



ISLAMIC RELIGIOUS EDUCATION AS A FOUNDATION FOR PROFESSIONAL ETHICS IN THE ENFORCEMENT OF ISLAMIC LAW

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Abstract

The increasing complexity of contemporary legal practices has raised concerns regarding the ethical integrity and professionalism of law enforcement within Islamic legal systems. In many cases, the weakening of moral values among legal practitioners has affected the implementation of justice and public trust. This article aims to examine the role of Islamic Religious Education as a foundational framework for shaping professional ethics in the enforcement of Islamic law. The study employs a qualitative library research method by analyzing relevant literature, scholarly articles, and classical as well as contemporary Islamic educational perspectives. The findings indicate that Islamic Religious Education contributes significantly to the development of ethical awareness, moral responsibility, honesty, justice, and accountability among law enforcement professionals. Furthermore, the integration of Islamic ethical values into educational processes strengthens professional conduct and supports the realization of fair and humane Islamic law enforcement. This study concludes that Islamic Religious Education serves not only as a spiritual foundation but also as an ethical instrument for enhancing professionalism and integrity in Islamic legal practices.

Keywords: Ethics, Islamic Law Enforcement, Islamic Religious Education, Professionalism, Religious Values

INTRODUCTION

The growing complexity of contemporary legal systems has intensified public demands for integrity, accountability, and ethical professionalism among law enforcement officers, particularly within societies that implement or recognize Islamic legal values. In several Muslim-majority countries, cases involving corruption, abuse of authority, judicial manipulation, and weak ethical commitment among legal practitioners have generated public distrust toward legal institutions and weakened the credibility of law enforcement processes. Ethical degradation within legal institutions not only threatens the principle of justice but also undermines the moral objectives (*maqāṣid al-sharī'ah*) embedded in Islamic law itself. In this context, Islamic Religious Education plays a strategic role in cultivating moral awareness, spiritual responsibility, and professional ethics among individuals involved in legal enforcement. Recent studies indicate that religious-based education significantly influences ethical behavior, integrity, and decision-making processes in professional environments, including legal and governmental sectors (Rahman & Abdullah, 2022; Huda et al., 2023). Furthermore, the integration of ethical and spiritual values into educational systems is increasingly viewed as an essential response to the crisis of professionalism and moral decline in modern institutions (Aziz & Karim, 2021; Hasan, 2024). Therefore, strengthening Islamic Religious Education is considered relevant for developing ethical law enforcement practices that align with both professional standards and Islamic moral principles.

Previous scholarly discussions have extensively explored the relationship between religious education, ethics, and professional conduct. Several researchers argue that Islamic Religious Education contributes to character formation, ethical awareness, and social responsibility through the internalization of Islamic values such as honesty (*ṣidq*), justice (*'adl*), trustworthiness (*amānah*), and accountability (*mas'ūliyyah*) (Yusuf et al., 2021; Mahmud & Salim, 2020). Other studies have focused on the implementation of Islamic ethics in public administration, judicial systems, and professional institutions, emphasizing the importance of moral education in preventing unethical practices and institutional corruption (Fauzi, 2022; Latif & Nurhayati, 2023). However, despite the growing body of literature, previous studies tend to examine Islamic ethics and professional conduct separately from the educational

foundations that shape them. Limited research specifically investigates how Islamic Religious Education functions as a foundational framework for developing professional ethics within the context of Islamic law enforcement. In addition, many existing studies remain theoretical and have not sufficiently connected educational values with practical ethical challenges faced by contemporary legal practitioners (Sulaiman & Arifin, 2024). This gap demonstrates the need for a more integrative discussion linking Islamic Religious Education with ethical professionalism in Islamic legal enforcement.

Based on these considerations, this article aims to analyze the role of Islamic Religious Education as a foundation for the formation of professional ethics in the enforcement of Islamic law. The study seeks to explain how Islamic educational values contribute to shaping ethical awareness, professional integrity, and moral responsibility among law enforcement actors. Furthermore, this article examines the relevance of Islamic ethical principles in responding to contemporary challenges within legal institutions, particularly those related to justice, transparency, and accountability. Through a qualitative library research approach, the article explores contemporary scholarly works, Islamic educational theories, and ethical concepts relevant to Islamic law enforcement in order to provide a comprehensive understanding of the relationship between religious education and professional ethics.

This article argues that Islamic Religious Education constitutes a fundamental instrument for developing professional ethics in Islamic law enforcement because it integrates spiritual values, moral discipline, and social responsibility into the character formation of legal practitioners. The internalization of Islamic ethical principles through educational processes can strengthen integrity, justice, honesty, and accountability in legal practices. Consequently, the effectiveness of Islamic law enforcement is not merely determined by legal regulations and institutional authority, but also by the ethical and moral quality of the individuals responsible for implementing the law.

METHOD

This study examines the role of Islamic Religious Education as a foundational framework for the formation of professional ethics in the enforcement of Islamic law. The research focuses on understanding how Islamic educational values contribute to ethical awareness, integrity, accountability, and moral responsibility among legal practitioners within Islamic legal systems. The topic was selected due to the increasing ethical challenges faced by legal institutions in contemporary Muslim societies, including corruption, abuse of authority, and declining public trust in law enforcement practices. Therefore, this research seeks to provide a conceptual and analytical understanding of the relationship between Islamic Religious Education and professional ethics in Islamic law enforcement.

The unit of analysis in this research consists of academic documents and scholarly discourses related to Islamic Religious Education, professional ethics, and Islamic law enforcement. These include journal articles, books, conference papers, institutional reports, and relevant legal or educational documents discussing Islamic ethical principles and professional conduct. The study emphasizes the analysis of concepts, theories, and scholarly arguments that explain the contribution of Islamic educational values to the development of ethical professionalism in legal institutions. By focusing on documentary sources, the research aims to construct a comprehensive theoretical framework regarding the ethical function of Islamic Religious Education.

This research employs a qualitative research design using a library research approach. A qualitative method was chosen because the study aims to explore meanings, interpretations, and conceptual relationships rather than numerical measurements. The library research approach enables the researcher to critically examine relevant literature and identify major themes concerning ethics, Islamic education, and law enforcement. In addition, the study applies a descriptive-analytical approach to interpret scholarly perspectives and connect them with contemporary ethical issues within Islamic legal practices. This design is considered appropriate for addressing the research objectives and generating an in-depth understanding of the topic.

The data sources used in this study consist primarily of secondary data obtained from credible academic publications published between 2020 and 2025. These sources include peer-reviewed journal articles, scholarly books, proceedings, and official publications related to Islamic education, ethics, professionalism, and Islamic law. The data collection process was conducted through documentation and literature review techniques by systematically identifying, selecting, and categorizing relevant references from academic databases such as Google Scholar, Scopus-indexed journals, and institutional repositories. The selected sources were evaluated based on their relevance, credibility, and contribution to the research topic.

The collected data were analyzed using qualitative content analysis. This process involved organizing the data into thematic categories related to Islamic ethical values, professional ethics, educational principles, and Islamic

law enforcement. The researcher then interpreted the findings by comparing various scholarly perspectives and identifying recurring patterns, conceptual similarities, and research gaps. Through this analytical process, the study aims to produce a coherent explanation regarding the significance of Islamic Religious Education in shaping ethical professionalism and strengthening integrity in the enforcement of Islamic law.

RESULTS AND DISCUSSION

A. Mapping the Challenges of Professional Ethics in the Enforcement of Islamic Law

The enforcement of Islamic law (*al-tashrī' al-islāmī*) within contemporary Muslim societies has evolved past mere textual codification or legislative unifications; it now faces an existential crisis regarding the experiential morality of its legal practitioners. Axiologically, Islamic law is designed to manifest absolute justice (*al-'adl al-mutlaq*), divine accountability (*al-mas'ūliyyah*), strict honesty (*al-ṣidq*), and the preservation of public welfare (*maṣlaḥah 'āmmah*). However, when these transcendental principles are operationalized within highly bureaucratized modern judicial institutions, they suffer from ethical dilution due to moral degradation, institutional fragility, and inconsistent professional standards.

Empirical evidence indicates that the erosion of ethical integrity within legal institutions directly deconstructs public trust (*public trust*) and destabilizes the efficacy of judicial processes. Systematic studies by Rahman and Ismail (2022) as well as Fauzi (2023) reveal an alarming trend: severe ethical violations including judicial corruption, systemic abuses of authority (*abuse of power*), marginalization of vulnerable groups, and procedural manipulations persist across multiple legal environments influenced by Islamic legal traditions. This creates a sharp socio-theological paradox wherein a legal system universally revered as divine is represented by actors engaged in highly corrosive, profane behaviors.

Abuses of power, such as bribery (*rishwah*) to secure favorable verdicts in Sharia courts, represent a deep desecration of divine values. When legal outcomes are commodified, the core objective of the Sharia protecting the oppressed (*maẓlūm*) is inverted into an instrument for legitimizing oligarchical or political elite interests. Consequently, ordinary citizens experience deep legal alienation, distancing themselves from Islamic legal mechanisms and seeking informal alternative dispute resolutions due to a growing perception that Sharia courts no longer represent divine justice.

From the lens of Islamic legal philosophy (*falsafah al-tashrī'*), law enforcement can never be reduced to a purely mechanical or procedural ritual devoid of internal moral substance. It serves as a direct extension of humanity's vicegerency on earth (*khilāfah*), aimed at actualizing the higher objectives of the divine law (*maqāṣid al-sharī'ah*). Classical Islamic jurisprudence anchors these objectives within five core protections (*al-ḍarūriyyāt al-khamsah*):

- The preservation of religion (*ḥifẓ al-dīn*)
- The preservation of life (*ḥifẓ al-naḥs*)
- The preservation of lineage and honor (*ḥifẓ al-nasl*)
- The preservation of intellect (*ḥifẓ al-'aql*)
- The preservation of property (*ḥifẓ al-māl*)

Contemporary Muslim jurists have expanded this matrix to comprehensively encapsulate human rights and systemic social justice.

Despite these rich conceptual foundations, contemporary legal systems exhibit a profound rift between philosophical ideals and empirical practices, often falling prey to **legal formalism**. Legal practitioners frequently assume their duty is fully executed once a judgment satisfies formalistic, administrative, and textual criteria, regardless of whether the verdict violates substantive social justice. This positivistic-mechanical enforcement isolates the legal actor's accountability from transcendental oversight.

Hasan and Abdullah (2021) point out that the root of this acute formalism lies within modern legal education. Curricula across the Muslim world overwhelmingly prioritize the transmission of technical competencies such as litigation procedures, legal drafting, and identifying statutory loopholes while marginalizing the internalization of ethics, spiritual jurisprudence, and moral sensitivity (*moral sensitivity*). Consequently, academic institutions produce "legal technocrats" highly skilled in procedural manipulation but suffering from severe "moral blindness" when confronting ethical dilemmas.

This ethical crisis is further aggravated by globalization and the integration of secular professional models into Muslim legal institutions. Modernization and bureaucratic overhauls, driven by institutional efficiency, have inadvertently transformed the legal profession from a socio-religious calling (*khidmah*) into a profit-driven service industry. Within this secularized bureaucratic climate, law is managed similarly to corporate enterprises.

The success of a legal practitioner is monitored through quantitative Key Performance Indicators (KPIs), such as case disposal rates and litigation success ratios. Karim and Yusuf (2024) assert that restructuring professional spaces without adequate moral education forces legal actors into **ethical pragmatism**. Within this pragmatic framework, ethics are no longer treated as absolute imperatives but rather as relative, utilitarian instruments. If adhering to ethical codes threatens career progression, causes friction with superiors, or diminishes financial returns, it is set aside under various rationalizations, allowing institutional interests, political survival, and personal enrichment to supersede Islamic moral obligations.

Furthermore, the digital disruption of the twenty-first century introduces an entirely new layer of ethical dilemmas. The digitalization of judicial administration manifested through *e-courts*, automated predictive judicial algorithms driven by artificial intelligence, and digital evidence pipelines raises unprecedented moral questions unaddressed by classical text-based jurisprudence (*al-fiqh al-turāthī*).

While technological innovation streamlines processes, eradicates clerical corruption, and accelerates access to justice, it simultaneously poses severe risks to individual privacy (*hifz al-‘ird*), introduces algorithmic biases, and compromises transparency. For instance, the vulnerability of digital evidence to sophisticated manipulations (such as deepfakes) challenges the evidentiary thresholds required in Sharia courts for severe sentences.

Latif and Nurhayati (2023) note that legal institutions in many developing Muslim societies remain structurally unequipped for this digital shift. They readily adopt hardware and software architectures while failing to develop corresponding ethical guidelines capable of integrating Islamic moral philosophy with modern technological practices. Without this synthesis, technological integration risks turning into a novel tool for procedural tyranny.

The systemic consequence of these ethical failures is the crystallization of a deeply cynical public perception regarding the legitimacy of Islamic law. Modern societies hold incredibly high moral expectations for Islamic legal practitioners, demanding they serve as living embodiments of prophetic virtues (*al-akhlaq al-karīmah*) rather than mere masters of textual mechanics. When mass media exposes Sharia judges or legal officers in bribery or behavioral scandals, the destructive impact decimates the perceived sanctity of Islamic law itself.

Mahmud and Salim (2020) observe that the moral failures of individual legal actors are invariably interpreted by the public as systemic collapses of the Islamic legal ideology. This gives secular critics ideological ammunition to challenge the societal relevance of Islamic law, arguing that its formal implementation offers no guarantee of ethical superiority or systemic integrity among its enforcers.

This moral disintegration can be traced back to the failure of higher education and Islamic Religious Education (IRE) frameworks to transform their foundational approaches. Sulaiman and Arifin (2024) offer a critique of contemporary religious instruction, which remains heavily biased toward cognitive-theoretical memorization and ritualistic dimensions. Religious education frequently centers on ritualistic laws (*fiqh al-‘ibādāt*) while neglecting the development of professional character and practical morality (*fiqh al-mu‘āmalāt/ siyāsah shar‘īyyah*).

Students learn abstract, theoretical definitions of justice but are never equipped to uphold it when confronting political intimidation or material temptations in their professional lives. The resulting graduates are intellectually rich in religious knowledge but structurally bankrupt in professional moral resilience (*moral resilience*).

This vicious cycle is completed by an acute inconsistency between formal codes of ethics and their actual enforcement mechanisms. In almost all Islamic legal institutions, code-of-conduct documents exist as formal bureaucratic artifacts. However, these documents are rendered ineffective when confronting institutional cultures of collusive professional solidarity, political interference, or a generalized organizational permissiveness toward minor infractions.

Aziz and Karim (2021) argue that institutional ethics cannot survive solely on statutory text. Ethics require an active ecosystem sustained by independent oversight, morally visionary leadership, and an organizational culture that rewards integrity while strictly penalizing deviations. When internal judicial review boards operate selectively penalizing lower-level officers while shielding elite actors the law loses its internal moral authority.

B. Factors Contributing to the Weakening of Professional Ethics in Islamic Law Enforcement

To construct precise institutional remedies, it is necessary to perform an anatomical dissection of the multidimensional internal and external factors driving the erosion of professional ethics in Islamic law enforcement. This decay is not an isolated phenomenon but the cumulative result of flawed educational design, materialist cultural shifts, institutional fragilities, political pressures, and structural economic vulnerabilities.

1. Curricular Deficiencies and the Exclusion of Affective-Spiritual Formations

The hulu or structural origin of this ethical crisis is located within the flawed design of modern legal education. Higher education legal programs in the Muslim world have largely adopted Western legal positivism,

grafting Islamic law courses onto the curriculum in a superficial manner. This creates a sharp, artificial dichotomy between legal science conceived as objective and professional and religious ethics, which are relegated to the private, subjective domain.

Huda et al. (2023) highlight that this structural imbalance causes severe cognitive distortions among students. Curricula are dominated by technical analysis, litigation tactics, and procedural mechanics, while the affective domain encompassing spiritual awareness, the preservation of personal honor (*murū'ah*), and the core doctrine of transcendental accountability (*al-murāqabah*) is treated as an optional moral elective. Consequently, when entering the professional sphere, legal practitioners possess the analytical skills to manipulate statutes but suffer from ethical paralysis when forced to choose between systemic justice and personal pragmatism.

2. The Hegemony of Materialism and Contemporary Pragmatic Culture

Upon leaving these spiritually hollow educational pipelines, legal professionals plunge into a modern consumer culture dominated by materialism, hedonism, and utilitarian pragmatism. Success within modern societies is measured by visible markers of wealth: luxury vehicles, elite real estate, and strategic access to capital-bearing social networks.

Yusuf et al. (2021) argue that this societal shift from transcendental-eschatological orientations (hereafter-focused) toward profane-materialist frameworks has devalued the historic dignity of the Islamic legal profession. In classical Islamic civilization, the judiciary was viewed as a terrifying moral burden to the point where classical scholars like Abu Hanifah endured public flogging rather than accept a judgeship out of fear of divine accountability.

Today, however, the legal profession is fiercely contested as a lucrative avenue for accumulating personal fortune and social prestige. Competitive, consumerist corporate cultures pressure legal practitioners to trade systemic moral principles for rapid career advancement and luxury lifestyles.

3. Institutional Fragility: Insufficient Control and Selective Accountability

The primary structural catalyst for ethical misconduct within Islamic law enforcement agencies is the failure of internal governance architectures. Core elements of good governance such as transparency, institutional accountability, and structural independence are often reduced to political rhetoric without operational reality. Most Sharia courts lack independent, external, and tamper-proof internal monitoring systems.

Fauzi (2022) emphasizes that the most comprehensive code of ethics remains a dead letter without a radical, institutional commitment to its enforcement. In many cases, internal judicial ethics committees operate as institutional shields designed to protect peers from public exposure rather than act as impartial arbiters of justice. This *tebang pilih* (*selective justice*) culture, where high-ranking officials enjoy impunity while junior officers are heavily punished, accelerates demoralization throughout the ranks, normalizing unethical behaviors (*normalization of deviance*).

4. Socio-Cultural Transformation: Individualism and Moral Relativism

The ethical orientation of legal practitioners is shaped by their broader socio-cultural environment. Globalization has imported hyper-individualistic values, eroding the communal cohesion and religious social control that historically acted as external moral anchors in Muslim societies. Traditional communities founded on collective accountability are being replaced by fragmented, utilitarian urban spheres.

Hasan (2024) contends that this cultural transformation has institutionalized **moral relativism** (*moral relativism*) among legal professionals. Under its influence, the boundaries between right (*ḥaqq*) and wrong (*bāṭil*) become fluid and situational.

Corrupt practices like bribery are re-engineered using euphemisms that sound professional or pseudo-religious, such as "expediting fees," "success gifts," or *shukrāniyyah*. Legal actors manipulate their own moral consciousness through cognitive rationalizations, allowing them to maintain an illusion of personal piety while systematically dismantling the ethical foundations of Islamic law.

5. Ineffective Pedagogical Paradigms within Islamic Religious Education

This widespread moral decline points to the pedagogical failure of traditional Islamic Religious Education (IRE) methodologies. Within higher law faculties, IRE is frequently delivered via top-down, dogmatic, and highly textual-legalistic indoctrination methods. Students are treated as passive recipients tasked with memorizing collections of Quranic verses and Prophetic Hadiths against corruption, without ever engaging in critical-contextual reflections.

Crucially, Mahmud and Salim (2020) argue that this conventional instructional model fails to foster mature **ethical reasoning** (*ethical reasoning*). It fails to bridge the gap between seventh-century textual injunctions and the highly complex, multi-layered legal dilemmas of the twenty-first century. Consequently, top-performing students who ace theoretical examinations find themselves morally paralyzed when confronting real-world pressures such as

political coercion to misapply statutory laws against dissidents because their training never included complex ethical decision-making simulations.

6. The Crisis of Moral Leadership

Institutions are reflective of their leadership. When elite figures within ministries of justice, supreme courts, or high Sharia councils demonstrate corrupt, opportunistic, and ethically compromised behaviors, moral decay inevitably trickles down to the lower echelons of the bureaucracy.

Organizational psychology shows that subordinates model their professional behavior after their institutional leaders. Latif and Nurhayati (2023) find that a crisis of moral leadership within Islamic legal institutions triggers a total collapse of organizational moral commitment. Leaders who lack moral authority (*moral authority*) cannot enforce ethical compliance among subordinates, as any disciplinary action they attempt is dismissed as institutional hypocrisy. Thus, the normalization of systemic deviance within legal institutions begins with leadership failures at the top.

7. Political Interference and Executive Overreach

The historical principle of judicial independence (*independence of the judiciary*) deeply embedded within classical *siyāsah shar‘iyyah*, where a *qāḍī* possessed absolute judicial autonomy immune from caliphal interference is frequently compromised within modern constitutional frameworks in the Muslim world. Islamic legal institutions are often subordinated to or heavily co-opted by executive branches and ruling political oligarchies.

Karim and Yusuf (2024) observe that this political co-optation traps legal practitioners within severe ethical dilemmas that threaten their professional autonomy. When Sharia judges face pressure from state or military apparatuses to deliver verdicts that favor the regime, they face a stark choice: maintain ethical integrity at the risk of immediate dismissal, arbitrary professional relocation, or state criminalization; or submit to political interests to safeguard their personal safety and career. This structural interference undermines the core Islamic principle of justice (*al-‘adl*), transforming the law into an ideological weapon for state authoritarianism.

8. Economic Disparities and Inadequate Remuneration Frameworks

A sociological assessment of law enforcement ethics must account for the material and economic realities of its practitioners. While idealistic theological narratives demand complete selflessness, human reality shows that unfulfilled baseline financial needs serve as breeding grounds for systemic corruption and ethical compromise.

In a comparative study, Rahman and Abdullah (2022) identify a strong correlation between low remuneration structures for mid-and-lower-tier legal officers and their vulnerability to petty corruption (*petty corruption*). In several Muslim nations, Sharia court personnel receive wages that fail to correspond to their systemic workloads or societal risks. While financial strain does not offer a moral excuse for corruption, it creates severe structural vulnerability (*ethical vulnerability*). A court clerk struggling to afford healthcare or basic education for their family is more susceptible to the financial overtures of organized judicial syndicates.

Deconstruction of Factors Contributing to Ethical Weakening

To conceptualize how these multidimensional factors interact, the following analytical matrix maps the structural drivers of ethical decay within Islamic law enforcement:

Analytical Dimension	Core Driving Factor	Institutional Consequence	Supporting Literature
Educational / Hulu	Dichotomous legal curricula, exclusion of affective-spiritual domain, dogmatic-textual IRE pedagogy.	Production of legal technocrats with high procedural skill but acute moral blindness (<i>moral blindness</i>).	Huda et al. (2023); Mahmud & Salim (2020)
Socio-Cultural	Penetration of global materialism, hedonistic professional spaces, moral relativism.	Shift from a service orientation (<i>khidmah</i>) to profit maximization; normalization of deviance via linguistic euphemisms.	Yusuf et al. (2021); Hasan (2024)
Structural / Institutional	Crisis of moral leadership, non-independent internal	Institutional impunity for elites, rank-and-file demoralization,	Fauzi (2022); Latif &

Analytical Dimension	Core Driving Factor	Institutional Consequence	Supporting Literature
	monitoring, selective ethical enforcement.	systemic loss of public legitimacy.	Nurhayati (2023)
Political / Regulative	Co-optation of judicial branches by executive/oligarchical forces; degradation of judicial independence.	Instrumentalization of Sharia as a mechanism of regime survival, violating universal justice (<i>al-‘adl</i>).	Karim & Yusuf (2024)
Socio-Economic	Depressed wage structures, severe internal wealth disparities across administrative ranks.	Increased vulnerability to petty bribery (<i>petty corruption</i>) to secure basic household survival needs.	Rahman & Abdullah (2022)

C. Juridical and Social Solutions for Strengthening Professional Ethics through Islamic Religious Education

Addressing this multi-layered ethical crisis requires moving past superficial, piecemeal reforms. It demands a radical reconstruction that fuses juridical-institutional reforms (formal legal frameworks) with social-educational interventions (transforming public consciousness). Within this integrated matrix, Islamic Religious Education (IRE) must be repositioned from a marginal academic requirement into the primary engine (*primary driver*) animating the entire Islamic law enforcement ecosystem.

1. Juridical Reform of Legal Education: Constructing Interdisciplinary IRE Frameworks

The most critical juridical-institutional intervention requires an immediate overhaul of the higher legal education blueprint. IRE must be stripped of its academic isolation and integrated into the core legal curriculum through an **Epistemological Interdisciplinary Approach**.

Aziz and Karim (2021) recommend designing legal curricula around **Contextual Ethical Reasoning**. Under this framework, religious education is redesigned to emphasize interactive case studies addressing real-world ethical dilemmas encountered within Sharia courts.

Students analyze legal issues through a dual-lens framework: formal positive statutes and Islamic moral philosophy (*‘ilm al-akhlāq*). This updated curriculum should feature core modules on anti-corruption strategies, psychological resilience against political coercion, and the internal cultivation of transcendental accountability (*al-murāqabah*). Implementing these curricular adjustments at the state legislative level ensures that law graduates possess strong moral immunity prior to entering professional practice.

2. Positivization of Sharia Core Values into Enforceable Institutional Codes of Conduct

On a formal juridical level, abstract Islamic ethical values such as *ṣidq* (absolute honesty), *amānah* (uncompromising integrity), *‘adl* (objective justice), and *istiqāmah* (ethical consistency) must be translated into explicit, actionable, and legally binding statutory provisions within the Professional Code of Conduct for Judges and Sharia Court Personnel.

Sulaiman and Arifin (2024) assert that ethical regulations lack teeth unless backed by **Independent Ethical Enforcement Mechanisms**. Juridically, the structure of internal judicial review boards must be re-engineered:

- Board composition must mandate the inclusion of independent external actors, such as leading Islamic legal scholars, non-partisan civil society representatives, and professional ethicists.
- Disciplinary hearings must be transparent and open to public scrutiny.
- Sanctions ranging from immediate dishonorable discharge to formal criminal prosecution referrals must be made part of the public record to maximize the deterrent effect (*deterrent effect*).

3. Institutionalization of Prophetic Leadership Models within the Judiciary

Structural reform within Islamic law enforcement agencies requires a paradigm shift in leadership recruitment. Appointments and promotions to high-ranking positions such as Chief Justices, Chief Prosecutors, or Sharia Enforcement Directors must abandon blind seniority metrics or political patronage systems.

Instead, yudisial selection frameworks must incorporate a **Radical Integrity and Moral Competence Assessment**, which involves comprehensive asset audits, digital footprint tracking (*digital footprint*), and advanced

stress-testing under simulated ethical compromise scenarios. Hasan and Abdullah (2021) note that leaders who embody prophetic leadership styles (*prophetic leadership*) anchored in *shiddiq*, *amanah*, *tabligh*, and *fathanah* successfully generate a positive organizational culture (*virtuous cycle*). Such leaders act as primary barriers against external political overreach and bribery while offering institutional safety networks for internal whistleblowers (*whistleblowers*).

4. Socio-Cultural Mobilization: Activating Public Oversight and Community Control

From a sociological perspective, top-down bureaucratic interventions cannot succeed without a corresponding social ecosystem that possesses high ethical awareness. Here, public-facing IRE (delivered via community lectures, Friday sermons, seminary networks, and digital media platforms) serves as a vital tool for cultivating a grassroots anti-corruption culture.

Fauzi (2022) emphasizes that community-based IRE must be re-engineered to foster **Transformative Civic Ethics**. Society must be educated to recognize that bribery (*rishwah*) is a severe sin that degrades collective morality, explicitly condemned by Prophetic traditions as placing both the giver and receiver in jeopardy (*al-rāshī wa al-murtashī fī al-nār*).

Islamic civil society organizations and non-governmental organizations (NGOs) must be empowered to establish independent judicial observation groups (*Sharia Watch*). When the public actively monitors court trials, reports extortion attempts, and systematically refuses to participate in bribery, the operational space for judicial syndicates collapses.

5. Tech-Responsive IRE Curricula: Institutionalizing Digital Ethics Literacy

To address automated judicial processes and artificial intelligence integration, IRE must execute an epistemological leap by integrating **Islamic Digital Ethics** into its core instructional designs. Aspiring legal practitioners require deep philosophical and theological training regarding the ethical boundaries of information technology within judicial spheres.

Latif and Nurhayati (2023) call for contemporary Islamic jurisprudence to establish clear guidelines on digital evidence verification, data privacy protections under the principle of *hifz al-‘ird* (preservation of honor), and the elimination of algorithmic biases. Legal actors must understand that the principle of divine surveillance (*muraqabah*) applies as strictly to digital communications and virtual negotiations as it does within physical courtrooms.

6. Sinergi Interdisipliner: Total Collaboration Between Ulema, Academics, and Policymakers

Resolving this multi-layered ethical crisis requires breaking down traditional intellectual silos. The historic divide separating traditional Islamic scholars (who hold deep expertise in classical jurisprudence texts) from modern legal academics (who specialize in positive statutory laws and contemporary public management) must be resolved.

Karim and Yusuf (2024) propose establishing a **Joint Council for Contemporary Islamic Legal Ethics**. This interdisciplinary body would conduct continuous research to produce modern behavioral guidelines, fatwas, and training modules that marry core Islamic moral philosophies with the realities of modern bureaucratic governance, ensuring that state legal policies possess both theological legitimacy and managerial efficacy.

7. Pedagogical Transformation: Adopting Transformative Learning Models

To resolve the historical failure of religious education to shape professional character, passive rote-memorization methods must be replaced by **Transformative Learning** paradigms. This instructional approach centers on restructuring cognitive mindsets, heightening moral sensitivities, and driving behavioral revolutions among students.

As argued by Mahmud and Salim (2020), IRE educators within law faculties must transition into facilitators who challenge students' moral development by deploying:

- *Experiential Learning*: Immersing students within legal aid clinics (*LBH*) to defend marginalized populations exploited by systemic legal failures, thereby developing structural empathy.
- *Dilemma Cases Simulation*: Placing students within complex, simulated courtroom environments where they must navigate difficult ethical cross-roads and defend their choices using Islamic moral criteria.
- This process of critical self-reflection builds the necessary moral fortitude (*moral fortitude*) required to resist real-world material and political pressures.

8. Reinforcing Transparent, Data-Driven Institutional Accountability Frameworks

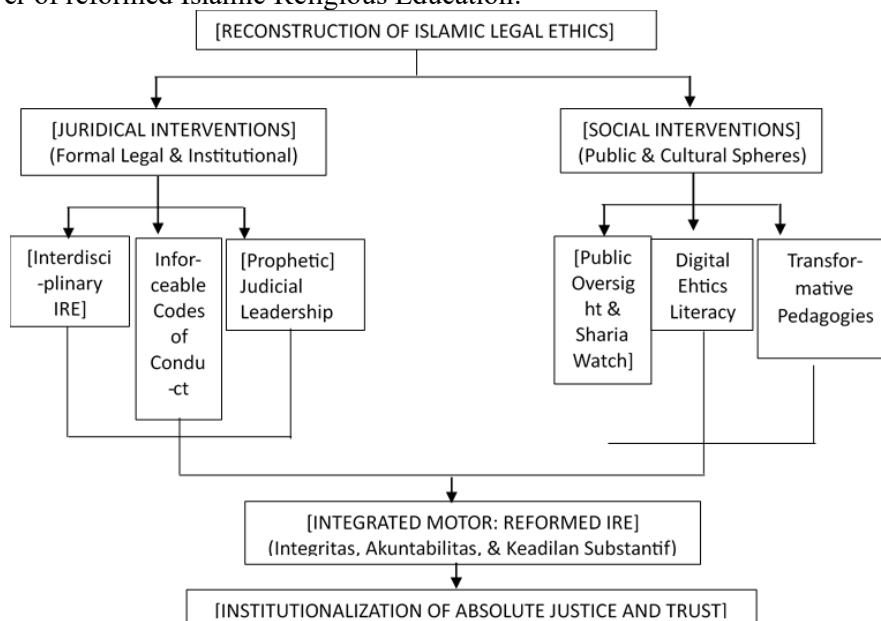
To complement the internal transformation of individual moral consciousness, the administrative architecture of Islamic legal institutions must be reinforced to eradicate systemic

vulnerabilities. The Islamic concept of accountability (al-mas'ūliyyah) must be translated into modern administrative practices characterized by absolute financial transparency and data-driven governance.

Rahman and Ismail (2022) provide empirical evidence showing that institutional transparency measures such as mandatory public asset declarations, merit-based recruitment verified by external agencies, electronic cashless court fee processing (cashless system) to eliminate illicit fees, and legally protected whistleblower avenues significantly reduce ethical breaches while restoring public confidence. When institutional designs make unethical behaviors exceptionally difficult to execute and effortless to detect, institutional morality maintains itself naturally.

Systemic Synthesis of the Integrated Solution Matrix

The following structural mapping illustrates how juridical and social interventions converge, driven by the transformative power of reformed Islamic Religious Education:



Epistemologically, this integrated framework demonstrates that Islamic Religious Education possesses immense theological and sociological potential to act as the primary restorative anchor for professional ethics in modern law enforcement. However, its efficacy remains limited if it is confined to traditional, isolated academic classrooms.

The future viability of clean, independent, humanistic, and highly trusted Islamic legal systems depends entirely on a coordinated state-level commitment to fuse religious education reforms with rigorous juridical frameworks, absolute institutional transparency, prophetic leadership models, and active public accountability. Only through this interdisciplinary synergy can the substantive justice envisioned by Islamic law be fully actualized as a universal mercy (*rahmatan lil-‘ālamīn*).

CONCLUSION

The findings of this study demonstrate that Islamic Religious Education plays a significant role in shaping professional ethics within the enforcement of Islamic law. The research reveals that contemporary Islamic legal institutions face multidimensional ethical challenges, including moral degradation, corruption, institutional inconsistency, political intervention, and the weakening of ethical awareness among legal practitioners. These challenges are closely related to the limited integration of ethical and spiritual values within legal education systems and institutional practices. The study further confirms that Islamic Religious Education contributes to strengthening moral responsibility, honesty, justice, accountability, and professional integrity through the internalization of Islamic ethical principles. Therefore, effective Islamic law enforcement requires not only legal competence and institutional authority but also strong ethical and spiritual foundations among legal professionals.

This study contributes academically by providing an integrative analysis connecting Islamic Religious Education with professional ethics in the context of Islamic law enforcement. Unlike previous studies that often discuss legal ethics or Islamic education separately, this research emphasizes the interrelationship between educational values, institutional ethics, and legal professionalism. The study highlights that Islamic Religious Education functions not merely as a religious instructional system but also as a transformative ethical framework capable of supporting juridical reform and institutional integrity. In addition, the research strengthens previous

scholarly arguments regarding the importance of moral education in addressing ethical crises within modern professional environments, particularly in legal institutions influenced by Islamic values.

Despite its contributions, this study has several limitations. The research relies primarily on qualitative library research and secondary data sources, which limit direct empirical observation regarding the practical implementation of Islamic ethical values within legal institutions. Furthermore, the study focuses mainly on conceptual and theoretical analysis without examining specific case studies from particular countries or judicial systems. Future research is therefore recommended to employ empirical approaches, including field studies, interviews, and comparative institutional analyses, in order to explore how Islamic Religious Education is practically implemented in shaping ethical professionalism within various Islamic legal contexts. Such studies may provide deeper insights into the effectiveness of ethical education and institutional reform in strengthening justice and integrity in Islamic law enforcement.

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