
Received: 9 Februari 2026 | Accepted: 5 April 2026 | Published: 25 Mei 2026

**TRACES OF THE TRANSFORMATION OF ISLAMIC LAW;
A HISTORICAL STUDY FROM THE INDEPENDENCE ERA TO THE
REFORM ERA**

Zuriah¹, Asasriwarni², Ikhwan³

^{1,2,3}Pascasarjana UIN Imam Bonjol Padang

Email Korespondensi: zuriah27@gmail.com

Abstract

The transformation of Islamic law in Indonesia is a dynamic process that is inextricably linked to historical, political and social developments from the era of independence to the Reformation. This study aims to describe how Islamic law has undergone changes and integration into the pluralistic national legal system. The method used is a qualitative approach with a descriptive research design based on a literature review of various academic sources. The findings indicate that in the early years of independence, Islamic law had not yet been formally institutionalised, but was already practised as a social norm within society. During the New Order era, a process of institutionalisation took place through legislation such as the 1974 Marriage Law, the Compilation of Islamic Law (KHI), and the strengthening of the Religious Courts. Meanwhile, the Reform era marked a crucial phase characterised by an increasing openness to the expression of Islamic law, both through national legislation and regional regulations based on sharia. This transformation demonstrates that Islamic law functions not only as a religious norm but also as a source of values in the formation of national law. However, this process faces various challenges, such as legal pluralism, differences in fiqh interpretations, the demands of modernity and globalisation, and the potential for the politicisation of Islamic law. Furthermore, the issue of the formalisation of Islamic criminal law remains a subject of debate without a consensus. Therefore, an inclusive, adaptive, and contextual approach is required in integrating Islamic law into the national legal system. Thus, the transformation of Islamic law in Indonesia reflects ongoing efforts to harmonise Islamic values with the principles of a modern rule of law that upholds justice and the public interest.

Keywords: *Transformation, Islamic Law, Independence, Reform*

INTRODUCTION

The transformation of Islamic law in Indonesia is a historical and sociological phenomenon that cannot be separated from the dynamics of the nation's journey from the era of independence to the reform era. As a country with a Muslim majority, Indonesia possesses unique characteristics in integrating Islamic law into its pluralistic national legal system. The existence of Islamic law serves not only as a religious norm, but also as part of a social and political construct that continues to evolve in line with the changing times. Since the early days of independence in 1945, the debate regarding the position of Islamic law within the state has been a fundamental issue. This is evident in the tug-of-war between the ' ' nationalists and Islamic groups in determining the state's foundation. In several studies, Indonesia ultimately chose an inclusive foundation

for the state, namely Pancasila, which does not explicitly make Islam the foundation of the state, but still provides space for the development of Islamic legal values in national and state life.¹

In the early years of independence, Islamic law had not yet been systematically institutionalised within national law. The transformation of Islamic law as part of the national legal system has continued to evolve, as reflected in the increasing number of Islamic legal legislative instruments at national, provincial and autonomous regional levels. This dynamic has even extended to the level of local government, including village administrations.² Islamic law in Indonesia has undergone a long process of transformation, from its original position within the realm of religious and customary norms to becoming an integral part of the national legal system. This integration has been realised through various regulations, such as the Marriage Law, the Compilation of Islamic Law, and the existence of religious courts. Furthermore, the role of institutions such as the Indonesian Ulema Council and the implementation of Sharia law in Aceh have further strengthened the position of Islamic law within the state.³ This process demonstrates that Islamic law functions not merely as a religious heritage, but also as a source of moral values and social justice that reinforces the national legal framework.

Nevertheless, the transformation of Islamic law in Indonesia still faces various challenges. One of these is the divergence of views amongst legal experts regarding the extent to which Islamic law can be integrated into national law, particularly in the field of criminal law. Furthermore, the pluralistic nature of Indonesian society also demands an inclusive and non-discriminatory approach to the application of Islamic law. Studies on the transformation of Islamic law in Indonesia have been extensively conducted by academics using various approaches and with diverse research focuses. Generally, previous studies indicate that Islamic law in Indonesia has undergone a dynamic and adaptive process of development in response to social, political, and cultural changes.

Research conducted by Mursyid Fikri reveals that Islamic law has gradually gained formal legitimacy through various regulations, such as the Marriage Act and the strengthening of the religious courts. The integration of Islamic law is not an instant process, but rather the result of a compromise between political interests and the needs of the Muslim community in Indonesia.⁴ A similar view is reinforced by research by

¹ Darussalam Syamsuddin, "The Transformation of Islamic Law in Indonesia," *Al-Qadau Journal Islamic Judiciary and Family* 2, no. 1 (June 2015): 2–3, <https://doi.org/10.24252/al-qadau.v2i1.2542>.

² Siti Qomariyah, "THE TRANSFORMATION OF ISLAMIC LAW WITHIN THE NATIONAL LEGAL SYSTEM: Idealism and Reality," *Research* 11, no. 1 (May 2014): 1–17, <https://doi.org/10.28918/jupe.v11i1.10074>.

³ Mursyid Fikri, "The Transformation of Islamic Law in Indonesia: From Historical Tradition Towards National Legal Integration," *Islamika : Journal of Islamic* 25, no. 2 (December 2025): 165–83, <https://doi.org/10.32939/islamika.v25i2.5292>.

⁴ Mursyid Fikri, "The Transformation of Islamic Law in Indonesia: From Historical Tradition to National Legal Integration," *Islamika : Journal of Islamic* 25, no. 2 (December 2025): 165–83, <https://doi.org/10.32939/islamika.v25i2.5292>.

Hesti Nur Hidayah and Ashif Az Zafi, who argue that Islamic law does not develop in isolation, but rather undergoes a process of unification and harmonisation with customary law and Western law. This subsequently makes Islamic law in Indonesia flexible in its adaptation to the pluralistic national legal system.⁵ In its application in the field of Criminal Law

The Transformation of Islamic Law in the Independence Era

The transformation of Islamic law in Indonesia has been a long process that cannot be separated from the nation's historical, political and social dynamics. The early years of independence marked a pivotal moment, as this phase saw a major negotiation between Islamic values and the need to build a pluralistic nation state. In this context, Islamic law did not stand alone, but interacted with customary law and Western law, which had already been established within the Indonesian legal system.

The transformation of Islamic law in the early days of independence can be seen in one of the most fundamental issues at the dawn of Indonesian independence: the debate over the basis of the state. The nation's founders were divided into two main groups: the nationalists, who sought a nation-state, and the Islamic group, which sought to establish Islam as the basis of the state. The Islamic group, represented by figures such as Masyumi, argued that the majority of Indonesia's population was Muslim and that it was therefore appropriate for Islamic law to form the basis of the state system. Meanwhile, the nationalist group proposed the concept of an inclusive state based on Pancasila in order to accommodate religious and cultural diversity.⁶ The implications of this compromise were significant for the status of Islamic law. Indonesia did not become an Islamic state, nor was it entirely secular. Instead, Indonesia developed a model of statehood that allowed for religious law, including Islamic law, within the framework of national law. This laid the foundation for the subsequent integration of Islamic law into the state legal system.

In the early years of independence, the status of Islamic law was complex. On the one hand, Islamic law had long been part of society as a tradition and social practice. On the other hand, however, national law was still heavily influenced by the Dutch colonial legal system.⁷ In practice, Indonesia recognised three legal systems operating side by side: customary law, Islamic law and Western law. Islamic law is currently more dominant in personal matters, such as marriage, divorce, and inheritance, whilst public

⁵ Hesti Nur Hidayah and Ashif Az Zafi, "The Transformation of Islamic Law in Indonesian Society," *Reformasi Hukum* 24, no. 2 (2020): 114–29.

⁶ Darussalam Syamsuddin, "The Transformation of Islamic Law in Indonesia," *Jurnal Al-Qadau: Islamic Judiciary and Family* 2, no. 1 (June 2015): 1–14, <https://doi.org/10.24252/al-qadau.v2i1.2542>.

⁷ Darussalam Syamsuddin, "The Transformation of Islamic Law in Indonesia," *Jurnal Al-Qadau: Islamic Judiciary and Family* 2, no. 1 (June 2015): 1–14, <https://doi.org/10.24252/al-qadau.v2i1.2542>.

law remains dominated by state law. Nevertheless, Islamic law retains an important position as a source of social values and norms. Indeed, in some cases, Islamic law is used as a reference in the resolution of disputes within the community. This demonstrates that Islamic law possesses strong social legitimacy, even though it has not yet been formally institutionalised.

Transformation during the New Order Era

During the New Order era, the state's policy towards Islam can be categorised as both repressive and accommodative. On the one hand, the state sought to limit the political role of Islam; on the other hand, the state accommodated some of the aspirations of the Muslim community in the field of family law.⁸ The New Order government implemented a strategy of depoliticising Islam by emphasising the single principle of Pancasila as the state ideology. This meant that Islamic organisations had no free space in practical politics. Indeed, religious ideology was positioned so as not to threaten national stability.⁹

However, from the late 1970s to the 1990s, the state began to adopt a more accommodating stance towards Islam. This accommodation was evident in the incorporation of certain aspects of Islamic law into the national legal system, such as family law and religious courts.¹⁰ The transformation of Islamic law during this period was characterised by efforts to integrate it into the national legal system. This process took place gradually through legislation and state policy. For example, in subsequent developments, the 1974 Marriage Act and the Compilation of Islamic Law were enacted as forms of codification of Islamic law within the national legal system.¹¹ The process of drafting this law did not proceed smoothly. The initial draft of the Marriage Act faced opposition from Islamic groups as it was deemed inconsistent with sharia. This highlights the tension between state interests and the aspirations of the Muslim community. Subsequently, the Religious Courts Bill was passed by the House of Representatives on 29 December 1989, becoming Law No. 7 of 1989.¹²

⁸ Sugih Ayu Pratitis, Faisar Ananda Arfa, and M. Syukri Albani Nasution, "Political Configurations *PESHUM: Journal of Education, Social Sciences and Humanities* 5, no. 2 (January 2026): 3081–87, <https://doi.org/10.56799/peshum.v5i2.15450>.

⁹ E. M. K. Alidar, "Islamic Law in Indonesia During the New Order Era (1966–1997)," *Legitimasi: Journal of Criminal and Legal Policy* 1, no. 2 (December 2012): 88–107, <https://doi.org/10.22373/legitimasi.v1i2.1429>.

¹⁰ Syafruddin Syam, Syahrul Syahrul, and Siti Ameliyah, "The Development of Islamic Legal Policy During the New Order, Reform, and Post-Reform Periods," *Al Qalam: Journal of Religious and Social* 17, no. 2 (April 2023): 1069–86, <https://doi.org/10.35931/aq.v17i2.1992>.

¹¹ Mursyid Fikri, "The Transformation of Islamic Law in Indonesia: From Historical Tradition to National Legal Integration," *Islamika: Journal of Islamic* 25, no. 2 (December 2025): 165–83, <https://doi.org/10.32939/islamika.v25i2.5292>.

¹² Syamsuddin, "The Transformation of Islamic Law in Indonesia," June 2015, 3.

Law No. 1 of 1974 on Marriage marked the beginning of the transformation of Islamic law during the New Order era. Prior to the enactment of this law, the family law system in Indonesia was pluralistic, comprising customary law, Islamic law and Western law inherited from the colonial era. This situation gave rise to legal uncertainty, particularly in matters of marriage and divorce.¹³ Through the Marriage Law, the state sought to unify family law whilst still accommodating the principles of Islamic law. For instance, the provision that a marriage is valid if conducted in accordance with the respective religious law demonstrates explicit recognition of Islamic law for Muslims. On the other hand, the state has also incorporated modern principles such as the registration of marriages, restrictions on polygamy, and regulations on the minimum age for marriage.¹⁴ This transformation indicates a process of reinterpreting Islamic law within the framework of a modern state. Islamic law is no longer understood merely in a textual sense, but is adapted to social needs, principles of justice, and legal certainty. Thus, the 1974 Marriage Law can be viewed as a form of “legal engineering” that integrates Islamic values into the national legal system without undermining the pluralistic character of Indonesian society.

The next stage in the transformation of Islamic law was the enactment of the Compilation of Islamic Law (KHI) through Presidential Instruction No. 1 of 1991. The KHI is a codification of Islamic family law compiled on the basis of various sources of fiqh, primarily from the four schools of jurisprudence, as well as the practice of religious courts in Indonesia.¹⁵ The KHI has a unique character in that it is not a law in the formal sense, but possesses the force of substantive law used within the Religious Courts.¹⁶ This demonstrates the flexibility of the Indonesian legal system, in which religious norms can be institutionalised without having to go through a formal legislative process in parliament.

In substance, the KHI covers three main areas: marriage law, inheritance law, and waqf law. In the area of marriage, the KHI provides legal certainty regarding the rights and obligations of husbands and wives, divorce, and joint property. In the area of inheritance, the KHI adopts the principles of faraidh with certain adjustments to suit the Indonesian social context. The transformation of Islamic law through the KHI can

¹³ - Achmad Rizky Airlangga, Faiq Muhammad Zufar, and Syahputra Aditya Kusrin Surbakti, “ The Transformation of Religious Judicial the Marriage of 2009 1974,” *Presidential Decree: Journal of Law, State Administration* 2, no. 4 (December 2025): 235–42, <https://doi.org/10.62383/presidensial.v2i4.1375>.

¹⁴ Mudiono Mudiono, Ali Mutakin, and Heri Sulaiman, “The Transformation of Islamic Law in the Marriage ,” *Alashriyyah* 11, no. 2 (October 2025): 311–23, <https://doi.org/10.53038/alashriyyah.v11i2.276>.

¹⁵ Irma Yulianti, “The Transformation of the Fiqh of the Four into the Compilation of Islamic Law on Marriage Witnesses,” *ADLIYA: Journal of Law and Humanity* 19, no. 2 (2018): 61–84, <https://doi.org/10.15575/adliya.v12i1.4490>.

¹⁶ Anna Muwaffika, “KHI: Efforts to Integrate Islamic Family Law into the National Legal *ALWAQFU: Journal of Economic Law and Waqf* 3, no. 01 (January 2025), https://jurnal.alwaqfu.or.id/index.php/alwaqfu/article/view/306?utm_source=chatgpt.com.

be understood as a process of recodification, namely the reorganisation of fiqh norms into a more systematic and practical form. This process also involves the selection of various opinions from scholars to produce norms that are more responsive to the needs of modern society. Thus, the KHI serves as a bridge between classical Islamic legal tradition and the demands of the national legal system.

The transformation of Islamic law during the New Order era occurred not only in normative terms but also institutionally, particularly through the strengthening of the Religious Courts. Law No. 7 of 1989 on Religious Courts served as the legal basis that reaffirmed the status and authority of this institution within the national judicial system. Prior to the enactment of this law, the Religious Courts had limited authority and were often in a subordinate position to the general courts. However, following the implementation of Law No. 7 of 1989, the authority of the Religious Courts was expanded and clarified, particularly in handling cases of Islamic family law. This transformation not only enhanced the legitimacy of the Religious Courts but also broadened access to justice for Muslims. The Religious Courts became the official forum for resolving disputes regarding marriage, inheritance, waqf, and various other aspects of family law.¹⁷

The transformation of Islamic law during the New Order era was a complex process involving the interaction between religion, the state and society. The enactment of the 1974 Marriage Act, the 1991 Compilation of Islamic Law, and the strengthening of the Religious Courts through Law No. 7 of 1989 stand as clear evidence of the integration of Islamic law into the national legal system. Although taking place within a political framework that tended towards authoritarianism, this transformation succeeded in providing formal legitimacy to Islamic law, particularly in the field of family law. Furthermore, this process also demonstrated that Islamic law possesses the flexibility to adapt to the context of a modern state without losing its normative substance.

State policy towards Islam

Transformation in the Reform Era

The Reform Era, which began in 1998, marked a significant turning point in the dynamics of Indonesia's constitutional system, including the development of Islamic law. The Reform Era not only brought about changes to the political system and democracy, but also opened up greater scope for the articulation of Islamic values within the national legal system. The transformation of Islamic law during this era cannot be understood in isolation; rather, it must be viewed as part of a process of integration

¹⁷ Achmad Rizky Airlangga, Faiq Muhammad Zufar, and Syahputra Aditya Kusrin Surbakti, "of Religious Court the Marriage of 2000 (- 1974," : *of Law, State Administration* 2, no. 4 (December 2025): 235–42, <https://doi.org/10.62383/presidensial.v2i4.1375>.

between Islamic normative values, the social dynamics of society, and the pluralistic construction of the national legal system.

The Reform Era has created a more open space for the expression of Islamic law in the public sphere. This is marked by an increase in Sharia-based legislation, both at national and regional levels. This transformation can be observed in several key aspects. *Firstly*, the legislative aspect. Reform has opened up opportunities for the creation of various regulations that adopt the principles of Islamic law, such as the Sharia Banking Law and other regulations related to the sharia economy. Furthermore, regional autonomy has allowed for the emergence of sharia-based local regulations (perda), particularly in regions with a strong religious social base such as Aceh.¹⁸

Secondly, the institutional aspect. The Reform era has strengthened the position of institutions that administer Islamic law, such as the religious courts. The religious courts not only handle family cases but have also begun to extend their remit to aspects of Islamic finance. This indicates a significant expansion of their jurisdiction. *Thirdly*, the socio-cultural aspect. The Reformasi era has fostered a stronger sense of religious awareness within society. Islamic law is no longer understood merely as a set of ritual norms, but also as a system of values capable of regulating social life more broadly. However, this process is inextricably linked to the dynamics of acculturation with local cultures, a process that has been ongoing since the very beginning of Islam's arrival in the archipelago.¹⁹

The transformation of Islamic law during the Reformation era does not imply the strict, formalistic application of Islamic law, but rather the integration of Islamic values into the national legal system. This approach reflects Indonesia's character as a state governed by the rule of law that is not based on any particular religion, yet still accommodates religious values. This integration is achieved through legislation, case law and social practice. In this context, Islamic law serves as a source of values that enriches national law. This transformation is adaptive in nature, meaning that Islamic law undergoes reinterpretation to suit the needs of modern society without abandoning its fundamental principles. For example, in the economic sphere, Sharia principles are integrated into the national banking system through the concepts of profit-sharing and the prohibition of usury (*riba*). This demonstrates that Islamic law functions not only as a moral norm but also as an operational legal system in modern life.

The transformation of Islamic law in Indonesia during the Reformation era has not been without various structural, cultural and epistemological challenges. These challenges have arisen as a consequence of efforts to integrate Sharia values with the pluralistic and democratic national legal system. One of the main challenges is the

¹⁸ Muwahid Muwahid, "The Transformation of Islamic Law within the National Legal *Al-Manahij: Journal of Islamic Legal Studies* 6, no. 2 (2012): 205–16, <https://doi.org/10.24090/mnh.v6i2.599>.

¹⁹ Hasyim Nawawie, "Islamic Law from a Socio-Cultural in the Reform Era," *Epistémé: Journal of Islamic Studies* 8, no. 1 (2013): 1–28.

pluralism of the legal system. Indonesia adheres to a legal system that accommodates customary law, Western law and Islamic law simultaneously. This situation creates tension in the harmonisation process, particularly when there are differences in principle between the three systems. Islamic law cannot be applied absolutely, but must undergo a process of adaptation and unification to align with the character of Indonesia's multicultural society.²⁰ This frequently gives rise to debates regarding the boundary between the formalisation and the substantialisation of Islamic law.

The second challenge lies in the differing interpretations within Islamic law itself. As a legal system based on *ijtihad*, Islamic law encompasses a diversity of schools of thought and approaches. In the Indonesian context, these differences become increasingly complex due to the influence of both classical and contemporary thought. Efforts to transform Islamic law require contextual reinterpretation, yet this often provokes resistance from groups that uphold a textualist approach. Consequently, the integration of classical and contemporary *fiqh* is both a necessity and a challenge in addressing the issues of modernity.²¹ Thirdly, the challenges of modernity and globalisation. Technological developments, the digital economy, and human rights issues demand that Islamic law continue to adapt. In many cases, new issues such as digital transactions, bioethics, and individual freedoms have not yet been fully accommodated within the framework of classical *fiqh*. This calls for progressive *ijtihad* capable of bridging the gap between Sharia principles and contemporary realities. Indeed, an approach such as *maqāṣid al-syarī'ah* becomes essential to ensure that Islamic law remains relevant within a modern democratic system that upholds justice and the public interest.²² Furthermore, there is also the challenge of the formalisation of Islamic law, particularly in the field of Islamic criminal law. The application of Islamic criminal law in Indonesia still faces serious obstacles, whether from a legal, sociological, or political perspective. Differing views regarding the relevance and methods of applying Islamic criminal law demonstrate that the transformation of Islamic law is not merely a matter of legislation, but also concerns social acceptance by the community.²³

²⁰ Hesti Nur Hidayah and Ashif Az Zafi, "The Transformation of Islamic Law in Indonesian Society," *Reformasi Hukum* 24, no. 2 (December 2020): 114–29, <https://doi.org/10.46257/jrh.v24i2.118>.

²¹ Dwi Dasa Suryantoro, "Transformation of Islamic Law in Responding to the Challenges of Modernity by Integrating Classical *Fiqh* and Contemporary *Fiqh*," *Al-Rasikh: Jurnal Hukum Islam* 14, no. 2 (July 2025): 194–207, <https://doi.org/10.38073/rasikh.2747>.

²² Rini Nur Amaliah, Nirmalasari Nirmalasari, and Kurniati Kurniati, "Reform of Islamic Constitutional Law Through the *Maqasid al-Shariah* : A Perspective by *JOURNAL OF LAW, POLITICS AND SOCIAL SCIENCES* 4, no. 4 (January 2026): 71–81, <https://doi.org/10.55606/jhps.v4i4.5758>.

²³ Fayyaz Aqsadia Gisnan et al., "Challenges in Implementing the Islamic Criminal Law *Kultura: Journal of Law, Social Sciences, and Humanities* 1, no. 5 (December 2023): 79–89, <https://doi.org/10.572349/kultura.v1i5.496>.

CONCLUSION

The transformation of Islamic law in Indonesia from the era of independence to the Reformation era reflects a dynamic, adaptive and contextual process in response to social, political and national legal changes. Historically, Islamic law has shifted from being merely a socio-religious norm practised within society (living law) to becoming an integral part of the national legal system through processes of legislation, codification and institutionalisation. This is evident in the emergence of various legal instruments such as the 1974 Marriage Law, the Compilation of Islamic Law (KHI), and the strengthening of religious courts, which have further cemented the position of Islamic law within the state's legal framework. Analytically, the transformation of Islamic law in Indonesia can be understood as the result of a process of negotiation between the normative ideals of Islamic teachings and the sociological realities of a diverse society. Islamic law does not stand in isolation, but interacts and compromises with customary law and Western law. This situation has produced an Indonesian Islamic legal system that is flexible, moderate, and contextual. Nevertheless, various challenges continue to shape this transformation process.

REFERENCES

- Airlangga, Achmad Rizky, Faiq Muhammad Zufar, and Syahputra Aditya Kusrin Surbakti. "Transformasi Kewenangan Peradilan Agama Pasca Undang - Undang Perkawinan Tahun 1974." *Presidensial: Jurnal Hukum, Administrasi Negara, Dan Kebijakan Publik* 2, no. 4 (December 2025): 235–42. <https://doi.org/10.62383/presidensial.v2i4.1375>.
- . "Transformasi Kewenangan Peradilan Agama Pasca Undang - Undang Perkawinan Tahun 1974." *Presidensial: Jurnal Hukum, Administrasi Negara, Dan Kebijakan Publik* 2, no. 4 (December 2025): 235–42. <https://doi.org/10.62383/presidensial.v2i4.1375>.
- Alidar, E. M. K. "Hukum Islam Di Indonesia Pada Masa Orde Baru (1966-1997)." *Legitimasi: Jurnal Hukum Pidana Dan Politik Hukum* 1, no. 2 (December 2012): 88–107. <https://doi.org/10.22373/legitimasi.v1i2.1429>.
- Amaliah, Rini Nur, Nirmalasari Nirmalasari, and Kurniati Kurniati. "Reformasi Hukum Tata Negara Islam Melalui Pendekatan Maqasid Al-Shariah Perspektif Jasser Auda." *JURNAL HUKUM, POLITIK DAN ILMU SOSIAL* 4, no. 4 (January 2026): 71–81. <https://doi.org/10.55606/jhpis.v4i4.5758>.
- Fikri, Mursyid. "Transformasi Hukum Islam Di Indonesia: Dari Tradisi Historis Menuju Integrasi Hukum Nasional." *Islamika : Jurnal Ilmu-Ilmu Keislaman*

- 25, no. 2 (December 2025): 165–83. <https://doi.org/10.32939/islamika.v25i2.5292>.
- . “Transformasi Hukum Islam Di Indonesia: Dari Tradisi Historis Menuju Integrasi Hukum Nasional.” *Islamika : Jurnal Ilmu-Ilmu Keislaman* 25, no. 2 (December 2025): 165–83. <https://doi.org/10.32939/islamika.v25i2.5292>.
- . “Transformasi Hukum Islam Di Indonesia: Dari Tradisi Historis Menuju Integrasi Hukum Nasional.” *Islamika : Jurnal Ilmu-Ilmu Keislaman* 25, no. 2 (December 2025): 165–83. <https://doi.org/10.32939/islamika.v25i2.5292>.
- Gisnan, Fayyaz Aqsadia, Haiba Muhammad, Indah Mutiara, Intania Azzahra, and Deden Najmudin. “Tantangan Dalam Menerapkan Sistem Hukum Pidana Islam Di Indonesia.” *Kultura: Jurnal Ilmu Hukum, Sosial, Dan Humaniora* 1, no. 5 (December 2023): 79–89. <https://doi.org/10.572349/kultura.v1i5.496>.
- Hidayah, Hesti Nur, and Ashif Az Zafi. “Transformasi Hukum Islam Pada Masyarakat Di Indonesia: Transformation of Islamic Law on Indonesian Society.” *Reformasi Hukum* 24, no. 2 (2020): 114–29.
- . “Transformasi Hukum Islam Pada Masyarakat Di Indonesia: Transformation of Islamic Law on Indonesian Society.” *Reformasi Hukum* 24, no. 2 (December 2020): 114–29. <https://doi.org/10.46257/jrh.v24i2.118>.
- Mudiono, Mudiono, Ali Mutakin, and Heri Sulaiman. “Transformasi Hukum Islam Dalam Undang-Undang Perkawinan.” *Alashriyyah* 11, no. 2 (October 2025): 311–23. <https://doi.org/10.53038/alashriyyah.v11i2.276>.
- Muwaffika, Anna. “KHI: Upaya Transformasi Hukum Keluarga Islam Kedalam Sistem Hukum Nasional.” *ALWAQFU: Jurnal Hukum Ekonomi Dan Wakaf* 3, no. 01 (January 2025). https://jurnal.alwaqfu.or.id/index.php/alwaqfu/article/view/306?utm_source=chatgpt.com.
- Muwahid, Muwahid. “Transformasi Hukum Islam Dalam Sistem Hukum Nasional.” *Al-Manahij: Jurnal Kajian Hukum Islam* 6, no. 2 (2012): 205–16. <https://doi.org/10.24090/mnh.v6i2.599>.
- Nawawie, Hasyim. “Hukum Islam Dalam Perspektif Sosial-Budaya Di Era Reformasi.” *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 8, no. 1 (2013): 1–28.
- Pratitis, Sugih Ayu, Faisar Ananda Arfa, and M. Syukri Albani Nasution. “Konfigurasi Politik Di Era Orde Baru Dan Keterkaitannya Dengan Hukum Islam.” *PESHUM: Jurnal Pendidikan, Sosial Dan Humaniora* 5, no. 2 (January 2026): 3081–87. <https://doi.org/10.56799/peshum.v5i2.15450>.

- Qomariyah, Siti. "TRANSFORMASI HUKUM ISLAM DALAM SISTEM HUKUM NASIONAL: Idealisme Dan Realitas." *Jurnal Penelitian* 11, no. 1 (May 2014): 1–17. <https://doi.org/10.28918/jupe.v11i1.10074>.
- Suryantoro, Dwi Dasa. "Transformation of Islamic Law in Responding to the Challenges of Modernity by Integrating Classical Fiqh and Contemporary Fiqh." *Al-Rasikh: Jurnal Hukum Islam* 14, no. 2 (July 2025): 194–207. <https://doi.org/10.38073/rasikh.2747>.
- Syam, Syafruddin, Syahrul Syahrul, and Siti Ameliyah. "Pembangunan Politik Hukum Islam Pada Masa Orde Baru, Reformasi Dan Pasca Reformasi." *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 17, no. 2 (April 2023): 1069–86. <https://doi.org/10.35931/aq.v17i2.1992>.
- Syamsuddin, Darussalam. "Transformasi Hukum Islam di Indonesia." *Jurnal Al-Qadau: Peradilan dan Hukum Keluarga Islam* 2, no. 1 (June 2015): 1–14. <https://doi.org/10.24252/al-qadau.v2i1.2542>.
- . "Transformasi Hukum Islam di Indonesia." *Jurnal Al-Qadau: Peradilan dan Hukum Keluarga Islam* 2, no. 1 (June 2015): 1–14. <https://doi.org/10.24252/al-qadau.v2i1.2542>.
- . "Transformasi Hukum Islam di Indonesia." *Jurnal Al-Qadau: Peradilan dan Hukum Keluarga Islam* 2, no. 1 (June 2015): 1–14. <https://doi.org/10.24252/al-qadau.v2i1.2542>.
- Yulianti, Irma. "Transformasi Fiqh Empat Madzhab Ke Dalam Kompilasi Hukum Islam Tentang Saksi Nikah." *ADLIYA: Jurnal Hukum dan Kemanusiaan* 19, no. 2 (2018): 61–84. <https://doi.org/10.15575/adliya.v12i1.4490>.