

Sumber Hukum Yang Disepakati (Al – Qur'an, Sunnah, Ijma', dan Qiyas)

Annisa Fadhilah Sari¹, Aulia Nabila Putri², Nur Abidah Qurrota Ayunin³, Farida Aurea Anastasya⁴, Chalisa Zahrani Hartiyana⁵, Taufiq Kurniawan⁶

^{1,2,3,4,5,6}Universitas Negeri Surabaya

E-mail: 25081194139@mhs.unesa.ac.id¹, 25081194088@mhs.unesa.ac.id²,
25081194014@mhs.unesa.ac.id³, 25081194163@mhs.unesa.ac.id⁴,
25081194014@mhs.unesa.ac.id⁵, taufiqkurniawan@unesa.ac.id⁶

Article Info

Article history:

Received February 15, 2026

Revised February 17, 2026

Accepted February 20, 2026

Keywords:

Source of Islamic Law, Ushul Fiqh, Al-Qur'an, Sunnah, Ijma', Qiyas, Contemporary Issues

ABSTRACT

Islam makes Aqidah and Sharua the main foundations that guide people towards happiness in this world and the hereafter. This study aims to explain how the four agreed-upon sources of Islamic law, namely the Qur'an, Sunnah, Ijma', and Qiyas complement each other in formulating islamic law form the perspective of Ushul fiqh. The study was conducted using a qualitative method based on a literature review of clasical and contemporary works. The results show that the Qur'an and Sunnah are the main foundations that contain universal principles, while Ijma' functions as a consensus among scholars in dealing with new issues or those not found in textual source of law, and Qiyas as a legal method that allows the application of Sharia to modern cases. These four sources of law complement each other so that islamic law remains relevant and adaptive to the times. This study emphasizes the importance of a deep understanding of Islamic legal sources so that Muslims are able to face the complexities of contemporary life in a balanced manner and in accordance with Sharia law.

This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



Article Info

Article history:

Received February 15, 2026

Revised February 17, 2026

Accepted February 20, 2026

Kata Kunci:

Sumber Hukum Islam, Ushul Fiqh, Al-Qur'an, Sunnah, Ijma', Qiyas, Masalah Kontemporer

ABSTRACT

Islam menjadikan Aqidah dan Syariah sebagai dasar utama yang menuntun umat menuju kebahagiaan dunia maupun akhirat. Penelitian ini bertujuan untuk menjelaskan bagaimana keempat sumber hukum islam yang telah disepakati, yaitu Al-Qur'an, Sunnah, Ijma', dan Qiyas dalam saling melengkapi dalam merumuskan hukum islam dalam perspektif ushul fiqh. Kajian dilakukan dengan metode kualitatif berbasis studi literatur terhadap karya klasik dan kontemporer. Hasil penelitian menunjukkan bahwa Al-Qur'an dan Sunnah menjadi fondasi utama yang memuat prinsip-prinsip universal, sementara Ijma' berfungsi sebagai kesepakatan bersama Ulama dalam menghadapi persoalan baru ataupun yang tidak terdapat pada sumber hukum tekstual, dan Qiyas sebagai metode hukum yang memungkinkan penerapan syariat pada kasus-kasus modern. Keempat sumber hukum ini saling melengkapi sehingga hukum islam tetap relevan dan adaptif terhadap perkembangan zaman. Penelitian ini menegaskan pentingnya

pemahaman mendalam terhadap sumber hukum islam agar umat mampu menghadapi kompleksitas kehidupan kontemporer secara bijak dan sesuai dengan koridor syariah.

This is an open access article under the [CC BY-SA](#) license.



Corresponding Author:

Annisa Fadhilah Sari
Universitas Negeri Surabaya
25081194139@mhs.unesa.ac.id

INTRODUCTION

Aqidah and Sharia are the main components and basic foundations of Islam, which serve as a straight path for Muslims. In real life, Islam has several rules and laws that must be followed by all Muslims in order to attain happiness in this world and the hereafter. The two main parts of research on these laws are “fiqh,” which is defined as a set of practical rules for Muslims. And “ushul fiqh,” defined as the method of producing fiqh material through the exploration of legal arguments. The Qur'an, Sunnah, Ijma', and Qiyas are the four main sources of Islamic law that have been agreed upon by several mujtahid scholars. These four legal foundations have been guidelines since the time of the Prophet Muhammad SAW and will continue to be a binding legal framework for people wherever they are. Amidst increasingly complex developments and various contemporary issues that are not mentioned in the text of the Quran or Sunnah, it is important to understand these four sources.

The theoretical basis of this research is established on the position of the Qur'an as the first and primary source of law, which is the word of Allah SWT and was revealed to the Prophet Muhammad SAW in stages. The Qur'an is the source of all sources of law and can be used to resolve all issues, and it also contains principles that make life easier for humans. The Sunnah is the second source, which provides further explanation of verses in the Quran that are still general or have meanings that are not yet understood. Meanwhile, Ijma' is an agreement between several mujtahids at a certain time regarding Sharia law, and Qiyas is a method of ijtihad used when a legal issue is not explicitly found in the Quran and Sunnah. Qiyas also equates events that do not have laws with events that do not have laws because of similarities in illat. As shown by Ridwan et al. (2021), the Qur'an and Sunnah themselves ask scholars to share their opinions on establishing laws through Ijtima' if a new issue has not been found in the primary sources. (Ridwan dkk., 2021)

Previous relevant studies have applied this source of law in various contexts. To ensure that all economic activities remain within the sharia corridor, Ijma' and Qiyas are important secondary sources of law in modern sharia economic practice, according to Zainudin (2022). Arifah et al. (2024) state that understanding these sources is crucial to avoid misunderstandings, judgmental attitudes, and blind imitation when dealing with modern issues (Arifah dkk., 2024). Although these agreed-upon sources of law remain authoritative, their interpretation and application often require reconsideration to remain relevant to current social



changes. In addition, a deep understanding of these sources of law is essential to mitigate judgmental attitudes, misinterpretations, and blind imitation in facing the challenges of the times. Therefore, this study aims to analyze the profiles and positions of the four agreed-upon sources of law through a review of Ushul Fiqh. This study is expected to provide a comprehensive overview of the importance of legal literacy for Muslims in navigating the complexities of modern life wisely.

RESEARCH METODOLOGY

This study uses qualitative research and the method used is a literature study. This method is considered appropriate because it examines the views and rules of Islamic economic law that have been agreed upon by the scholars of usul fiqh by reviewing relevant sources. This study focuses on the sources of law that have been agreed upon in the review of usul fiqh, which include the Qur'an, Hadith, ijma' and Qiyas. The information obtained is based on classical and contemporary usul fiqh books, books, and journal articles discussing Islamic sources of law. The types of data collection used include literature reviews and exploration of documents related to agreed-upon sources of law. All references collected were then adjusted based on the main theme to facilitate the analysis process.

RESULT AND DISCUSSION

This discussion aims to re-explain the status and role of the sources of Islamic law agreed upon in the study of ushul fiqh and relate them to the initial objectives of this paper. The discussion focuses on how the Qur'an, Sunnah, ijma', and qiyas (Islamic jurisprudential consensus) play a role in establishing Islamic law, as well as their role in addressing various issues that arise in society. (Sulistiani, 2018)

The Quran and Sunnah are the primary foundations of Islamic law. The Quran contains fundamental principles, moral values, and general guidelines for the lives of Muslims. The Sunnah serves to explain and elaborate on the contents of the Quran, through the sayings, deeds, and decrees of the Prophet Muhammad (peace be upon him). Through the Sunnah, the Quran's teachings, while still general in nature, can be more clearly understood and applied in everyday life. The relationship between the Qur'an and the Sunnah shows that Islamic law does not only contain rules, but also practical guidance for Muslims.

In reality, not all legal issues are clearly and directly explained in the Qur'an and Sunnah. Therefore, ijma (consensus) plays a crucial role in complementing the sources of Islamic law. Ijma is the consensus of scholars who are experts in Islamic law regarding a particular Sharia law. Through ijma, legal determination is not made individually, but through the collective agreement of authorized scholars. (Miswanto & Ag, t.t.) This demonstrates that Islamic law allows for deliberation and collective thinking in addressing emerging issues.

In addition to ijma (consensus), qiyas (reasoning) also plays a crucial role in the development of Islamic law. Qiyas is used to establish a legal basis for an event lacking a specific text by comparing it with other cases that already have a legal basis. This similarity is based on the shared legal basis or *causesi* between the two. Through qiyas, the use of reason in Islam is guided in a controlled manner and remains grounded in the Qur'an and Sunnah.

In the study of ushul fiqh, these four sources of law complement each other. The Qur'an and Sunnah form the primary legal basis, ijma (consensus) provides unanimous recognition from Islamic scholars, and qiyas (reasoning) helps expand the application of Islamic law to new issues (BUKU Ushul Fikih_Dr Hj Darmawati SAg, t.t.). With this structure, Islamic law is able to adapt to changing times without abandoning the fundamental values of sharia.

A. Al-Quran

a. Legal Concept in the Qur'an

The laws introduced by the Qur'an do not stand alone, but form an inseparable part of the creed. This creed affirms belief in Allah SWT as the creator of the universe, the ruler, sustainer, and guardian of all creatures, so that every creation can live its life in accordance with its role and function in an orderly and balanced manner. Thus, Allah's law encompasses all creatures and all aspects of life in the universe. A more detailed explanation of the laws in the Qur'an is then studied in the science of fiqh. Fiqh is a science that discusses issues of sharia in a theoretical manner. Its scope covers matters of the hereafter, such as worship, as well as worldly matters, which include munākahāt (marriage law), mu'āmalāt (various forms of transactions and social relations), and 'uqūbāt or jināyāt (criminal law and sanctions). In general, Islamic law covers two main points. First, provisions on what humans must do in building a relationship with Allah as their Creator. Second, provisions on how humans establish good relationships with other humans and with their surroundings. These two things are equally important because they are both forms of servitude to Allah. To distinguish between them, these two forms of worship are given different terms. The direct relationship between humans and Allah is referred to as ibadah mahdah or pure worship, because its practice is solely directed towards Allah. The study of Islamic law that discusses this is known as fiqh ibadah. Meanwhile, devotion to Allah that is manifested through social relationships is referred to as ibadah ijtima'iyah, social worship, or ibadah ghairu mahdah. This type of worship regulates human relationships and social life, so its discussion is included in fiqh muamalah in a broad sense. (Sopyan, t.t.).

b. The Laws Contained in the Al-Quran

As a guide to Muslim life, there are five main teachings contained in the Al-Quran

- 1) Teachings related to creed (faith), which include topics that must be studied, such as issues of monotheism and prophethood, as well as topics related to His book, angels, the afterlife, and other topics related to creed doctrine. Aqidah is the foundation of the entire structure (teachings) of Islam and is the basis for all matters within Islam. This is because aqidah etymologically means bond, connection, belief, and technically also means conviction or faith. Scholars used their ijtihad to develop the concept of this study of faith and created a science later called the science of monotheism. This science is also known as the science of Kalam, Usuluddin, or Islamic theology. These studies further examine the ideas of faith found in the Quran and Hadith through more in-depth research, which is colored by their differences of opinion on certain issues.
- 2) Doctrines related to akhlaks, which include things that every convert must pay attention to as virtues and avoid things that can lead to depravity (akhlak doctrine). Etymologically, the word "akhlak" comes from the Arabic word "al-akhlaq," which is the plural form of the

word "khuluq," meaning character, temperament, behavior, or disposition. However, terminologically, akhlak means a state of the soul that drives one to perform actions without the need for thought. Ibnu Maskawaih expressed this opinion. In short, this moral relationship consists of two parts: first akhlak and second akhlak. Khalliq (Allah who created) and akhlak towards creatures (those He created). Akhlak is a concept that studies ihsan. Ihsan is the teaching of recognizing God's presence in our lives through our own awareness that we stand before God during worship. Ihsan is also a training or education to achieve the perfection of Islam in its full sense (kaffah), so that ihsan is the highest peak of a person's religious belief.

- 3) Practical laws, namely rules relating to the actions of mukallaf (sharia doctrine or fiqh). Two branches of practical laws appear in the Quran: the laws of worship that govern human relations with Allah and the laws of mu'amalat that govern their relations with one another. (Karidawati, 2022)
- 4) Al-Aḥkām al-Kauniyyah adalah hukum-hukum yang berkaitan dengan alam semesta. Pembahasan utama dalam hukum ini menyoroti ayat-ayat kosmis yang mengandung berbagai tanda ilmiah sebagai bukti kebenaran Al-Qur'an bagi seluruh umat manusia. Allah SWT. menegaskan hal ini dalam QS. Ali Imran ayat 190–191, yang menjelaskan bahwa dalam penciptaan langit dan bumi serta pergantian malam dan siang terdapat tanda-tanda kebesaran Allah bagi orang-orang yang berakal, yaitu mereka yang selalu mengingat Allah dalam berbagai keadaan dan merenungkan penciptaan alam semesta, hingga mereka menyadari bahwa semua ini tidak diciptakan dengan sia-sia dan mencari perlindungan dari siksa neraka.
- 5) Al-Aḥkām al-‘Ibāriyyah are laws related to past events or incidents from which lessons (‘ibrah) can be learned. The main discussion in this type of law covers the stories of previous nations before the advent of Islam. The aim is for humans to always learn from the experiences of previous nations. Their good deeds and achievements, which earned them rewards from Allah, should be used as examples. Conversely, bad behavior, crimes, and disobedience that led to Allah's punishment must be avoided so that the same mistakes are not repeated by today's Muslims. This is emphasized in QS. Al-Zāriyāt verse 55, where Allah SWT says, “And continue to give warning, for indeed, warning is beneficial to those who believe.” This verse emphasizes the importance of conveying warnings and lessons from the history of previous generations as provision for the current generation, especially in building a better civilization. (Sopyan, t.t.).

c. Legal Explanation according to the Quran

As stated by Zamakhsyari (2019), there are three different ways in which the Quran explains the law: ijmalī, tafshilī, and isyarah. Here is a brief explanation:

a) Ijmalī: The explanation of the Qur'an is still generally accepted, and the Sunnah clarifies the details. Words that have not been explained do not have a clear meaning, such as the command to perform prayer and pay zakat. Allah's word, "Establish the prayer," does not explain how or when it should be performed. Therefore, the Prophet's Sunnah, "Pray as you have seen me pray," provides the explanation.

b) Isyarah: The explanation of the Qur'an only covers the main points of law, whether in the form of indications or direct expressions. Sunnah serves as an explanation of the law that is discussed in more detail here.

c) Tafshili: The Qur'an provides detailed explanations about law. Here, the sunnah serves as a reinforcement for the Qur'an's explanations. This includes inheritance law, procedures and calculations in divorce, procedures for li'an, and punishments for hudud violations (Ridwan dkk., 2021).

B. Sunnah or Hadith

a. Division of Sunnah or Hadith

In the study of Usul Fiqh, hadith or sunnah are divided into two categories: mutawatir hadith and ahad hadith.

- 1) A mutawatir hadith is a hadith transmitted from the Prophet Muhammad (peace be upon him) through multiple narrators at each level of transmission. This large number of narrators, coupled with their known honesty and diverse backgrounds and regions, makes the likelihood of a consensus on lying extremely small. Mutawatir hadiths are divided into two types, namely mutawatir lafzi hadiths and mutawatir ma'nawi hadiths. The mutawatir lafzi hadith is a hadith narrated by many people with similar pronunciations and meanings. However, the mutawatir ma'nawi hadith are several hadiths that have different wording but have the same meaning.
- 2) Ahad hadith is a hadith narrated by one person or several narrators, but the number does not reach the level of mutawatir hadith. Sunday hadiths are divided into three types. First, the famous hadith, namely the hadith which during the time of the Companions was narrated by three narrators, then in the tabi'in generation and after that the number of narrators increased until it was close to mutawatir if seen from the perspective of the narration. Second, the Aziz hadith, namely a hadith which at one time was only narrated by two narrators, although at other times it was narrated by more people. Third, gharib hadith, namely hadith narrated by only one narrator in each generation until the hadith is recorded and recorded. (Prof. Dr. H. Satria Effendi, M. Zein, M.A. 2005).

b. The Position and Functions of the Sunnah

In general, the position of the Sunnah in relation to the Qur'an encompasses three main functions. First, the Sunnah serves to confirm and reinforce the laws that have been conveyed in the Qur'an. Second, the Sunnah functions as an explanation that details and elaborates on the legal provisions in the Qur'an that are still general in nature. Third, the Sunnah also has a role in establishing certain laws independently for matters that are not clearly regulated in the Qur'an. According to scholars, the function of the Sunnah in relation to the Qur'an includes several forms of bayān. First, bayān tafṣīl, which is the Sunnah's function of explaining verses of the Qur'an that are still general (mujmal) in nature, so that the teachings of the Qur'an can be understood, applied, and remain relevant in various situations and throughout the ages. Second, bayān takhṣīṣ, which is when the Sunnah provides specific explanations of general verses of the Qur'an, so that the limits of their application become clearer. Third, bayān ta'yīn, which is when the Sunnah plays a role in determining the most appropriate meaning among two or more

possible meanings contained in the musytarak phrases in the Qur'an. Fourth, bayān nasakh, which is the sunnah that serves to explain which verses abrogate (nā-sikh) and which verses are abrogated (man-sūkh) when there are verses that appear to contradict each other. This function of bayān is also often referred to as bayān tabdīl. (Ali & Prajayanti, 2020)

c. Sunnah as a Source of Legal Inference

Kedudukan as-Sunnah sebagai sumber istinbāt hukum menempati posisi kedua setelah al-Qur'an. Sebagai sumber hukum Islam, sunnah terbagi ke dalam tiga bentuk utama. Pertama, sunnah qauliyah, yaitu sunnah yang berupa perkataan Rasulullah SAW. sebagaimana yang tercantum dalam hadis, dan umumnya berkaitan dengan persoalan akidah, akhlak, maupun ketentuan lainnya. Kedua, sunnah fi'liyyah, yaitu sunnah yang berupa perbuatan atau tindakan Rasulullah SAW. yang menjadi teladan dan wajib diikuti oleh umat Islam hingga akhir zaman. Ketiga, sunnah taqrīriyyah, yaitu sunnah yang ditunjukkan melalui sikap diam Rasulullah SAW. terhadap suatu perbuatan atau ucapan yang dilakukan oleh seseorang di hadapan beliau atau dengan sepengetahuan beliau. Diamnya Rasulullah SAW. tersebut dipahami sebagai bentuk persetujuan atau pengakuan atas perbuatan tersebut. (Lailatul Qodriyyah dkk., 2021)

C. Ijma

a. Various Types of Ijma

According to Abu Zahrah in the book *Usul Fiqh*, ijma' when viewed from the method of determining the law is divided into two forms, namely ijma' sharih (clear) and ijma' sukuti (silent).

1) First, ijma' sharih, also known as ijma' qouli, taqriri, bayani, haqiqi, or lafdzi. This ijma' is a clearly stated agreement, in which each mujtahid openly declares his agreement with a particular law. The majority of scholars, including Imam Shafi'i, believe that this ijma' sharih can be used as evidence or a basis for establishing law. Imam Shafi'i explained that if a law is truly agreed upon, then every scholar who is questioned about it will express the same opinion.

2) Second, there is the unanimous ijma', also called the unanimous ijma'. This ijma' occurs when some mujtahids clearly express their opinions on a matter, either through a fatwa or in a discussion forum, while other mujtahids remain silent—neither expressing agreement nor expressing rejection of the opinion (Choiruddin dkk., 2025).

b. Consensus

According to Abdul Wahab Khallaf's *Uṣūl Fiqh*, there are four pillars of ijmak. The following are the four pillars:

1) In resolving an issue through ijma, there must be a number of mujtahids involved who agree on a single opinion. An agreement cannot be called ijma if it comes from only one person, or if many people are involved but each expresses a different opinion. Therefore, ijma in this sense did not occur during the time of the Prophet SAW. This is because, although the companions performed ijtihad, they did so individually. One example is the incident of Mu'adz bin Jabal ra. who was sent by the Prophet SAW to Yemen and given the authority to decide matters based on his own ijtihad.

- 2) The mujtahid imams involved in ijma on a particular Sharia law must include all mujtahids existing at that time, without being limited to a particular region or area. If the agreement only occurs among mujtahids from one city or one region, then it cannot be called ijma.
- 3) The agreement of the mujtahids in determining a Sharia law must be preceded by the presentation and discussion of each opinion. This means that each mujtahid must first express their views, and then a mutual agreement is reached through this process.
- 4) An agreement on a Sharia law must truly involve all existing mujtahids. An agreement cannot be called ijmak if it is only reached by some mujtahids, while others have different opinions. This is because the existence of differences of opinion, even if only from a small number of mujtahids, indicates that there is still a possibility of right and wrong. Therefore, an agreement that is only supported by the majority of mujtahids cannot be used as binding sharia evidence (Ahmad Syaripudin & M. Kasim, 2020).

c. Conditions for the Occurrence of Ijma

Meeting the requirements of ijma' is a prerequisite for its implementation. Therefore, there are two conditions and one other occurrence of ijma', as explained in the book Tajun Nashr titled "Ijma' as the Third Proof of Law," and another is found in the scholarly work titled "Ijma' in Usul Fiqh" by Muhammad Yasir (Yasir, 2022), which includes the following:

- 1) The existence of consensus, which means that all participants in ijma' must agree as a whole
- 2) The Mujtahids, which is the most important requirement because only those who have reached the level of ijthihad are eligible to participate in the formation of ijma'. So, not all scholars or religious intellectuals can have their opinions considered in the process of establishing ijma'. Only those who possess the necessary scholarly knowledge and ijthihad methodology are recognized
- 3) People who meet the qualifications for ijthihad are considered to be engaging in ijma (Yasir, 2022).

Furthermore, to be considered a mujtahid, a scholar must meet at least some basic requirements of ijthihad capacity:

- 1) The primary requirement to become a Mujtahid is a profound mastery of the Qur'an, both in terms of language and legal substance. This mastery includes the ability to comprehensively understand the contents of the Qur'an through disciplines such as Tafsir, Qira'at, and Tajwid, along with other supporting sciences, which serve as essential tools for interpreting the sacred text accurately and honestly.
- 2) To deeply understand the Science of as-Sunnah, both in terms of understanding the chain of narration (sanad) and by studying the science of Rijal al-Hadis to determine which hadiths are authentic and which are weak.
- 3) To prevent fatwas that deviate from the consensus of previous scholars.
- 4) Understanding the science of ushul fiqh. A mujtahid can draw accurate conclusions from a shari'i evidence with this knowledge.
- 5) Due to the complexity of branches of knowledge such as Nahwu, Sharaf, Fiqh al-Lughah, and Balaghah, mastery of the Arabic language is very important for a mujtahid.

- 6) The followers of Prophet Muhammad PBUH. Because the opinions of disbelievers and the followers of previous prophets are not accepted in matters of religion, a mujtahid must be a Muslim from the followers of Prophet Muhammad.
- 7) After the Prophet Muhammad (peace be upon him) passed away, most scholars argued that consensus (ijma') was not considered in his time. If the Prophet agreed, it indicates that he agreed with the Prophet's sayings, if not, 'Ijma' has no meaning.
- 8) Because it is impossible for all of humanity at all times to reach an agreement on a single issue, a consensus agreement can only occur at a certain time. Ijma only involves mujtahids who interact with each other when there is an issue. Infants, deceased people, or those who are not of sound mind are not included (Nashr, 2018). (Choiruddin dkk., 2025)

A. Qiyas

a. The Four Elements of Qiyas

- 1) Ashl (principle), an event that already has a text (nash) used for analogy (qiyas), based on the understanding of fuqaha regarding ashl. However, according to legal theologians, it is a sharia text that indicates a legal rule, in other words, a text that functions as a legal basis. Ashl is also referred to as maqis alaih (used for performing qiyas), mahmul alaih (used for comparison), or musyabbah bih (used for analogy).
- 2) Far'u (branch), which is an event that does not have a text (nash). The law of Far'u must be the same as the law of Ashl. It is also called musyabbah, which means to resemble, and maqis, which means analogy.
- 3) Ashl law, which is the sharia law established by the text
- 4) 'Illat can be understood as a specific characteristic or attribute inherent in the ashl (the original case). Because of this attribute, the ashl is determined to have certain legal rulings. The same attribute is then found in the branch (the new case), allowing the ruling that applies to the ashl to also be applied to the branch. According to Abdal-Wahhâb Khallâf, for an attribute to be used as a 'illat, there are four main requirements that must be met:
 - A. The 'illat must be outward and observable (washfan zâhيران). In other words, it must be something that can be recognized by the human senses, such as the intoxicating substance found in khamr and nabîdh.
 - B. Illat must be permanent (mundhabit), which means that its nature does not change according to the situation. Just like intoxicating substances in khamar and nabîdz, they will continue to intoxicate anyone who drinks them.
 - C. The 'illat must be correlational (appropriate). This means that the 'illat must be related to the objectives of Sharia.
 - D. Illat should not be limited only to al-ashl. If a characteristic exists only in al-ashl and is not found in al-far', then that characteristic cannot be used as the basis for qiyas to equate rulings between al-ashl and al-far'. (Mustakim, 2023)

b. Parts of Qiyas

Qiyas can be divided into several parts, and the first are:

- 1) Qiyas Awlawi is qiyas where the law that applies to furu' is stronger than the law that applies at the origin because of the power of illat on furu'. For example, the prohibition of hitting parents with "uf" (harsh words) against parents with hurtful illat is stronger than the law that applies to furu'.
- 2) According to Musawi's qiyas, the rulings for furu' and ashal are the same because their illat powers are the same. One example is the qiyas that stipulates that it is forbidden to consume orphans' property inappropriately and burn it.
- 3) In the Qiyas Adwan analogy, the law of furu is weaker than the law of ashal, even though the analogy meets the requirements. One example is comparing apples to wheat, which establishes the validity of riba in the exchange of similar goods. Apples are a bad food. Because of their stronger illat, the law of riba in apples is lower than in wheat. (Artikel+Muhazir, t.t.)

c. Conditions of Qiyas

To perform qiyās on an issue that does not have a direct provision in the Qur'an and hadith, there are several conditions that must be met. First, the law in the original case must be permanent and still valid, and not include laws that have been abrogated (dinaskh). Second, the original case and its law must have a clear basis in religious teachings, whether sourced from the Qur'an or hadith. Third, the ruling that applies to the original case must be applicable to the analogous case, so that it can be used as a reference in qiyas. Furthermore, the branch case (furū') cannot arise or have its ruling established before the original case, because the ruling is based on the cause or 'illat in the original case. In addition, the 'illat found in the branch case must be the same as the 'illat in the original case. With this similarity in 'illat, the law applied to the branch case must be the same as the law in the original case and must not contradict it. Moreover, the existence of a ruling always depends on the existence of an 'illat: if the 'illat exists, then the ruling applies, and if the 'illat does not exist, then the ruling does not apply. Finally, the 'illat used in qiyās must not contradict the provisions of the Shariah, meaning that it must be in line with the Qur'an and Sunnah and not violate either of them. (Muslimin, t.t.)

CONCLUSION

Comprehensively, this study concludes that the Qur'an and Sunnah are the main foundations that encompass all universal principles and moral teachings for Muslims. The Qur'an serves as the basis for all legal principles containing guidance for every aspect of life, while the Sunnah performs the crucial task of providing clear explanations (bayān) of generally accepted verses. Together, they demonstrate that Islamic law is not only theoretically correct but also provides practical guidance that can be applied by all mukallaf in carrying out their duties, both religious and personal.

The existence of Ijma' and Qiyas as complementary legal instruments provides a collective dimension and dynamic rationality in responding to contemporary challenges. Ijma' is a manifestation of the consensus among mujtahids in formulating legal certainty on contemporary issues that are not explicitly addressed in textual sources, thereby preventing the emergence of individualistic legal interpretations. In line with this, Qiyas serves as a methodology of ijthad that enables the application of Sharia law to modern cases through a

mechanism of analogy based on similarities in 'illat. Through the integration of these two sources of law, Islamic law has proven capable of adapting to social change without reducing the originality of Sharia values.

A deep understanding of *ushul al-fiqh* methodology is crucial for contemporary Muslim societies in navigating the complexities of an ever-evolving life. Mastery of the hierarchy and functions of these four sources of law is essential to mitigate judgmental attitudes, misinterpretations, and blind imitation of modern issues. By implementing the correct foundations of *ijtihad*, Muslims are expected to be able to make wise and contextual decisions, while remaining steadfast within the corridors of Sharia law established by Allah SWT and His Messenger. This intellectual awareness is a key prerequisite for dealing with life's problems in a moderate manner.

In conclusion, the synergy between the Qur'an, Sunnah, *Ijma'*, and *Qiyas* produces a systematic legal system capable of responding to the challenges of every era. This structure not only regulates spiritual devotion to the Creator, but also harmoniously organizes social relationships and interactions with the environment. Therefore, continuous adherence to these four pillars of law is the main foundation for every Muslim to achieve true happiness, both in this world and in the hereafter.

REFERENCES

- Ahmad Syaripudin & M. Kasim. (2020). Konsep Dasar *Ijma'* sebagai Sumber Hukum Islam. *Buatanul Fuqaha: Jurnal Bidang Hukum Islam*, 1(1), 28–43. <https://doi.org/10.36701/bustanul.v1i1.125>
- Ali, M., & Prajayanti, A. S. (2020). Kedudukan *As-sunnah* Sebagai Sumber dan Hukum Pendidikan Islam di Era Milenial. *Tarbawiyah : Jurnal Ilmiah Pendidikan*, 3(2), 255–270. <https://doi.org/10.32332/tarbawiyah.v3i2.1811>
- Sayyidah Fat-Tahtul Arifah, Malik Izzul Haq Ze, & M. Imamul Muttaqin. (2024). Sumber Hukum Islam yang Disepakati Meliputi: Al-Qur'an, Al-Sunah, *Ijma'* dan *Qiyas*. *Blantika: Multidisciplinary Journal*, 2(12), 1412–1426. Universitas Islam Negeri Maulana Malik Ibrahim, Indonesia. <https://blantika.publikasiku.id/>
- Muhazzir. (2025) . *Qiyas* Tidak Digunakan Oleh Sebagian Kelompok (Analisis Pendekatan *Ushul Fiqh*). *AR-RA'YU: Jurnal Hukum Keluarga* , 1(1) , 43–56. Aceh : Sekolah Tinggi Ilmu Syariah Nahdhatul Ulama (STISNU) Aceh <https://ejournalstisnuaceh.com/index.php/JHKI/article/view/5/9>
- Darmawati H. (2019). *Ushul Fiqh* (Edisi Pertama). Jakarta: Prenadamedia Group (Divisi Kencana) https://repositori.uin-alauddin.ac.id/17237/1/Ushul%20Fikih_Dr%20Hj%20Darmawati%20SAg.pdf
- Choiruddin, M. F., Fauzan, A. N., Hidayah, I., & Fandana, R. (2025). *Peran Ijma' Sebagai Sumber Hukum Dalam Ushul Fiqh*.6(3). [file:///C:/Users/abidah/Downloads/5.+Jurnal+Faqih+Choirudin+\(750-759\)%20\(2\).pdf](file:///C:/Users/abidah/Downloads/5.+Jurnal+Faqih+Choirudin+(750-759)%20(2).pdf)
- Karidawati, K. (2022). *Aqidah Akhlak Sebagai Kerangka Dasar Ajaran Islam*. *Jurnal Pendidikan Guru*, 3(3). <https://doi.org/10.47783/jurpendigu.v3i3.384>

- Lailatul Qodriyyah, L., Farista, Y. R., & Farid, Z. M. (2021). As-Sunnah Sebagai Sumber Hukum Islam Dalam Era Yang Problematik. *Indonesian Journal of Law and Islamic Law (IJLIL)*, 3(2), 141–159. <https://doi.org/10.35719/ijl.v3i2.124>
- Miswanto, A., & Ag, S. (t.t.). (2018). *Ushul Fiqh: Metode Ijtihad Hukum Islam. Jilid 2*. Bantul: Magnum pustakautama.
[file:///C:/Users/abidah/Downloads/Ushul%20Fiqh%20Metode%20Ijtihad%20Hukum%20Islam%20by%20Agus%20Miswanto%20\(z_lib.org\).pdf](file:///C:/Users/abidah/Downloads/Ushul%20Fiqh%20Metode%20Ijtihad%20Hukum%20Islam%20by%20Agus%20Miswanto%20(z_lib.org).pdf)
- Muslimin, E. (T.T.). (2019). *Qiyas Sebagai Sumber Hukum Islam. Mamba'ul 'Ulum*, 15(2), 242–250. Surakarta: Institut Islam Mamba'ul 'Ulum Surakarta.
<https://jurnal.iimsurakarta.ac.id/index.php/mu/article/view/25/25>
- Mustakim, A., Misbachul F., A. B., & Wahyunik, S. (2023). *Prinsip Analogi (Qiyas) Dan Perdebatan Ulama' Madzhab Terhadap Qiyas Sebagai Metodologi Penemuan Hukum Islam. Pikir: Jurnal Studi Pendidikan Dan Hukum Islam*, 9(2), 1–15. Nganjuk: Sekolah Tinggi Agama Islam Darussalam Nganjuk.
<https://ejournal.staidapondokkrempyang.ac.id/index.php/pikir/article/view/415>
- Ridwan, M., Umar, M. H., & Ghafar, A. (2021). Sumber-Sumber Hukum Islam Dan implementasinya: Kajian Deskriptif Kualitatif Tentang Al-Qur'an, Sunnah, dan Ijma'. *Borneo : Journal of Islamic Studies*, 1(2), 28–41.
<https://doi.org/10.37567/borneo.v1i2.404>
- Sopyan, Ahmad. (2025). Analisis Al-Qur'an Sebagai Sumber Utama Hukum Islam, *Mister: Journal of Multidisciplinary Inquiry in Science, Technology and Educational Research*, 2(2), 2958–2965. Kota Banda Aceh : Universitas Serambi Mekkah.
<file:///C:/Users/abidah/Downloads/document.pdf>
- Sulistiani, S. L. (2018). Perbandingan Sumber Hukum Islam. *Tahkim (Jurnal Peradaban dan Hukum Islam)*, 1(1). <https://doi.org/10.29313/tahkim.v1i1.3174>