

Development of Fiqh Muamalah Learning in Sharia Economics Based on DSN-MUI Fatwas through the Maslahah Ath-Thufi Approach

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ABSTRACT

This study analyzes the integration of Najm al-Din Ath-Thufi's concept of *maslahah* within DSN-MUI fatwas and its implications for the teaching of *fiqh muamalah*. Using a qualitative normative-pedagogical approach, the study finds that DSN-MUI's *ijtihad* is collective and integrative, employing *bayānī*, *ta'līlī*, and *istiṣlāhī* approaches. The principle of *maslahah* is substantively internalized in the fatwas through an orientation toward public interest, justice, and responsiveness to contemporary economic innovations, while remaining within the boundaries of definitive texts (*nash qat'i*) and *maqāṣid al-sharī'ah*. Pedagogically, this integration is relevant for developing contextual learning through a fatwa-based Problem-Based Learning (PBL) model, which bridges the gap between classical legal texts and modern economic practices. This study proposes an integrative framework linking *maslahah*, *ijtihad* methodology, and Islamic pedagogy.

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Introduction

The development of contemporary muamalah has placed Islamic law at the crossroads between classical fiqh and the realities of modern economics and technology (Mahmad Robbi & Syed Azman, 2025). Economic practices such as e-commerce, Islamic fintech, digital investment, and online transactions have introduced new issues that require adaptive legal responses while remaining grounded in sharia principles (Ikhsan et al., 2025). However, within the context of Islamic education, the teaching of fiqh muamalah still tends to be textual and normative (Aswati & Chanifudin, 2025), and thus has not fully succeeded in bridging the gap between legal concepts and rapidly developing modern economic practices. This condition creates a discrepancy between students' understanding and the realities of contemporary muamalah they encounter in daily life (Midisen, 2025).

In the Indonesian context, the National Sharia Council of the Indonesian Ulema Council (DSN-MUI) plays a strategic role in formulating fatwas that guide Muslims in Islamic economic practices (Dianto et al., 2025; Febrian et al., 2024). DSN-MUI fatwas function not only as legal legitimization but also as operational guidelines in the development of Islamic financial products (Yuninsi & Aulia, 2025). Muamalah principles such as justice, the

prohibition of usury (*riba*), transparency, and sustainability remain the primary normative framework in addressing modern economic issues (Ade Zuki Damanik, 2024; Hanafi Yunus, 2024). Therefore, DSN-MUI fatwas hold significant potential to be developed as contextual learning resources in *fiqh muamalah* education, particularly in connecting theory with contemporary Islamic economic practices (Nursobah, 2025).

On the other hand, the dynamics of *ijtihad* methodology within fatwa institutions indicate a shift from individual *ijtihad* to collective *ijtihad* (*ijtihad jamā'i*), alongside the demand for integrating interdisciplinary approaches (Alkatiri et al., 2022; Tohari et al., 2022a). This development confirms that Islamic law is dynamic and adaptive to social changes. In the educational context, such dynamics should be addressed through the development of learning models that are not only oriented toward textual mastery but also toward contextual analytical skills and problem-solving abilities based on real-life situations (Manasikana et al., 2025).

Within the discourse of *ushul fiqh*, the concept of *maslahah* proposed by Najmuddin ath-Thufi occupies a progressive position because it provides broad space for public interest in legal determination, particularly in the domain of *muamalah* (Syafi'i & Hamidah, 2022). This approach emphasizes that Islamic law should not merely be understood textually, but must also consider tangible benefits for human life. From the perspective of Islamic education, this concept is highly relevant as a foundation for developing contextual, applicable, and responsive *fiqh muamalah* learning in relation to modern economic developments (Aldi et al., 2025). Thus, students are expected not only to understand legal arguments (*dalil*), but also to analyze the relevance of Islamic law in economic practices such as fintech and digital transactions (Aliu, 2025).

Several studies have shown that *maslahah* has become an important consideration in DSN-MUI fatwas, particularly in the sectors of Islamic finance and the digital economy (Masrurah & Muzalifah, 2022a; Mujahidin, 2022). Nevertheless, these studies have generally focused on legal aspects and have not been widely developed from a pedagogical perspective. Specifically, there is still limited research integrating Ath-Thufi's concept of *maslahah* with DSN-MUI fatwas as the basis for developing *fiqh muamalah* learning. Consequently, a gap exists between the development of contemporary *muamalah* fatwas and learning practices in Islamic educational institutions, which still tend to be normative and less contextual.

The novelty of this study lies in its integrative effort to connect Ath-Thufi's concept of *maslahah* with DSN-MUI fatwas as the foundation for developing *fiqh muamalah* learning based on the context of contemporary Islamic economics. Unlike previous studies that were more normative and focused primarily on legal aspects, this research positions fatwas as learning resources and *maslahah* as a pedagogical framework for constructing a contextual, applicable, and relevant learning model in accordance with the dynamics of modern economics.

Based on this background, this study aims to analyze the integration of Ath-Thufi's concept of *maslahah* within DSN-MUI fatwas and to develop a contextual and applicable fatwa-based framework for *fiqh muamalah* learning from the perspective of Islamic education.

Method

This study employs a qualitative research design with a normative-pedagogical approach aimed at developing *fiqh muamalah* learning based on DSN-MUI fatwas through the perspective of Ath-Thufi's *maslahah*. The normative approach is used to analyze the

concept of *maslahah* in *ushul fiqh* as well as DSN-MUI fatwas, while the pedagogical approach is applied to transform the results of the analysis into a contextual and applicable learning framework.

The data sources consist of DSN-MUI fatwas related to contemporary *muamalah*, classical and contemporary literature on Ath-Thufi's concept of *maslahah*, as well as studies on Islamic education and *fiqh* learning. Data were collected through documentation studies and analyzed qualitatively using a descriptive-interpretative method through stages of data reduction, thematic classification, integrative analysis, and conceptual synthesis. The results of the analysis were then utilized to formulate a fatwa-based *fiqh muamalah* learning framework using a problem-based learning approach that is relevant to the context of modern Islamic economics.

Results and Discussion

1. The Pattern of DSN-MUI Ijtihad in Muamalah Fatwas

The pattern of *ijtihad* developed by the National Sharia Council of the Indonesian Ulema Council (DSN-MUI) in issuing *muamalah* fatwas demonstrates a methodological character that is systematic, collective, and adaptive to modern economic developments. As the authoritative institution for fatwas in the field of Islamic finance, DSN-MUI plays a strategic role in ensuring that economic transaction practices in Indonesia remain aligned with *sharia* principles. This is realized through structured fatwa issuance mechanisms, the use of diverse *istinbath* methods, and the development of fatwas responsive to contemporary financial dynamics.

First, the mechanism for issuing DSN-MUI fatwas is conducted through a systematic and collective scholarly process. Every issue arising in Islamic economic practices is examined through discussion forums involving *ulama*, academics, and Islamic finance practitioners. This process aims to ensure that the resulting fatwas possess a strong normative foundation while remaining relevant to industry needs. Within the context of the national legal system, DSN-MUI fatwas do not formally constitute directly binding positive law; however, they serve an important function as doctrinal references for regulators and Islamic financial institutions in formulating policies and developing financial products (Tarina et al., 2023). In addition, coordination with various stakeholders strengthens the applicative dimension of fatwas, enabling their effective implementation in modern economic practices (Tarina et al., 2023).

Second, in terms of methodology, DSN-MUI employs a collective *ijtihad* approach (*ijtihad jamā'ī*) integrating various methods of *ushul fiqh*. This approach allows for a synthesis between classical scholarly authority and contemporary practical needs. In the process of legal *istinbath*, DSN-MUI utilizes *bayānī* *ijtihad* focusing on textual interpretation of the Qur'an and *hadith*, *ta'līlī* *ijtihad* emphasizing the search for the legal ratio (*'illat*) through rational reasoning, and *istiṣlāhī* *ijtihad* considering public benefit (*maslahah*) in legal determination (Alkatiri et al., 2022). The combination of these methods enables DSN-MUI fatwas to remain rooted in the classical Islamic legal tradition while simultaneously being responsive to modern developments.

Furthermore, in addressing the complexity of modern financial products, DSN-MUI also employs the approach of *ḥīlah ḥukmiyyah* as a legal engineering strategy to adjust transaction structures in order to comply with *sharia* principles. This approach is generally applied in the development of financial products with complex structures, allowing

industry needs to be accommodated without violating sharia provisions (Muttaqin, 2022). Nevertheless, the use of this approach requires caution to prevent deviation from the substantive objectives of Islamic law.

Third, the characteristics of DSN-MUI contemporary muamalah fatwas demonstrate adaptive and operational qualities. This can be observed in the regulation of various contract forms within the Islamic finance industry, including the use of hybrid contracts to meet modern transactional needs. An example is the murābahah bil wakālah scheme, which combines murabahah and wakalah contracts in Islamic financing practices (Pramesti et al., 2022; Satriana & Zainuddin, 2022). These fatwas are not merely normative but also regulate technical aspects in detail, including the clarity of contract objects, implementation mechanisms, and contract sequencing to ensure conformity with sharia principles.

In addition, DSN-MUI also functions as a normative guide for the development of new financial products and services. The fatwas issued serve as references to ensure that innovations remain within the framework of Islamic ethics and law while also being practically implementable by financial institutions (Aprilianti, 2022). Thus, fatwas function not only as legal-formal instruments but also as normative regulators within the Islamic financial system.

However, the dynamics between the demands of innovation and adherence to Islamic jurisprudential traditions also present challenges. Efforts to balance legal flexibility with compliance to sharia principles may generate interpretative debates, particularly concerning the use of strategies such as *hīlah ḥukmiyyah*. Therefore, methodological consistency and epistemological caution are necessary to ensure that the resulting fatwas maintain both scholarly legitimacy and practical relevance. In this context, the DSN-MUI pattern of *ijtihad* demonstrates an important role in preserving continuity between sharia principles and the development of the Islamic financial system in Indonesia.

2. The Implementation of Ath-Thufi's Maslahah in DSN-MUI Fatwas

The implementation of the concept of *maslahah* from the perspective of Najm al-Din al-Tufi (Ath-Thufi) in the fatwas of the National Sharia Council of the Indonesian Ulema Council (DSN-MUI) reflects a progressive approach in Islamic jurisprudence that places public interest as the primary consideration in legal determination, particularly in the field of muamalah. This principle ensures that fatwas are not merely oriented toward normative compliance with textual sources but are also capable of responding contextually to the needs of modern society. Within Ath-Thufi's framework, *maslahah* may be prioritized as long as it does not contradict definitive (*qat'i*) texts, thereby providing flexibility for institutional *ijtihad* in addressing economic, technological, and social dynamics. One of the principal evidences underlying Ath-Thufi's emphasis on *maslahah* is the saying of the Prophet Muhammad (peace be upon him):

لا ضرر ولا ضرار

"There should be neither harm nor reciprocating harm."
(Narrated by Ahmad, Ibn Majah, and others)

Based on this hadith, Ath-Thufi constructed his theory of *maslahah*. He emphasized

that the ultimate orientation and objective of Islamic law is to ensure and preserve human welfare. The logical consequence of this perspective is that the fulfillment of benefit and welfare constitutes a fundamental right inherent to every individual (Reski Wahyuni Nur et al., 2022).

In its practical implementation, Ath-Thufi did not justify the misconception held by some groups claiming that when scriptural texts conflict with public interest, the texts may simply be disregarded. Methodologically, Ath-Thufi established five strict limitations in applying his theory of *maslahah*:

1. **Exclusion of Definitive Texts (Dalil Qath'i):** *Maslahah* cannot override texts whose meanings are definitive and certain.
2. **Limited to Muamalah:** This theory applies exclusively to socio-economic matters, not to ritual worship (*'ibadah mahdhah*) or fixed legal provisions such as inheritance and criminal punishments.
3. **Requirement of Shar'i Maslahah:** The intended *maslahah* must be validated by sharia principles and not based on subjective desires.
4. **Last Resort (Emergency):** Prioritizing *maslahah* is permissible only as a final solution when textual evidence and social realities cannot be reconciled.
5. **Limited to Specification (Takhshish):** *Maslahah* functions only to specify exceptions to general texts in particular cases, not to invalidate the texts entirely (*ar-radd al-kullī*).

First, the identification of *maslahah* principles within DSN-MUI fatwas is reflected in the consideration of social impacts and benefits resulting from legal decisions. Fatwas function not merely as normative legitimization but also as instruments for maintaining economic stability and promoting social justice. In Islamic finance, this can be seen in efforts to balance sharia compliance with inclusive economic growth (Mujahidin, 2022). Furthermore, responses to technological developments such as e-commerce and digital currencies demonstrate how *maslahah* principles are utilized to assess the extent to which innovation can provide benefits without violating sharia principles (Mujahidin, 2022). This application also extends to public service sectors, including sharia-based healthcare services integrating medical professionalism with Islamic ethical values (Ats Tsauriy & Qomariyah, 2023).

Second, the implementation of Ath-Thufi's *maslahah* within DSN-MUI fatwas can implicitly be observed through the use of *maslahah mursalah* as developed by Abu Hamid al-Ghazali. This approach enables legal rulings on issues lacking specific textual evidence while aiming to preserve public welfare. This was evident in fatwas responding to emergency situations such as public health policies during the COVID-19 pandemic, where the protection of life (*hifz al-nafs*) became the primary objective (Risdianto, 2021). Conceptually, this approach aligns with the *maqāṣid al-syarī'ah* framework emphasizing the protection of religion, life, intellect, lineage, and wealth as the principal objectives of Islamic law (Sulthon, 2023).

Third, the implementation of *maslahah* in DSN-MUI fatwas remains within strict methodological limitations. Muhammad Said Ramadan al-Buti emphasized that *maslahah* must align with the Qur'an, Sunnah, and *qiyas*, and cannot be used to negate the fundamental principles of sharia (Solikhudin, 2022). Thus, *maslahah* is not a value-free instrument but remains bound to the normative framework of Islam. Moreover, the application of *maqāṣid* approaches may also create methodological problems if not balanced with adequate textual understanding, potentially leading to disharmony in fatwas and opening space for subjectivity (Roslan & Zainuri, 2023).

Fourth, empirically, the implementation of *maslahah* in fatwas can be observed in various concrete cases. The MUI fatwa concerning interfaith marriage demonstrates the

application of the principle of *sadd al-dzari'ah* (blocking the means to harm) by considering broader social welfare such as family stability and social harmony (Siregar, 2023). Meanwhile, fatwas related to digital economic activities such as e-commerce reflect an adaptive *maslahah* approach in which innovation is not rejected but regulated through principles of transparency, justice, and prohibition of *gharar* to ensure economic benefit without violating sharia principles (Mujahidin, 2022).

Thus, the implementation of Ath-Thufi's *maslahah* within DSN-MUI fatwas demonstrates a balanced dialectic between text and context in contemporary Islamic law. This approach contributes significantly to expanding the scope of *ijtihad*, particularly in *muamalah*, while remaining within the boundaries of definitive texts and the *maqāṣid al-syarī'ah* framework. Therefore, balancing flexibility and normativity becomes essential for maintaining the relevance, consistency, and legitimacy of fatwas amidst the dynamics of modern society.

3. Strengthening the Methodology of Muamalah Fatwas

Strengthening the methodology of *muamalah* fatwas requires the integration of approaches that are not only normative but also contextual and adaptive. In this regard, the concept of *maslahah* from the perspective of Najm al-Din al-Tufi (Ath-Thufi) can function as a strategic instrument in reinforcing *ijtihad*, particularly in responding to the dynamics of modern economics and finance. By placing public welfare as the primary orientation, fatwa methodology not only maintains compliance with sharia principles but also ensures socio-economic relevance in contemporary *muamalah* practices.

First, Ath-Thufi's concept of *maslahah* serves as an instrument for strengthening *ijtihad* by providing flexibility in the process of legal determination. This concept emphasizes that public interest may become a primary consideration as long as it does not contradict definitive (*qat'i*) textual evidence. In the context of Islamic finance, this approach is crucial given the emergence of various financial product innovations and technologies that require adaptive and solution-oriented legal responses. Thus, the application of Ath-Thufi's *maslahah* enables *ulama* and fatwa authorities to formulate decisions that are not only normatively valid but also capable of providing tangible benefits to society, including promoting economic growth and social justice (Mujahidin, 2022).

Second, the implementation of *maslahah* in DSN-MUI fatwas requires clear methodological parameters to avoid subjectivity. In practice, DSN-MUI considers the broader social impacts of every decision, particularly in the Islamic finance sector, by ensuring that economic activities remain within the framework of sharia while simultaneously contributing to public welfare (Mujahidin, 2022). These parameters include efforts to maintain financial stability, encourage inclusive economic growth, and realize social justice, while also preventing practices that may harm society or generate *mafsadah* (Mujahidin, 2022). This can be seen in fatwas concerning digital currencies and e-commerce, where DSN-MUI considers not only formal legal aspects but also technological characteristics and the potential benefits and risks for society (Mujahidin, 2022).

Third, the implications of applying *maslahah* to contemporary *muamalah* fatwas indicate the necessity of a dynamic and integrative *ijtihad* approach. The development of modern financial transactions and changing social norms require fatwas capable of accommodating such complexities through the approach of *maslahah mursalah* (Fattah, 2022). The integration of this concept enables the development of fatwas that are relevant to the modern economic context, such as regulations concerning hybrid contracts and innovations in digital financial products (Tohari et al., 2022b). By emphasizing the principles of preventing *mafsadah* and realizing *maslahah*, fatwas can function not only as

normative guidelines but also as regulatory instruments in directing the innovation of Islamic financial institutions to remain consistent with sharia principles (Tohari et al., 2022b).

Nevertheless, the application of *maslahah* in fatwa methodology is not free from epistemological challenges. Differences in interpretation among ulama may lead to variations in fatwa determinations, especially when the use of *maslahah* is not grounded in a strong sharia framework. Excessive dependence on considerations of public interest without adequate textual foundations may open the door to subjectivity in decision-making. Therefore, a balance is required between the flexibility of *maslahah*-based *ijtihad* and adherence to the fundamental principles of sharia in order to preserve the integrity and credibility of fatwas within Muslim society (Idris et al., 2021).

4. The Implications of Ath-Thufi's Concept of Maslahah in Islamic Education

Ath-Thufi's concept of *maslahah*, which emphasizes the consideration of public interest in Islamic jurisprudence, has significant epistemological implications for the development of Islamic education, particularly in balancing normative teachings with the needs of contemporary society. In this context, *maslahah* functions not only as an instrument for legal determination but also as a value paradigm shaping an Islamic educational orientation that is contextual, adaptive, and responsive to social dynamics. This relevance becomes increasingly important within modern multicultural and complex societies, where Islamic education is required not only to preserve orthodoxy but also to respond critically and constructively to social change.

Within this framework, the thought of Tariq Ramadan regarding Critical Islamic Religious Education (CIRE) emphasizes the importance of integrating the principles of *maslahah*, *ijtihad*, and Islamic values into the educational process (Felsenthal & Agbaria, 2026). This approach aims to develop learners who possess not only normative piety but also reflective capacities and critical engagement with social realities. Consequently, Islamic education moves from a purely textual approach toward a pedagogical model that is dialogical, contextual, and transformative (Felsenthal & Agbaria, 2026).

Furthermore, the application of *maslahah* in contemporary fatwa practices, as reflected in the thought of Muhammad Said Ramadan al-Buti and the institution of Dewan Syariah Nasional Majelis Ulama Indonesia, demonstrates that methodological flexibility in Islamic law can be adapted into an applicable learning model. Responses to contemporary issues such as digital contracts and modern financial transactions affirm that sharia principles are dynamic while continuing to prioritize public interest as the primary orientation (Dahlan et al., 2023).

This adaptive capacity becomes crucial in Islamic education, particularly in integrating religious sciences with modern sciences. Studies connecting *fiqh* with science indicate that interdisciplinary approaches can enhance the relevance of Islamic teachings in contemporary life while simultaneously strengthening students' understanding of the practical application of sharia values (Abubakar et al., 2025). In this regard, *maslahah* functions as an epistemic bridge connecting the normative and empirical dimensions within the learning process.

In addition, the principle of *maslahah* also carries ethical implications in establishing inclusive and equitable educational environments. This aligns with the concept of *amanah*, which emphasizes moral responsibility in the management of knowledge and social interaction. In the educational context, this value encourages the creation of learning systems that respect diversity, ensure equitable access, and are oriented toward collective welfare (Ritonga et al., 2025). Thus, *maslahah* functions not only as a normative framework but also as an ethical foundation in the praxis of Islamic education.

Overall, the integration of Ath-Thufi's concept of *maslahah* into Islamic education promotes the formation of a holistic educational paradigm that balances spiritual, intellectual, and social dimensions. This approach enables Islamic education to remain rooted in normative traditions while simultaneously adapting to the dynamics of the modern era, thereby producing graduates who possess religious depth, critical capacity, and social relevance in facing global challenges.

5. Problem-Based Learning (PBL) Model Based on DSN-MUI Fatwas

The Problem-Based Learning (PBL) model based on the fatwas of the National Sharia Council of the Indonesian Ulema Council (DSN-MUI) is a pedagogical approach that integrates the principles of Islamic law into the educational framework, particularly in Islamic religious education and Islamic economics. DSN-MUI fatwas function as normative guidelines in sharia-based economic activities, such as *murābahah* and *musyarakah* financing, which play a crucial role in the practices of Islamic financial institutions in Indonesia (Aprilianti, 2022; Masrurah & Muzalifah, 2022b; Retnowati & Allhumahira, 2023). Over time, these fatwas have evolved beyond mere legal opinions and have gained significant influence within the national legal system, including in the formulation of regulations and the resolution of Islamic economic disputes through mechanisms of deliberation and consensus (Nurjaman & Witro, 2022).

In the educational context, particularly within Islamic boarding schools (*pesantren*) and Islamic educational institutions, the PBL model is employed to deepen students' understanding of sharia texts and principles in a contextual manner. This approach encourages independent learning, intellectual responsibility, and critical analytical skills in addressing real-life issues (Fathur Rohman, 2022). This aligns with the objectives of Islamic Religious Education, which are not solely oriented toward knowledge transfer but also toward the development of social and moral responsibility through the integration of ethical and spiritual values into the learning process (Kholidah, 2022).

The implementation of DSN-MUI fatwa-based PBL positions students as active participants directly engaged in the analysis of contemporary *muamalah* cases. Through this approach, students are confronted with real problems such as digital economic transactions, Islamic financing, and the use of hybrid contracts in financial institutions. This learning process creates a bridge between theoretical knowledge and practical application, making the understanding of *fiqh* concepts not merely abstract but operational and contextual (Fathur Rohman, 2022).

For example, fatwas concerning *murābahah* financing, which emphasize the principles of transparency and contractual clarity, can be used as case studies in learning to train students' analytical abilities regarding Islamic economic ethics. Students are encouraged to identify elements of *maslahah* and the potential for *mafsadah* within such practices, as well as to evaluate their conformity with sharia principles (Retnowati & Allhumahira, 2023). Likewise, fatwas related to hybrid contracts (*multi-akad*), which involve the potential for *gharar* (uncertainty), can serve as the basis for problem-solving exercises that promote critical thinking skills and contextual *ijtihad* within educational settings (Rojulul Ghodi Assyarif Sumanto et al., 2023).

Thus, the integration of DSN-MUI fatwas into the PBL model not only strengthens students' normative understanding of Islamic law but also develops practical competencies in addressing contemporary social and economic challenges. This approach enables the creation of a holistic learning environment that combines cognitive, affective, and practical dimensions while aiming to produce individuals capable of implementing sharia values relevantly in modern life (Fathur Rohman, 2022; Masrurah & Muzalifah, 2022c).

Conclusion

This study confirms that the *ijtihad* of the National Sharia Council of the Indonesian Ulema Council (DSN-MUI) in *muamalah* fatwas is constructed upon a collective and integrative paradigm that combines *bayānī*, *ta'līlī*, and *istiṣlāhī* approaches, thereby maintaining continuity between the normativity of sharia and the contextual demands of the modern economy. Within this framework, Najmuddin Ath-Thufi's concept of *maslahah* possesses epistemic relevance as a basis for strengthening the flexibility of *ijtihad*, particularly in the domain of *muamalah*.

Although not formulated explicitly, the principle of Ath-Thufi's *maslahah* is substantively internalized within DSN-MUI fatwas through orientations toward public welfare, social justice, and responsiveness to economic innovation. Nevertheless, its implementation remains within the boundaries of definitive (*qat'i*) textual evidence and the framework of *maqāṣid al-syarī'ah*, thereby preserving the balance between flexibility and normative legitimacy.

The primary contribution of this study lies in the formulation of Ath-Thufi's *maslahah* as an epistemic instrument within collective *ijtihad*, as well as a conceptual bridge between fatwas and the development of *fiqh muamalah* learning. In this context, such integration finds its relevance through a Problem-Based Learning (PBL) model based on DSN-MUI fatwas, which encourages contextual, critical, and applicable learning.

Thus, this study offers an integrative theoretical framework connecting *maslahah*, *ijtihad* methodology, and Islamic pedagogy as an effort to strengthen the relevance of Islamic law within both scholarly discourse and contemporary practice.

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