Ijtihad Jama'i, Multi, Inter, and Transdisciplinary Approaches: A New Paradigm of Contemporary Islamic Law

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Abstract

This article discusses the concept and application of ijtihad jama'i in the context of contemporary Islamic law. The dynamics and complexities of contemporary Islamic law require a new paradigm to obtain a comprehensive understanding of an issue. In complex issues, individual ijtihad with a mono-disciplinary approach is no longer able to provide a comprehensive picture. This article uses a qualitative approach, utilizing relevant literature as a source. Ijtihad jama'i, which is a collective effort to formulate solutions relevant to the dynamics of modern society, is examined. Meanwhile, multidisciplinarity, interdisciplinarity, and transdisciplinarity represent new approaches in formulating Islamic law today. These approaches allow for collaboration and integration across various disciplines. In practice, the success of ijtihad jama'i in meeting the demands of modern society requires collaboration between scholars, legal practitioners, and experts from various disciplines. With this new paradigm, Islamic law on any given issue can be formulated more comprehensively. Thus, this article provides in-depth insight into how ijtihad jama'i, with multidisciplinarity, interdisciplinarity, and transdisciplinarity approaches, can become a new paradigm in addressing the challenges of Islamic law in the contemporary era.

Keywords: *Ijtihad Jama'i, Multidisciplinary, Interdisciplinary, Transdisciplinary.*

A. INTRODUCTION

As a normative guide for Muslims, Islamic law faces both internal and external challenges due to the dynamics and complexities of contemporary society (Munir, 2002, pp. 171-176). Rapid changes occurring in various aspects of life, including advancements in science and technology, economic dynamics, as well as the increasing openness of international relations and globalization, create a complex foundation for understanding and applying Islamic law. These advancements not only provide benefits but also raise ethical and normative dilemmas that require a more holistic and adaptive approach.

Contemporary society is confronted with a rapidly changing reality and increasingly complex demands. Globalization brings a number of significant factors, such as the cyber dimension, shifts towards postmodern culture, and the ideological foundation of capitalism (Sutikno, 2022 p. 298). Meanwhile, technological advancements are profoundly transforming the way people live and communicate (Ngafifi, 2014, p. 33).

At the same time, issues related to the environment, human rights, and social justice are receiving growing attention. All of these developments create a need for a more adaptive and inclusive interpretation of Islamic law. In general, the dynamics of

contemporary society present a number of significant challenges for the development of Islamic law studies (Mudzhar, 2012, p. 91). The advancement of science and technology opens doors to new issues such as bioethics, cybersecurity, and intellectual property, which have not been fully addressed by Islamic law traditions. Meanwhile, the complexity of the global economy and changing patterns of international relations bring new issues related to trade, modern finance, and international conflict (Hamid, 2009, p. 1). Specific family law issues, such as child marriage with its multifaceted aspects, also require a new approach to understanding them.

In facing the complexities of contemporary society, Islamic law is often trapped in traditional paradigms that tend to be mono-disciplinary. Legal models that rely solely on individual ijtihad focused on a specific discipline are less able to accommodate the interconnected and complex issues at hand. Therefore, a paradigm shift is needed to provide a more holistic and comprehensive understanding of contemporary Islamic law. A new paradigm is required in formulating Islamic law to ensure its relevance and usefulness in addressing the complex dynamics of modern society (Zulhendra, 2023, p. 83).

In response to this complexity, the concept of ijtihad jama'i emerges as a new alternative. Ijtihad jama'i represents a collective effort in formulating legal solutions that are relevant to the dynamics of modern society. Collaboration between legal thinkers, scholars, and practitioners in various fields of knowledge is key to achieving a comprehensive understanding of contemporary issues (Munawar, 2020, p. 127).

Meanwhile, multidisciplinary, interdisciplinary, and transdisciplinary approaches emerge as important instruments capable of formulating responsive Islamic law. These approaches allow for the integration of knowledge from various disciplines, such as law, science, social sciences, and humanities, to create a richer and more integrated perspective on complex issues (Murtopo, 2017, p. 81). At universities, the integration of religion and science studies has also begun to be encouraged (Nugraha, 2020, p. 29).

In the context of innovation in Islamic legal approaches, this new paradigm becomes crucial in addressing contemporary challenges. The success of ijtihad jama'i with multidisciplinary, interdisciplinary, and transdisciplinary approaches will lay the foundation for Islamic law that is not only theologically accurate but also relevant and applicable in facing the complexities of the modern world (Munawar, 2020, p. 127).

From here, the urgency of ijtihad jama'i as a new method becomes increasingly clear, as well as the role of multidisciplinary, interdisciplinary, and transdisciplinary approaches as collaborative efforts in producing an Islamic legal perspective that is relevant to the dynamics and complexities of today's contemporary reality.

This article aims to make a significant contribution to the development of a new paradigm in contemporary Islamic law. By exploring the concept of ijtihad jama'i, along with multidisciplinary, interdisciplinary, and transdisciplinary approaches, this article is expected to serve as a guide for legal thinkers, scholars, and practitioners committed to addressing the challenges of contemporary Islamic law today. Thus, the

questions that this article seeks to answer are: 1) What are the concepts of ijtihad jama'i, multidisciplinary, interdisciplinary, and transdisciplinary approaches? 2) How are these concepts implemented and what are their implications as a new paradigm in contemporary Islamic law?

B. METHOD

The research method in this article is based on a qualitative approach, using relevant literature as the primary source. The qualitative approach was chosen to gain a deep understanding of the concept of ijtihad jama'i and the multidisciplinary, interdisciplinary, and transdisciplinary approaches in the context of contemporary Islamic law. The literature analysis is conducted systematically by identifying and evaluating key concepts, comparing ijtihad jama'i with traditional ijtihad, and exploring the principles and interconnections within the multidisciplinary, interdisciplinary, and transdisciplinary approaches. Additionally, the selection of literature focuses on academic works that provide in-depth insights into the implementation of ijtihad jama'i and the multi, inter, and transdisciplinary approaches in the practice of Islamic law. At the end of the discussion, examples of the implementation and implications of this new paradigm are presented, along with an overview of how collaboration between scholars, legal practitioners, and experts from other disciplines can create comprehensive and relevant legal solutions.

C. RESULTS AND DISCUSSION

1. Ijtihad and Ijtihad Jama'i

Ijtihad Jama'i is derived from two words, Ijtihad and Jama'i. According to Ibn Mandzur, etymologically, Ijtihad means the effort to exert all of one's strength and capability. Ibn Mandzur explains that Ijtihad is the mashdar or root word of the verb ijtahada. Meanwhile, Jama'i comes etymologically from the word jama'a, which means to combine separate elements and unify parts with one another. Therefore, Ijtihad Jama'i not only reflects the effort to formulate legal solutions collectively but also carries the meaning of bringing together various separate aspects to achieve a more complete and holistic understanding (Munawar, 2020, pp. 129-130).

In technical terms, according to Khalid Husein al Khalid, Ijtihad Jama'i or Collective Ijtihad is defined as the effort of a group of scholars in deliberation and discussion to derive Sharia law on dhanni (presumptive or speculative) issues. This means that it is a collaborative effort of scholars in performing ijtihad or legal reasoning on matters that are uncertain or speculative in nature (Munawar, 2020, p. 130). Thus, this concept reflects a collaborative process among just scholars using the methodology of Usul al-Fiqh to discuss and reach conclusions related to Sharia law, especially in cases that involve a level of uncertainty or speculative belief.

According to Abdul Majid al Sausah al Syarafi, Ijtihad Jama'i or Collective Ijtihad can be understood as the optimal effort of the majority of fiqh experts to reach provisional conclusions regarding certain Islamic legal matters. This process involves istinbath or legal deduction through deliberation, where the majority of fiqh experts

have reached a collective understanding. In this context, the majority have elaborated their opinions together, leading to a legal consensus recognized as the result of collective ijtihad (Munawar, 2020, p. 131).

According to Wahbah al Zuhaili, Ijtihad Jama'i refers to the legal consensus of scholars on a particular issue. This consensus is built upon the legal rulings of earlier scholars, through the distribution of proofs (dalil) used as their legal foundation. This process involves the selection of the strongest proofs that are most relevant to contemporary and real benefits. Ijtihad Jama'i is substantially different from Ijma' (consensus), as Ijma' requires unanimous agreement among scholars at the same time, while Ijtihad Jama'i does not require full and massive agreement, allowing for the understanding that some scholars meet the necessary criteria (Munawar, 2020, p. 131).

From Yusuf al Qardhawi's perspective, Ijtihad Jama'i or Collective Ijtihad can be understood as the exchange of opinions among scholars in responding to cases that involve general issues with a beneficial impact for the community. This thinking emphasizes the collaborative aspect and the discussion process among scholars to reach a holistic understanding of issues affecting society at large (Munawar, 2020, p. 131).

Thus, Ijtihad Jama'i as a concept in Islamic law represents an intellectual process involving cooperation among just scholars. In this effort, they use the methodology of Usul al-Fiqh to conduct in-depth analyses of issues in Islamic law. The process of Ijtihad Jama'i not only includes deliberation but also istinbath or legal deduction through deep discussion. Through this collaboration, the majority of fiqh experts seek to reach a collective agreement on the construction and interpretation of Islamic law concerning the issues at hand.

Ijtihad Jama'i can also be understood as any form of ijtihad performed by scholars aiming to unify their views on a particular issue. This process involves gathering scholars and experts from various fields into a deliberative forum. In this forum, they discuss current phenomena with the goal of reaching a collective agreement to address the challenges faced (Harahap, 2020, p. 128).

Unlike the concept of Ijma', Ijtihad Jama'i does not necessitate a full, massive consensus. On the contrary, Ijtihad Jama'i emphasizes a holistic understanding of general issues that can provide benefits for the community. This process reflects a spirit of dialogue and critical thinking in formulating legal solutions, aiming to produce a comprehensive perspective from a group of scholars committed to facing the challenges and changes of the times with a deep understanding of Islamic legal principles.

Wahbah al Zuhaili identifies eight conditions that must be met by an individual mujtahid (practitioner of individual ijtihad). First, the mujtahid must have a deep understanding of the meaning of ahkam (legal rulings) in the Qur'an. Second, they must have strong knowledge of Hadiths discussing Sharia laws. Next, the mujtahid must know the verses of the Qur'an and Hadiths that have been abrogated. Fourth, knowledge of matters that have been ruled by Ijma' is also required. Fifth, a good understanding of qiyas (analogy) and its application in Sharia law is necessary.

Additionally, proficiency in the Arabic language is essential. The mujtahid should also have a deep knowledge of Usul al-Fiqh as a seventh condition. Finally, knowledge of Maqasid al-Shari'ah (objectives of Islamic law) in determining rulings is the eighth condition. By understanding and meeting these requirements, an individual mujtahid can competently perform individual ijtihad (Munawar, 2020, pp. 132-133). If Ijtihad Jama'i is a collaboration, then an additional condition that must be met for Ijtihad Jama'i is the principle of musyawarah (deliberation) in decision-making.

The conditions for an individual to become a mujtahid in individual ijtihad are quite stringent. In contrast, the conditions for Ijtihad Jama'i are more flexible. An individual is not required to meet all the conditions of individual ijtihad. Through a collaborative approach, a group of scholars can complement each other's knowledge. For example, one scholar might excel in aspects such as knowledge of ahkam verses, while another may have a deeper understanding of Maqasid al-Shari'ah. In this collaborative framework, the various expertise of each group member can be combined to reach a collective agreement. This shows that collaboration can overcome the limitations of individuals and produce more holistic solutions.

2. The Urgency of Collective Ijtihad

Collective ijtihad plays a central role today. For instance, it can minimize differences in views, bringing us closer to the truth as the process involves collective collaboration, unlike a singular approach that might carry some bias. Collective ijtihad also produces specialized results because it is the outcome of collaboration across various fields of knowledge. Additionally, the status of collective ijtihad today can be equated with ijma'. It can also be seen as a solution that reopens the door to ijtihad, which had once been closed, and offers flexibility in responding to societal changes and needs (Munawar, 2020, pp. 134-136).

Currently, the importance of collective ijtihad in shaping Islamic law is significant, as it aims to create laws that are in line with the context of the times. In fact, collective ijtihad is considered to hold a position just below original ijma', yet above qiyas and all individual ijtihad (Munawar, 2020, p. 136). Therefore, collective ijtihad is recognized as a vital tool for adjusting and developing Islamic law, making it responsive to changes in society while maintaining consistency with the principles of ijma', qiyas, and individual ijtihad. Moreover, it has been proven that collective ijtihad is capable of gathering diverse views, ultimately resulting in a uniform or near-uniform perspective. This is crucial for addressing technological advancements and emerging complexities, which require new fatwas and ijtihad that align with the demands of the era (Shamsuddin dan Ismail, 2018, p. 22).

Collective ijtihad can be understood as a form of agreement among a majority or a group of Islamic legal experts regarding a legal issue. This process reflects a joint effort to formulate Shari'a legal solutions relevant to the conditions of the time and the needs of the community. Despite the differences in methods used, collective ijtihad is generally practiced by fatwa institutions around the Islamic world. These institutions, consisting of Islamic scholars and legal experts, collaborate in discussions and

deliberations to reach a collective agreement on particular legal matters (Hasan, 2003, p. 44). This approach reflects the spirit of inclusivity and diversity in interpreting and applying Shari'a principles, which are aligned with the complexity and diversity of the global Muslim community. By involving various perspectives and understandings, collective ijtihad becomes a dynamic and responsive mechanism to contemporary developments, offering relevant and comprehensive legal guidance to Muslims.

The practice of collective ijtihad is typically carried out by fatwa committees, organizations, and similar institutions, including in conferences and meetings that address issues from the perspective of Islamic law. Adnin Ibrahim and Asmak Ab Rahman, in an effort to conceptualize the mechanism of collective ijtihad, identify five methodological stages. The first stage is "al-taṣwir," which involves forming an initial picture of the issue at hand. The next stage, "al-takyif," includes providing a detailed explanation or further definition of the issue. "Al-mushawarah," as the third stage, involves consultations and discussions among scholars or experts regarding the matter. Then, "bayan al-ḥukm" is the stage where the preliminary conclusion is delivered after analysis and discussion. The final stage, "al-ifta'," marks the issuance of a fatwa or official decision as the outcome of collective ijtihad, reflecting deep thought and collective study (Ibrahim dan Rahman, 2022, p. 1).

In practice, the implementation of collective ijtihad can vary technically depending on the institution or organization carrying it out. For example, the process for formulating fatwas by the Indonesian Ulema Council (MUI) and the National Tarjih Congress may differ. Similarly, the methodology used by the Bahtsul Masail forum of Nahdlatul Ulama and the Fatwa Commission of the MUI may also vary. Thus, it is common to find variations in the methodology of collective ijtihad among different fatwa institutions or organizations operating within the framework of Islamic legal thought in Indonesia.

Therefore, the decisions of these institutions can be regarded as the result of collective ijtihad. For instance, the Muhammadiyah Tarjih Assembly, which is a collective ijtihad body within the Muhammadiyah organization, produces three types of products: the decisions of the Tarjih Assembly, the fatwas of the Tarjih Assembly, and the discourse of the Tarjih Assembly. These products are used as guidance for Muhammadiyah members and the general public (Rosyadi, 2012:1). These products can be considered the result of collective ijtihad, as can the products of the Bahtsul Masail of Nahdlatul Ulama and the Indonesian Ulema Council.

3. Multidisciplinary, Interdisciplinary, and Transdisciplinary Approaches

Contemporary studies of Islam today cannot be limited to a single approach. Several renewal approaches need to be adopted as a form of development in the field of knowledge. The development model is considered important to provide more comprehensive contributions of thought that are not limited. The development of monodisciplinary and linear thought within the framework of religious knowledge can lead to an understanding and interpretation of religion that loses its connection

with reality and relevance to daily life. To address differences in understanding religion, science, and culture, the emergence of new forms of knowledge becomes crucial, such as what M. Amin Abdullah has done by addressing religious understanding through multidisciplinary, interdisciplinary, and transdisciplinary approaches, which impact religious understanding across cultures, traditions, religions, and various ways of life (Marliat, 2022, pp. 72-77).

Religion is recognized as a subtle bond to unite human aspirations, serving as a symbol of morality, a source of social order, individual peace, and as an element that elevates human dignity and fosters the development of civilization (Hamali, 2017, 223). In the context of contemporary religious discourse, religion no longer has a single face, but has many dimensions. Religion is not only understood as something related to divine matters, beliefs, creeds, worldviews, and ultimate concerns alone. In addition to its conventional aspects, religion is also closely linked to historical and cultural issues. In Islamic law studies, multidisciplinary, interdisciplinary, and even transdisciplinary approaches seem to offer a more comprehensive perspective on an issue. Islamic law, in a specific context, can be formulated more accurately as it considers various dimensions, methods, data, theories, and perspectives from different fields of knowledge.

However, we first need to understand what multidisciplinary, interdisciplinary, and transdisciplinary mean. Multidisciplinary is a research and thinking approach that draws on various different disciplines, but each discipline does not engage deeply in forming new knowledge or understanding. In contrast, interdisciplinary is a research approach that integrates or combines two or more disciplines, including methods, techniques, data, theories, perspectives, or other elements, with the aim of maximizing the development of knowledge. Meanwhile, transdisciplinary is a research model that attempts to combine contributions from various disciplines into a single entity that leads to the advancement of knowledge, including new intellectual understanding and insights. Transdisciplinary research involves creating, unifying, and organizing information flows among various research groups, scientific stakeholders, governments, civil society, the private sector, and industries. The goal of this collaboration is to promote the common good and welfare related to specific issues facing humanity (Marliat, 2022, pp. 72-81).

In the context of knowledge development today, one of the challenges faced is the tendency to have biases within disciplines. Each field, from its perspective, is considered to exist on its own and is difficult to integrate. In this context, Islamic perspectives emphasize a holistic, comprehensive, and unified view of knowledge. The development of concepts in education requires scrutiny from various perspectives, implying that knowledge cannot stand alone. If a research object is only examined from a single disciplinary approach, the concept is considered irrelevant and shallow. In understanding an issue, a single discipline is considered insufficient (Mardiah dan Sabda, 2022, p. 99). Today, there is an opportunity to conduct education and develop Islamic sciences transdisciplinarily, eliminating the boundaries between

general knowledge and religious knowledge, while recognizing that all disciplines are interconnected (Mawardi, 2013, p. 253).

The multidisciplinary, interdisciplinary, and even transdisciplinary approach, by utilizing more than one discipline that collaborates, integrates, or even helps one another, has the potential to depict the object more holistically compared to the monodisciplinary and linear approach in religious sciences. By integrating various perspectives and methodologies from different disciplines, this approach can respond to the complexity of religious phenomena and enrich the understanding of their contemporary context. Cross-disciplinary collaboration opens opportunities to explore aspects that may have been overlooked in monodisciplinary approaches, resulting in a more comprehensive analysis relevant to the realities of life around us. Thus, this approach allows researchers to uncover deeper layers of religious phenomena and address the challenges of complexity and dynamic changes occurring in society and daily life.

4. Multidisciplinary Approach in Islamic Law

In the context of a multidisciplinary approach, two or more fields contribute their analyses while maintaining the identity and structure of each discipline (Rohmatika, 2019, p. 117). In this case, each discipline works within its own methodological framework. In the formulation of Islamic law, this model has become quite popular. Islamic law studies using a multidisciplinary approach have gained considerable attention. For example, studying justice in Islamic law in the issue of polygamy can be approached through fiqh or legislation, psychology, and sociology (Fajar, 2017, pp. 33-48) With the contribution of multiple disciplines, the concept of justice in this issue can be portrayed more clearly.

For example, in the issue of abortion, using only a fiqh approach (monodisciplinary) would present the pro and con debates among fiqh experts with their respective arguments (Susilawati dan Syariah, 2020, p. 1). However, with a multidisciplinary approach, we can gain a more in-depth and comprehensive understanding of the issue. A multidisciplinary approach to this issue would combine various disciplines such as Islamic law, medicine, medical ethics, and sociology, where each discipline contributes its analysis. Islamic legal experts can provide views on Islamic rulings related to abortion by analyzing relevant Quranic verses and Hadith. Meanwhile, doctors and health experts understand the medical aspects of abortion, the health risks for the mother, and reproductive health alternatives that align with Islamic values. Medical ethics experts can offer insights into the ethical considerations surrounding abortion, including concepts of the right to life and reproductive rights. A sociological perspective is also crucial, where sociologists can provide social analysis related to abortion, such as its impact on family structures, stigmatization, and changes in societal views on abortion.

Through cross-disciplinary collaboration, the implementation of a multidisciplinary Islamic approach is expected to yield a balanced decision, taking into account religious values while considering the medical and social conditions

involved in the abortion issue. This approach also aims to create a more comprehensive understanding and sustainable solutions in addressing this sensitive issue.

1. **Interdisciplinary Approach in Islamic Law**

In the context of an interdisciplinary approach, this approach has also become an important necessity in light of the increasingly complex challenges of the times. This approach is more effective in responding to challenges and needs compared to a monodisciplinary approach. In Indonesia, one of the figures who popularized this approach is M. Atho Mudzhar. Practically, the interdisciplinary approach has been implemented in the field of Islamic legal sociology, making a significant academic contribution and enriching the understanding of Islamic law studies (Naim dan Huda, 2021, p. 41).

Legal sociology has the potential to enhance the understanding of law in its social context. Mastery of legal sociology concepts also provides the ability to analyze the effectiveness of law in society, both as a tool for social control and as a means to change society to achieve certain conditions. Legal sociology also opens up opportunities and the ability to evaluate the extent of the law's effectiveness in society (Lubis, 2018, p. 122.). Even with a good perspective from both the social sciences and law, legal sociology can play a role in law enforcement against hate speech perpetrators on social media (Pratiwi, 2023, p. 41). From this, it is evident that with more than one discipline, the object can be understood better, even though in this interdisciplinary approach, each discipline still retains its identity.

The interdisciplinary approach, which seeks to combine several disciplines to find solutions to problems, can also be based on the results of studies and thematic filtering. For example, in determining the position of inheritance for men and women (two to one), after reviewing all verses about inheritance, the division refers to the economic conditions of the heirs through a process of consultation. The goal is to achieve fairness between them. The result of the interdisciplinary approach in family law reform is characterized by its openness and comprehensiveness, so that the legal determination is proportional, just, and capable of adapting to existing contexts.

Islamic legal sociology emerges as a product of the interdisciplinary approach, combining two main fields of knowledge: sociology and Islamic law. This approach allows for a more holistic understanding of the role and impact of Islamic law in the social context. Islamic legal sociology not only elaborates on legal aspects from a theological standpoint but also analyzes how Islamic legal norms interact with the social, cultural, and political dynamics within Muslim societies. By involving researchers and academics from both disciplines, Islamic legal sociology offers deeper insights into how the implementation of Islamic law affects social structures, societal values, and everyday life. As a result, Islamic legal sociology creates a rich research foundation and a more contextual understanding of the relationship between Islamic law and complex social realities.

Another approach that has gained considerable popularity is legal anthropology, including Islamic law. The two fields collaborate in examining an issue while maintaining their respective characteristics. Legal anthropology studies how law and culture interact. For example, in the issue of divorce, by conducting an anthropological study on the context of the Quranic verses on divorce, we can obtain a better explanation regarding divorce. Islamic divorce law serves as a method to resolve conflicts within the household. This regulation is applied as part of the reform in family law, carried out through adoption, adaptation, and integration steps. This reform aims to update and improve the applicability of family law, while the traditions developed within society are respected as social control tools to prevent potential social unrest. Adaptation takes place through the reconstruction of existing traditions, adjusting them to align with the universal values of Islam, especially the principles of justice and equality (Sodiqin, 2014, p. 282.)

Islamic legal anthropology emerges as a result of the interdisciplinary approach that unites two major fields: anthropology and Islamic law, where each discipline retains its identity. This approach allows researchers to understand the complexity of the interaction between Islamic legal norms and the cultural and social dynamics of Muslim societies. Islamic legal anthropology does not only limit itself to the analysis of legal texts but also explores how these norms are experienced, interpreted, and practiced in the everyday lives of people. By involving researchers from both anthropology and Islamic law, this approach opens a window into contextual understanding of how Islamic law permeates local practices and values. Thus, Islamic legal anthropology becomes a discipline that transcends traditional boundaries, offering profound insights into how law and culture mutually influence and shape the identity of Muslim communities.

In practice, interdisciplinary research or studies such as Islamic legal sociology or Islamic legal anthropology can be conducted by a single researcher or scholar with cross-disciplinary expertise. However, when this approach involves more than one discipline, collaboration with specialists from the required disciplines is necessary. Each discipline brings its unique contribution to understanding the complexity of the interaction between Islamic law and the social or cultural dynamics of Muslim societies. Cross-disciplinary collaboration in this interdisciplinary context enriches the understanding of the implementation of Islamic law in real-life contexts and provides a more comprehensive perspective on how these legal norms are experienced and responded to by society. The result is more holistic and contextual research that covers various aspects of social and cultural life.

2. Transdisciplinary Approach in Islamic Law

Unlike multidisciplinary and interdisciplinary approaches, the transdisciplinary approach requires a deep integration between various fields of knowledge that transcends traditional boundaries. As such, the distinct characteristics of each discipline are no longer visible. As explained above, transdisciplinary research is an approach that seeks to combine contributions from various disciplines into a

unified whole that leads to the development of innovative knowledge, involving enlightenment and new intellectual understanding (Marliat, 2022, pp. 72-81).

For example, consider the issue of globalization. Globalization and the globalization process are often discussed, but they are also frequently misunderstood. So, what is the perspective of Islamic law on globalization? (Smith, 2018, pp. 3-10). The implementation of the transdisciplinary approach in Islamic law in addressing the issue of globalization requires collaboration between Islamic legal scholars, social sciences, economics, culture, and other fields. This transdisciplinary team can identify and address the impacts and challenges arising from the phenomenon of globalization. A deep understanding of Islamic values relevant to globalization, such as justice, sustainability, and freedom, becomes the foundation for guiding policies and solutions.

Analisis hukum Islam dalam konteks globalisasi perlu mempertimbangkan aspek-aspek The analysis of Islamic law in the context of globalization must take into account the interconnected economic, social, political, and cultural aspects. This includes discussing issues such as international trade, human rights, and the impact of globalization on social justice. The implementation of a transdisciplinary approach also encourages the creation of frameworks that involve stakeholders from various sectors, including the government, civil society, and the private sector, to create holistic solutions that align with Islamic values. Thus, this approach enables a broader and integrated response to the complex issues arising with the dynamics of globalization, while maintaining the principles of Islamic law as a moral and ethical foundation in addressing global challenges.

Another example is the issue of global climate change. Global climate change results from changes in atmospheric composition triggered by human activities. The main factors include emissions from energy use, urbanization, and changes in land use (Karl dan Trenberth, 2003, pp. 17-19). What is the perspective of Islamic law on global climate change? Such questions also require a transdisciplinary approach. This is a strategic step that mandates collaboration across disciplines and the integration of Islamic values. To realize this, a transdisciplinary team must be formed, consisting of Islamic law scholars, environmental scientists, social scientists, technology experts, and economists. This collaboration provides a foundation for combining legal perspectives with other scientific fields to address the complex issue of climate change.

Understanding the concepts of Islamic law related to climate change, such as khalifah (stewardship) and amanah (trust), becomes key. A comprehensive legal and environmental analysis is conducted to identify points of convergence between Islamic law and global environmental policies. In addition, educating the public on Islamic values related to sustainability and environmental protection is equally important to raise awareness of the Islamic responsibility toward the Earth.

The development of environmental policies based on Islamic legal principles, such as justice, balance, and sustainability, becomes the next strategic step. International commitments and global partnerships in international forums are

necessary to promote the Islamic legal approach and enhance cross-country cooperation in addressing climate change. It is also crucial to establish indicators and measurement methods that include legal and environmental aspects, as well as to involve scholars and Islamic intellectuals in the decision-making process to legitimize the proposed policies. The integrity of Islamic values in public policy and the continuous encouragement of new ideas that combine Islamic law with interdisciplinary knowledge are the final steps toward creating sustainable solutions to the issue of global climate change. From this, it is evident that the transdisciplinary approach generates new knowledge in this field.

In practice, the use of multidisciplinary, interdisciplinary, and transdisciplinary approaches in Islamic law depends on the complexity of the issue being studied. The multidisciplinary approach requires the integration of insights from various disciplines, such as fiqh (Islamic law), economics, social sciences, and even psychology, to provide a more comprehensive analysis of a legal issue. Meanwhile, the interdisciplinary approach emphasizes collaboration between experts in law, economics, and other disciplines, allowing the integration of different perspectives to formulate more holistic solutions. The transdisciplinary approach, on the other hand, requires involvement not only from academics but also from stakeholders and the general public to achieve a thorough understanding of complex legal issues.

3. Is it Necessary to Approach an Issue Using Multi, Inter, and Transdisciplinary Methods?

In practice, the use of these three approaches depends on the complexity of the problem. The multidisciplinary approach is an initial step involving contributions from two or more disciplines, offering diverse perspectives on an issue. While multidisciplinary approaches provide broad insights, if the complexity of the issue cannot be fully addressed, the interdisciplinary approach becomes the next step.

The interdisciplinary approach arises when the issue at hand requires closer integration between various disciplines. This includes collaboration among experts from different backgrounds to unite their knowledge and methodologies. Interdisciplinary work not only combines concepts from various disciplines but also creates a closer relationship between those elements to provide a deeper understanding of the complex interconnections within an issue.

However, if the issue remains inadequately addressed even with an interdisciplinary approach, the transdisciplinary approach may offer a solution. This approach involves not just experts from specific disciplines but also engages stakeholders, the community, and local knowledge resources through an integrative scientific dialectic. Transdisciplinarity views an issue as a system that cannot be confined by disciplinary boundaries, and therefore requires the active participation of various parties to achieve a more comprehensive understanding and solution. Thus, the use of multidisciplinary, interdisciplinary, and transdisciplinary approaches can be seen as progressive steps that align with the level of complexity of an issue.

4. Contemporary Paradigm of Islamic Law

In the dynamics of the modern era, Islamic law faces complex challenges that demand innovative thinking to maintain its relevance in a constantly changing society. Ijtihad Jama'i (collective ijtihad), the multidisciplinarity, interdisciplinarity, and transdisciplinarity approaches create a solid foundation for addressing these changes. This can be described as a new paradigm/framework that introduces a more inclusive and adaptive perspective toward the increasingly complex social reality.

Ijtihad Jama'i, as the first element, marks a paradigmatic shift from individual ijtihad toward collective participation by scholars and experts from various disciplines. This process illustrates collaboration among scholars, legal practitioners, and the general public in establishing Islamic legal norms. Through ijtihad Jama'i, law becomes the result of dialogue involving diverse perspectives, ensuring that its interpretation and implementation reflect the variety of views within society.

The multidisciplinarity approach becomes the first layer of this paradigm. By integrating concepts from various fields of knowledge, such as law, social sciences, economics, and other disciplines, Islamic law becomes more holistic in its understanding and application. This approach acknowledges that social reality cannot be understood in isolation, and only through a multidisciplinary approach can we comprehend the impact of law on various aspects of life.

The interdisciplinary approach highlights the importance of cooperation among various disciplines to respond to issues that cannot be solved purely through a multidisciplinary lens. This collaboration is not only limited to the academic level but also extends to the implementation of law in daily life. Although the disciplines involved still retain their identities, the integration of fields such as law, science, social sciences, and humanities opens up space for more comprehensive solutions to contemporary problems faced by society.

The transdisciplinary approach, as the final concept, involves integrating ideas from various disciplines without strict boundaries to address problems of high complexity. With this approach, Islamic law does not only focus on legal aspects but also explores the relationships and implications for technology, art, and other aspects of life. This provides a more complete and profound view of how law can function in the modern context.

Active participation from various disciplines, whether multi, inter, or transdisciplinary, in the ijtihad process not only ensures that Islamic law remains relevant but also makes it more adaptive and accurate in responding to societal changes. This paradigm not only creates a body of law that adheres to religious values but also provides concrete solutions to real problems faced by society.

Through this approach, Islamic law can bridge the gap between tradition and the evolving times, and present a more dynamic and responsive legal discourse. This new paradigm is not just a tool for understanding and regulating society but also serves as a catalyst for creating broader and more inclusive dialogues among various

elements of society. As a solid foundation, this paradigm reaffirms that Islamic law is not a static entity but a dynamic and relevant force in addressing the future, which is filled with change and complexity.

D. CONCLUSION

Ijtihad Jama'i refers to the process of collective ijtihad carried out by a group of Islamic legal scholars, or together with experts from other disciplines. It emphasizes the active participation of society in the development of Islamic law. The multidisciplinary approach involves using various disciplines, each contributing analyses in the process of formulating law. In the context of Islamic law, this can include legal knowledge, social sciences, economics, and even natural sciences to support a more comprehensive understanding. The interdisciplinary approach involves the collaborative integration of various disciplines. In the context of Islamic law, this could mean connecting legal, social, economic, and cultural aspects together to achieve a holistic understanding. Meanwhile, the transdisciplinary approach involves deep integration between various disciplines that goes beyond traditional boundaries. In Islamic law, this could mean integrating elements from various fields of knowledge without specific limitations, thus creating a broader and more comprehensive framework.

The implementation of these concepts within the new paradigm of contemporary Islamic law requires active collaboration between scholars, intellectuals, and practitioners from various disciplines. The multidisciplinary approach can help address the complexities of modern issues by merging various perspectives of knowledge. It helps understand Islamic law with a more complete perspective. The interdisciplinary approach enables a deeper and more contextual understanding of Islamic legal issues in contemporary situations. The transdisciplinary approach, on the other hand, brings innovation and new thinking into Islamic law by integrating concepts from various fields.

By adopting the concepts of ijtihad jama'i and the multidisciplinary, interdisciplinary, and transdisciplinary approaches, a new paradigm of contemporary Islamic law can be formed. This involves not only scholars but also the broad contribution of experts from various disciplines. The implementation of these concepts provides a strong foundation to address the complex challenges of the modern era and respond to Islamic legal questions more comprehensively. The implications of this new paradigm include the development of law that is more relevant, responsive, and adaptive to social, economic, and technological changes, while also strengthening the involvement of society in the process of formulating Islamic law. Thus, this new paradigm provides a strong foundation for achieving the construction of Islamic law that is sustainable in the contemporary context.

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