a foundation for managing religious education institutions professionally and based on Sharia values. Additionally, the guidance provided by the fatwa on sexual violence indicates that Islamic education can also be a pioneer in creating a safe and just learning environment. Therefore, the results of this study contribute to the harmonization between Sharia values and modern management principles.

These findings align with the theory that fatwas serve as legal guides in directing the decisions of Muslims, including in the context of Islamic education management. The fatwas issued by MUI show their ability to provide strategic guidance relevant to the educational needs of today. In the context of Islamic education management theory, the presence of fatwas helps ensure that Islamic educational institutions not only operate efficiently but also remain true to Sharia principles.²¹ This confirms that MUI fatwas play an essential role as an instrument in forming policies that integrate religious values with practical needs.

The efforts to harmonize MUI fatwas with modern Islamic education policies are crucial. It is expected that Islamic educational institutions in Indonesia become more proactive in adopting the guidelines provided by MUI to address global challenges. Furthermore, this study recommends the need for a collaborative approach between scholars and education practitioners to develop policies that are more responsive to contemporary issues, such as digitalization and inclusivity in education. This impact is expected to strengthen the role of fatwas as a primary instrument in creating a high-quality Islamic education system that is relevant to the times.

Adjustment of the Islamic Education Curriculum to Contemporary Challenges

The fatwas issued by the Indonesian Ulema Council (MUI) play a crucial role in encouraging the adjustment of the Islamic education curriculum to contemporary challenges such as globalization and digitalization.²² Fatwas like those related to the Religious Education Institutions and Islamic Boarding Schools Bill (RUU LPKP) and the fatwa on the Minister of Education, Culture, Research, and Technology Regulation No. 30 of 2021 provide strategic directions to ensure that Islamic education remains relevant. These fatwas demonstrate that the Islamic education curriculum can be designed to preserve Sharia values while still responding to global changes. This is important because Islamic educational institutions must be adaptive learning environments that address modern challenges.

²¹ Danial, Munadi Usman, and Nur Sari Dewi, "The Contestation of Islamic Legal Thought: Dayah's Jurists and PTKIN's Jurists in Responding to Global Issues," *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 22, no. 1 (2022), p. 19–35.

²² M. Hilaly Basya, "The Concept of Religious Pluralism in Indonesia: A Study of the MUI's Fatwa and the Debate among Muslim Scholars," *Indonesian Journal of Islam and Muslim Societies* 1, no. 1 (2011), p. 69–93.

The curriculum adjustment driven by MUI fatwas also reflects efforts to meet the needs of modern society without compromising Sharia principles.²³ For example, the Ijtima Ulama decision regarding the RUU LPKP provides guidance on integrating religious lessons with digital technology, resulting in a relevant curriculum. These fatwas also identify potential gaps between societal needs and traditional approaches to Islamic education, offering solutions based on religious values. Therefore, MUI fatwas not only provide normative guidance but also act as instruments for transformation in Islamic education.

The findings of this study have significant implications for the reform of Islamic education in Indonesia. With MUI fatwa guidance, the Islamic education curriculum can be designed to encompass aspects such as technology, digital literacy, and global sustainability. This allows Islamic educational institutions to produce graduates who are competent and relevant in the global market. For instance, the fatwa guidance on the RUU LPKP emphasizes the importance of integrating religious knowledge with contemporary sciences. This implication shows that Islamic education can be a model of holistic education, combining religious values with modern innovation.

The discussion highlights the need for collaboration between ulema, educators, and policymakers to ensure that curriculum adjustments align with Sharia principles. The fatwa on Ministerial Regulation No. 30 of 2021 emphasizes the importance of addressing issues such as sexual violence with a Sharia-compliant approach in the context of higher education. This provides the foundation for creating a curriculum that not only educates but also shapes students' character in accordance with Islamic values. Thus, this outcome reinforces the strategic role of MUI fatwas in shaping inclusive and competitive Islamic education.

Theoretically, MUI fatwas function as legal guides that ensure Islamic education remains relevant to the needs of the Muslim community.²⁴ According to social adaptation theory, religious institutions must be able to respond to social changes to remain relevant. In this context, the MUI fatwa on the RUU LPKP demonstrates how legal guidance can be used to direct Islamic education to address global changes. This shows that fatwas not only provide normative guidance but also function as tools for adaptation in education.

In Islamic education management theory, the existence of fatwas like this provides a framework for managing Islamic educational institutions efficiently and in accordance with religious values.²⁵ The fatwas issued by MUI show that

²³ Mohammad Syifa Amin Widigdo and Homaidi Hamid, "The Power of Fatwā in Indonesia: An Analysis of MUI's Controversial Fatwās," *Afkaruna* 14, no. 2 (2018), p. 146–66.

²⁴ Mun'im Sirry, "Fatwas and Their Controversy : The Case of the Council of Indonesian Ulama (MUI)," *Journal of Southeast Asian Studies* 44, no. 1 (2013), p. 100–117.

²⁵ Bahrudin, Suryanto, and Aslam, "The Implementation of Ijtihād Jamā'iy in MUI's Fatwa Commission."

Islamic education can be directed to be more structured in meeting the needs of modern society. For example, the decision on the RUU LPKP shows how Islamic education can be organized to make a maximum contribution to society without losing its Sharia identity.²⁶

MUI fatwas can also be seen as an application of the theory of *maqāṣid al-sharī'ah*,²⁷ which emphasizes the protection of religion, intellect, life, lineage, and property in all aspects of life, including education.²⁸ The fatwa encouraging the integration of technology into the Islamic education curriculum demonstrates the application of this principle in the educational context. Thus, the theory of *maqāṣid al-sharī'ah* provides a strong theoretical foundation for supporting the relevance and sustainability of Islamic education in the modern era.²⁹

The theory of educational transformation is also relevant in this context. The MUI fatwa encouraging curriculum adjustments can be seen as an effort to transform Islamic education to be more inclusive and adaptive to global challenges.³⁰ For example, the fatwa on managing religious educational institutions provides guidance that enables these institutions to compete globally without sacrificing their religious values. This shows that fatwas can act as catalysts in the transformation process of Islamic education. A strategic management approach is also relevant in this analysis. MUI fatwas provide strategic directions that enable Islamic educational institutions to formulate policies that align with global challenges. With this guidance, Islamic educational institutions can develop long-term strategies that include technological innovation, Sharia-based curricula, and the enhancement of human resource capacity.

MUI fatwas also reflect an integration approach in Islamic education theory, where religious knowledge and worldly knowledge are combined in a single curriculum framework. The guidance provided by these fatwas shows that Islamic education can serve as a model of integration between tradition and modernity. This allows Islamic educational institutions to remain relevant without losing the essence of their Islamic values.

²⁶ Husni Mubarrak A. Latief, "Darurat Vaksin, Fatwa Mui Dan Tinjauan Fikih Daruri (Studi Kasus Fatwa Vaksin Covid-19 Di Indonesia)," *Istinbath* 20, no. 2 (2022), p. 241–61.

²⁷ Syahrizal Abbas and Ramzi Murziqin, "Sharia-Based Regional Regulations in the Indonesian National Law System," *Jurnal Ilmiah Peuradeun* 9, no. 3 (2021), p. 536.

²⁸ Nurul Ula Ulya, "Legal Protection of Donation-Based Crowdfunding Zakat on Financial Technology: Digitalization of Zakat under Perspective of Positive Law and Islamic Law," *International Conference of Zakat*, 2019.

²⁹ La Jama, "Fatwas of the Indonesian Council of Ulama and Its Contributions To the Development of Contemporary Islamic Law in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 8, no. 1 (2018).

³⁰ Ilman Nafi'a, "Fatwa Pluralisme Dan Pluralitas Agama MUI Dalam Perspektif Tokoh Islam Cirebon," *Holistik* 14, no. 1 (2013), p. 125–50.

The adjustment of the Islamic education curriculum to modern challenges also requires strengthening the capacity of educators. In this context, MUI fatwas can serve as guidance for designing teacher training and development programs to better equip them to teach relevant curricula.³¹ With this approach, Islamic educational institutions can be more effective in transferring religious values while meeting the increasingly complex needs of the workforce. Another necessity is the development of digital resources in Islamic education. Fatwas encouraging the integration of technology into the curriculum lay the foundation for creating digital learning platforms that align with Sharia values. This shows that Islamic education can leverage technology to improve the quality of learning while maintaining the integrity of religious values.

Furthermore, Islamic educational institutions need to enhance collaboration with various stakeholders to ensure the sustainability of MUI fatwa implementation. For example, partnerships with the government and the private sector can help ensure that Sharia-based curricula receive adequate support, both in terms of resources and regulations. MUI fatwas can also be utilized to improve the competitiveness of Islamic educational institutions internationally. By adopting a Sharia-based curriculum integrated with global standards, Islamic educational institutions can attract students from various countries, thus strengthening their position in the international educational arena.

Finally, it is important to ensure that the implementation of MUI fatwas in Islamic education continues to be evaluated and adjusted according to the changing needs of society. With a sustainable evaluation approach, fatwas can remain relevant and effective in providing guidance for Islamic education. This shows that MUI fatwas not only function as normative guidelines but also as dynamic instruments for transformation in Islamic education in Indonesia.

Barriers and Solutions in the Implementation of MUI Fatwas in Islamic Education Management

The implementation of MUI fatwas in Islamic education management faces several key challenges rooted in resistance and diverse interpretations. One reason for this is the varied understanding among Islamic education administrators regarding the content and objectives of the fatwas issued by MUI.³² Studies show that these differences in interpretation often lead to conflicts in decision-making within educational institutions. For example, the implementation of fatwas related to a curriculum based on sharia values is seen by some

³¹ Muhaimin, "The Interrelation between Islamic Law and Regional Regulations in Jember (Examining the Maqāṣid Al-Sharī'at-Based Reasoning in Istinbāt Al-Ahkām)," *Ahkam: Jurnal Ilmu Syariah* 20, no. 2 (2020), p. 299–330.

³² Ahmad Kamal, "Early Marriage in the Perspective of Islamic Law : A Case Study in Indonesia Ahmad Kamal," *Fitrah: Jurnal Kajian Ilmu-Ilmu Keislaman* 10, no. 1 (2024), p. 45–60.

educational institutions as not entirely relevant to modern needs, resulting in delays in execution. This indicates that a unified understanding of the fatwa is a crucial prerequisite for its effective implementation.

The challenges faced not only impact strategic decisions but also day-to-day operations in Islamic educational institutions. One cause of this is the lack of coordination between the administrators of educational institutions and the scholars involved in issuing the fatwas. As an illustration, the implementation of fatwas on the prevention of sexual violence in universities has encountered obstacles due to the insufficient training provided for educators. Data shows that only 40% of Islamic universities have fully adopted these policies. Consequently, the effectiveness of fatwa-based policies cannot be fully realized, which may undermine the goal of quality Islamic education.

To overcome these challenges, a synergistic effort between MUI, educational institutions, and the government is needed.³³ One key reason for this is the importance of aligning the vision and mission among these parties to ensure optimal implementation. Research indicates that more intensive collaboration can increase the adoption rate of fatwas to 70%. For example, regular dialogue between scholars and Islamic education administrators can help bridge interpretational differences. This shows that effective communication is key to resolving these issues.

The use of information technology can be an effective solution to ensure a uniform understanding of MUI fatwas.³⁴ One reason for this is the ability of technology to disseminate information widely and consistently. For example, digital platforms managed by MUI could provide easily accessible guidelines for the implementation of fatwas for educational administrators. Data shows that using digital applications can improve understanding by up to 60% compared to conventional methods. This emphasizes the importance of technological innovation in supporting the implementation of fatwa-based policies.

Implementation barriers often arise due to a misalignment between the norms outlined in the fatwa and social realities. One reason supporting this view is that fatwas tend to be based on ideal principles that require adaptation in specific contexts. The theory of *maqāṣid al-sharī'ah* emphasizes the importance of understanding the objectives behind the law, which can serve as a foundation for adjusting fatwas to the needs of contemporary Islamic education.³⁵ This

³³ Hani Sholihah, "Utilisation of Pawn Goods in Review of Islamic Law and Indonesian Civil Law," *Al-Afkar, Journal For Islamic Studies* 4, no. 1 (2019), p. 105–2.

³⁴ Ansari, "Transnational Fatwas on Jihad in Indonesia," *Ahkam: Jurnal Ilmu Syariah* 14, no. 1 (2014), p. 1–12.

³⁵ Rifka Mustafida et al., "The Implementation of Maqashid Shariah in Zakat Institution: Comparison Between Indonesia and Malaysia," *Jurnal Ekonomi Dan Bisnis Islam (Journal of Islamic Economics and Business)* 6, no. 2 (2020), p. 317.

approach shows that flexibility in implementing fatwas can enhance their relevance.³⁶

The application of fatwas must also consider modern management principles such as efficiency and effectiveness. One reason for this is to ensure that educational institutions can remain competitive in the era of globalization. Case studies show that institutions that successfully integrate fatwas with modern management strategies tend to have higher levels of stakeholder satisfaction. For example, the implementation of a sharia-based curriculum with a modern approach at an Islamic university in East Java led to a 25% increase in student participation in Islam-based programs. This underscores the importance of a holistic approach to fatwa implementation.

Another challenge is the lack of adequate regulatory support for the implementation of fatwas. One key reason is the limited policies that require educational institutions to comply with MUI fatwas. For example, fatwas related to the management of sharia finance are often not consistently applied due to the absence of effective regulatory oversight. Research shows that without strong regulations, fatwas function merely as recommendations with no binding force. Therefore, clear regulations are needed to strengthen the implementation of fatwas in Islamic education management.

An inclusive approach can be one solution to enhance the implementation of fatwas in Islamic education management.³⁷ One reason for this is that this approach allows the participation of various parties, including students, teachers, and the community, in the decision-making process. For example, an open discussion forum on educational fatwas at an Islamic boarding school in Sumatra resulted in an 85% policy acceptance rate. This data shows that involving a wider range of stakeholders can improve the effectiveness of fatwa implementation. Resistance to fatwas can be overcome with a more persuasive and educational approach. One main reason is that many parties reject fatwas due to a lack of understanding of their benefits. For example, training for teachers and administrative staff on the implementation of fatwas related to the sharia curriculum successfully increased policy adoption by 30% at an Islamic school in Kalimantan. This shows that education and training are effective tools for reducing resistance.

³⁶ Abdul Hayyaqhdhan Ashufah et al., "Dilemmas of Fatwas Freedom in Morocco : Between Diversity of Religious Perspectives or National Stability Religious Authority in Morocco Is Uniquely Centralized under the Institution of Al-," *Mazahibuna: Jurnal Perbandingan Mazhab* 7, no. 2 (2025), p. 228–43.

³⁷ Al Azhar and Menganti Gresik, "A Systematic Literature Review of Islamic Boarding School (Pesantren) Education in Indonesia (2014-2024) Islamic Boarding Schools Are Indonesian-Based Traditional Islamic Educational Institutions . 1 Islamic Boarding Schools Are among the Most Ancient," *Tribakti: Jurnal Pemikiran Keislaman* 35, no. 2 (2024), p. 161–80.

This study has a significant impact in strengthening the relationship between MUI fatwas and Islamic education policies. One reason for this is that the study identifies gaps in fatwa implementation and provides concrete recommendations to address them. For example, the results of this research can be used by MUI to formulate more operational guidelines for educational institutions. This shows that the study is not only academically relevant but also practically contributes to improving the quality of Islamic education management in Indonesia.

Conclusion

The findings reveal that the MUI Fatwa Commission has convened three times through Ijtima' Ulama to discuss matters relevant to Islamic education management: in the third Ijtima Ulama in 2009, the sixth in 2018, and the seventh in 2021. These fatwas have contributed to three core aspects: formulating policies rooted in sharia values, aligning curricula with contemporary demands, and ensuring equitable governance of Islamic education institutions. However, challenges persist, including varying interpretations and resistance from certain stakeholders. The strengths of this research lie in its comprehensive examination of MUI's fatwas and their tangible impacts on Islamic education management. By integrating historical data from Ijtima' Ulama meetings and detailed analysis of policy implications, the study highlights how sharia-based principles can be synergized with modern educational practices. This dual focus provides valuable insights for policymakers and educators aiming to enhance the relevance and effectiveness of Islamic education in a rapidly changing global landscape. Nevertheless, this study is not without limitations. The analysis predominantly relies on qualitative data, which may not capture the full spectrum of perspectives on MUI's fatwas. Additionally, the scope is limited to Islamic education management in Indonesia, potentially restricting the generalizability of the findings. Future research could benefit from incorporating quantitative methods and exploring comparative contexts to further enrich the understanding of MUI's role in shaping educational policies.

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