

An Islamic Law-Based Curriculum Model for Islamic Religious Education: Promoting the Development of Law-Abiding Character

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Abstract: This study examines the development of an Islamic law-based curriculum model in Islamic Religious Education as an effort to strengthen students' law-abiding character in contemporary educational settings. The research addresses the growing concern over moral degradation, disciplinary violations, and weak legal awareness among students, which indicate the need for a more integrative educational approach grounded in Islamic values and legal principles. The purpose of this study is to formulate a curriculum model that integrates the principles of Islamic law into learning objectives, instructional materials, teaching strategies, and character assessment. This study employs a qualitative approach using literature review and conceptual analysis of Islamic educational theories, curriculum studies, and Islamic legal sources. The findings reveal that the integration of Islamic legal values within Islamic Religious Education contributes significantly to the development of students' discipline, responsibility, justice, obedience to rules, and social ethics. Furthermore, the proposed curriculum model encourages the internalization of legal consciousness through contextual and value-oriented learning processes. Therefore, the curriculum model is expected to serve as an alternative framework for strengthening character education in Islamic educational institutions.

Keywords: Character Education, Curriculum Model, Islamic Law, Islamic Religious Education, Law-Abiding Character.

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1. Introduction

The rapid development of globalization, digital communication, and socio-cultural transformation has significantly influenced the character formation of students in contemporary society. Various educational institutions are currently facing serious challenges related to moral degradation, disciplinary violations, intolerance, juvenile delinquency, and declining legal awareness among young generations. In many educational contexts, students often demonstrate limited obedience to institutional regulations, weak social responsibility, and low ethical sensitivity in both online and

offline environments. These conditions indicate that character education has not yet fully succeeded in internalizing legal and moral values within the educational process. In Indonesia, Islamic Religious Education plays a strategic role in shaping students' morality and social behavior because it is not only oriented toward cognitive achievement but also toward spiritual and ethical development. However, the implementation of Islamic Religious Education in schools is frequently criticized for emphasizing theoretical understanding rather than practical legal consciousness and value internalization. Consequently, there is an urgent need for an educational framework capable of integrating Islamic legal principles into curriculum development in order to strengthen students' law-abiding character and ethical behavior in daily life (Huda, 2021; Rahman & Aziz, 2023; Sulaiman, 2022).

Recent studies have highlighted the importance of curriculum reform in Islamic education to address the contemporary moral crisis and the challenges of character formation. Several scholars argue that Islamic Religious Education should adopt a transformative and value-oriented curriculum model that integrates religious teachings with social ethics, legal obedience, and civic responsibility (Nuryana et al., 2021; Hasanah & Arifin, 2024). Research conducted by Abdullah (2022) demonstrates that the incorporation of Islamic values into educational practices positively influences students' discipline and moral awareness. Likewise, Fauzi and Kurniawan (2023) found that contextual Islamic learning contributes to the development of responsible and socially aware students. Nevertheless, previous studies generally focus on character education from theological or pedagogical perspectives without specifically discussing the integration of Islamic law as a foundational curriculum framework. Existing research also tends to examine Islamic Religious Education in normative terms rather than exploring curriculum models that systematically connect Islamic legal principles with the development of law-abiding character. Therefore, a significant research gap remains regarding how Islamic law can be operationalized within curriculum structures, instructional strategies, and character assessment processes in Islamic Religious Education (Latif, 2020; Mahmudah & Siregar, 2024).

Based on these considerations, this article aims to formulate an Islamic law-based curriculum model for Islamic Religious Education that can strengthen the development of students' law-abiding character. Specifically, this study seeks to examine the relevance of Islamic legal principles in curriculum development, identify essential curriculum components that support legal consciousness, and analyze how Islamic Religious Education can function as an instrument for character formation in contemporary educational settings. This article also attempts to contribute theoretically to the discourse of Islamic education and practically to curriculum innovation in Islamic educational institutions. Through a conceptual and literature-

based approach, this study is expected to provide an integrative framework that bridges Islamic legal values, educational objectives, and character-building practices in schools and madrasahs (Azra, 2021; Karim & Yusuf, 2025).

This article argues that the integration of Islamic legal principles into the curriculum of Islamic Religious Education can become an effective strategy for strengthening students' law-abiding character. A curriculum model grounded in Islamic law is assumed to encourage not only students' cognitive understanding of religious norms but also the internalization of discipline, responsibility, justice, obedience, and ethical awareness in social life. By integrating legal values into learning objectives, instructional methods, classroom culture, and evaluation systems, Islamic Religious Education can function more effectively as a transformative instrument for character education in the modern era.

2. Method

This study employed a qualitative approach with a library research design to develop an Islamic law-based curriculum model for Islamic Religious Education (PAI) aimed at fostering law-abiding character among students. The unit of analysis consisted of curriculum documents, Islamic law literature, national education policies, and scholarly works related to character education and Islamic Religious Education. Data sources comprised both primary and secondary data. Primary data included classical and contemporary Islamic legal literature, national curriculum documents, and regulations concerning Islamic Religious Education and character education, while secondary data were obtained from books, academic journals, conference proceedings, and previous studies relevant to the research topic. Data were collected through systematic documentation and literature review techniques. The collected data were then analyzed using **qualitative content analysis**, involving the stages of data reduction, categorization, interpretation, and conclusion drawing. The analysis focused on identifying core Islamic legal values that support the formation of law-abiding character and examining their integration into curriculum objectives, learning materials, instructional strategies, and assessment components of Islamic Religious Education. The study ultimately formulated a conceptual, systematic, and applicable curriculum model grounded in Islamic legal principles and aligned with the objectives of character education.

3. Result & Discussion

3.1. Mapping the Challenges in Developing an Islamic Law-Based Curriculum for Islamic Religious Education

Developing an Islamic law-based curriculum for Islamic Religious Education (PAI) aimed at fostering law-abiding character faces multifaceted challenges in the contemporary

era. As globalization, cultural secularization, and digital disruption converge, Islamic educational institutions can no longer function merely as transmitters of ritual-theological doctrines. Instead, they are urgently demanded to serve as bastions of public morality and societal legal awareness.

However, current empirical evidence highlights an alarming disconnection between curriculum content and students' socio-behavioral realities. Substantive Islamic legal values such as justice (*'adālah*), honesty (*amānah*), responsibility (*mas'ūliyyah*), discipline (*inḍibāṭ*), and social compliance are frequently reduced to normative-textual memorization, detached from deep value internalization (Alhamuddin & Arifin, 2024).

1. Structural Weaknesses in the Integration of Islamic Law and Character Education

The fundamental challenge is rooted in the dichotomy and structural weaknesses regarding the integration of Islamic legal education (fiqh/sharia) and character education within the national curriculum framework. Historically and factually, the orientation of PAI in Indonesia remains heavily dominated by cognitive-scholastic achievement. For instance, the instruction of fiqh often falls into a *black-letter law* approach—delivering legal material dogmatically, linearly, and focusing exclusively on the formal validity of rituals (conditions, pillars, and nullifications of worship) without addressing the sociological and philosophical dimensions of the law.

Philosophically, every particle of Islamic law is revealed for human welfare, conceptualized within the doctrine of *maqāṣid al-syarī'ah* (the higher objectives of sharia). When the PAI curriculum fails to connect legal rules with the preservation of the five universal elements—namely, religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*)—students' legal reasoning remains undeveloped (Masripah & Mohammad, 2024).

For example, when *ḥifẓ al-māl* (preservation of property) is taught merely as a conventional prohibition against theft, students lose the critical sensitivity required to recognize that political corruption, bribery, tax evasion, or even simpler actions like cheating in exams and violating digital intellectual property rights constitute severe infractions against *maqāṣid al-syarī'ah*. The absence of this conceptual bridge creates a wide disparity: a student may achieve a perfect score in theoretical fiqh muamalah examinations while simultaneously engaging in illegal transactions or online fraud without moral hesitation.

2. Digital Culture Penetration and the Permissive Cyber Sphere

The second challenge correlates closely with the intensifying penetration of digital culture and the internet ecosystem, which has generated a new social space for the

younger generation. The virtual reality demands a redefinition of legal boundaries and ethics. Today's students live amidst borderless information flows that bring negative implications, such as the normalization of a permissive culture, radical individualism, moral relativism, cyberbullying, hate speech, and digital radicalism.

In this digital space, law is frequently perceived as an abstract or non-existent entity. The conventional PAI curriculum, designed around physical face-to-face interactions, loses relevance when confronted with virtual social dynamics. While the implementation of the Merdeka Curriculum—which emphasizes flexibility and the Pancasila Student Profile—provides room for pedagogical improvisation, massive field challenges persist: how to formulate learning outcomes that connect sharia legal awareness with 21st-century competencies without compromising students' moral identity (Firnanda et al., 2025).

If the curriculum is not promptly reformed to encompass digital sharia law (*fiqh al-digitaliyyah*), the legal compliance values taught in classrooms will be easily eroded by social media algorithms that exploit emotion and disregard ethical boundaries.

3. Pedagogical Limitations and PAI Teacher Competency

The third challenge centers on the pedagogical capacity and methodological readiness of PAI teachers in translating curriculum goals into classroom practices. The majority of PAI teachers still adopt teacher-centered approaches, relying on monologue lectures, dictation, and textual memorization. This anachronistic approach fails to provide adequate space for students' moral reasoning and critical awareness. Fostering a law-abiding character requires participatory, dialogic, and problem-based learning (PBL) methodologies. Teachers must be capable of presenting contemporary legal case studies, moral dilemmas, or mock court simulations (*moot courts*) that stimulate students to critically analyze why a legal rule is instituted and what social impacts arise if it is violated.

The deficiency in mastering interactive learning methodologies results in student disengagement; Islamic law is viewed as a rigid legalistic burden that restricts freedom rather than a logical, just, and salvific life guide (Alhamuddin & Asikin, 2024). This limited pedagogical capacity is further compounded by the lack of continuous, structured teacher training that connects Islamic law with legal sociology and national jurisprudence.

4. Absence of Measurable and Authentic Character Evaluation Models

The fourth challenge relates to the institutional dimensions of educational evaluation and assessment. The national education system remains entangled in a positivistic-

quantitative evaluation paradigm, where educational success is calculated almost entirely based on quantitative cognitive test scores. In the context of PAI, this evaluation paradox is highly visible. The success of an Islamic law curriculum is measured by how well students memorize scriptural proofs, classifications of taklifi law (wajib, sunnah, mubah, makruh, haram), or the intricacies of inheritance division (faraidh).

Such assessment models ignore the affective and psychomotor dimensions that represent genuine law-abiding character in daily behavior (Hidayati et al., 2025). Consequently, schools produce graduates who possess high theoretical religious literacy but suffer from moral paralysis when faced with real-world situations demanding legal compliance, integrity, and alignment with justice.

5. Globalization and the Hegemony of Global Popular Culture

The fifth challenge encompasses external dynamics in the form of global popular culture hegemony, which advances ideologies of materialism, pragmatism, and consumerist hedonism. Cultural globalization does not merely shift the aesthetic lifestyle preferences of adolescents; it executes an epistemological penetration that alters standard measures of right-wrong and good-bad. Islamic values that emphasize asceticism, self-reckoning (*muḥāsabah*), simplicity, and prioritizing public welfare over personal desires are positioned as outdated notions that hinder modernity.

Amidst this wave, PAI curriculum reform must transform Islamic law into an adaptive, contextual, and conceptually modern value system while preserving its normative foundations (Muttaqien, 2025). The curriculum must demonstrate that law compliance is not a form of underdevelopment, but rather the highest manifestation of an orderly and dignified modern civilization.

6. Weakening Synergy Within the Educational Ecosystem

The sixth and equally crucial challenge is the fragile sociological synergy among schools, family environments, and the broader community. The sociology of law dictates that law does not operate in a vacuum; its effectiveness is determined by the functional operation of all sociological elements in upholding legal values. The law-abiding character built by PAI teachers through intensive classroom lessons can collapse instantly when students return to families that lack discipline, or when they witness social realities showcasing legal anomalies: rampant political corruption, structural injustice, normalized traffic violations, and a lack of moral exemplary conduct among public elites.

The massive value dissonance experienced by students breeds deep social skepticism and cynicism toward the regulative functions of religious and state laws (Erihadiana et al., 2025). If the social environment outside schools continuously presents an antithesis to what is taught within the PAI curriculum, Islamic legal principles will be dismissed as a utopian, non-grounded theological concept.

Challenge Dimension	Problem Indicator	Impact on Student Character
Curriculum & Content	Cognitive and textual orientation; separation of fiqh from <i>maqāṣid al-syarī'ah</i> substance.	Knowledge gap (high literacy, low moral application).
Technology & Digital	Unfiltered information; normalization of ethical violations in cyberspace.	Blurred legal consciousness online; rise of cyberbullying and hoaxes.
Methodology (Pedagogy)	Teacher-centered, monotonous lectures, lack of reflection/case analysis spaces.	Student passivity; Islamic law perceived as rigid and restrictive.
Assessment System	Quantitative evaluation based on written exams; neglect of behavioral indicators.	Formalistic academic grades; failure to reflect authentic moral integrity.
Sociological	Value dissonance caused by the absence of moral exemplary behavior in society.	Social cynicism and skepticism toward the regulative functions of law.

3.2. Factors Contributing to the Weak Development of Law-Abiding Character in Islamic Religious Education

The root causes underlying the fragile formation of a law-abiding character within PAI are systemic, cumulative, and deeply interconnected. To formulate strategic solutions, these causative factors must be examined through various disciplinary lenses: theological-epistemological paradigms, structural bureaucratic policies, the sociology of education, and the developmental psychology of adolescents in the digital age.

1. Dominance of a Legalistic-Formalistic-Doctrinal Fiqh Paradigm

The primary factor at the upstream of this problem is the historical dominance of a legalistic-formalistic and highly doctrinal fiqh paradigm within the landscape of Islamic education in Indonesia. For centuries, the transmission of Islamic legal knowledge has been trapped in a literal reading of medieval texts without sociological contextualization. Islamic law is frequently positioned strictly as top-down commands

(*amr*) and prohibitions (*nahy*) from God that must be obeyed unconditionally (*ta'abbudī*), without rational explanations regarding the human welfare underlying those laws (*ta'aqqulī*).

When students are taught that the consequence of legal violations is solely a metaphysical sin in the afterlife, without a clear demonstration of the social, economic, and human destruction caused by such violations in the physical world, their legal consciousness remains highly fragile (Obaid et al., 2024). Students fail to grasp the universal message that sharia was revealed to establish a just, peaceful, and civilized social order. This rigid doctrinal paradigm closes the door to creative *ijtihad* within the classroom, leaving students morally disoriented when facing contemporary ethical dilemmas.

2. Score-Oriented Educational Policies and Academic Commodification

The second factor is structural and political, namely macro-level national education policies that overemphasize quantitative academic scores as the singular indicator of institutional quality. The culture of standardizing education through national examinations or standardized assessments—converted into statistical data—triggers a disorientation of roles for teachers and schools. Schools become entangled in the commodification of education, where institutional reputation is staked on graduation percentages and average test scores.

In this pragmatic educational ecosystem, the implementation of character education—including the cultivation of a law-abiding disposition—is marginalized into an administrative lip-service. PAI teachers expend most of their energy pursuing curriculum completion targets, drilling multiple-choice practice modules, and preparing students for written examinations (Alhamuddin, 2024). Internalizing values, which requires time, patience, personal dialogue, habituation, and moral modeling, is routinely sacrificed to chase dead digits on report cards.

3. Methodological Competency Gaps and Contextual Alienation of Teachers

The third factor stems from the methodological competency gaps and contextual alienation experienced by a significant portion of PAI educators. It is undeniable that many PAI teachers possess an excellent mastery of classical religious texts; they are proficient in scriptural exegesis, classical jurisprudence (*kitab kuning*), and the principles of Islamic jurisprudence (*uṣūl al-fiqh*). However, problems arise when they face a methodological paralysis in translating these sacred texts into active learning strategies that accommodate the characteristics of Generation Z and Alpha.

PAI instruction suffers from a severe deficit in pedagogical innovation. Crucial themes in Islamic law are delivered monotonously, without linking them to pressing contemporary issues relevant to adolescent lives, such as the dangers of political corruption, the legal implications of distributing fake news (*hoaxes*), the trap of online gambling, cyber pornography, and environmental justice (*eco-theology*). The inability of teachers to bridge the gap between sacred texts and empirical reality causes Islamic legal material to feel alien, archaic, and isolated from the daily experiences of students (Hidayati et al., 2025).

4. Shifting Religious Authority and the Hegemony of Digital Algorithms

The fourth factor is the radical shift in the character-formation process of young people due to digital communication disruptions. In the digital era, the classroom is no longer the sole locus of moral learning, and teachers no longer monopolize religious authority. Social media platforms such as TikTok, Instagram, YouTube, and AI-driven interfaces have hijacked the socialization of values. Digital algorithms are engineered not to build moral character, but to maximize user retention to generate advertising revenue (*attention economy*).

Content that promotes instant gratification, moral flexibility, relative justice, hedonism, and unrestricted lifestyles is disseminated massively and constantly. The law-abiding values taught in schools for a few hours a week must contend with digital content pouring into students' devices for multiple hours every day. If the PAI curriculum lacks a resilient and adaptive architecture toward this digital landscape, students' moral constructs will be shaped more by digital content creators and viral trends than by the noble principles of sharia (Firnanda et al., 2025).

5. Crisis of National Exemplary Conduct and Decay of Public Legal Culture

The fifth factor, viewed through the lens of legal sociology and Albert Bandura's *Social Learning Theory*, points to a macro-level crisis of exemplary conduct nationally and a decay of the legal culture (*legal culture*) within society. Humans are naturally imitative; the internalizing of a law-abiding character in youth runs linearly with what they witness in their social environment.

When the public sphere is daily flooded with news of law enforcement officers accepting bribes, religious politicians implicated in systemic corruption, structural violence, overt nepotism, and the loss of a culture of shame among social elites, it transmits a highly destructive subconscious message to adolescent psychology (Masripah & Mohammad, 2024).

Students experience a split personality and social cynicism: they are taught in classrooms that justice is God's highest command, yet in reality, they observe that financial power and political influence can compromise the legal system. This destruction of trust in external legal structures undermines the efficacy of the PAI curriculum, regardless of how perfect its design may be.

6. Deficit of Emotional Engagement and Character-Based Parenting in Modern Families

The sixth factor is the dysfunction of the modern family as the primary nursery for children's moral character. Global economic demands and urban lifestyle shifts compel both parents to work outside the home, eroding the quantity and quality of emotional interactions between parents and children. Many parents operate under a misconception regarding education, assuming that their moral obligations are entirely fulfilled by paying expensive tuition fees or enrolling their children in elite tutoring centers.

Parenting has shifted from the transmission of affection, discipline, and moral modeling to the mere provision of material facilities. The home often ceases to be a sanctuary where honesty, devotional habituation, respect for others' rights, and legal compliance are practiced consistently. Consequently, children grow up with an internal moral vacuum, experiencing value disorientation and lacking primary defensive shields when exposed to negative environmental influences (Zain et al., 2025).

7. Policy Fragmentation and Curricular Isolation

The seventh factor is bureaucratic and regulative, manifesting as a fragmented curriculum and professional isolation among school disciplines. Within the national curriculum structure, Islamic legal education, Civic Education (PPKn), anti-corruption education, and digital literacy are placed in isolated, disconnected administrative compartments (*siloed curriculum*).

There is no explicit, systematic line of interconnection between the sharia compliance values taught in PAI and the concept of a law-abiding citizen in Civic Education. Yet, for a Muslim living within a state based on Pancasila, compliance with legitimate state regulations (such as traffic laws, criminal codes, and tax regulations) is an integral part of religious obedience to *ulil amri* (authoritative leaders), provided they do not contradict sharia principles (Muttaqien, 2025). This policy fragmentation causes students' comprehension of law to be partial, fractured, and disintegrated.

3.3. Juridical and Social Solutions for Developing an Islamic Law-Based Curriculum in Islamic Religious Education

Confronted with these complex challenges and systemic root causes, Islamic education has no choice but to execute a total paradigmatic shift. Cultivating a law-abiding character based on Islamic law cannot achieve optimal results through mere superficial adjustments to written curriculum documents. It requires strategic, integrative, and simultaneous interventions that combine macro-level juridical-regulative policies with micro-level social-pedagogical implementations.

1. Curriculum Reconstruction via an Integrative-Contextual Framework

The foundational solution requires a comprehensive reconstruction of the PAI curriculum by implementing an integrative-contextual framework based on the interrelationship of disciplines. The rigid theological-fiqh paradigm must be transformed into a social fiqh (*fiqh al-ijtimā'ī*) and objective-oriented fiqh (*fiqh al-maqāṣid*) paradigm. Islamic legal content must be deconstructed from a dry collection of halal-haram dictums into a dynamic, humanistic, and problem-solving social ethics system. In practice, the newly designed curriculum must deliberately and systematically integrate Islamic legal values with civic education, national legal awareness, anti-corruption values, and digital ethics (Alhamuddin & Arifin, 2024).

For example, when discussing the prohibition of *riṣwah* (bribery) within criminal jurisprudence (*fiqh jinayah*), the curriculum should interface directly with national anti-corruption legislation, the sociological impacts of corruption on structural poverty, and a psychological analysis of corrupt behavior. Through this interdisciplinary integration, a student's legal awareness merges into a unified understanding: recognizing that violating state law is an amoral act that compromises spiritual and religious values.

2. Juridical Reform and Macro Educational Policy Synchronization

From a juridical-regulative perspective, the Ministry of Education, Culture, Research, and Technology, in coordination with the Ministry of Religious Affairs, must initiate joint regulations establishing character education grounded in religious law as a pillar of graduate competency standards. The operational execution of the Merdeka Curriculum needs strengthening by providing explicit guidelines on integrating religious values into the Pancasila Student Profile, specifically within the dimension of "Faith, Piety to God Almighty, and Noble Character," translated into the sub-elements of state citizenship morals and interpersonal ethics (Hidayati et al., 2025).

Furthermore, the government must execute a radical reform of macro-level educational evaluation. The dominance of cognitive-centric written examinations must

be reduced, elevating the weight of behavior-based authentic assessments into a decisive component for student graduation and school accreditation. This juridical regulation is vital to provide a protective legal framework for schools, preventing them from succumbing to the pragmatism of chasing purely academic metrics.

3. Pedagogical Transformation Toward Active, Reflective, and Experiential Learning

At the classroom level, a vital solution is the massive execution of pedagogical transformation. PAI teachers must retire conventional lecture methods and master active modern learning models such as Problem-Based Learning (PBL), Project-Based Learning (PjBL), Inquiry Learning, and reflective-dialogic methods. The instruction of Islamic law must be packaged as an intellectual and moral quest that engages both students' rationality and emotions.

Teachers can design mock court simulations to dissect cases of human rights infractions, corruption scandals, or digital privacy violations from the dual perspectives of national positive law and Islamic sharia (Firnanda et al., 2025). Students should be guided to discuss, debate constructively, analyze public interest considerations (*maṣlaḥah mursalah*), and formulate personal reflections regarding the psychological impacts of legal violations from the perspectives of both victims and perpetrators. Through these experiential and reflective exercises, legal compliance values cease to be enforced externally (*heteronomous*) and instead develop internally as an autonomous moral necessity.

4. Holistic Competency Enhancement and 21st-Century Teacher Certification

Implementing a futuristic curriculum demands a profile of PAI teachers possessing holistic competencies: theologically proficient, sociologically literate, knowledgeable in foundational jurisprudence, and adaptive to digital technologies. Teacher Training Institutes (LPTK) producing prospective PAI teachers, along with Teacher Professional Education (PPG) programs, must redesign their curricula to include legal sociology, digital youth psychology, and technology-driven interactive learning methodologies (Obaid et al., 2024).

Periodic teacher training seminars organized by the government should transcend theoretical-doctrinal discussions, shifting toward practical workshops on producing interactive digital learning media, moral counseling techniques, and authentic character assessment instruments. PAI teachers must embody democratic, knowledgeable, youth-friendly role models who maintain firm boundaries regarding ethical and legal rules within the school environment.

5. Cultivating a Collaborative Educational Ecosystem via Tri-Center Education

Constructing a law-abiding character requires a collective cultural effort. Schools cannot be left to operate in isolation amidst a corrosive social environment. In alignment with Ki Hajar Dewantara's Tri-Center of Education concept, a robust collaborative bridge must be built connecting schools, family units, and civil society organizations.

Schools need to initiate structured parenting programs that educate families on synchronizing home-based moral discipline with the legal awareness values taught in classrooms (Erihadiana et al., 2025). At the community level, schools should form strategic partnerships with law enforcement agencies (Police, Judiciary, Anti-Corruption Commission), legal advocacy NGOs, and local religious leaders to conduct participatory educational campaigns such as "Law Enters Schools," anti-drug counseling, and traffic safety compliance programs.

When students observe structural alignment and consistent law enforcement across what their teachers state in class, what their parents practice at home, and what officers enforce on public roads, the internalization of a law-abiding character within their personality structure crystallizes securely.

6. Integrating Noble Character-Based Digital Literacy (Fiqh al-Digitaliyyah)

Given that the younger generation spends a significant portion of their lives within virtual spaces, the PAI curriculum must integrate noble character-based digital literacy—termed Digital Jurisprudence (*fiqh al-digitaliyyah*)—as a core, non-optional module. This content is designed to equip students with competencies for safe, ethical, and morally responsible cyber navigation (Muttaqien, 2025). Students are instructed deeply on the Islamic ethical aspects of producing and distributing information: the prohibition against spreading falsehoods (*kazib*), character assassination and slander, the obligation of data verification (*tabayyun*), and the ethics of respecting privacy rights and intellectual property.

Islamic law must be presented as an instrument to preserve the sanctity of digital spaces. This instruction must be connected juridically with active national legislation such as the Electronic Information and Transactions Law (UU ITE), ensuring students realize that their digital interactions carry double legal consequences: legal accountability before worldly courts and theological accountability before God in the afterlife.

7. Implementing Comprehensive Authentic Assessment and Character Portfolios

The final solution, serving as the quality assurance mechanism for this curriculum, is the total overhaul of the grading system through the implementation of a comprehensive authentic assessment model. Assessment must shift away from end-of-semester written examinations testing short-term memory, moving toward continuous behavioral observation, peer assessment, self-assessment, and the compilation of law-abiding character portfolios (Alhamuddin & Asikin, 2024).

Students must demonstrate their legal awareness through tangible projects benefiting the school's social environment, such as designing anti-bullying social media campaigns, constructing integrity-based queuing systems in the school cafeteria, or actively enforcing discipline within student organizations. A student's final PAI grade must reflect an accumulated calculation of their real-world integrity, verified through anecdotal teacher logs and feedback from the school ecosystem. Through authentic assessment, formalistic grading can be reduced, restoring education to its authentic purpose as an instrument of human character formation.

Solution Category	Scope of Intervention	Concrete Implementation Strategy	Substantive Objective
Juridical-Regulative	Macro-Policy (Government)	Synchronization of PAI and Civic Education; reform of standardized national assessments toward behavioral character metrics.	Establishes a protective legal framework for schools to prioritize moral evaluation over cognitive scores.
Curricular	Micro-Conceptual (Content)	Reconstruction of fiqh muamalah/jinayah around <i>maqāṣid al-syarī'ah</i> and interdisciplinary integration of jurisprudence.	Eliminates disciplinary silos; operationalizes Islamic law as a relevant framework for social ethics.
Pedagogical	Classroom Level (Methodology)	Deployment of Problem-Based Learning (PBL) through contemporary legal case studies and mock court simulations.	Fosters student moral reasoning, enabling an active and critical

			understanding of legal substance.
Technological	Cyber Sphere (Digital)	Development of a <i>Fiqh al-Digitaliyyah</i> (Digital Fikih) module marrying Islamic ethics with national cyber regulations (UU ITE).	Cultivates law-abiding and ethical cyber habits within Generation Z and Alpha on social media.
Socio-Ecological	Environment (Synergy)	Execution of character-centric parenting programs; formation of strategic partnerships with law enforcement.	Produces a consistent, supportive social ecosystem for internalizing legal compliance values in youth.

4. Conclusion

The findings of this study demonstrate that developing an Islamic law-based curriculum for Islamic Religious Education (PAI) plays a strategic and urgent role in fostering students' law-abiding character, integrity, and social responsibility amidst digital disruption and cultural globalization.

This study reveals the empirical reality that current Islamic education practices remain constrained by severe systemic challenges: a cognitive-doctrinal-textual pedagogical orientation, limited teacher methodological competency, destructive digital culture penetration, a crisis of social exemplary conduct, and a lack of authentic behavioral assessment models. Fostering a law-abiding character cannot be achieved if PAI instruction is isolated within a rigid theological sphere detached from societal sociology.

It requires a total transformation of the educational paradigm via a holistic-integrative approach that fuses spirituality, personal morality, social ethics, and positive legal awareness into the curricular architecture, interactive-reflective pedagogy, and a collaborative ecosystem linking schools, families, and communities.

Theoretically, this research contributes significantly to the discourse on Islamic education by offering a conceptual blueprint for the interdisciplinary integration of Islamic law (fiqh/sharia), legal sociology, civic education, and digital literacy. The proposed model advances beyond classical literature by positioning the principles of

maqāṣid al-syarī'ah as the rational-philosophical foundation for defining law-abiding character indicators contextualized for 21st-century competencies. This study affirms that Islamic law is not a rigid legalistic burden, but a dynamic instrument for achieving public welfare and social justice within a constitutional nation-state framework.

Nevertheless, the researcher acknowledges that this qualitative, library-based conceptual study carries inherent limitations. The analysis and curricular models formulated in this article remain within the domain of theoretical discourse, untested by empirical field investigations or quantitative measurements within formal educational institutions.

Consequently, the researcher strongly recommends that future studies operationalize these theoretical insights through classroom action research, Research and Development (R&D) projects to produce digital fiqh modules, and longitudinal quantitative evaluations. Engaging school principals, PAI teachers, parenting committees, and policymakers is essential to evaluate the practical applicability, acceptability, and actual impact of this integrated curriculum model across heterogeneous educational settings.

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