

The Pedagogical Relevance of Sunni Fiqh Schools' Istinbat Methodologies for Contemporary Fiqh al-Mu'amalat Islamic Education

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Abstrak

Mazhab fikih Sunni berkembang melalui metode istinbat dalam memahami dan merumuskan hukum berdasarkan dalil syar'i. Penelitian ini bertujuan menganalisis kontribusi metode istinbat empat mazhab Sunni terhadap pembelajaran Fiqh al-Mu'amalat yang kontekstual dalam Pendidikan Islam. Penelitian menggunakan metode kepustakaan dengan pendekatan kualitatif melalui analisis isi tematik-komparatif terhadap literatur fikih, istinbat, Fiqh al-Mu'amalat kontemporer, dan Pendidikan Islam. Hasil penelitian menunjukkan bahwa rasionalitas Hanafi mendukung analisis dan pemecahan masalah, masalah Maliki mendorong penalaran kontekstual, sistematika Syafi'i mengembangkan argumentasi hukum, sedangkan kehati-hatian tekstual Hanbali memperkuat verifikasi sumber. Keempat pendekatan tersebut relevan untuk pembelajaran transaksi digital, fintech, e-commerce, paylater, dan akad ekonomi modern. Kebaruan penelitian terletak pada pemanfaatan keragaman metode istinbat Sunni sebagai sumber pedagogis yang menghubungkan warisan fikih dengan kebutuhan pembelajaran kontemporer.

Kata kunci: Mazhab Fikih Sunni; Metode Istinbat; Fikih Muamalah Kontemporer; Pembelajaran Kontekstual; Pendidikan Islam.

Abstract

The Sunni schools of Islamic jurisprudence developed through methods of istinbat for understanding and formulating Islamic law based on sharia evidence. This study aims to analyze the contribution of the istinbat methods of the four Sunni schools to contextual learning of Fiqh al-Mu'amalat in Islamic education. The study employs a qualitative library research method using thematic-comparative content analysis of literature on Islamic jurisprudence, istinbat, contemporary Fiqh al-Mu'amalat, and Islamic education. The findings indicate that Hanafi rationality supports analysis and problem-solving, Maliki masalah promotes contextual reasoning, Shafi'i systematic reasoning develops legal argumentation, while Hanbali textual caution strengthens source verification. These approaches are relevant to learning about digital transactions, fintech, e-commerce, paylater services, and modern contractual practices. The novelty of this study lies in positioning the diversity of Sunni istinbat methods as a pedagogical resource that connects the Islamic jurisprudential heritage with contemporary learning needs.

Keywords: Sunni Jurisprudential Schools; Istinbat Methodology; Contemporary Fiqh Al-Mu'amalat; Contextual Learning; Islamic Education.

Submitted: June 30, 2026, Approved: July 07, 2026, Online Date: September 10, 2026, Published: September 16, 2026

How to Cite

Udriansyah, *et.al.*, (2026). The Pedagogical Relevance of Sunni Fiqh Schools' Istinbat Methodologies for Contemporary Fiqh al-Mu'amalat Islamic Education. *Al-Bustan: Jurnal Pendidikan Islam* 1 (1).

Published by



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Introduction

Fiqh al-Mu'amalat occupies an important position in Islamic education because it provides students with the conceptual and ethical foundations needed to understand economic and social interactions in accordance with Islamic principles. In contemporary society, however, the teaching of muamalah cannot be limited to the memorization of legal rules and classical formulations. Rapid technological development, digital transactions, financial innovation, electronic commerce, and emerging forms of contracts have created new situations that require students to understand not only what the law states but also how Islamic legal rulings are derived and applied to changing circumstances.¹ Contemporary Islamic legal discourse therefore increasingly emphasizes the ability of Islamic law to remain normatively grounded while responding to evolving social realities. This situation creates a pedagogical need to connect classical jurisprudential reasoning with contextual learning so that Fiqh al-Mu'amalat becomes an analytical and applicable field of Islamic education rather than merely a collection of legal prescriptions.² The challenge is particularly significant in Islamic education because conventional approaches to religious learning may place greater emphasis on textual mastery and reproduction of established knowledge than on analysis, interpretation, and problem solving.

Contemporary pedagogical research in Islamic education indicates a movement toward student-centered, contextual, reflective, and problem-based approaches that encourage learners to connect religious knowledge with real-life situations. Problem-based learning, for example, has been shown to provide opportunities for students to analyze problems, conduct inquiry, and develop more active forms of religious learning rather than relying exclusively on memorization. In Islamic education courses, such approaches have been associated with efforts to strengthen students' analytical abilities and shift learning from text-centered

¹ Abu Talib Mohammad Monawer et al., "The Actualization of Maqāṣid Al-Sharī'ah in Islamic Finance: A Conceptual Framework," *International Journal of Islamic and Middle Eastern Finance and Management* 15, no. 5 (2021): 847–64, <https://doi.org/https://doi.org/10.1108/IMEFM-06-2020-0293>.

² Imranali Panjwani, "The Ignored Heritage of Western Law: The Historical and Contemporary Role of Islamic Law in Shaping Law Schools," *The Law Teacher* 54, no. 4 (October 1, 2020): 562–77, <https://doi.org/10.1080/03069400.2020.1827841>.

instruction toward research-oriented and student-centered learning.³ Within this pedagogical context, the classical Sunni schools of jurisprudence offer an important epistemological resource. The Hanafi, Maliki, Shafi'i, and Hanbali schools developed distinctive approaches to istinbat al-ahkam, including the interpretation of textual evidence, analogy, consideration of public interest, customary practice, and systematic legal reasoning.

These methodological differences should not be understood merely as historical disagreements concerning legal rulings; they also represent diverse intellectual strategies for examining evidence, identifying legal causes, assessing circumstances, and constructing reasoned conclusions. Such methodological diversity has educational significance because it can expose learners to multiple modes of legal reasoning and help them understand that jurisprudential conclusions are connected to particular epistemological procedures. Islamic legal reasoning can consequently be taught as an intellectual process involving evidence, interpretation, argumentation, and contextual judgment rather than simply as the transmission of predetermined rulings. The pedagogical relevance of istinbat becomes increasingly important when Fiqh al-Mu'amalat is confronted with contemporary economic and technological developments.

Modern Islamic finance, for instance, requires continuous consideration of the relationship between normative legal principles, economic realities, and the objectives of Islamic law. Research on contemporary Islamic finance demonstrates that maqasid al-shari'ah can provide a framework for evaluating financial products and practices by connecting legal principles with broader objectives such as welfare, wealth distribution, and social development.⁴ Similarly, empirical research on Islamic microfinance illustrates how Islamic financial practices can be assessed through their contribution to poverty reduction, economic development, social

³ Gamal Abdul, Nasir Zakaria, and Aliff Nawir, "Design and Development of a PBL Mobile Application in Islamic Education : A Conceptual Framework," *International Journal of Information and Education Technology* 10, no. 1 (2020): 26–30, <https://doi.org/10.18178/ijiet.2020.10.1.1334>.

⁴ Monawer et al., "The Actualization of Maqāṣid Al-Sharī'ah in Islamic Finance: A Conceptual Framework."

welfare, and the circulation of wealth.⁵ These developments indicate that students need opportunities to examine contemporary muamalah cases through structured legal reasoning rather than simply reproducing classical legal classifications.

From an educational perspective, the methodological diversity of Sunni jurisprudence can therefore support several learning outcomes. The rational and relatively flexible reasoning associated with the Hanafi tradition can be used to stimulate analytical thinking and the examination of legal causes; the Maliki emphasis on public interest can encourage students to consider the social consequences of legal decisions; the Shafi'i tradition's systematic treatment of legal evidence can strengthen students' skills in constructing coherent legal arguments; while the Hanbali emphasis on textual evidence can cultivate careful engagement with primary sources and normative boundaries. When these methodological orientations are presented comparatively, students can learn to distinguish between textual evidence, interpretive reasoning, legal principles, contextual considerations, and practical consequences. Such learning is consistent with broader research emphasizing that critical thinking should be sensitive to cultural, social, ethical, and contextual dimensions rather than treated as a purely abstract cognitive skill.⁶ Despite the growing attention to contextual and innovative approaches in Islamic education, a gap remains in connecting the methodological heritage of Sunni jurisprudence with the pedagogy of contemporary Fiqh al-Mu'amalat.

Existing discussions of Islamic jurisprudence frequently focus on legal methodology, maqasid al-shari'ah, or the adaptation of Islamic law to contemporary issues, while studies of Islamic education tend to focus on teaching strategies, curriculum development, digital learning, or student-centered pedagogy. The two bodies of scholarship are therefore often discussed separately. Recent research on Islamic educational methods confirms a broader shift toward contextual,

⁵ Ahmed Mansoor Alkhan and M Kabir Hassan, "Does Islamic Microfinance Serve Maqāsid Al-Shari'a?," *Borsa Istanbul Review* 21, no. 1 (2021): 57–68, <https://doi.org/https://doi.org/10.1016/j.bir.2020.07.002>.

⁶ Luis Fernando Santos-Meneses, "Critical Thinking Perspectives across Contexts and Curricula: Dominant, Neglected, and Complementing Dimensions," *Thinking Skills and Creativity* 35 (2020): 100610, <https://doi.org/https://doi.org/10.1016/j.tsc.2019.100610>.

collaborative, reflective, and technology-supported learning, while recent work on Fiqh education similarly calls for pedagogical transformation that moves beyond teacher-centered and memorization-oriented instruction.⁷ However, insufficient attention has been given to how the istinbat methodologies of the four Sunni schools themselves can function as pedagogical resources for developing contextual Fiqh al-Mu'amalat learning.

This gap is important because the methodological heritage of Sunni jurisprudence can provide an epistemological bridge between classical Islamic legal scholarship and contemporary educational needs. Rather than treating the four schools merely as sources of different legal opinions, their istinbat methodologies can be reconstructed as learning resources through which students investigate contemporary cases, compare legal arguments, identify relevant principles, evaluate contextual factors, and formulate reasoned conclusions. Such an approach is compatible with the growing emphasis on contextual, learner-centered, and problem-based Islamic education. Recent research on pedagogical transformation in Islamic education similarly highlights the importance of moving from traditional teacher-centered models toward contextual and student-centered learning that enables learners to engage with real-world problems.⁸ Accordingly, this study examines the pedagogical relevance of Sunni Fiqh schools' istinbat methodologies for contemporary Fiqh al-Mu'amalat Islamic education. The study focuses on the methodological characteristics of the Hanafi, Maliki, Shafi'i, and Hanbali schools and analyzes how their respective approaches to legal reasoning can contribute to critical thinking, legal analysis, Islamic jurisprudential literacy, moderate reasoning, and problem-based learning.

Particular attention is given to the potential use of contemporary muamalah cases such as digital transactions, fintech, e-commerce, and emerging economic contracts as contextual learning materials. By connecting Sunni jurisprudential

⁷ Hesti Indah Sari and Agus Salim, "Towards Transformative Fiqh Education : A Deep Learning Pedagogical Approach in the Digital Era," *Jurnal Pendidikan Agama Islam-Thariqah* 11, no. 1 (2026): 55–70, [https://doi.org/https://doi.org/10.25299/althariqah.2026.vol11\(1\).27570](https://doi.org/https://doi.org/10.25299/althariqah.2026.vol11(1).27570).

⁸ Abdul Hakim et al., "Pedagogical Transformation of Qur ' an-Hadith Learning Across Madrasah Levels," *Jurnal Tarbiyatuna* 17, no. 1 (2026): 1–33, <https://doi.org/https://doi.org/10.31603/30z5dp54>.

methodology with contemporary pedagogy, this study seeks to contribute a conceptual framework for teaching Fiqh al-Mu'amalat that preserves the epistemological integrity of classical jurisprudence while making its reasoning processes relevant, applicable, and responsive to contemporary social and economic transformation.

Method

This study employed a qualitative library research design to examine the pedagogical relevance of istinbat methodologies developed within the four Sunni schools of Islamic jurisprudence for contemporary Fiqh al-Mu'amalat education. Library research was considered appropriate because the study focused on conceptual, methodological, and pedagogical meanings contained in scholarly literature rather than collecting primary data through interviews, observations, or surveys. The research therefore treated published academic works and relevant documentary sources as the primary materials for analysis. Qualitative literature reviewing enables researchers to critically examine methodological and conceptual scholarship and to generate an integrated understanding of a particular field of inquiry.⁹ The research data consisted of relevant scholarly literature concerning Sunni jurisprudential schools, istinbat methodologies, Fiqh al-Mu'amalat, Islamic education, contextual learning, and contemporary Islamic legal issues.

The literature was identified through academic databases and scholarly search engines, particularly Scopus-indexed publications, Web of Science-indexed literature where relevant, and other reputable academic databases. The selection process was purposive rather than based solely on publication quantity. Sources were included when they directly contributed to understanding the methodological characteristics of the Hanafi, Maliki, Shafi'i, or Hanbali schools, contemporary Fiqh al-Mu'amalat, or the pedagogical implications of Islamic jurisprudential reasoning. Priority was given to publications from 2019–2026 in order to capture recent developments while retaining essential scholarly works needed to explain the methodological framework of Sunni jurisprudence.

⁹ Darcy E Furlong and Jessica Nina Lester, "Toward a Practice of Qualitative Methodological Literature Reviewing," *Qualitative Inquiry* 29, no. 6 (July 1, 2023): 669–77, <https://doi.org/10.1177/10778004221131028>.

Data collection was conducted through systematic identification, screening, reading, and documentation of relevant literature. Initially, keywords related to the research focus were formulated, including “Sunni fiqh schools,” “istinbat methodology,” “Islamic jurisprudence,” “Fiqh al-Mu'amalat,” “contemporary Islamic finance,” “Islamic education,” “contextual learning,” and “Fiqh education.” Relevant publications were subsequently screened according to their title, abstract, methodological relevance, and substantive contribution to the research questions. Selected sources were read comprehensively and recorded in a literature matrix containing bibliographic information, central arguments, methodological characteristics, pedagogical implications, and relevance to contemporary muamalah issues. This procedure was designed to make the literature review transparent and analytically organized rather than merely descriptive. Contemporary methodological literature emphasizes the importance of explicit selection procedures and critical engagement when conducting qualitative literature reviews.¹⁰ The collected literature was analyzed using thematic-comparative content analysis.

The analysis involved four interconnected stages: familiarization with the literature, coding of relevant textual units, development of thematic categories, and comparative interpretation across the four Sunni schools. First, the selected sources were repeatedly read to identify information concerning the principles and characteristics of each school's istinbat methodology. Second, relevant statements were coded according to recurring concepts such as textual reasoning, rational interpretation, analogy, public interest, systematic legal argumentation, customary practice, and textual caution. Third, the codes were organized into broader themes representing the methodological orientation and potential pedagogical contribution of each school. Finally, the themes were compared to identify how different forms of jurisprudential reasoning could support contextual Fiqh al-Mu'amalat learning. Thematic analysis is suitable for identifying and interpreting patterns of meaning within qualitative textual materials when applied systematically and reflexively.¹¹ The comparative analysis was conducted by connecting the methodological characteristics of the four Sunni schools with specific pedagogical functions in contemporary Fiqh al-Mu'amalat education.

¹⁰ Furlong and Lester.

¹¹ Muhammad Naeem et al., “A Step-by-Step Process of Thematic Analysis to Develop a Conceptual Model in Qualitative Research,” *International Journal of Qualitative Methods* 22 (October 1, 2023): 16094069231205788, <https://doi.org/10.1177/16094069231205789>.

The analysis did not treat the schools merely as competing sources of legal rulings but examined their istinbat procedures as distinct forms of legal reasoning that can be introduced into learning activities. For example, rational and flexible reasoning was associated with analytical learning; consideration of public interest with contextual and socially oriented reasoning; systematic legal argumentation with students' ability to construct and evaluate legal arguments; and textual caution with disciplined engagement with primary Islamic legal sources. These dimensions were then related to contemporary muamalah cases, including digital transactions, fintech, e-commerce, and emerging contractual practices. Thematic analysis allows qualitative researchers to move from textual coding toward interpretive themes that explain relationships between concepts and their broader significance.¹² To strengthen the credibility of the findings, the study applied source triangulation and comparative reading across different types of scholarly publications.

Arguments concerning each Sunni school's methodology were not based on a single source but were compared across multiple academic references. The analysis also distinguished between descriptions of classical jurisprudential methodology and the researcher's interpretation of its contemporary pedagogical relevance. Particular attention was given to maintaining consistency between the research questions, source selection, coding process, thematic categories, and conclusions. Such methodological transparency is important in qualitative research because analytical rigor depends not only on the amount of literature reviewed but also on the coherence, reflexivity, and transparency of the interpretive process.

Results and Discussion

Results

The Methodological Characteristics of the Four Sunni Fiqh Schools

The analysis of the selected literature indicates that the four major Sunni schools share a common commitment to the Qur'an and Sunnah as primary sources of Islamic law, while differing in the ways they interpret, organize, and extend legal evidence. These methodological differences constitute an important source of

¹² Alina Cernasev and David R Axon, "Research and Scholarly Methods: Thematic Analysis," *JACCP: JOURNAL OF THE AMERICAN COLLEGE OF CLINICAL PHARMACY* 6, no. 7 (2023): 751–55, <https://doi.org/https://doi.org/10.1002/jac5.1817>.

pedagogical value because they demonstrate that Islamic legal reasoning involves a structured process of examining evidence, identifying legal principles, considering contextual factors, and formulating reasoned conclusions. Recent comparative research confirms that the four schools developed distinct but complementary approaches to istinbat al-ahkam, with Hanafi jurisprudence characterized by rational-analogical reasoning, Maliki jurisprudence by attention to communal practice and maslahah, Shafi'i jurisprudence by systematic textual reasoning, and Hanbali jurisprudence by strong adherence to transmitted evidence.

The comparative analysis further shows that these differences should not be presented to students simply as disagreements between legal schools. Instead, they can be understood as different epistemological pathways for approaching legal problems. Such an approach allows learners to recognize the relationship between textual evidence, legal reasoning, contextual circumstances, and the objectives of Islamic law. Consequently, the methodological diversity of Sunni jurisprudence provides a foundation for comparative and analytical learning in Fiqh al-Mu'amalat.

Hanafi Methodology: Rationality and Analytical Learning

The Hanafi school demonstrates a comparatively strong orientation toward rational and analogical reasoning in the process of legal derivation. Its methodological tradition provides space for qiyas, istihsan, and consideration of practical circumstances when determining legal rulings. From a pedagogical perspective, this orientation can be translated into learning activities that require students to identify the underlying legal cause of a problem, compare it with established cases, and construct an appropriate legal analogy. The learning process therefore moves beyond memorizing legal conclusions toward understanding how a conclusion is reached.

The pedagogical relevance of this methodology becomes particularly visible when students encounter new forms of transactions for which no direct classical ruling exists. Rather than simply searching for an identical precedent, students can be trained to identify the essential characteristics of a contemporary transaction and examine whether those characteristics correspond to established legal principles. This approach is consistent with recent developments in Fiqh education that

emphasize critical thinking, conceptual understanding, and contextual application rather than teacher-centered memorization. Sari and Salim (2026), for example, found that a deep-learning approach in Fiqh education can strengthen students' ability to analyze legal sources, relate Fiqh concepts to everyday practices, and engage in collaborative reasoning.

Maliki Methodology: Public Interest and Contextual Learning

The Maliki school demonstrates the pedagogical importance of considering *maslahah* (public interest) and social circumstances in legal reasoning. This orientation provides an opportunity to introduce contextual dimensions into Fiqh al-Mu'amalat education because students are encouraged to examine not only the formal structure of a transaction but also its consequences for individuals and society. In educational practice, this approach can be developed through case-based discussions in which students evaluate whether a particular contemporary economic practice promotes or undermines human welfare, fairness, and social responsibility.

The relevance of this approach is particularly evident in contemporary Islamic finance, where legal evaluation increasingly requires attention to economic consequences, social welfare, and the broader objectives of Islamic law. Contemporary scholarship on Islamic finance has emphasized the relevance of *maqasid al-shari'ah* for connecting Islamic legal principles with issues of welfare, economic development, and social justice. Thus, the Maliki orientation toward public interest can contribute to pedagogical activities that require students to evaluate contemporary financial practices from both legal and social perspectives. Such contextualization also corresponds with recent Fiqh-learning research emphasizing the importance of connecting jurisprudential concepts with students' real-life circumstances.

Shafi'i Methodology: Systematic Legal Reasoning and Argumentation

The Shafi'i school provides a particularly strong pedagogical basis for developing systematic legal reasoning. Its methodological emphasis on the hierarchy and interpretation of legal evidence encourages students to examine the

relationship between the Qur'an, Sunnah, consensus, analogy, and other forms of legal reasoning. In the context of Fiqh al-Mu'amalat education, this methodology can be transformed into analytical exercises in which students identify relevant evidence, formulate legal arguments, compare competing interpretations, and justify their conclusions.

This approach is important for developing students' jurisprudential literacy because it trains them to distinguish between an opinion and an argument supported by evidence. In contemporary learning environments, students may therefore be asked to analyze a digital transaction or financial product by identifying the relevant contractual elements, determining the applicable legal principles, examining supporting evidence, and presenting a reasoned conclusion. Such activities are consistent with the movement toward critical-contextual learning in Islamic education, particularly approaches that seek to strengthen students' *ushuli* reasoning and their ability to contextualize Islamic legal knowledge in the digital era.

Hanbali Methodology: Textual Discipline and Critical Source Engagement

The Hanbali school emphasizes close adherence to textual evidence and demonstrates particular caution in extending legal reasoning beyond authoritative sources. Pedagogically, this orientation can strengthen students' discipline in identifying, verifying, and interpreting primary Islamic legal sources. Rather than encouraging students to accept contemporary interpretations without examination, the methodology can be used to develop source criticism and careful textual analysis.

In Fiqh al-Mu'amalat learning, students can apply this orientation by examining the textual foundations of principles such as the prohibition of *riba*, *gharar*, and *maysir*, before evaluating their application to contemporary transactions. The pedagogical value lies in balancing openness to new cases with awareness of the normative boundaries established by Islamic sources. Recent research on Fiqh education similarly emphasizes the need to develop students' ability to connect legal sources with contemporary practices while maintaining systematic and critical engagement with Islamic legal knowledge.

Pedagogical Synthesis for Contemporary Fiqh al-Mu'amalat Education

The comparative synthesis demonstrates that the four Sunni methodologies can provide complementary pedagogical functions rather than isolated legal positions. The Hanafi orientation can support analytical and analogical reasoning; the Maliki orientation can develop contextual and socially responsive reasoning; the Shafi'i methodology can strengthen systematic legal argumentation; and the Hanbali approach can cultivate textual discipline and source criticism. When these dimensions are integrated into Fiqh al-Mu'amalat learning, students can be guided through a structured process: identifying the contemporary problem, examining relevant evidence, determining the methodological approach, comparing possible legal arguments, considering social consequences, and formulating a justified conclusion.

This pedagogical synthesis is particularly relevant to contemporary muamalah issues such as digital transactions, e-commerce, fintech, paylater services, and emerging contractual arrangements. Recent studies indicate that contemporary digital economic practices require Fiqh education to move beyond purely normative and textual presentation toward contextual and problem-based learning. Research on the reconstruction of the Fiqh al-Mu'amalat curriculum, for example, argues that real-world digital economic problems can become the foundation for problem-based learning and can strengthen students' critical, analytical, and contextual thinking. Similarly, recent research on contextual Fiqh learning shows that connecting jurisprudential materials with students' real-life situations can improve engagement, understanding, and the ability to relate Fiqh principles to contemporary social issues.

Overall, the findings demonstrate that the pedagogical relevance of Sunni istinbat methodologies lies not primarily in transferring the legal opinions of the four schools to students, but in introducing their distinctive reasoning processes as intellectual tools for learning. The four methodologies provide complementary ways of asking legal questions, examining evidence, assessing circumstances, and constructing conclusions. Consequently, contemporary Fiqh al-Mu'amalat education can use the methodological diversity of Sunni jurisprudence to develop students who are not only familiar with established legal rulings but are also capable

of critically and responsibly engaging with new forms of muamalah. This finding strengthens the position of istinbat methodology as an epistemological and pedagogical resource for contextual Islamic education.

Discussion

Sunni Istinbat Methodologies as Pedagogical Resources

The findings demonstrate that the methodological diversity of the Hanafi, Maliki, Shafi'i, and Hanbali schools has relevance beyond the historical development of Islamic jurisprudence. Their different approaches to istinbat provide epistemological resources that can be transformed into pedagogical strategies for contemporary Fiqh al-Mu'amalat education. This is important because Fiqh learning should not be restricted to transferring legal conclusions but should also introduce students to the reasoning processes through which those conclusions are constructed. Contemporary research on Fiqh education emphasizes the need to move beyond memorization toward learning models that promote conceptual understanding, contextual interpretation, active participation, and critical reasoning. In this perspective, the methodological diversity of Sunni jurisprudence can become a foundation for developing analytical learning in which students examine evidence, compare arguments, identify legal principles, and relate jurisprudential reasoning to practical problems.¹³ This finding is also consistent with the broader movement toward contextual and student-centered Islamic education. Contextual learning emphasizes the relationship between knowledge and the real-life situations in which knowledge is applied. In Fiqh education, this means that students should be encouraged to understand legal principles through situations that are familiar and relevant to their social environment. Recent studies indicate that contextual and problem-based approaches can encourage students to participate more actively, connect theoretical Fiqh concepts with everyday realities, and develop critical thinking skills.¹⁴ Therefore, the istinbat methodology of the

¹³ & Chanifudin. Riauwati, R., "Model Pembelajaran Fiqih Berbasis Teori Belajar Modern," *Al-Ihda': Jurnal Pendidikan Dan Pemikiran* 21, no. 1 (2026), <https://doi.org/https://doi.org/10.55558/al-ihda.v21i1.373>.

¹⁴ Maulid Agustin Siti Wahyuni Dhofir, Nur Laila Maulidiyah, M Andika, Abdul Muhaimin Akhmadi, "Improving Students' Critical Thinking Skills through the CTL Learning Model in Fiqh

Sunni schools can provide the intellectual content for contextual learning, while contemporary pedagogical models provide the instructional framework through which that content can be explored.

Hanafi Methodology and Analytical Problem-Solving

The finding that Hanafi jurisprudence provides strong potential for analytical and problem-solving learning can be understood from its methodological openness to rational argumentation, analogy, and juristic reasoning. The educational significance of this approach lies in its ability to demonstrate that a legal ruling may require an examination of the underlying cause, circumstances, and relationship between a new case and an established precedent. In a contemporary classroom, this methodology can be translated into inquiry-oriented activities in which students identify the legal characteristics of an unfamiliar transaction and compare them with principles derived from established jurisprudence. Such an approach shifts learning from the question “What is the ruling?” toward the more intellectually demanding questions “Why is this ruling established?” and “How can the underlying principle be applied to a new case?” The shift is consistent with current Fiqh-learning research that calls for deeper conceptual engagement rather than reliance on memorization.¹⁵ The relevance of this methodological orientation becomes particularly evident in contemporary financial and commercial practices. Digital transactions frequently introduce contractual forms that differ from the physical transactions familiar to students from classical examples.

Consequently, students need to identify the substantive elements of a transaction rather than simply match its terminology with a classical category. The Hanafi orientation toward analogy and rational examination can support this process by encouraging students to identify legal causes and compare them with established principles. Nevertheless, rational flexibility should not be interpreted as

Subjects at Madrasah Aliyah Darus Sholihin,” *Journal of Loomingulus Ja Innovatsioon* 4, no. 1 (2024): 164–174, <https://doi.org/https://doi.org/10.70177/innovatsioon.v1i4.1449>.

¹⁵ Afah Afifah, Achmad Junaedi Sitika, and Ajat Rukajat, “Integrating Inquiry-Based Learning into Fiqh Education to Enhance Conceptual Understanding Among Indonesian Elementary Madrasah Students,” *FIKROH: JURNAL PEMIKIRAN DAN PENDIDIKAN ISLAM* 18, no. 3 (2025): 479–90, <https://doi.org/https://doi.org/10.37812/fikroh.v18i3.2118>.

unrestricted legal adaptation.¹⁶ Contemporary scholarship on *maqasid al-shari'ah* emphasizes that efforts to respond to modern financial practices must maintain a balance between contextual considerations and the normative boundaries of Islamic law.

Maliki Methodology, Maslahah, and Contextual Learning

The findings concerning the Maliki school's emphasis on *maslahah* have direct relevance to contextual Fiqh education. *Maslahah* provides a conceptual framework through which students can examine the consequences of a transaction for individuals and society rather than evaluating legal validity exclusively through formal contractual structures. Pedagogically, this orientation can encourage learners to investigate questions concerning fairness, welfare, harm, social responsibility, and the broader consequences of economic practices. Such learning is compatible with contextual education because students are required to connect jurisprudential principles with the social realities in which transactions occur. Recent scholarship on contemporary Islamic finance similarly emphasizes that *maslahah* and *maqasid al-shari'ah* should be considered carefully when evaluating modern financial transactions and banking practices.¹⁷ However, the pedagogical use of *maslahah* must be accompanied by methodological discipline. The existence of a perceived benefit does not automatically establish legal permissibility.

Güney notes that the modern application of *maqasid al-shari'ah* can involve interpretive difficulties, particularly when subjective assessments of public benefit are allowed to override textual and normative considerations.¹⁸ This observation is significant for Fiqh education because students should learn that contextual reasoning operates within an epistemological framework rather than functioning as unrestricted pragmatism. Therefore, the Maliki methodological orientation can be

¹⁶ Necmeddin Güney, "Maqāsid Al-Sharī'a in Islamic Finance: A Critical Analysis of Modern Discourses," *Religions*, 2024, <https://doi.org/10.3390/rel15010114>.

¹⁷ The Public Interest, Financial Transactions, and Banking Applications, "تأقيبطتلاو قبالما" "تلاماعلما في اهطبلاوضو قماعلا قحلصلما قرضاعلما قيفرصلما," *Jurnal Fiqh* 20, no. 2 (2023): 239–66, <https://doi.org/https://doi.org/10.22452/fiqh.vol20no2.3>.

¹⁸ Güney, "Maqāsid Al-Sharī'a in Islamic Finance: A Critical Analysis of Modern Discourses."

pedagogically valuable when students are trained to balance textual evidence, legal principles, social consequences, and the objectives of Islamic law.

Shafi'i Methodology and Systematic Legal Argumentation

The findings also indicate that the Shafi'i methodological tradition has particular pedagogical relevance for developing systematic legal argumentation. Its emphasis on organizing and evaluating legal evidence provides students with a framework for distinguishing between evidence, interpretation, analogy, and legal conclusion. In educational terms, this can be developed through structured case analysis in which students are required to formulate a legal question, identify relevant sources, explain the relationship between evidence and ruling, and defend their interpretation through coherent argumentation. Such learning can strengthen jurisprudential literacy because students are trained not merely to know a ruling but to explain the evidentiary basis and reasoning behind it. Contemporary Fiqh education increasingly emphasizes inquiry, conceptual understanding, and active engagement with legal sources, making this methodological orientation particularly relevant to contemporary pedagogy.¹⁹ The pedagogical importance of systematic legal reasoning becomes stronger in the context of competing interpretations of contemporary transactions. Students may encounter different scholarly opinions regarding digital contracts, online purchasing, electronic payment systems, or financial technologies.

Rather than presenting these differences as simple contradictions, the Shafi'i methodological orientation can encourage students to examine the evidentiary basis and logical structure of each position. This approach can foster a more mature understanding of jurisprudential disagreement because students recognize that differences may arise from different interpretations of evidence and methodological principles. In this respect, comparative jurisprudential learning can contribute to critical thinking while simultaneously cultivating respect for legitimate diversity within Islamic legal thought.

¹⁹ Afifah, Sitika, and Rukajat, "Integrating Inquiry-Based Learning into Fiqh Education to Enhance Conceptual Understanding Among Indonesian Elementary Madrasah Students."

Hanbali Methodology and Textual Discipline

The findings concerning the Hanbali school demonstrate another important pedagogical dimension, namely the development of textual discipline and careful engagement with primary sources. Contemporary Fiqh education needs students who can distinguish between authoritative textual evidence, scholarly interpretation, and contemporary opinion. The Hanbali emphasis on transmitted evidence can therefore be employed pedagogically to train students to verify the textual foundation of a legal claim before accepting a contemporary interpretation. Such an approach is particularly relevant in the digital era, where Islamic legal information circulates rapidly through social media and online platforms and where students may encounter legal claims without sufficient information about their sources or methodological basis.

At the same time, textual discipline should not be separated from the broader methodological framework of jurisprudence. A pedagogically balanced approach should teach students that textual engagement requires interpretation, contextualization, and awareness of the objectives and principles of Islamic law. This is especially important in contemporary financial issues, where new contractual forms may not have direct textual precedents. Recent scholarship on contemporary Islamic finance stresses the need to preserve normative Islamic principles while developing responsible approaches to new financial practices.²⁰ Thus, the Hanbali orientation can contribute to source criticism and textual responsibility, while comparative engagement with the other Sunni methodologies prevents textual learning from becoming disconnected from contemporary realities.

Integrating the Four Methodologies into Contextual Fiqh Learning

A major implication of the findings is that the four Sunni methodologies should not necessarily be presented as mutually exclusive pedagogical models. Instead, their methodological characteristics can be integrated into a structured learning sequence. Students may begin by identifying the contemporary muamalah problem, examine its textual foundations, identify the relevant legal causes and

²⁰ Güney, "Maqāsid Al-Sharī'a in Islamic Finance: A Critical Analysis of Modern Discourses."

principles, consider public interest and social consequences, compare possible legal arguments, and finally formulate a reasoned conclusion. Such a sequence brings together analytical reasoning, contextual consideration, systematic argumentation, and textual discipline. The result is a learning process that reflects the complexity of Islamic legal reasoning while remaining accessible to students. Recent research on contextual and problem-based Fiqh learning supports the use of real-life problems as a means of encouraging student participation, critical thinking, and the application of jurisprudential knowledge.²¹ The proposed integration is particularly relevant to contemporary muamalah cases such as e-commerce, digital payments, fintech, paylater services, and new forms of contractual arrangements. These cases require students to move between text, legal principles, economic realities, and social consequences. Contemporary Islamic finance scholarship demonstrates that modern financial innovation raises questions that cannot always be addressed through formal legal compliance alone; broader objectives such as welfare, justice, and ethical impact also require consideration.²² Therefore, contextual Fiqh learning based on Sunni istinbat methodologies can help students understand contemporary transactions as multidimensional legal problems rather than as isolated questions of permissibility or prohibition.

Implications for Islamic Education and Social Transformation

The pedagogical synthesis identified in this study has broader implications for Islamic education. First, it supports a transition from transmission-oriented Fiqh teaching toward analytical and inquiry-based learning. Second, it enables students to develop jurisprudential literacy by understanding how legal conclusions are produced rather than merely memorizing them. Third, it encourages students to approach contemporary muamalah issues with both normative commitment and intellectual flexibility. Research on Fiqh learning demonstrates that active interaction, contextual learning, and problem-based approaches can increase

²¹ Feriska Listrianti, Tutik Hidayah, and Alma Vorfi Lama, "Enhancing Contextual Understanding and Critical Thinking in Fiqh Learning through Problem-Based Learning," *Journal of Islamic Education Research* 6, no. 1 (2025): 111–24, <https://doi.org/10.35719/jier.v6i1.469>.

²² Güney, "Maqāsid Al-Sharī'a in Islamic Finance: A Critical Analysis of Modern Discourses."

students' engagement and facilitate connections between Fiqh knowledge and everyday experience.²³ More importantly, the pedagogical use of istinbat methodologies can contribute to social transformation by preparing students to respond responsibly to changing economic and social practices. Islamic education does not merely transmit religious information; it can develop learners' capacity to make ethically informed decisions within their social environment. In contemporary muamalah, this means enabling students to evaluate whether new economic practices are legally sound, socially beneficial, and consistent with Islamic ethical objectives. The growing discussion of maqasid al-shari'ah in contemporary Islamic finance reinforces the importance of connecting legal reasoning with welfare, justice, and responsible economic practice.²⁴ Thus, the pedagogical relevance of Sunni istinbat methodologies extends from classroom learning to the formation of graduates capable of engaging critically and ethically with contemporary economic transformation.

Synthesis of the Findings

Taken together, the findings demonstrate that the four Sunni schools provide complementary methodological resources for contemporary Fiqh al-Mu'amalat education. The Hanafi approach contributes analytical and analogical reasoning; the Maliki approach contributes contextual and socially oriented reasoning through maslahah; the Shafi'i approach contributes systematic legal argumentation; and the Hanbali approach contributes textual discipline and source criticism. The pedagogical significance therefore lies not simply in teaching students the legal positions of four schools but in using their istinbat methodologies as intellectual tools for analyzing contemporary problems. This interpretation is consistent with recent developments in Fiqh pedagogy that advocate contextual, inquiry-based, and problem-oriented learning as a means of connecting jurisprudential knowledge with students' lived realities.²⁵ Accordingly, the principal contribution of this study

²³ Akib Akib et al., "Revitalizing Teacher Pedagogical Interaction with Students in Fiqh Learning," *Al-Hijr: Journal of Adullearn World* 3, no. 3 SE-Articles (September 30, 2024): 353–64, <https://doi.org/10.55849/alhijr.v3i3.696>.

²⁴ Güney, "Maqāsid Al-Sharī'a in Islamic Finance: A Critical Analysis of Modern Discourses."

²⁵ Riauwati, R., "Model Pembelajaran Fiqih Berbasis Teori Belajar Modern."

is the conceptualization of Sunni istinbat methodologies as pedagogical resources for contemporary Fiqh al-Mu'amalat education. The findings suggest that classical jurisprudential diversity can be pedagogically reconstructed into a framework of analytical, contextual, argumentative, and source-critical learning. Such a framework allows Islamic education to preserve the intellectual heritage of Sunni jurisprudence while responding to new forms of economic and social interaction. The approach also addresses the contemporary need for Fiqh learning that is not only doctrinally grounded but also contextual, applicable, critical, and responsive to social transformation.

Conclusion

This study concludes that the istinbat methodologies of the four Sunni Fiqh schools have significant pedagogical relevance for contemporary Fiqh al-Mu'amalat Islamic education. The findings show that the Hanafi school's emphasis on rational and analogical reasoning can support analytical and problem-solving skills; the Maliki school's consideration of *maslahah* can strengthen contextual and socially responsive reasoning; the Shafi'i school's systematic treatment of legal evidence can develop students' legal argumentation and jurisprudential literacy; while the Hanbali school's emphasis on textual evidence can cultivate source criticism and disciplined engagement with Islamic legal texts.

The study further demonstrates that these methodological differences can be transformed into complementary pedagogical resources through contextual and problem-based learning. Contemporary *muamalah* issues, including digital transactions, e-commerce, fintech, paylater services, and emerging contractual practices, can serve as learning contexts through which students examine evidence, identify legal principles, compare jurisprudential arguments, consider social consequences, and formulate reasoned conclusions. Thus, teaching Fiqh al-Mu'amalat through the methodological diversity of Sunni jurisprudence can move learning beyond memorization toward critical, analytical, contextual, and applicable Islamic legal education.

The principal contribution of this study is the conceptual positioning of Sunni istinbat methodologies not merely as historical methods of Islamic legal derivation

but also as pedagogical resources for contemporary Islamic education. This approach enables the intellectual heritage of Sunni jurisprudence to remain relevant to changing social and economic realities while maintaining its normative foundations. Future research should empirically examine the effectiveness of this methodological-pedagogical framework in actual Fiqh classrooms and develop learning models, teaching materials, and assessment instruments based on the four Sunni istibat approaches.

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