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ISLAMIC LEGAL THOUGHT AS AN INTEGRATIVE SYSTEM: ONTOLOGICAL, EPISTEMOLOGICAL, AND AXIOLOGICAL ANALYSIS IN THE DISCOURSE OF IUS INTEGRUM NUSANTARA

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Abstract

Contemporary Islamic legal studies are often marked by conceptual fragmentation, where law is examined separately as juridical norms, ethical values, or social practices. This condition raises a fundamental question regarding how the integrative character of Islamic legal thought can be adequately understood and articulated. This article positions itself as a normative–philosophical legal study with a qualitative and reflective character, employing conceptual and philosophy of law approaches to analyze Islamic legal thought as an integrative system. The study relies on secondary legal materials collected through library research and analyzed through conceptual-critical and dialogical methods. It proposes an integrative framework based on ontology, epistemology, and axiology. In this framework, Islamic law is examined ontologically as part of a relational and meaningful order of life, epistemologically as a dynamic process of legal knowledge formation involving revelation, reason, and social experience, and axiologically as a value-oriented practice grounded in justice, welfare, and moral responsibility. The discourse of Ius Integrum Nusantara is employed to situate this framework within the Nusantara context, not as a fixed legal theory, but as a dialogical orientation that connects Islamic legal thought with local legal experience, cultural plurality, and social practice. The main result demonstrates that the integration of norms, values, and social practices is not external to Islamic law, but constitutes a structural characteristic of Islamic legal thought itself. Within the discourse of Ius Integrum Nusantara, this integration opens possibilities for more reflective, context-sensitive, and culturally grounded approaches in contemporary Islamic legal studies.

Keywords: *Islamic Legal Thought; Ius Integrum Nusantara; Legal Ontology; Legal Epistemology; Legal Axiology*

Abstrak

Kajian hukum Islam kontemporer sering kali ditandai oleh fragmentasi konseptual, ketika hukum dikaji secara terpisah sebagai norma yuridis, nilai etis, atau praktik sosial. Kondisi ini menimbulkan pertanyaan mendasar mengenai bagaimana karakter integratif pemikiran hukum Islam dapat dipahami dan diartikulasikan secara memadai. Artikel ini menempatkan dirinya sebagai kajian hukum normatif–filosofis yang bersifat kualitatif dan reflektif, dengan menggunakan pendekatan konseptual dan pendekatan

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filsafat hukum untuk menganalisis pemikiran hukum Islam sebagai suatu sistem yang integratif. Penelitian ini bertumpu pada bahan hukum sekunder yang dikumpulkan melalui studi kepustakaan dan dianalisis dengan metode konseptual-kritis serta dialogis. Artikel ini menawarkan suatu kerangka integratif berbasis ontologi, epistemologi, dan aksiologi. Dalam kerangka tersebut, hukum Islam dikaji secara ontologis sebagai bagian dari tatanan kehidupan yang relasional dan bermakna, secara epistemologis sebagai proses dinamis pembentukan pengetahuan hukum yang melibatkan wahyu, akal, dan pengalaman sosial, serta secara aksiologis sebagai praktik yang berorientasi nilai dan berlandaskan keadilan, kemaslahatan, serta tanggung jawab moral. Diskursus Ius Integrum Nusantara digunakan untuk menempatkan kerangka ini dalam konteks Nusantara, bukan sebagai teori hukum yang baku, melainkan sebagai orientasi dialogis yang menghubungkan pemikiran hukum Islam dengan pengalaman hukum lokal, pluralitas budaya, dan praktik sosial. Hasil utama pembahasan menunjukkan bahwa integrasi antara norma, nilai, dan praktik sosial bukanlah unsur eksternal dalam hukum Islam, melainkan merupakan karakter struktural dari pemikiran hukum Islam itu sendiri. Dalam diskursus Ius Integrum Nusantara, integrasi tersebut membuka kemungkinan bagi pendekatan kajian hukum Islam kontemporer yang lebih reflektif, peka terhadap konteks, dan berakar pada kebudayaan.

Kata Kunci: *Pemikiran Hukum Islam; Ius Integrum Nusantara; Ontologi Hukum; Epistemologi Hukum; Aksiologi Hukum*

مستخلص

غالبًا ما تتسم الدراسات المعاصرة في القانون الإسلامي بالتجزئة المفاهيمية، وذلك عندما يُدرس القانون بصورة منفصلة بوصفه معيارًا قانونيًا، أو قيمة أخلاقية، أو ممارسة اجتماعية. وتثير هذه الحالة سؤالًا أساسيًا حول كيفية فهم الطابع التكاملي للفكر القانوني الإسلامي وصياغته صياغةً وافية. تضع هذه المقالة نفسها ضمن إطار دراسة قانونية معيارية—فلسفية ذات طبيعة نوعية وتأملية، مستخدمةً المقاربة المفاهيمية ومقاربة فلسفة القانون لتحليل الفكر القانوني الإسلامي بوصفه نظامًا تكامليًا. وتعتمد هذه الدراسة على المواد القانونية الثانوية التي جُمعت من خلال الدراسة المكتبية، ثم حُللت باستخدام المنهج المفاهيمي النقدي والمنهج الحواري. تقدم هذه المقالة إطارًا تكامليًا قائمًا على الأنطولوجيا، والإبستمولوجيا، والأكسيولوجيا. وفي هذا الإطار، يُدرس القانون الإسلامي أنطولوجيًا بوصفه جزءًا من نظام حياة علائقي وذي معنى، وإبستمولوجيًا بوصفه عملية ديناميكية لتكوين المعرفة القانونية تتداخل فيها الوحي والعقل والخبرة الاجتماعية، وأكسيولوجيًا بوصفه ممارسة موجهة بالقيم وقائمة على العدالة والمصلحة والمسؤولية الأخلاقية. ولوضع هذا الإطار في سياق نوسانتارا، لا بوصفه Ius Integrum Nusantara ويُستخدم خطاب نظرية قانونية ثابتة، بل بوصفه توجهًا حواريًا يربط الفكر القانوني الإسلامي بالتجربة القانونية المحلية والتعددية الثقافية، والممارسات الاجتماعية. وتُظهر النتيجة الرئيسة للمناقشة أن التكامل بين المعايير والقيم والممارسات الاجتماعية ليس عنصرًا خارجيًا في القانون الإسلامي، بل هو سمة بنيوية في الفكر القانوني الإسلامي ذاته. يفتح هذا التكامل إمكانية تطوير مقاربة Ius Integrum Nusantara، وفي خطاب أكثر تأملًا لدراسة القانون الإسلامي المعاصر، تكون أكثر حساسية للسياق، وأكثر تجذرًا في الثقافة

الكلمات الرئيسية: أنطولوجيا القانون؛ Ius Integrum Nusantara; الفكر القانوني الإسلامي؛ إبستمولوجيا القانون؛ أكسيولوجيا القانون

A. Introduction

The discourse on Islamic law in contemporary academic studies shows an increasingly diverse yet fragmented tendency. On the one hand, Islamic law is often understood narrowly as a collection of legal norms codified in fiqh and usul fiqh.[1] On the other hand, Islamic law is also often reduced to a symbolic and instrumental source of public moral or ethical values, particularly in debates on social justice, human rights, and public policy.[2] Within an integrative framework, this reduction becomes problematic because Islamic law is not merely a collection of moral symbols, but a legal discourse that connects norms, values, reasoning, and social practice. Justice, welfare, and human dignity are not only ethical ideals, but also legal objectives that must be interpreted and applied through juristic reasoning and institutional practice.[3] Thus, the integrative framework prevents Islamic law from being understood only as public morality, and instead positions it as a system that unites divine normativity, legal interpretation, and social responsibility. These two tendencies, while stemming from different academic intentions, both face limitations in explaining Islamic law as a complete and living system of thought.

The normative-dogmatic approach to Islamic law has the advantage of maintaining internal consistency and continuity of tradition. However, this approach is often less responsive to the ever-changing social, cultural, and historical dynamics of Muslim societies. In contrast, the ethical and contextual approaches developed in contemporary studies often succeed in demonstrating the relevance of Islamic values in the modern public sphere, but risk reducing Islamic law to mere moral legitimacy for a particular agenda.[4]In this context, Islamic law loses its ontological and epistemological depth, and is better understood as a normative set separate from a broader structure of meaning.

This fragmentation points to a more fundamental conceptual problem: the tendency to separate law from its ontological, epistemological, and axiological foundations. Law is often treated as a stand-alone norm, as a product of relative interpretation, or as a selective instrument of values. Yet, in the Islamic tradition of thought, law is never understood separately from views

[1] Iwan Kurniawan dan Imam Sucipto, "Pemikiran Hukum Islam Kontemporer: Hubungan Fikih, Ushul Fikih, dan Fatwa," *TSAQOFAH* 6, no. 1 (2025): 502–16, https://doi.org/10.58578/tsaqofah.v6i1.8233.

[2] Astri Aulia et al., "The Existence of Universal Values of Islamic Political Ethics in the Formation of Public Policy," *Archipelago Journal of Southeast Asia Islamic Studies* 2, no. 2 (2024): 136–47, https://doi.org/10.37567/archipelago.v2i2.3132.

[3] Muhammad Jamil et al., "Islamic Legal Tradition and Human Rights: A Dialogue of Convergence and Divergence," *Physical Education, Health and Social Sciences* 2, no. 4 (2024): 1–11, https://doi.org/10.63163/jpehss.v2i4.841.

[4] Hatem Elliesie, "Klassisch islamische Rechtsmethodik: Prinzipien, Rezeptionen und Divergenzen," *Rechtsphilosophie* 9, no. 2 (2023): 109–27, https://doi.org/10.5771/2364-1355-2023-2-109.

on humanity, society, knowledge, and the purpose of life.[5] The novelty of this article lies in its reconstruction of Islamic legal thought as an integrative system through ontological, epistemological, and axiological analysis within the discourse of *Ius Integrum Nusantara*. This article differs from previous studies that tend to examine Islamic law doctrinally or normatively, because it places Islamic legal thought within a broader philosophical framework that connects existence, knowledge, and values as the foundation of an integrative legal system.

This integrative character of law is deeply rooted in the Islamic worldview, where legal norms are inseparable from broader ontological and moral commitments. The Qur'an itself frames law as part of a comprehensive structure of meaning aimed at realizing justice in social life, as stated: *"We have sent Our messengers with clear proofs and revealed with them the Scripture and the balance so that people may uphold justice"* (QS. Al-Hadid [57]: 25). This verse indicates that law in Islam is not merely a normative command, but a relational instrument intended to shape social order and moral responsibility.

Similar issues arise within the broader discourse of contemporary legal theory. Critiques of legal positivism have given rise to various approaches that emphasize social context, values, and lived experiences. However, many of these approaches still struggle to integrate social norms, values, and practices into a coherent conceptual framework.[6]As a result, law is often understood in fragments: as text, as practice, or as values, but rarely as a unified whole. This situation opens up space for the search for an integrative legal framework capable of bridging these various dimensions without falling into excessive universal claims.

In the Indonesian context, the search for an integrative legal framework has given rise to various ideas that seek to reaffirm the relationship between law, values, and social reality. One such idea emerging in contemporary academic discourse is Ius Integrum Nusantara (Ius Integrum Nusantara). This term refers to efforts to understand law as a complete, living system rooted in the social, cultural, and moral values of the Indonesian people. Rather than positioning law solely as a positive rule, Ius Integrum Nusantara emphasizes the integrity of norms, values, and social practices as part of the legal experience.[7]

However, Ius Integrum Nusantara cannot yet be understood as a well-established and systematically codified legal theory. It is more appropriately viewed as a developing discourse

[5] Mahmoud Nazari, "The Meaning of Life from the Viewpoint of Islamic Philosophy," *Dialogue and Universalism* 34, no. 3 (2024): 25–35, https://doi.org/10.5840/du202434339.

[6] Marcin Matczak, "Why the anti-positivists' concept of practice is too thin," dalam *Interpretivism and the Limits of Law* (Edward Elgar Publishing, 2022), https://doi.org/10.4337/9781802209327.00012.

[7] Ikhsan Lubis, "Politik Hukum Kenotariatan-Ius Integrum Nusantara 2045," Domain Hukum, 14 September 2025.

or framework of thought, offering a direction for reflection on how law can be understood integratively. Therefore, the use of Ius Integrum Nusantara in academic studies requires methodological caution, particularly to avoid falling into excessive normative claims or an ideological approach that is closed to criticism.

This article departs from this awareness and does not aim to establish Ius Integrum Nusantara as a final legal theory. Rather, it utilizes the discourse of Ius Integrum Nusantara as a reflective case study to map Islamic legal thought more comprehensively. Therefore, the primary focus of this article is not on defending or promoting a particular theory, but rather on conceptually understanding how Islamic legal thought can be placed within an integrative legal framework.

To achieve these objectives, this article adopts a framework of ontology, epistemology, and axiology as its primary analytical lens. This framework was chosen because it has a relatively established position in legal philosophy and allows for systematic analysis without relying on a particular theoretical tradition. Ontology is used to examine the basic assumptions about the nature of law, humans, and justice in Islamic legal thought.[8] Epistemology is used to discuss how law is known, interpreted, and practiced, including the roles of revelation, reason, and social context.[9] Axiology is used to highlight the goals and values that law seeks to realize, such as justice, welfare, and moral responsibility.[10]

By utilizing an ontology-epistemology-axiology framework, this article seeks to avoid two extreme tendencies that often arise in Islamic legal studies: normative reduction and contextual relativism. On the one hand, this framework allows for a reading of Islamic law that remains rooted in its fundamental worldview and values. On the other hand, this framework also opens up space for critical reflection on legal practices and interpretations within specific social contexts. In this context, the discourse of Ius Integrum Nusantara is used as a medium for dialogue, not as a sole authoritative source.

More specifically, this article poses the main question: how can Islamic legal thought be mapped ontologically, epistemologically, and axiologically within an integrative legal framework as reflected in the discourse of Ius Integrum Nusantara? This question is followed

[8] Hikmet Şavluk, "İslam Hukuk Düşüncesinde Ontolojinin Epistemolojiyle İlişkisi," *Rumeli İslam Araştırmaları Dergisi*, no. 10 (Oktober 2022): 68–89, https://doi.org/10.53336/rumeli.1169342.

[9] Husein Aziz, "Epistemology of the Integration of Religion and Science Qur'anic Perspective," *Tribakti: Jurnal Pemikiran Keislaman* 33, no. 2 (2022): 239–64, https://doi.org/10.33367/tribakti.v33i2.2833.

[10] Putri Azkia Risyda et al., "Analisis Aksiologi dalam Filsafat Ekonomi Islam: Integrasi Nilai Keadilan, Etika, dan Kesejahteraan dalam Pembangunan Ekonomi Berkelanjutan," *Journal of Islamic Economics and Finance* 3, no. 1 (2025): 74–82, https://doi.org/10.59841/jureksi.v3i1.2193.

by a derivative question regarding the extent to which this integrative approach is able to address the issue of fragmentation of Islamic law in contemporary academic discourse.

The contribution of this article is conceptual and reflective in nature. First, it offers a systematic mapping of Islamic legal thought that does not stop at the normative or ethical level alone, but also encompasses its ontological and epistemological foundations. Second, the article enriches the discourse on integrative law by presenting a perspective rooted in the Nusantara context without claiming universality. Third, it contributes to a broader dialogue on the relationship between law, values, and social practice in contemporary Muslim societies.

This article is structured as follows. The first section briefly reviews the dominant approaches in the study of Islamic law and their limitations. The second section explains the methodological framework of ontology, epistemology, and axiology used in the analysis. The third to fifth sections respectively discuss the ontological, epistemological, and axiological mapping of Islamic legal thought in dialogue with the discourse of *Ius Integrum Nusantara*. The final section presents an integrative reflection and conclusions that emphasize both the potential and the limitations of this approach, while also opening space for further research.

This research is a normative–philosophical legal study with a qualitative and reflective character, aimed at analyzing Islamic legal thought as an integrative system. It employs a conceptual approach and a philosophy of law approach to examine the ontological, epistemological, and axiological structure of Islamic legal thought and to place it in a reflective dialogue with the discourse of Ius Integrum Nusantara, which is positioned as a conceptual orientation rather than an established legal theory. The research data are derived from secondary legal materials, including classical and contemporary literature on Islamic legal thought, philosophy of law, integrative legal theory, and relevant academic works within the Nusantara context. The data collection technique is conducted through library research, consisting of several stages: identification, inventory, selection, classification, and documentation of legal materials and scholarly literature relevant to the focus of the study. At the identification stage, the researcher traces sources related to the concepts of Islamic law, legal ontology, legal epistemology, legal axiology, and the discourse of Ius Integrum Nusantara. These materials are then inventoried and selected based on their relevance, academic authority, and connection to the issue of integrating norms, values, and social practices. The selected materials are subsequently classified into major themes, namely the ontological, epistemological, axiological, and Nusantara contextual dimensions. The analysis is conducted through a conceptual-critical and dialogical method by examining the relationship between norms, values,

and social practices, and then developing a reflective synthesis to demonstrate that the integration of ontology, epistemology, and axiology constitutes a structural characteristic of Islamic legal thought itself.

B. Discussion

Ontological Mapping

1. The Ontological Foundation of Islamic Law: Divine Order, Human Existence, and Fitrah

Ontological mapping in Islamic legal thought begins with the most fundamental questions concerning the nature of reality, humanity, law, and the purpose of existence. In this context, law cannot be understood merely as a formal rule that binds human behavior, but rather as part of a broader structure of reality. Islam views reality as inseparable between the material and the spiritual, the worldly and the hereafter, as well as between norms and values. All reality is connected to Allah as the source of existence. Therefore, law possesses an ontological dimension because it relates to the order of human existence as beings who live in relation to God, fellow human beings, nature, and themselves.[11]

Within the framework of Islamic ontology, the existence of law does not arise solely from human will, but from the Divine will that regulates life so that it may run in balance. The Qur'an affirms that Allah created everything according to measure, as stated in Surah Al-Qamar verse 49: "Indeed, We created all things according to a measure." This verse shows that reality is not random, but ordered. Thus, law in Islam may be understood as part of a cosmic order intended to maintain harmony in human life.

Ontological mapping also places human beings at the center of legal responsibility, not merely as objects upon whom rules are imposed. In Islam, human beings are viewed as creatures endowed with dignity, reason, will, and moral responsibility. The concept of humans as *khalifah* on earth indicates that human beings are entrusted with the mandate to manage life based on justice and public benefit. Surah Al-Baqarah verse 30 affirms that Allah appointed human beings as vicegerents on earth, meaning that human existence is always connected with trust, responsibility, and attachment to norms.

Thus, Islamic law cannot be separated from the nature of human beings as moral creatures. Unlike legal perspectives that view humans only as formal subjects of rights and

[11] Syed Muhammad Naquib al-Attas, *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Elements of the Worldview of Islam* (International Institute of Islamic Thought and Civilization, 1995).

obligations, Islamic legal thought understands humans as beings with physical, spiritual, social, and transcendental dimensions. Law does not merely regulate outward conduct, but is also directed toward shaping inner awareness, ethical responsibility, and human closeness to the true purpose of life. This is what gives Islamic law a broader ontological foundation than law understood solely through a positivistic lens.

The ontology of Islamic law is also closely related to the concept of *fitrah*. *Fitrah* indicates that human beings possess a basic inclination toward truth, goodness, and justice. Surah Ar-Rum verse 30 explains that human beings are created upon the *fitrah* of Allah, namely a basic condition that directs them toward truth. In the legal context, *fitrah* becomes the basis that legal norms must not contradict humanity. Good law is not only law that is formally valid, but also law that corresponds to human dignity and the basic human inclination toward goodness.

2. Islamic Law as Balance, Justice, and Purpose-Oriented Legal Order

The next aspect of ontological mapping concerns the existence of law as an instrument for preserving balance. Islam does not view law merely as a tool of power, but as a means of maintaining the order of life. Such balance includes the relationship between humans and Allah, relationships among human beings, and the relationship between humans and nature. Surah Ar-Rahman verses 7–9 emphasize the concept of balance or *mizan*, as well as the prohibition against disturbing that balance. These verses provide the foundation that law functions to maintain proportion, justice, and harmony in life.

In this context, Islamic law can be understood as a system inseparable from the value of justice. Justice is not merely an external objective of law, but part of the essence of law itself. Surah An-Nisa verse 58 commands human beings to judge with justice. This means that law loses its ontological meaning when it is detached from justice. A norm may be formally valid, but if it contradicts justice, it loses its moral and existential foundation as true law.

Ontological mapping also demonstrates that Islamic law has a close relationship with the concept of *maqasid al-shari'ah*. *Maqasid* shows that law does not exist without purpose. Every legal ruling has an orientation toward the protection of religion, life, intellect, lineage, and property. Therefore, Islamic law cannot be understood rigidly only at the level of textual norms, but must also be understood through the objectives embedded in the very existence of

law itself. *Maqasid* serves as a bridge between norm and reality, text and human needs, as well as rule and public benefit.[12]

3. Ontological Integration, Social Reality, and Ius Integrum Nusantara

At this point, the ontology of Islamic law rejects an overly sharp separation between norm and social life. Law does not exist in an empty space, but lives within social reality. For this reason, Islamic law is both normative and contextual. It has a transcendental source, yet its application is always connected with human and social conditions. This explains why the Islamic legal tradition recognizes the concepts of *ijtihad*, *'urf*, *maslahah*, and *siyasah shar'iyyah* as mechanisms for connecting legal principles with social reality.[13]

This understanding is relevant to the discourse of *Ius Integrum Nusantara*, because law is not viewed as a fragmented collection of norms, but as a system that seeks to restore the relationship among state law, religious values, customary law, and social reality. In the Nusantara context, Islamic legal thought cannot be separated from the social history of communities that have long integrated religious values with custom and daily practices. Therefore, ontological mapping in this article functions to show that legal integration is not merely a methodological issue, but is rooted in the way law itself is understood in its existence.[14]

The ontology of Islamic law also places revelation and reason in a relationship that does not negate one another. Revelation provides normative direction and basic values, while reason functions to understand, interpret, and apply those values in life. In Surah Al-Hashr verse 2, human beings are commanded to take lessons, which shows the importance of rational activity in understanding the signs and commands of Allah. Thus, Islamic legal thought is not anti-rational, but places reason within the framework of responsibility toward a higher truth.

From an ontological perspective, Islamic law also acknowledges that human reality is always moving and changing. Social change, technological development, economic dynamics, and cultural transformation require law to be capable of responding to new circumstances. However, such change does not mean that law loses its foundational principles. At this point, Islamic legal thought shows its integrative nature: it preserves Divine principles while opening space for human reasoning to respond to the development of the times. In this way, law does not become rigid, yet it does not lose its roots in values.[15]

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[12] Abu Ishaq al-Shatibi, *The Reconciliation of the Fundamentals of Islamic Law: Al-Muwafaqat fi Usul al-Shari'a*, vol. 2, trans. oleh Imran Ahsan Khan Nyazee (Garnet Publishing, 2011).

[13] Mohammad Hashim Kamali, *Shari'ah Law: An Introduction* (Oneworld Publications, 2008).

[14] M. B. Hooker, *Indonesian Islam: Social Change through Contemporary Fatawa* (University of Hawai'i Press, 2003).

[15] Wael B. Hallaq, *An Introduction to Islamic Law* (Cambridge University Press, 2009).

Furthermore, ontological mapping affirms that Islamic law has a communal dimension. Human beings are not understood merely as individuals with absolute freedom, but as members of society who bear social responsibility. Surah Al-Ma'idah verse 2 commands people to cooperate in righteousness and piety, and not in sin and aggression. This verse shows that Islamic law views social life as an ethical space, where law functions to maintain cooperation, solidarity, and the common good.

Within this framework, Islamic law does not only regulate prohibitions and commands, but also builds the orientation of human life. Law functions to educate human beings so that they understand boundaries, responsibilities, and the purpose of life. Therefore, Islamic law has a pedagogical character, namely forming human beings who are aware of their relationship with God and with fellow human beings. If modern law often stops at formal compliance, Islamic law moves further by shaping moral consciousness. This becomes the basis for understanding Islamic law as ontologically integrative, because it unites rule, morality, spirituality, and social life.[16]

Epistemological Mapping

1. Sources and Methodological Structure of Islamic Legal Knowledge

Epistemology in the philosophy of law concerns questions about how law is known, justified, and practiced.[17] In the context of Islamic legal thought, epistemological issues concern not only the sources of law but also how legal knowledge is generated, interpreted, and operationalized in social life. Thus, Islamic legal epistemology encompasses textual, rational, and contextual dimensions simultaneously.

Islamic legal epistemology is formally defined as a framework of knowledge that explains how law is known, formed, and justified through the dynamic interaction between revelation, reason, and social context.[18] Its genus is the theory of legal knowledge, while its differentia lies in the recognition of the plurality of sources and methods of legal knowledge. The essentialia of this epistemology is the rejection of epistemic monism both pure textualism and contextual relativism while maintaining the methodological structure of

[16] Abu Hamid al-Ghazali, *The Book of Knowledge: Being a Translation with Notes of the Kitab al-'Ilm of al-Ghazali's Ihya' 'Ulum al-Din*, trans. oleh Nabih Amin Faris (Sh. Muhammad Ashraf, 1962).

[17] Georgi Gardiner, "Legal Epistemology," dalam *Philosophy*, oleh Georgi Gardiner (Oxford University Press, 2019), https://doi.org/10.1093/obo/9780195396577-0390.

[18] Neng Yani Nurhayani et al., "The Dynamic Relationship Between Naqli and Aqli Sources of Law in Ushul Fikih and its Implications for The Formation of Islamic Legal Products," *COMPETENTIE : Journal International Sustainable Research* 2, no. 1 (2025): 65–78, https://doi.org/10.65049/2n23z937.

ijtihad.[19]Conceptually, this definition serves to facilitate academic communication on legal reasoning methodology, expand the legitimacy of contextual interpretation, and limit unconstrained subjectivism. Informally, Islamic legal epistemology can be understood as "how Islamic law is interpreted and understood." The principle of *ijtihād lā yunqaḍ bi al-ijtihād* emphasizes the dialogic nature of this legal knowledge and aligns with Ius Integrum Nusantara, which rejects the fragmentation between norms and experience.

This epistemological openness is deeply rooted in the Islamic worldview, which recognizes legal knowledge as the result of sustained intellectual striving rather than immediate textual certainty. The Qur'an itself emphasizes that guidance emerges through a process of continuous effort and engagement, stating: *"Those who strive for Our sake, We will surely guide them to Our ways"* (QS. Al-'Ankabut [29]: 69). This verse indicates that legal knowledge in Islam unfolds through multiple paths, reinforcing the legitimacy of methodological plurality within a structured epistemological framework.

In contrast to the legal view that positions law as a closed system that can be objectively known through formal procedures, Islamic legal thought recognizes the plurality of sources and processes of knowledge.[20] Legal knowledge is not generated solely from a specific text or authority, but through the dynamic interaction between revelation, reason, and social experience. This interaction forms an epistemological framework that is open yet structured.

In Islamic legal thought, revelation occupies a central position as the primary normative source. However, revelation is not understood as a stand-alone text that speaks automatically. Understanding revelation is always mediated by reason and the scientific traditions that developed within the Muslim community. Therefore, Islamic legal epistemology has been interpretive from the outset.[21]

Reason plays a crucial role in interpreting texts, identifying general principles, and applying laws to concrete situations. This role of reason is not positioned as opposition to revelation, but rather as an instrument that enables revelation to function in human life. The

[19] Muhammad Fuad Zain dan Ahmad Zayyadi, "Measuring Islamic Legal Philosophy and Islamic Law: a Study of differences, typologies, and objects of study," *El-Aqwal : Journal of Sharia and Comparative Law*, 2 Januari 2023, 1–12, https://doi.org/10.24090/el-aqwal.v2i1.7472.

[20] Khaled Abou El Fadl, "What Type of Law Is Islamic Law?," dalam *Routledge Handbook of Islamic Law*, 1 ed., ed. oleh Khaled Abou El Fadl et al. (Routledge, 2019), https://doi.org/10.4324/9781315753881-2.

[21] Rafat Y. Alwazna, "Islamic Law: Its Sources, Interpretation and the Translation of It into Laws Written in English," *International Journal for the Semiotics of Law - Revue Internationale de Sémiotique Juridique* 29, no. 2 (2016): 251–60, https://doi.org/10.1007/s11196-016-9473-x.

tradition of ijtihad reflects this epistemological dynamic, in which rational reasoning is used to bridge text and reality.[22]

In addition to revelation and reason, the Islamic scientific tradition also recognizes the role of transmission and scientific authority. Legal knowledge is developed through a network of scholars, schools of thought, and educational institutions that maintain methodological continuity. This epistemology emphasizes that legal knowledge is collective and historical, not merely the result of individual reflection.[23]

2. Contextual Reasoning and Social Experience in Islamic Legal Epistemology

The epistemology of Islamic law extends beyond texts and abstract reasoning, but also encompasses social context as a significant source of knowledge. Social practices, customs, and local conditions are seen as elements that can influence the interpretation and application of law. Thus, legal knowledge is always in dialogue with social reality.[24]

Recognizing social context does not imply epistemological relativism that ignores norms. Rather, context is understood as the space in which norms acquire operational meaning. In the history of Islamic law, many legal decisions have considered local social conditions and customs. This demonstrates that Islamic legal epistemology is contextual without losing its normative orientation.[25]

This approach also explains why there is such diversity in Islamic legal practices across regions. These differences are not simply deviations from ideal norms, but rather a reflection of an epistemology that recognizes social experience as part of the process of understanding the law.

3. Integrative Epistemology and the Dialogical Role of Ius Integrum Nusantara

The discourse on Ius Integrum Nusantara emphasizes the importance of understanding law as a lived practice that develops through the interaction of norms, values, and social experiences. From an epistemological perspective, this discourse aligns with Islamic legal

[22] Marcin Matczak, "Why the anti-positivists' concept of practice is too thin," dalam *Interpretivism and the Limits of Law*, ed. oleh Tomasz Gizbert-Studnicki et al. (Edward Elgar Publishing, 2022), https://doi.org/10.4337/9781802209327.00012.

[23] Abdul Malik Ghozali, "A Portrait of the Nineteenth-Century Nusantara Ulema Network in Haramain (Transmission of Shaykh Mahfudz At-Tarmasi's Tafsir-Hadith in Kifāyat Al-Mustafīd)," *Al-Dzikra: Jurnal Studi Ilmu al-Qur'an dan al-Hadits* 18, no. 2 (2024): 189, https://doi.org/10.24042/al-dzikra.v18i2.23839.

[24] A. Udovitch, "Islamic Law and the Social Context of Exchange in the Medieval Middle East," dalam *Discourse Of Law*, 1 ed., oleh S. C. Humphreys (Routledge, 2022), https://doi.org/10.4324/9781315076096-13.

[25] A. Udovitch,

thought, recognizing that legal knowledge is not generated abstractly but through a dialogical process with social reality.[26]

However, this epistemological alignment does not mean that Ius Integrum Nusantara provides a complete or systematic epistemological method. As a developing discourse, it functions more as a reflective orientation that emphasizes legal experience as a source of knowledge. In this context, Ius Integrum Nusantara opens up space for an integrative rereading of Islamic legal epistemology, without replacing classical methods such as ijtihad or qiyas.

The epistemological relationship between Islamic legal thought and Ius Integrum Nusantara is mutually enriching. Islamic legal thought offers a mature and historically tested epistemological tradition, while *Ius Integrum Nusantara* provides a conceptual language to emphasize the experiential and contextual dimensions of legal knowledge, it does so by framing law as an interaction between normative sources, local wisdom, customary practices, religious values, and the lived legal experiences of communities. This means that legal knowledge is not produced only through textual interpretation or formal legal institutions, but also through the ways communities understand, negotiate, and apply law in concrete social contexts. In this framework, *Ius Integrum Nusantara* helps clarify how Islamic legal thought can remain normatively grounded while engaging with the plural and dynamic realities of Nusantara society.

One of the main epistemological challenges in Islamic legal thought is maintaining a balance between methodological structure and openness to change. On the one hand, epistemological structure is necessary to maintain legal consistency and legitimacy. On the other hand, openness to social context and experience is necessary to maintain the law's relevance and meaning.[27]

Islamic legal thought has historically developed mechanisms to maintain this balance, including through methodological principles and traditions of dissent. Differing views are not understood as epistemological weaknesses, but as expressions of the dynamics of legal knowledge. Within this framework, the plurality of interpretations is actually part of the epistemological richness of Islamic law.[28]

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[26] Ikhsan Lubis, *Reformulasi Hukum Pertanahan: Konstitusionalitas, Keadilan, Dan Integrasi Adat-Nasional* (Keni Media, 2025).

[27] Eirik Hovden, "Understanding and Framing Change in Islamic Law: Potentials and Possible Pitfalls of the Concepts of Canonization and Codification," *Oxford Journal of Law and Religion* 12, no. 3 (2023): 289–313, https://doi.org/10.1093/ojlr/rwae020.

[28] Khaled Abou El Fadl, "What Type of Law Is Islamic Law?," in *Routledge Handbook of Islamic Law*, 1 ed., ed. oleh Khaled Abou El Fadl et al. (Routledge, 2019), https://doi.org/10.4324/9781315753881-2.

This approach aligns with the spirit of integrative law, which rejects claims of absolute certainty. Legal knowledge is understood as an ongoing process, not a closed end result. Thus, Islamic legal epistemology can contribute to the development of a reflective and adaptive legal framework.

This epistemological mapping has important implications for efforts to build an integrative legal framework. By understanding legal knowledge as the result of the interaction between texts, reasoning, and social experience, law can be positioned as a living and evolving practice. This perspective rejects the understanding of law as a closed, completely predictable system.[29]

In the context of this article, Islamic legal epistemology reinforces the argument that the integration of norms, values, and practices is not merely a methodological choice, but rather a consequence of how law is known and implemented. The discourse on Ius Integrum Nusantara, although still embryonic, offers an orientation consistent with this view. However, as with the ontological dimension, this epistemological potential can only be productively developed if Ius Integrum Nusantara is treated as a space for conceptual dialogue, rather than as a closed epistemological doctrine.

Axiological Mapping

1. The Value Orientation of Islamic Law: Justice, Welfare, and Moral Responsibility

In legal philosophy, axiology concerns questions about the values and goals that law seeks to achieve. Axiology is not solely concerned with what is considered good or just, but also how these values shape legal orientation and practice.[30] In Islamic legal thought, the axiological dimension holds a central position because law is understood as a means to realize moral and social values rooted in the Islamic worldview.[31]

The formal axiology of Islamic law is a value dimension that explains the purpose and orientation of Islamic law in realizing justice, welfare, and individual and collective moral responsibility. Its genus is the theory of legal values, with a differentia in the form of a normative orientation on *maqāṣid al-sharī'ah*. Its essentialia lies in the affirmation that law is not an end in itself, but rather a means for the common good. The conceptual function of this

[29] Georgi Gardiner, "Legal Epistemology," dalam *Philosophy*, oleh Georgi Gardiner (Oxford University Press, 2019), https://doi.org/10.1093/obo/9780195396577-0390.

[30] Jerzy Zajadło, "Axiology of Law – from General to Specific Philosophy of Law," *Studia Iuridica Lublinensia* 32, no. 4 (2023): 191–217, https://doi.org/10.17951/sil.2023.32.4.191-217.

[31] Citra Widyasari et al., "Law and Ethical Paradigms in the Discourse on Western Philosophy and Islamic Philosophy," *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism* 10, no. 1 (2024), https://doi.org/10.20871/kpjipm.v10i1.338.

definition is to clarify the normative direction of legal reasoning, expand the relevance of Islamic law in contemporary issues, and limit the misuse of law as a mere legitimation of power or formal certainty. Informally, the axiology of Islamic law answers the question "for what purpose is the law implemented?" Its normative basis is reflected in the principle of taṣarruf al-imām 'ala al-ra'iyyah manūṭ bi al-maṣlaḥah and is emphasized by the admonition of the adage summum ius summa iniuria.[32]

The value-oriented nature of Islamic law is deeply rooted in the Qur'anic worldview, which places justice, benevolence, and social responsibility at the center of legal life. The Qur'an explicitly frames law as a moral and social directive, stating: *"Indeed, God commands justice, benevolence, and generosity to relatives, and forbids immorality, wrongdoing, and oppression"* (QS. An-Nahl [16]: 90). This verse illustrates that Islamic law is not merely concerned with rule enforcement, but with shaping ethical conduct and social harmony.

Islamic law is not understood as an end in itself, but rather as a normative instrument aimed at achieving justice, welfare, and social order. Thus, the values inherent in Islamic law are not accidental, but constitutive. The axiology of Islamic law provides an orientation as to why the law is enforced and what is intended to be achieved through its application.

2. Justice, Maslahah, and Moral-Social Responsibility in Islamic Legal Axiology

Justice occupies a central position in the axiology of Islamic legal thought. Justice is not understood merely as formal equality or adherence to rules, but rather as a state of balance that allows for the maintenance of human dignity and social harmony. In this context, law serves as a means of maintaining this balance.[33]

The understanding of justice in Islamic law is contextual and relational. Justice cannot be separated from the concrete situation and surrounding social relations. Therefore, the application of law often considers the social and moral impact of a decision. This approach explains why Islamic law allows for discretion and ethical considerations in legal practice.[34]

However, an orientation toward substantive justice also requires caution to avoid degenerating into subjectivism. In Islamic legal thought, the pursuit of justice is balanced by a

[32] Mohamed El-Tahir El-Mesawi, "Maqāṣid Al-Sharīʿah: Meaning, Scope and Ramifications," *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)* 25, no. 2 (2020): 263–95, https://doi.org/10.31436/shajarah.v25i2.1141.

[33] Mohammad Reza Akhzarian Kashani, "An Overview on the Dimensions and Pillars of Justice in Islam," *Review of European Studies* 9, no. 3 (2017): 1, https://doi.org/10.5539/res.v9n3p1.

[34] Lawrence Rosen, *The Justice of Islam: Comparative Perspectives on Islamic Law and Society*, 1 ed. (Oxford University PressOxford, 2000), https://doi.org/10.1093/acprof:oso/9780198298854.001.0001.

normative and methodological framework that maintains legal consistency and legitimacy. Thus, justice serves as a guiding value, not an ad hoc justification.

Besides justice, public welfare, or maslahah, is a crucial value in the axiology of Islamic law. Maslahah refers to legal efforts to protect and advance human interests in various dimensions of life. This value underscores Islamic law's social orientation and its attention to the real conditions of society.[35]

A benefit-based approach allows Islamic law to respond to social change without losing its normative orientation. By assessing the impact of law on individual and community well-being, the law can function adaptively. However, like the value of justice, benefit also requires a clear epistemological framework to avoid being reduced to mere pragmatic justification.[36]

In the Islamic legal tradition, benefit does not stand alone, but operates in relation to other values and within specific methodological constraints. This demonstrates that the axiology of Islamic law is structured and not entirely open to subjective preferences.

The axiology of Islamic law also encompasses the dimensions of moral responsibility and social etiquette. Law not only regulates external behavior but also encourages the formation of moral attitudes and awareness. Within this framework, legal compliance is understood as part of the ethics of social life, not simply a response to sanctions.[37]

The emphasis on moral responsibility explains why Islamic law is often practiced through social and cultural mechanisms, such as counseling, mediation, and reconciliation. These practices reflect a value orientation that places social harmony and the improvement of relationships as the primary goals of law.[38]

The dimension of social etiquette strengthens the integrative character of Islamic law. Law is inseparable from the norms of decency and social ethics that exist within society. Thus, legal values are internalized in social practices, not merely enforced through formal institutions.

3. Axiological Integration and the Dialogical Role of Ius Integrum Nusantara

The discourse on Ius Integrum Nusantara emphasizes that law must be understood as a living and meaningful value system within a specific social context. From an axiological

[35] منصوري عبد الحق, "Quality Of Life From An Islamic Perspective," 25 *مجلة المعيار*, no. 3 (2021): 1087–98, https://doi.org/10.37138/almieyar.v25i3.2859.

[36] Paris Manalu et al., "Comparison of the Value of Welfare Principles in National Law and Islamic Law," *International Journal of Social Service and Research* 3, no. 11 (2023): 2727–34, https://doi.org/10.46799/ijssr.v3i11.595.

[37] Abdul Rashid Moten, "Sharī'ah: The Islamic Legal Order," dalam *Political Science: An Islamic Perspective*, oleh Abdul Rashid Moten (Palgrave Macmillan UK, 1996), https://doi.org/10.1057/9780230377578_4.

[38] Asma Afsaruddin, "The Concept of Harmony in Islamic Thought and Practice," dalam *The Virtue of Harmony*, 1 ed., ed. oleh Chenyang Li dan Dasha Düring (Oxford University PressNew York, 2022), https://doi.org/10.1093/oso/9780197598481.003.0008.

perspective, this discourse aligns with Islamic legal thought, which places values as the primary orientation of law. In both Islamic law and Ius Integrum Nusantara, law is not understood as an end in itself, but rather as a means to achieve justice and social welfare.[39]

However, this axiological alignment does not mean that Ius Integrum Nusantara provides a complete or definitive value system. As a developing discourse, it serves more as a reflective orientation that emphasizes the importance of values in legal practice. In this context, Ius Integrum Nusantara opens up a dialogue about how legal values can be integrated contextually without being reduced to normative slogans.

The axiological relationship between Islamic legal thought and *Ius Integrum Nusantara* is dialogical and mutually enriching. Islamic legal thought offers a historically tested framework of values, while *Ius Integrum Nusantara* provides a conceptual language to affirm the integrity of these values within the legal experience of the archipelago. This can be seen, for example, in the settlement of inheritance disputes among Muslim communities in Indonesia, where Islamic values of justice, responsibility, and protection of family rights interact with family deliberation, customary practices, and the pursuit of social harmony. Justice is therefore not reduced to the formal distribution of inheritance shares, but is also directed toward preserving kinship, preventing conflict, and protecting vulnerable family members. A similar illustration appears in the institutional management of zakat, where the Islamic values of redistribution, solidarity, and public welfare are translated into local practices and institutions that address poverty and inequality. These examples substantiate that the axiological dialogue between Islamic legal thought and *Ius Integrum Nusantara* integrates moral values, communal legal experience, and concrete social objectives within a coherent legal orientation.

One of the main challenges in mapping the axiology of Islamic law is the tendency to reduce legal values to individual ethics or public policy alone. This reduction ignores the structural and institutional dimensions of values within the law. This article seeks to avoid this reduction by positioning values as an integral part of the legal system, not as an external addition.[40]

This approach also rejects the dichotomy between law and morality that often appears in modern legal theory. In Islamic legal thought, moral and legal values are intertwined and

[39] Ikhsan Lubis, *Rekonstruksi Pertanggungjawaban Hukum Ekologis dan Transformasi Kepercayaan Hukum Digital Negara dalam Perspektif Ius Integrum Nusantara*, 18 Desember 2025, https://www.waspada.id/opini/rekonstruksi-pertanggungjawaban-hukum-ekologis-dan-transformasi-kepercayaan-hukum-digital-negara-dalam-perspektif-ius-integrum-nusantara/.

[40] Diens Hady, "Integrasi Akhlaq Islami dalam Sistem Hukum Nasional untuk Meningkatkan Moralitas Publik," *Tasyri' : Jurnal Muamalah dan Ekonomi Syariah* 7, no. 2 (2025): 41–53, https://doi.org/10.55656/tjmes.v7i2.417.

mutually shape each other. Therefore, the axiology of Islamic law cannot be separated from legal ontology and epistemology.

This axiological mapping emphasizes that the integration of values into law is not an optional normative choice, but rather a consequence of the fundamental orientation of Islamic law. Law is understood as a means to realize the values inherent in society, not as a neutral mechanism detached from moral objectives.[41]

In the context of this article, the axiology of Islamic law reinforces the idea that the integrity of law depends on the interconnectedness of norms, values, and social practices. The discourse on Ius Integrum Nusantara, although still in its infancy, offers an orientation consistent with this understanding. However, as with the ontological and epistemological dimensions, this axiological potential can only develop productively if Ius Integrum Nusantara is treated as a space for conceptual reflection, rather than as a closed system of values.

Integrative Framework

1. Synthesis of Ontology, Epistemology, and Axiology in Islamic Legal Thought

The previous sections have mapped Islamic legal thought through three analytical dimensions: ontology, epistemology, and axiology. This mapping demonstrates that Islamic law is not inherently fragmentary. Instead, law is understood as part of a comprehensive order of life, in which the nature of law, the ways of knowing law, and the purpose of law are interconnected and cannot be strictly separated.[42]

However, mapping alone is not sufficient to address the problem of conceptual fragmentation identified in the literature. Therefore, this section attempts to go further by synthesizing these ontological, epistemological, and axiological findings into a reflective framework that can be called an integrative legal framework. This synthesis is not intended to formulate a new, final legal theory, but rather to demonstrate conceptual possibilities for a more comprehensive understanding of law.

This integrative orientation resonates with the Qur'anic call to approach Islam as a comprehensive and unified way of life. The Qur'an explicitly urges believers to "enter into Islam completely" (*kāffah*), emphasizing wholeness rather than partial or fragmented adherence (QS. Al-Baqarah [2]: 208). This notion of completeness provides a conceptual foundation for

[41] Mustafa Hashmi, "Mapping Shari'ah Normative Reasoning Concepts," *Journal of Catalan Intellectual History* 12, no. 1 (2019): 79–88, https://doi.org/10.2478/jocih-2019-0006.

[42] Moten, "Sharī'ah."

understanding Islamic law as an interconnected system in which norms, values, and social practices form a coherent whole.

The integrative relationship between the ontological, epistemological, and axiological dimensions in Islamic legal thought is summarized in Figure 1. The figure presents a reflective synthesis, not a formalized model, that illustrates how norms, values, and social practices are understood as interrelated elements in Islamic legal reasoning, while remaining in a dialogical engagement with the discourse of Ius Integrum Nusantara.

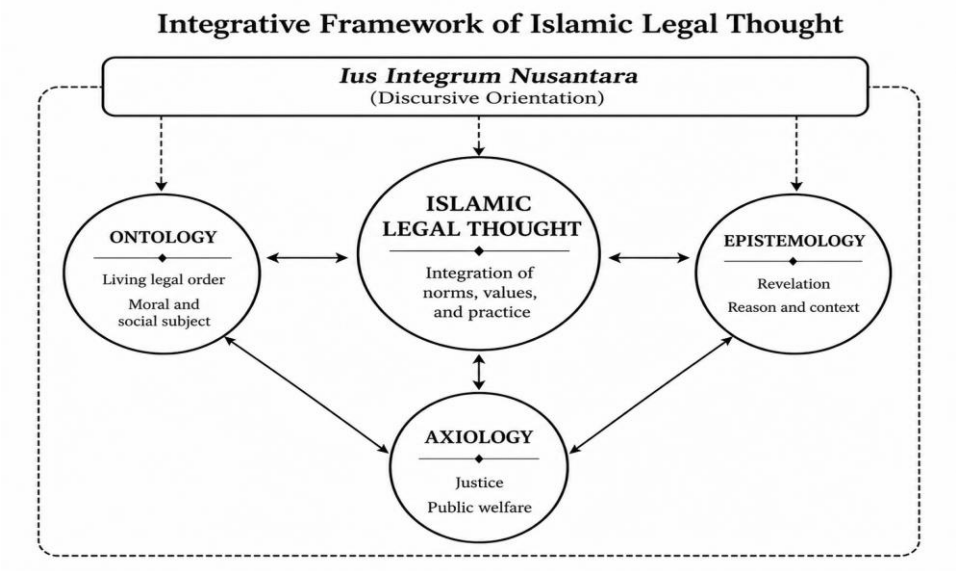


Figure 1. Integrative Framework of Islamic Legal Thought in Dialogue with Ius Integrum Nusantara

The synthesis of these three analytical dimensions demonstrates that the principle of wholeness is a key meeting point in Islamic legal thought. Ontologically, law is understood as part of a relational order of life. Epistemologically, law is understood through the interaction between texts, reasoning, and social experience. Axiologically, law is directed toward achieving values such as justice, social welfare, and moral responsibility.[43]

Integrity in this context does not mean uniformity or the absence of differences. Rather, it refers to the dynamic interconnectedness between various dimensions of law. Differences in interpretation, variations in practice, and changing contexts are understood as part of the living dynamics of law. Thus, an integrative legal framework does not eliminate plurality but provides a conceptual space for understanding it coherently.

[43] Muhammad Anis Mashduqi, "The Integration-Interconnection Paradigm in Islamic Law: Al-Syatibi's Thought in Al-Muwafaqat," *Al-Mazaahib: Jurnal Perbandingan Hukum* 12, no. 2 (2025): 205–21, https://doi.org/10.14421/al-mazaahib.v12i2.3915.

2. Integration of Norms, Values, and Social Practices in the Discourse of Ius Integrum Nusantara

One of the main implications of this synthesis is the need to understand law as an integration of norms, values, and social practices. Norms provide structure and methodological boundaries, values provide moral orientation and goals, while social practices become the space in which law is actualized. These three cannot be understood separately without compromising the integrity of law.

In Islamic legal thought, this integration is reflected in the relationship between normative texts, juridical reasoning, and social conditions. Law exists not only in written rules but also in everyday practices, customs, and social institutions. By understanding law as a valuable and meaningful practice, an integrative framework allows for a more sensitive analysis of social reality without losing its normative orientation.[44]

In the context of this synthesis, the discourse of Ius Integrum Nusantara can be understood as a conceptual orientation that emphasizes the importance of legal integrity. This discourse emphasizes that law cannot be reduced to positive law alone but must be viewed in relation to the social, cultural, and moral values that exist within society.

Ius Integrum Nusantara can be formally defined as an integrative legal discourse that views law as a complete unity of norms, values, and social practices, rooted in the historical, cultural, and moral experiences of the Indonesian people. Its genus is the reflective framework of law, while its differentia lies in the orientation of the law's integrity and contextuality. The essentialia of this concept is the rejection of the fragmentation of law into mere texts, policies, or procedures. The function of this definition is to provide a conceptual language for reading law holistically, expanding dialogue between legal traditions, and limiting ideological and ahistorical normative claims. Informally, Ius Integrum Nusantara can be understood as "a way of seeing law as something whole and living." This definition aligns with the adage lex est ars boni et aequi and opens up space for productive dialogue with the integrative structure of Islamic legal thought.[45]

However, as previously emphasized, Ius Integrum Nusantara is not treated here as an established legal theory or a closed conceptual system. It serves as a reflective medium that

[44] Landy Trisna Abdurrahman dan Ahmad Yani Anshori, "Prophetic Practice and Legal Significance: Al-Ghazālī's Critique of Textualism in al-Mankhūl," *Asy-Syir'ah: Jurnal Ilmu Syari'ah dan Hukum* 57, no. 2 (2023): 394–425, https://doi.org/10.14421/ajish.v57i2.1338.

[45] Ikhsan Lubis, "Memahami Dan Menghidupi Panscasila Sebagai Dasar Filosofis Kebangsaan Dalam Persfektif Ius Integrum," *Waspada.id* (Medan), Oktober 2025, https://www.waspada.id/opini/memahami-dan-menghidupi-panscasila-sebagai-dasar-filosofis-kebangsaan-dalam-persfektif-ius-integrum-nusantara/.

helps articulate the idea of legal integrity in the Nusantara context. Thus, the relationship between Islamic legal thought and Ius Integrum Nusantara is dialogical and open, not subordinative or assimilative.

Integrative Law from an Islamic and Nusantara Perspective is formally an approach to legal understanding that unites ontological, epistemological, and axiological dimensions within a single reflective framework for reading law as a meaningful social practice. Its genus is a theoretical legal approach, with a differentia consisting of cross-dimensional integration without eliminating the plurality of interpretations and contexts. Its essentialia lies in the balance between norms, values, and social experiences. The function of this definition is to clarify the framework for legal analysis, expand the dialogue between Islamic legal thought and contemporary legal theory, and limit normative reduction and contextual relativism. Informally, this approach can be understood as "reading the law as a whole." The principle of al-sharī'ah kulluhā 'adl wa raḥmah emphasizes the value orientation of this approach and makes it a conceptual meeting point between Islamic legal thought and Ius Integrum Nusantara.

3. Reflexivity, Plurality, and Theoretical Implications of the Integrative Legal Framework

As an integrative orientation, Ius Integrum Nusantara provides a conceptual language to affirm that law is a meaningful social experience. In dialogue with Islamic legal thought, this discourse demonstrates how the integrity of law can be understood and expressed in local contexts without losing its normative depth.

Islamic law maintains openness and reflexivity through concepts such as istihsan (juridical preference), ijtihad (independent reasoning), and 'urf (customary practice). Research shows that, contrary to perceptions of rigidity, Islamic law during the period 1600–1840 was characterized by flexibility and innovation. This adaptability enabled jurists to respond to changing societal needs and circumstances, ensuring that Islamic law remained relevant and dynamic rather than closed or static.[46]

One of the main risks in formulating an integrative legal framework is the tendency to freeze it into a closed normative system. This article seeks to avoid this risk by emphasizing openness and reflexivity as part of the integrative framework itself. This framework is not intended to replace existing approaches, but to provide space for conceptual dialogue between various perspectives.

[46] Haim Gerber, *Islamic Law and Culture, 1600-1840* (BRILL, 1999), https://doi.org/10.1163/9789004660137.

In this context, integration is not understood as total unification, but rather as an ongoing process. Law is understood as a practice that continually evolves in line with social changes and value interpretations. Thus, an integrative legal framework is dynamic and adaptive, not static and final.

The theoretical and conceptual implications of Islamic law are more coherent when understood through an integrative framework. Islamic law does not operate merely as a set of isolated norms, but as a system that connects revelation, reason, interpretation, social practice, and moral purpose. The distinction between *Sharia* and *Fiqh* demonstrates this integration: *Sharia* provides the divine normative foundation, while *Fiqh* represents human juristic reasoning in applying that foundation to changing contexts. The development of Muslim legal thought through interaction with Jewish, Roman, and Byzantine legal concepts further shows that Islamic law evolved through adaptation and normative reconstruction. In this framework, the *madhhab* preserves juristic continuity, while *ijtihad* enables Islamic law to address contemporary issues. Thus, the integrative framework positions Islamic law as a living legal system that unites textual authority, rational interpretation, historical experience, and social welfare.[47]

The integrative legal framework synthesized in this section has several theoretical implications. First, it challenges legal approaches that sharply separate law, morality, and social practice. Second, it demonstrates that Islamic legal thought provides a rich conceptual resource for the development of integrative legal theory, without necessarily being positioned as an exclusively normative system. This can be seen, for instance, in the legal concept of zakat. From an ontological perspective, zakat rests on the view that human beings are not absolute owners of wealth, but moral and social subjects entrusted by God to manage resources responsibly. From an epistemological perspective, zakat is grounded in Qur'anic revelation and Prophetic tradition, yet its implementation requires juristic reasoning, institutional interpretation, and contextual assessment of social needs. From an axiological perspective, zakat aims to realize justice, social solidarity, redistribution, and public welfare. Through this example, Islamic legal thought appears not as a fragmented set of religious commands, but as an integrative legal system that connects the nature of human existence, sources of legal knowledge, and the moral

[47] Donetsk State University of Internal Affairs of Ukraine dan Alona O. Taranovska, "Genesis and Conceptual Foundations of Muslim Law," *Bulletin of Alfred Nobel University Series "Law"* 1, no. 6 (2023): 19–26, https://doi.org/10.32342/2709-6408-2023-1-6-2.

purposes of law. In this sense, the framework demonstrates how Islamic law can integrate norms, values, and social practice within the broader discourse of *Ius Integrum Nusantara*.

Third, dialogue with the discourse of *Ius Integrum Nusantara* demonstrates that local contexts and communities' legal experiences can contribute significantly to theoretical reflection on law. This can be illustrated through the settlement of inheritance disputes in Muslim communities in Indonesia, where Islamic inheritance principles, customary practices, family deliberation, and state legal procedures often interact within a single legal process. Ontologically, this practice shows that law is not merely a formal command of the state, but a living order embedded in family relations, religious consciousness, communal responsibility, and local social structures. Epistemologically, legal understanding is not derived from one source alone, but from the interaction between Qur'anic norms, juristic interpretation, customary wisdom, community deliberation, and positive legal institutions. Axiologically, the aim is not only the mechanical distribution of rights, but also the preservation of justice, family harmony, social peace, and public benefit. Through this example, *Ius Integrum Nusantara* can be understood as an integrative legal discourse that connects normative sources, local legal experience, and moral purposes without reducing law to either religious doctrine, customary practice, or state regulation alone. This opens up space for the development of legal theory that is more sensitive to cultural and social plurality, without losing conceptual coherence.

Sharia, or Islamic law, should be understood within an integrative framework, not merely as a comprehensive set of legal rules. In this framework, Islamic law connects divine principles, juristic reasoning, social practice, and moral objectives in regulating both public and private conduct. Its relevance lies not only in its ability to address civil, criminal, and international legal issues, but also in its capacity to integrate normative authority with contextual interpretation and the pursuit of justice. The diversity of Islamic legal interpretations among Muslim communities further confirms that Sharia operates through the interaction of revelation, *fiqh*, legal schools, local contexts, and public welfare. Thus, Islamic law is significant because it functions as an integrative system that unites legal norms, moral values, and social realities within a coherent legal discourse.[48]

In closing this section, it can be emphasized that the quest for an integrative legal framework is not a search for a single, definitive formula. Rather, it is a reflective process that seeks to understand law as a whole, living, and meaningful phenomenon. By mapping and

[48] Sherien Ghaleb et al., "Shari'ah Law and Courts," dalam *Encyclopedia of Forensic and Legal Medicine* (Elsevier, 2025), https://doi.org/10.1016/B978-0-443-21441-7.00034-0.

synthesizing the ontological, epistemological, and axiological dimensions of Islamic legal thought, this article offers one possible path to a more comprehensive understanding of law.

The discourse on Ius Integrum Nusantara, while still developing, provides a relevant orientation in this context. However, its contribution is most meaningful when treated as a space for open conceptual dialogue. With this approach, the integrative legal framework can be continuously tested, critiqued, and developed in line with changing contexts and social needs.

C. Conclusion

This article concludes that conceptual fragmentation in contemporary Islamic legal studies can be addressed by reading Islamic legal thought through an integrative framework of ontology, epistemology, and axiology. Ontologically, Islamic law is rooted in a relational and meaningful order of life that connects human beings with God, society, and moral responsibility. Epistemologically, Islamic legal knowledge is formed through the dynamic interaction of revelation, reason, juristic interpretation, and social experience. Axiologically, Islamic law is oriented toward justice, welfare, mercy, and moral accountability.

The integration of norms, values, and social practices is therefore not external to Islamic law, but constitutes a structural characteristic of Islamic legal thought itself. This integration does not eliminate plurality or differences in interpretation, but provides a coherent framework for understanding legal diversity within changing social contexts. In this sense, Islamic law should not be reduced to a set of formal rules, nor treated merely as ethical ideals or social customs, but understood as a living legal tradition that unites normative authority, rational interpretation, moral purpose, and social reality.

Within this framework, Ius Integrum Nusantara functions as a dialogical orientation rather than a closed legal doctrine. It helps situate Islamic legal thought within the Nusantara context by connecting normative sources, local legal experiences, cultural plurality, and communal values. The main contribution of this article is therefore conceptual: it offers a more comprehensive and reflective way to understand Islamic law as an integrative legal discourse and opens space for further studies on the relationship between law, values, and social practices in contemporary Muslim societies.

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