


## ***INTEGRATION BETWEEN REASON AND REVELATION IN THE GROUNDING OF ISLAMIC LAW IN THE CONTEMPORARY ERA***

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<p><b>Keywords:</b> <i>Integration of Islamic Law; Reason and Revelation; Contemporary Issue</i></p>	<p><b>ABSTRACT</b> <i>The purpose of this study is to investigate the formulation of the dilemma concerning the incorporation of revelation and reason in the foundation of Islamic law in the contemporary era. The inquiry that has been posed for investigation is as follows: In what ways might the combination of reason and revelation have an impact on the evolution of Islamic law in the present day? The method that is utilized is library research with a descriptive-analytical approach. In this method, the author examines relevant material in order to get insights into this integration. The findings of this study suggest that the combination of reason and revelation has the potential to not only offer solutions to the problems that are currently confronting Islamic law, but also to encourage the construction of laws that are more sensitive to the advancements that have occurred in the areas of social governance, politics, and the economy. It is anticipated that this research will make a contribution to the creation of Islamic law that is both adaptable and just in the context of the modern world.</i></p>
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## INTRODUCTION

The grounding of Islamic law in the contemporary era faces significant challenges in harmonizing reason (rationality) and revelation (revelation) as two important approaches in understanding Islamic law.<sup>1</sup> On the one hand, reason acts as a vital instrument to analyze and understand the dynamics of social, cultural and political change in modern times. On the other hand, revelation remains the main foundation that cannot be replaced in determining the law, because it is an absolute divine source.<sup>2</sup>

<sup>1</sup> Tijani Ahmad Ashimi, "Integration of Human Reason and Revelation in Islam (Quranic Approach)," E-PROCEEDING OF THE 4TH WORLD CONFERENCE ON INTEGRATION OF KNOWLEDGE 2017 (WCIK 2017), International Islamic University Malaysia (IIUM), 2017, pp. 1-10.

<sup>2</sup> Mohammad Hashim Kamali, "The Role of the 'Urf (Custom) in Shaping the Rules of Islamic Law," Islamic

The main problem that arises is how reason can be used appropriately to understand revelation, so as to produce relevant and applicable legal policies, without abandoning the basic principles of sharia. Moreover, modernization and globalization bring additional challenges to the application of Islamic law, where secular values and rational principles often conflict with sharia norms.<sup>3</sup> This conflict between modern rationality and the authority of revelation has led to debates about the limits of understanding and applying Islamic law in the context of contemporary society. Therefore, the big questions raised are how Islamic law can remain relevant and adaptive without losing its spiritual and theological essence, and how the role of reason can be enabled to support a deeper understanding of revelation.<sup>4</sup>

The importance of the integration between reason and revelation in the grounding of Islamic law cannot be ignored, because this plays a key role in maintaining the relevance of sharia law in the midst of changing times. Without the right approach in using reason to understand revelation, Islamic law risks being trapped in rigidity and conservatism that is incompatible with contemporary reality. Conversely, if reason is overly prioritized without reference to revelation, then Islamic law may lose its divine foundation and tend to shift into a fully rational and secular law.<sup>5</sup>

One significant gap in the existing research is the lack of practical examples or case studies that illustrate the successful or unsuccessful integration of reason and revelation in contemporary Islamic jurisprudence. By incorporating specific instances from different Islamic societies, this research could provide a more tangible understanding of how these principles are applied in real-world scenarios, thus enriching the theoretical discourse. Another gap is the limited engagement with contemporary scholarly debates on the subject. While the foundational importance of integrating reason and revelation is well-acknowledged, there is a need to delve deeper into the perspectives of modern scholars and jurists who have tackled this integration, thereby providing a more comprehensive theoretical framework. Additionally, the methodological approach outlined in the study could benefit from further elaboration. Detailing how the descriptive-analytical approach will be applied to the reviewed literature can provide clearer insights into the process of integrating reason and revelation. Moreover, the research could propose specific frameworks or models that facilitate this integration, offering practical guidelines for jurists and scholars.

This study is important because it can be a bridge to emphasize that Islamic law has high flexibility and adaptability, provided that the process of understanding revelation with reason is carried out in a balanced manner.<sup>6</sup> In this context, the integration of reason and revelation not only allows Islamic law to respond to the challenges of the times, but also strengthens the position of sharia as a source of law capable of providing applicable solutions to modern problems, while maintaining its spiritual depth and theological roots.

## METHOD

This research utilizes a library research method, adopting a descriptive-analytical approach. This method involves systematically reviewing and analyzing existing literature to gain insights and understanding. The author will meticulously examine a broad range of scholarly works, texts, and academic articles that discuss the integration of reason and revelation. By doing so, the study aims to provide a comprehensive analysis of how these two important elements have been interpreted and applied in the context of Islamic law, especially in the contemporary

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Studies, vol. 30, no. 1, 1991, pp. 5-20.

<sup>3</sup> Wael Hallaq, "The Origins and Evolution of Islamic Law," Cambridge University Press, 2005, pp. 150-165.

<sup>4</sup> John L. Esposito, "Women in Muslim Family Law," Syracuse University Press, 2001, pp. 45-60

<sup>5</sup> Khaled Abou El Fadl, "Reasoning with God: Reclaiming Shari'ah in the Modern Age," Rowman & Littlefield Publishers, 2014, pp. 70-85.

<sup>6</sup> Amina Wadud, "Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective," Oxford University Press, 1999, pp. 90-105.

era.

Through this detailed examination of various sources, the author will identify practical examples and theoretical frameworks that demonstrate how reason and revelation can be harmoniously integrated. The focus is on uncovering methods and approaches that can be effectively applied to modern Islamic jurisprudence. This analysis will help in understanding the dynamics between traditional Islamic principles and modern rational thought, aiming to propose solutions that are both relevant and applicable to contemporary legal challenges faced by the Muslim community.

## RESULT AND DISCUSSION

### Reason and Revelation in Islamic Law

Intellect is etymologically a form of maṣḍar from lafadz عقال - عقل - يعقل which means *understanding, comprehending something*.<sup>7</sup> Basically, lafadz 'aqala has the original meaning of binding or restraining. This is evident from the fact that during the pre-Islamic era, a person with intelligence ('*aqil*) was referred to as someone who was able to curb his lusts and restrain his anger, so that he could act wisely in addressing a problem. Lafadz 'aqala and its various derivations are mentioned a lot in the Qur'an. About 49 verses scattered in various surahs contain lafadz 'aqala, all of which are expressed in the form of *fi'il* (verb).<sup>8</sup> Meanwhile, in the large Indonesian dictionary, akal means, *first, the power of thought (to understand, etc.)*. *Second*, power, effort, endeavor, way or way of doing something. *Third*, trickery, trickery, ingenuity, cunning and *fourth, the ability to see ways to understand the environment*.<sup>9</sup>

In terminology, reason can be understood as the thinking power that humans have to know and distinguish between good and bad things. According to al-Ghazali, there are at least three definitions of reason. *First*, reason is a potential that is only possessed by humans which distinguishes them from other creatures of God such as animals, and with reason humans can also receive theoretical knowledge. *Second*, reason is a knowledge gained from the experiences he has gone through which will also refine his mind. *Third*, reason is an instinct that humans have to know the impact that will arise from the problems being faced, so that they can determine 'yes' or 'no' while refraining from lust.<sup>10</sup> Reason is a human cognitive ability that enables individuals to think, analyze, assess and make decisions. In the Islamic context, reason is considered one of the gifts from God that serves to understand and reflect on various phenomena of life, including in making decisions related to law and ethics. Reason has an important role in the process of *ijtihād*, in which scholars use rational thinking skills to interpret revelation and determine the law in situations that are not explicitly regulated in the Qur'an and Hadith.

Etymologically, revelation comes from the word يحيى-وحيا-أوحى-وحي which means teaching, showing something to him.<sup>11</sup> In addition, revelation is also interpreted as a whisper, speed, inspiration or relevance. While in terms of terminology, revelation is understood as the Word of God (Allah) conveyed to the Prophet, Messenger, and His chosen servants as a guide to life for him and his people to always be on the path that is pleasing to Him. In addition, revelation is also evidence of reality and confirmation of the truth.<sup>12</sup>

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<sup>7</sup> Mahmud Yunus, *Indonesian Arabic Dictionary (PT Mahmud Yunus Wa Dzurriyyah, 2010)*. p.275

<sup>8</sup> Anillahi Ilham Akbar and Abdul Kadir Riyadi, 'The Contradiction Between Revelation and Intellect as Al-Dakhil in Tafsir: A Study of Ibn Taymiyah's Dar' Ta'arud', QOF: Journal of Qur'anic and Tafsir Studies, 6 (2022). p.274

<sup>9</sup> Abdul Kadir Adys, *Corruption Anomaly*, 1st edn (Suluh Media, 2018). p.276

<sup>10</sup> Akbar and Riyadi. 'The Contradiction Between Revelation and Intellect as Al-Dakhil in Tafsir: A Study of Ibn Taymiyah's Dar' Ta'arud'. p.274

<sup>11</sup> Mahmud Yunus. *Indonesian Arabic Dictionary*. p.494

<sup>12</sup> Akbar and Riyadi. 'The Contradiction Between Revelation and Intellect as Al-Dakhil in Tafsir: A Study of Ibn Taymiyah's Dar' Ta'arud'. p. 274

As for the literal connotations as follows:

- a. *Animal instinct intuition*. The word revelation with this connotation is used by Allah swt. in QS. an- Nahl: 16/68:

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَتَمَّا يَعْرِشُونَ

Translation:

*And your Lord inspired to the bee, "Take for yourself among the mountains, houses, and among the trees and [in] that which they construct."*<sup>13</sup>

- b. *Evil whispers*; whether they come from humans, jinn, or demons, Allah swt. uses the word revelation with this connotation as stated in QS. al-An'âm:6/112

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا

Translation:

*And thus, We have made for every prophet an enemy - devils from mankind and jinn, inspiring to one another decorative speech in delusion. But if your Lord had willed, they would not have done it, so leave them and that which they invent.*<sup>14</sup>

and similarly, in QS. al-An'âm: 6/121:

وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ

Translation:

*And indeed do the devils inspire their allies [among men] to dispute with you. And if you were to obey them, indeed, you would be associators [of others with Him]*<sup>15</sup>

- c. *Cues and signals*. This connotation is stated by Allah swt. in QS. Maryam:19 / 11:

فَخَرَجَ عَلَىٰ قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا

Translation:

*So he came out to his people from the prayer chamber and signaled to them to exalt [Allah] in the morning and afternoon.*<sup>16</sup>

This verse should not be interpreted with the connotation of speaking, as that connotation is hampered by Allah's previous words, namely: QS. Maryam:19 / 10:

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا

Translation:

*[Zakariah] said, "My Lord, make for me a sign." He said, "Your sign is that you will not speak to the people for three nights, [being] sound."*<sup>17</sup>

As for the shar'i connotation, the scholars have defined revelation with various definitions; some

<sup>13</sup> Ministry of Religious Affairs of the Republic of Indonesia, Al-Qur'an dan Terjemahnya, (Mikraj Khazanah Ilmu, 2010). p.274

<sup>14</sup> Al-Qur'an dan Terjemahnya, (Mikraj Khazanah Ilmu, 2010). p.142

<sup>15</sup> Al-Qur'an dan Terjemahnya, (Mikraj Khazanah Ilmu, 2010). p.143

<sup>16</sup> Al-Qur'an dan Terjemahnya, (Mikraj Khazanah Ilmu, 2010). p.305

<sup>17</sup> Al-Qur'an dan Terjemahnya, (Mikraj Khazanah Ilmu, 2010). p.305

are long and some are very short. However, the best and most qualified definition is the one given by Ibn Hajar in Fath al-Bari:

وشرعا الإِغْلَامُ بِالشَّرْعِ وَقَدْ يُطْلَقُ الوَحْيُ وَيَرَادُ بِهِ اسْمُ الْمَفْعُولِ مِنْهُ أَيُّ الْمَوْحِي وَهُوَ كَلَامُ اللَّهِ الْمُنَزَّلُ عَلَى النَّبِيِّ

Meaning:

*"In shar'î terms, revelation is the revelation of the Shari'ah. It is sometimes referred to as revelation, but with its isim ma'fûl connotation, i.e. something revealed, in the form of the word of Allah revealed to the Prophet Muhammad (peace be upon him)."*

In other words, revelation is the revelation of Allah to one of His prophets regarding one of the rulings of Shari'ah and the like. Revelation can also be interpreted as narrated from az-Zuhri who stated:

الْوَحْيُ مَا يُوحِي اللَّهُ إِلَى نَبِيِّ مِنَ الْأَنْبِيَاءِ فَيُنْتَبِهُ فِي قَلْبِهِ، فَيَتَكَلَّمُ بِهِ وَيَكْتُبُهُ وَهُوَ كَلَامُ اللَّهِ

Meaning:

*"Revelation is what Allah revealed to one of the prophets; He fixed it in his heart so that He conveyed it in words and he wrote it down. That is the word of Allah."*

After the various connotations are stated, there is a question whether the revelation of Allah Swt. to be attributed as a literal or shar'i connotation? as stated by Allah Swt. in QS. al-Qashash/28: 7:

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خَفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ

Translation:

*And We inspired to the mother of Moses, "Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers."<sup>18</sup>*

Qatādah argued that the revelation to the mother of Moses a.s. was a fitri intuition or natural instinct. Among those who support this view is ar-Raghib al-Ashfahānî followed by Ibn Katsir, al-Baydhawi, and others.<sup>19</sup> Although the word 'revelation' in the Qur'ān has various meanings, in linguistic terms, revelation refers to the teachings of Allah Swt that are given to one of His Messengers through certain intermediaries. Revelation can be defined as the words of Allah, or it can also refer to the process of delivering revelation to the Prophets, or the angels who play a role in delivering the message from Allah to them.<sup>21</sup>

Revelation is the divine guidance given by God to the prophets and messengers in various ways, making it the primary source of law and guidance in Islam, with the Qur'an and Hadith as the main references. Revelation is timeless, universal and comprehensive, providing indisputable moral and ethical guidance for the ummah.

## The Relationship between Reason and Revelation

<sup>18</sup> Al-Qur'an dan Terjemahnya, (Mikraj Khazanah Ilmu, 2010). p. 386

<sup>19</sup> Al-Raghib Al-Asfahani, *Mufradat al-Qur'an*

<sup>20</sup> Muhammad ibn Ahmad al-Baydhawi, *Anwar al-Tanzil wa Asrar al-Ta'wil*

<sup>21</sup> Wael B. Hallaq, *The Origins and Evolution of Islamic Law*

The relationship between reason and revelation in Islam is a complementary and supportive relationship.

a. Intellect as a Tool for Understanding Revelation

The intellect, which plays a role in analyzing and thinking, is an important element in Islamic law. If we look deeper into the laws of Islam, there is one condition that is always closely related to the implementation of these laws, namely reason. Without reason, the action or worship performed is invalid and has no value. This means that people who perform worship must have a healthy mind.<sup>22</sup> In addition, reason also functions as a tool to understand revelation. A tool for humans to understand and believe in religious teachings. Reason is used to accept beliefs in Islam and is the only correct way to enter Islam.

Islam encourages the use of reason in believing in the existence of Allah and forbids following blind faith. There is no place for blind faith or dogma as in other religions. Islam provides rational evidence to confirm the existence and oneness of Allah, the prophethood of Muhammad, and the truth of the Qur'an. Therefore, the foundation of faith in Islam is built on beliefs obtained through a logical thought process. With this solid foundation, the mind and heart can be satisfied and avoid dogma and superstition. Since the Qur'an and Muhammad's prophethood are based on rational arguments, faith in supernatural things such as angels, jinn, heaven and hell also rests on the authenticity of the Qur'an and Muhammad's prophethood. After faith is acquired through a rational approach, the role of reason then changes, namely to understand revelation, apply it to various issues, and make it the only source of law. Reason is used to apply religious rules, ranging from small issues such as ablution to major affairs such as international relations.

It is important to note that reason cannot be used to understand the reason behind a ruling unless that reason is explained in sharia. Claiming to know Allah's intention behind a ruling is impossible. For example, the reason behind the obligation of ablution cannot be fully understood by the intellect, because when water is not available, Allah still commands to do tayammum with dust. If the reason for ablution is solely for cleanliness, then the use of dust during tayammum does not seem to make sense.

The proper use of reason can be seen in the actions of the Companions, such as at the Battle of Badr. At that time, the Prophet placed troops in a location, and the friend Hubab bin Mundzir asked whether the placement was based on revelation or mere strategic considerations. When the Prophet replied that it was a strategy, Hubab suggested another location that was considered more appropriate. This shows that the Companions understood the boundary between revelation and reason, and never used reason alone in determining the law. In other ideologies, such as Western democracy, reason is given an unlimited role in organizing life, but human reason is often affected by biases, contradictions and the environment. In contrast, in Islam, reason functions not to make laws, but rather to understand and apply revelation in daily life.<sup>23</sup>

b. Revelation as a Guide to Reason

Revelation serves as a guide for human reason, providing boundaries and guidelines in

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<sup>22</sup> Ade Wahidin, 'Wahyu Dan Akal Dalam Perspektif Al-Qur ` An', *Journal Al Tadabbur : Jurnal Ilmu Al Quran Dan Tafsir*, 2.2 (2015). p. 281

<sup>23</sup> Iyad. *Pengantar Studi Ushul Fiqih*. p.172

its use. Without revelation, the intellect can get lost or confused, which can lead to great chaos. This guidance must be able to solve all human problems without adding new ones. Of course, such guidance can only come from the Creator, Allah swt. Hence, man needs guidance from Him, which is a must for life in this world.

In addition, human life is a life of responsibility, which requires a process of accountability (*hisab*) in the afterlife, with rewards, sins, heaven and hell as consequences of right or wrong actions. The process of accountability (*hisab*) in the afterlife requires final guidance from Allah swt, which becomes the standard for judging right and wrong, both in this world and in the hereafter. In other words, these guidelines are the same standards that Allah swt. uses in the afterlife to judge human actions in the process of *hisab*, as well as guidelines for right and wrong for humans when in the world. This means that Allah swt. revealed these guidelines to people in this world so that in the Hereafter there will be no reason for them to deny them.

This also shows the justice of Allah swt, that the rewards that humans receive in the afterlife are in accordance with the guidance that has been given in the world. For this purpose, Allah swt. sent down revelation in the form of holy books or *shuhuf* as a guide. In addition to sending down holy books, Allah swt. also sent prophets or apostles to convey and explain these guidelines to humans. The logic is clear, so that people do not interpret the holy book according to their own will, but based on the explanation given by the prophet or apostle. This function is stated by Allah swt in QS. Al-Maidah:5/67:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ

Translation:

*O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people.*<sup>24</sup>

And also the word of Allah swt. In QS.an-Nahl: 16/44:

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

Translation:

*[We sent them] with clear proofs and written ordinances. And We revealed to you the message that you may make clear to the people what was sent down to them and that they might give thought.*<sup>25</sup>

Therefore, the human need for a messenger is a necessity that cannot be rejected by common sense. With the messenger, the process of accountability becomes rationalized, so that there is no one to blame when man does wrong, except himself due to the choices he makes. At the same time, man cannot seek justification for his mistakes. Thus, revelation in the form of scriptures or otherwise, brought by prophets and messengers, is a necessity for human life to guide them in finding wisdom. Thus, humans will achieve true happiness in this world and the hereafter.<sup>26</sup>

<sup>24</sup> Al-Qur'an Dan Terjemahnya. p.119

<sup>25</sup> Al-Qur'an Dan Terjemahnya. p. 282

<sup>26</sup> Abdurrahman. Metode Praktis Memahami Al-Qur'an. p. 25

### **Ijtihad as Implementation of Integration**

The process of ijtihad shows the integration between reason and revelation, where scholars use reason to understand revelation and establish laws that are in accordance with the conditions of the times and the needs of society.<sup>27</sup> In the process of ijtihad, scholars use their intellect to explore the meaning of revelation and determine laws in accordance with the changing conditions of the times and the needs of society. With this approach, Islamic law is not only rooted in the teachings of revelation, but also adjusted to be relevant and applicable in modern society.<sup>28</sup> The grounding of Islamic law through ijtihad ensures that the law remains relevant and responsive to the various challenges that arise in the contemporary era.<sup>29</sup> Revelation provides the main foundation that is eternal, but the process of ijtihad allows adjustments to the application of the law in accordance with social, cultural and technological developments.<sup>30</sup>

As such, ijtihad serves as a bridge between the basic teachings revealed by Allah swt. and their practical application in accordance with modern situations. Through this integration, reason and revelation work together to form a comprehensive and adaptive framework of Islamic law.<sup>31</sup> Ijtihad in the grounding of Islamic law not only maintains the essence of the teachings derived from revelation, but also emphasizes the importance of applying laws that reflect justice and benefit. This makes Islamic law a dynamic and relevant system in the contemporary era, able to answer new problems while still being based on the principles of sharia.<sup>32</sup>

### **Method of Integration of Reason and Revelation in the Grounding of Islamic Law**

Some methods of integrating reason and revelation in the formulation of Islamic law include:

#### **a. Ijtihad**

Ijtihad acts as an important mechanism in grounding Islamic law in the modern era, allowing the use of reason to explore, interpret and apply revelation in accordance with the conditions of the times. This process provides space for scholars to establish or adapt laws based on sharia principles, so that Islamic teachings remain relevant and contextual. With ijtihad, Islamic law does not only refer to literal texts, but also considers the growing social, cultural, and technological dynamics.

This shows that Islamic law can remain adaptive and not static, in accordance with the demands of the times. Ijtihad as a form of integration of reason and revelation ensures that the laws applied retain the essence of revelation, while responding to the needs of society. Through the use of reason in this process, scholars can produce legal decisions that reflect justice and benefit for the people. Thus, ijtihad bridges the gap between the universal principles of sharia and the practical needs of contemporary society, making Islamic law relevant and applicable in the face of the challenges of the times.<sup>33</sup>

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<sup>27</sup> Wael B. Hallaq, "The Origins and Evolution of Islamic Law" (Cambridge University Press, 2005), pp. 94-96

<sup>28</sup> Mohammad Hashim Kamali, "Principles of Islamic Jurisprudence" (Islamic Texts Society, 2003), pp. 287-290

<sup>29</sup> Yusuf Al-Qaradawi, "Ijtihad in the Islamic Shari'ah", International Institute of Islamic Thought, 1996, pp. 12-15.

<sup>30</sup> Fazlur Rahman, "Islam and Modernity: Transformation of an Intellectual Tradition" (University of Chicago Press, 1982), pp. 40-45.

<sup>31</sup> Khaled Abou El Fadl, "Reasoning with God: Reclaiming Shari'ah in the Modern Age" (Rowman & Littlefield Publishers, 2014), pp. 55-60

<sup>32</sup> Tariq Ramadan, "Radical Reform: Islamic Ethics and Liberation" (Oxford University Press, 2009), pp. 85-90.

<sup>33</sup> Mohammad Hashim Kamali, "Principles of Islamic Jurisprudence" (Islamic Texts Society, 2003), pp. 287-290.

b. *Maqasid Sharia*

Maqasid sharia focuses on the core values that Islamic law seeks to achieve, such as justice, benefit and protection of human rights. In grounding Islamic law in the contemporary era, maqasid is important because it provides a framework for assessing the extent to which a law achieves the desired goals of sharia. The integration of reason and revelation in the *maqasid* approach allows scholars to apply these principles by considering the needs and realities of today's society.<sup>34</sup>

*The maqasid al-syariah* approach also encourages contextual legal interpretation, while remaining rooted in the values established by revelation. Reason plays a role in adjusting the application of *maqasid* to contemporary situations, so that Islamic law can function as a guide that is relevant and responsive to the challenges of the times. This ensures that Islamic law does not only emphasize legalistic aspects, but also achieves broader goals of benefit, both in this world and in the hereafter.<sup>35</sup>

c. Contextual Analysis

Contextual analysis involves a deep understanding of the social, cultural and historical situation when the revelation was revealed, and its application in the current context. This method ensures that the interpretation of Islamic law is not done in a literal manner without regard to contemporary realities. In grounding Islamic law, contextual analysis allows for adjustments to the law based on the changing conditions of society, without ignoring the basic principles enshrined in revelation.<sup>36</sup>

This contextual approach integrates reason and revelation in forming laws that suit the needs of modern society. By using reason to understand the context in which revelation was revealed and applying it to new situations, scholars are able to provide relevant and solution-based interpretations. This helps maintain the flexibility of Islamic law, ensuring that its teachings remain applicable in different times and changing conditions.<sup>37</sup>

d. Interdisciplinary Dialogue

Interdisciplinary Dialogue Integrating various disciplines such as law, sociology and philosophy into the interpretation and application of Islamic law allows for a more comprehensive understanding. In the context of grounding Islamic law in the contemporary era, interdisciplinary dialog serves as a means to enrich the insight of scholars in understanding the challenges faced by modern society. By combining knowledge from various fields, Islamic law can be applied more effectively and relevantly.<sup>38</sup>

Collaboration between reason and revelation allows for more targeted legal adjustments. In this way, the grounding of Islamic law can answer the needs of the times without sacrificing the essential values derived from revelation.<sup>39</sup>

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<sup>34</sup> Jasser Auda, "Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach" (International Institute of Islamic Thought, 2007), pp. 38-45

<sup>35</sup> Yusuf Al-Qaradawi, "Ijtihad in the Islamic Shari'ah", International Institute of Islamic Thought, 1996, pp. 12-15

<sup>36</sup> Fazlur Rahman, "Islam and Modernity: Transformation of an Intellectual Tradition" (University of Chicago Press, 1982), pp. 40-45.

<sup>37</sup> Khaled Abou El Fadl, "Reasoning with God: Reclaiming Shari'ah in the Modern Age" (Rowman & Littlefield Publishers, 2014), pp. 55-60.

<sup>38</sup> Tariq Ramadan, "Radical Reform: Islamic Ethics and Liberation" (Oxford University Press, 2009), pp. 85-90.

<sup>39</sup> John L. Esposito, "What Everyone Needs to Know About Islam" (Oxford University Press, 2011), pp. 90-95.

## Challenges in Integrating Reason and Revelation

Some of the challenges faced in the integration of reason and revelation are:

### a. Differences of Opinion among Scholars

Differences of opinion in Islamic law often occur due to the existence of a text that is *zhanni ad-dilalah*, which is a text that allows it to be interpreted in two or more meanings. The impossibility of the mujtahids to agree on one meaning is due to the nature of the Arabic language which is rich with many meanings or can be understood ambiguously, which opens space for various interpretations.<sup>40</sup>

Every *Shari'ah* text has a ruling to indicate and an objective to achieve, which is the essence of the text and is understood through reasoning. Some mujtahids understand these texts based on the contextually determined meaning of reason and the wisdom of the legislation, although this may mean diverting the meaning of the text from its original meaning. This approach was often followed by the mujtahids of Iraq who were known as the masters of *ra'yi*. In contrast, the mujtahids from the Hijaz known as hadith scholars tended to understand the text literally according to its redaction, without transferring its meaning to an understanding based on reason or the wisdom of sharia.

When it comes to rulings that are not based on *shar'i texts*, differences of opinion among the scholars become more widespread. One of the main reasons is the difference of opinion regarding the validity of some of the shar'i arguments that are used to determine the law on issues for which there is no text. For example, the difference of opinion on *istihsan*, where some scholars consider it as evidence while others reject it.

The environment in which the mujtahids lived also influenced their legal views, as the social conditions and needs of the community may affect the preference for one *illat* over another. Sometimes, a contradiction between texts can be interpreted by compromising them, but if a compromise is not found, some mujtahids may consider that one of the texts has been *abrogated*.<sup>41</sup>

The same applies to conflicting *qiyas* where some mujtahids view one as stronger than the other. Another factor that contributes to the difference of opinion is the variation in knowledge of hadith among the mujtahids. Some acquired certain traditions while others did not. In addition the views on the validity of the traditions also differed; some considered them authentic while others did not. Each mujtahid has his own method of assessing the credibility of hadith narrators and will tend to take the hadith whose narrators are considered more reliable according to their standards.<sup>42</sup>

However, these differences of opinion can also be considered a form of intellectual property in Islamic law, reflecting the flexibility of sharia in dealing with the challenges of the times. Variations of views can provide a range of options in rulings, allowing adaptation to different situations.<sup>43</sup> Even so, challenges remain in ensuring that these differences do not lead to confusion or discord among the ummah, necessitating dialog and efforts to find common ground.

### b. Concerns Over Deviations

One of the concerns in the process of integrating reason and revelation is the potential for

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<sup>40</sup> Dadi Mustopa, "Integration of Reason and Revelation in the Perspective of Philosophy of Science," *International Journal of Nusantara Islam* 6, no. 2 (2018): 121-130.

<sup>41</sup> Albert Hourani, *Reason and Tradition in Islamic Ethics* (Cambridge: Cambridge University Press, 2007).

<sup>42</sup> Abdul Wahhab Khallaf, *Ijtihad Dalam Syariat Islam*, 1st edition (Pustaka Al-Kautsar, 2015). p. 45

<sup>43</sup> Mehran Bakhshizadeh, *Changing Gender Norms in Islam Between Reason and Revelation* (Opladen: Verlag Barbara Budrich, 2018).

deviation in interpretation if reason dominates too much. An unbalanced use of reason can lead to interpretations that deviate from the original meaning of revelation or ignore the basic essence that should be safeguarded. In such cases, the ruling may no longer reflect the true principles of sharia, but rather be influenced by subjective views or particular interests. As we can see, secular views tend to favor reason as the main guide in living life. They may see religious revelation as a dogma or limitation that can hinder the development of knowledge and freedom of thought.<sup>44</sup>

Therefore, it is important to maintain a balance in the use of reason and revelation so that both can play a harmonious role in determining the law. Reason should be used to clarify and apply revelation, not to alter its essence.<sup>45</sup> This requires close supervision and clear guidance from scholars, as well as an increased understanding of the limits of the use of reason in Islamic law, to minimize the potential for deviation.

c. Cultural and Political Influences

Cultural and political influences also pose a challenge to the integration of reason and revelation, as they can affect the way Islamic law is interpreted and applied. For example, different cultural norms in different regions can lead to variations in the interpretation of revelation, which may not always be in line with the universal principles of sharia. Similarly, political pressures can influence the establishment of law, especially if there is an interest in tailoring Islamic law to suit a particular agenda.

This challenge calls for efforts to ensure that interpretations of Islamic law remain faithful to the basic principles of revelation, albeit adapted to local contexts. Scholars need to consider cultural and political influences, but must also be vigilant not to compromise core Islamic values. A balanced approach between reason, revelation and contextual realities can help maintain the integrity of Islamic law in the face of various external influences.

d. Limited Education and Understanding

Limitations in education and understanding of the integration of reason and revelation pose a significant challenge, as not everyone has equal access to in-depth religious knowledge. This can lead to misunderstandings or inappropriate use of reason in the interpretation of revelation, thus affecting the quality of *ijtihād* and the application of Islamic law. The lack of quality religious education can also make it difficult for people to understand the importance of this integration, hindering efforts to ground Islamic law in the contemporary era. To overcome these problems, there needs to be increased education and awareness about the correct method of combining reason and revelation.

Educational programs that emphasize the importance of balance between the two as well as explanations of the limits of the use of reason can help minimize the risk of misunderstanding.<sup>46</sup> By strengthening people's understanding of the principles of sharia, it is hoped that people will be able to apply Islamic law more effectively and relevantly in their daily lives.

### **Implications of the Integration of Reason and Revelation in the Grounding of Islamic Law in the Contemporary Era<sup>47</sup>**

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<sup>44</sup> Samsuddin, Kurniati, and Misbahuddin, 'Dialektika Akal Dan Wahyu: Pembaharuan Hukum Islam Dalam Perspektif Sosiologi Hukum', *Ekspose: Jurnal Penelitian Hukum Dan Pendidikan*, 22.2 (2023), doi:10.30863/ekspose.v22i2.2767. p.62

<sup>45</sup> Frank Griffel, "Ibn Taymiyya and His Ash'arite Opponents on Reason and Revelation: Similarities, Differences, and a Vicious Circle," *Journal of Islamic Studies* 29, no. 1 (2018): 45-67.

<sup>46</sup> Albert Hourani, *Reason and Tradition in Islamic Ethics*

<sup>47</sup> Tjijani Ahmad Ashimi, "Integration of Human Reason and Revelation in Islam (Quranic Approach)

a. Family Law

The implications of the integration of reason and revelation in family law are significant, for example in the context of marriage. In many Muslim countries, such as Indonesia, the practice of marriage registration has adapted to the current social context. For example, marriage registration serves not only as evidence of the validity of marriage according to sharia, but also as a legal document that protects the rights of spouses, especially women.

b. Economic Law and Technology

In the context of economic law, the integration of reason and revelation plays an important role in adapting Islamic law to modern economic and technological developments, such as fintech. For example, although many Shariah-based digital payment applications have emerged, it is important to ensure that all transactions remain Shariah-compliant. Therefore, transactions conducted online must still pay attention to aspects related to *riba* (interest) and *gharar* (uncertainty). Through *ijtihad*, scholars can provide guidance on how these digital services can be implemented, including the development of transparent and fair profit-sharing-based financial products, thus maintaining the integrity of sharia principles in modern economic practices.

## CONCLUSION

From the analysis of the relationship between reason and revelation in the formulation of Islamic law, it can be concluded that the integration between the two is very important to understand and apply sharia. Reason functions as an instrument that facilitates understanding of revelation, while revelation provides the foundation and direction for the use of reason. The process of *ijtihad* shows how scholars utilize reason to explore the meaning of revelation and determine laws that are relevant to the social context of society.

However, in practice, there are challenges such as differences in interpretation among scholars and the risk of deviation in legal interpretation. Therefore, it is important to maintain a balance between reason and revelation so that the determination of law remains in accordance with the basic principles of sharia and is able to provide a just solution for the people. This research opens up room for further development on the method of *ijtihad* in the contemporary context and its impact on the application of Islamic law.

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