



Redefining Classical Authority: Interpretative Authority and Social Acceptance in Qur'anic and Hadith Studies Using Islamic Sociological Jurisprudence

Anwar Muhammad^{1*}, Dani Nur Abidin², Rahmat Ridlo Tri Hidayatullo³, Ahmad Muhammad Mustain Nasoha⁴

¹⁻² Pascasarjana Pendidikan Bahasa Arab, Universitas Islam Negeri Raden Mas Said Surakarta, Indonesia
Email: anwarmehmed22@gmail.com ^{1*}, dannyabidin45@gmail.com ², rahmatriedho@gmail.com ³,
mustain.nasoha@staff.uinsaid.ac.id ⁴

* Corresponding Author: anwarmehmed22@gmail.com

Abstract. Qur'anic and Hadith studies face methodological challenges in negotiating classical interpretative authority with contemporary social acceptance. Diverse socio-cultural and digital shifts demand an approach that preserves the normative dimension of texts while accounting for their applied social context. Therefore, this study aims to conceptually analyze the dynamic relationship between interpretative authority and social acceptance in Qur'anic and Hadith studies through the lens of Islamic sociological jurisprudence. Employing a qualitative library research design, this study systematically analyzed 32 relevant academic publications spanning 2020 to 2026. Data were analyzed textually and reflectively through identification, coding, and categorization to produce a core theoretical synthesis. The conceptual findings suggest that while classical authority (rooted in the Qur'an, Hadith, tafsir, and fiqh) remains the epistemological foundation, its ongoing legitimacy requires active negotiation and public acceptance. Through the perspective of sociological jurisprudence and the living law, this synthesis illustrates that religious norms acquire their social form when integrated with maqāṣid al-sharī'ah. This ensures that the contextualization process upholds public interest (maslahah) and justice. Ultimately, this study offers a conceptual framework for developing more dialogical Qur'anic and Hadith studies, demonstrating how religious authority transforms without severing its continuity with classical tradition.

Keywords: Hadith; Interpretative Authority; Islamic Sociological Jurisprudence; Living Law; Qur'an.

1. INTRODUCTION

The Qur'an and Hadith constitute the two most fundamental pillars for comprehensively understanding the entirety of Islamic teachings, particularly concerning matters of sharia law. The Qur'an, as a guide and primary source of Islamic law (mashadir al-ahkam), contains a set of universal normative principles as well as practical rules designed to govern all spheres of human life (Hadi, 2023). Within the Islamic scholarly tradition, authority over these two sources has developed through mechanisms of exegesis (tafsir), Hadith commentaries (sharah), legal principles (uṣūl al-fiqh), jurisprudence (fiqh), and various Islamic disciplines built by scholars from generation to generation.

In the modern context, numerous new legal issues emerge that require deep and contextual approaches. The relevance of classical Islamic law to contemporary jurisprudence cannot be overlooked. The study of the epistemology of classical Islamic law assists contemporary scholars and legal experts in addressing novel challenges (Khufaya, Kholil, & Syarif, 2021). These classical intellectual products hold a crucial position in maintaining the continuity of Islamic knowledge transmission. Nevertheless, contemporary Muslim societies

face increasingly complex social realities due to shifting family structures, digital technological advancements, economic transformations, cultural pluralities, changing gender relations, scientific developments, and the rising interaction between religious norms and state law. These conditions present a methodological problem: how the interpretative authority of the Qur'an and Hadith can be maintained without ignoring the shifting social contexts in which religious texts are understood and practiced.

Developments in Qur'anic and Hadith studies over recent years reveal a shift in focus from purely text-oriented inquiries toward the investigation of the relationship between texts, readers, practices, and social contexts. One manifestation of this shift is the growth of Living Qur'an and Living Hadith studies. The Living Qur'an approach places community experiences in interacting with the Qur'an as an object of scientific inquiry, directing attention not only to the textual meaning of verses but also to how those verses are understood, received, transmitted, and manifested in social life. Annas, Saputra, and Said demonstrate that Living Qur'an practices are influenced by social, cultural, and political dynamics and can be examined through qualitative methods such as participant observation, in-depth interviews, and document analysis. Meanwhile, developments in Living Hadith show that Hadith is understood not merely as a text transmitted from the past, but also as a source of practice and religious expression that interacts with local traditions. Recent studies on Living Hadith in Indonesia identify practice, reception, text, transmission, and transformation as critical domains in the development of the discipline (Annas, Saputra, & Said, 2024).

The evolution of both Living Qur'an and Living Hadith studies, along with similar advancements, indicates that contemporary research increasingly requires perspectives capable of reading the dialectical relationship between normative authority and social reality. Asri asserts that a sociological approach in Islamic studies can be utilized to comprehend the link between religious teachings and social reality, including through Living Qur'an and Living Hadith research. Thus, the existence of religious texts within society cannot be detached from the processes of interpretation, negotiation, acceptance, and transformation that occur within specific social contexts (Asri, 2025).

This issue becomes even more critical when Qur'anic and Hadith studies are examined through the lens of sociological jurisprudence. Within this theoretical framework, sociological jurisprudence serves as an analytical bridge examining how Qur'anic and Hadith texts which provide the primary normative validity and epistemological authority interact with the "living law," understood as the empirical social norms and practices embedded within a community. Crucially, utilizing sociological jurisprudence does not equate social acceptance with

normative Islamic validity; empirical adoption by a community does not inherently grant theological legitimacy to a practice. Rather, this perspective observes how normatively valid religious principles undergo articulation, negotiation, and reception within social reality. Inquiries into the modernization of Islamic law highlight the necessity of considering these community dynamics in legal development (Zayyadi, 2020). Recent scholarship further applies responsive law theory to evaluate how Islamic legal frameworks adapt to contemporary needs without forfeiting their normative foundations. For instance, research on religious court administration indicates that the digitalization of judicial institutions represents an adaptive process aligning administrative efficiency with contemporary social needs while retaining the core values of Islamic justice (Ilhamuna, 2025).

Within this framework, sociological jurisprudence can converge with the concept of *maqāṣid al-sharī'ah* as a foundation for understanding the interconnection between text, normative objectives, and social welfare. The development of contemporary *maqāṣid* studies indicates a focus on the need to move from purely textual readings toward a more contextual and goal-oriented legal approach. Studies examining *maqāṣid al-sharī'ah* as an adaptive framework demonstrate that this approach can respond to social transformations while preserving the core principles of Islamic law (Nurhikmah, 2024). Similarly, research on the construction of contemporary *maqāṣid* positions social, political, economic, and technological changes as factors demanding the formulation of more adaptive legal reasoning methodologies (Azwarfajri, Sa'dan, Zakaria, & Yusuf, 2025). Consequently, the social context can serve as a space where the normative meaning of a text is tested, negotiated, and actualized.

To clarify the theoretical positioning and address existing scope limitations, prior scholarship can be categorized into three main streams. While these studies provide rich foundational insights, their individual scope leaves critical analytical intersections under-examined (see Table 1). First, Living Qur'an and Living Hadith research primarily captures community reception and empirical practices, yet often lacks an epistemological framework to articulate how these practices maintain connection with classical interpretative authority (Aji, Hilmi, & Rahman, 2021). Second, studies on responsive Islamic law focus predominantly on formal judicial institutions, court rulings, and regulatory reforms, leaving the broader interpretative processes of classical texts less integrated (Zunaeni, 2025). Third, contemporary *maqāṣid al-sharī'ah* scholarship broadly targets legal philosophy and systemic reform, but rarely details how exegesis authority operates alongside empirical social reception. This study addresses these specific scope limitations by offering an integrative conceptual framework.

Table 1. Summary of Prior Literature, Scope Limitations, and Specific Synthesis Contribution.

Stream of Literature	Key Focus of Prior Studies	Identified Scope Limitations	Specific Contribution of This Synthesis
Living Qur'an & Living Hadith (e.g., Aji et al., 2021)	Empirical community reception, local ritual practices, and socio-anthropological expressions of scripture.	Tends to isolate empirical phenomena, giving less attention to the epistemological link with classical interpretative authority.	Bridges empirical social reception with classical authority (tafsir/sharh) through the framework of Islamic sociological jurisprudence.
Responsive Islamic Law (e.g., Zayyadi, 2020; Zunaeni, 2025)	Judicial institutions, court rulings, legal digitalization, and formal regulatory adaptations.	Concentrates primarily on formal court systems, lacking a unified model for textual exegesis, authority, and social reality.	Expands responsive law concepts beyond judicial institutions into the realm of exegesis, Hadith authority, and living social dynamics.
Contemporary Maqāṣid al-Sharī'ah	High-level legal philosophy, legal reform (tajdid), and policy-level objectives.	Operates mostly in abstract legal philosophy without detailing how textual exegesis authority functions alongside the living law.	Integrates maqāṣid as a normative compass ensuring that contextualization upholds public interest (maslahah) and justice without severing classical authority.

These gaps highlight the urgency to build a reading that does not polarize classical authority against contemporary social reality, but instead analyzes both as interacting elements. This study offers conceptual novelty by positioning the theory of sociological jurisprudence as an analytical perspective to reassess Qur'anic and Hadith studies through the relationship between normative authority, social context, living law, and contemporary reception. In this framework, classical authority is not understood as something to be abandoned, but rather as an epistemological heritage that needs to be read critically when facing a changing social context. Conversely, contemporary social reality is not positioned as a substitute for the text, but as an empirical context that helps explain how Qur'anic and Hadith norms acquire meaning, legitimacy, and new forms of implementation in community life. This perspective aligns with developments in Living Qur'an studies that integrate social and normative dimensions, as well as Living Hadith studies that observe the process of acceptance and transformation of Hadith in societal life (Darussamin, 2025).

The novelty of this research also lies in the effort to expand the application of sociological jurisprudence from merely a theory on the relationship between law and society into a framework for reading the production, transmission, interpretation, and actualization of religious authority. Through a qualitative approach, social reality is understood as a construction of meaning that can be traced through narratives, practices, experiences, documents, and the social interactions of actors. Such an approach enables research to move beyond merely asking what a specific Qur'an or Hadith provision states, to exploring how, why, and in what context that provision is understood and practiced. Consequently, the research

can yield a more comprehensive understanding of the negotiation process between the continuity of the Islamic scholarly tradition and the demands of social change. This direction is highly relevant to contemporary research showing that the transformation of Islamic law increasingly requires an orientation toward public benefit, justice, social adaptation, and responsiveness to societal needs (Malik, Kurniati, & Budiarti, 2025).

Based on the aforementioned background, this study aims to re-analyze the relationship between classical authority and contemporary social reality in Qur'anic and Hadith studies through the perspective of sociological jurisprudence theory within the context of Islamic legal thought. Specifically, this research is directed to: (1) identify the character and forms of classical authority in understanding the Qur'an and Hadith; (2) analyze how changes in social reality influence the process of meaning-making and actualization of religious sources; (3) examine the relevance of sociological jurisprudence, living law, and *maqāṣid al-sharī'ah* as conceptual tools in bridging text and context; and (4) formulate a methodological understanding of Qur'anic and Hadith studies that maintains the text's normative authority while remaining sensitive to contemporary social dynamics.

Thus, this research is expected to contribute to the development of Qur'anic and Hadith studies that are more contextual, dialogical, and responsive to societal changes without severing their epistemological connection to the classical Islamic scholarly tradition.

2. THEORETICAL FRAMEWORK

The primary theoretical foundation of this study rests upon sociological jurisprudence pioneered by Roscoe Pound (1911, 1922) integrated with Eugen Ehrlich's (1913/1936) concept of the "living law," alongside religious authority and *maqāṣid al-sharī'ah*. Theoretical precision requires distinguishing between these two foundational concepts: while sociological jurisprudence provides an analytical framework for interpreters (*mufasssirūn/fuqahā'*) to bridge formal normative texts with social reality (*law in books* vs. *law in action*), Ehrlich's living law identifies the inner order of human associations, representing the empirical rules and practices that spontaneously govern community life. Applied to Qur'anic and Hadith studies, sociological jurisprudence captures the hermeneutical adaptation and negotiation of textual authority, whereas the living law accounts for the social reception and lived practices of scripture. This integrated perspective illustrates how classical textual authority is not static; rather, it is continually actualized as scripture undergoes dynamic reception through oral traditions, rituals, and localized social practices (Hakamah, Millah, & Avicena, 2026).

Alif (2024) asserts that the Living Qur'an and Living Hadith are essentially the readings of Muslim communities toward religious texts based on their social contexts, making their study deeply intersected with the sociology and anthropology of religion. Meanwhile, research on religious authority shows that Hadith transmission and the process of fiqh ijtihad historically formed scholarly legitimacy that was inseparable from its social and epistemological context (Muslim, Al-Munawar, Mansurnoor, & Asmawi, 2026).

In contemporary developments, this authority also undergoes changes due to digitalization; the isnād system and scholarly legitimacy no longer depend entirely on physical teacher-student relations, but instead interact with digital platforms, communicative competence, and new mechanisms of religious knowledge production (Rakhman, Zain, & Muthi'ah, 2025). Consequently, sociological jurisprudence can serve as a lens to observe that classical authority does not terminate at the transmission of norms, but is continuously negotiated when confronting social structures, community needs, and transitioning into new forms of religious knowledge production.

This framework is reinforced by the theory of maqāṣid al-sharī'ah and contextual approaches in Islamic law. Maqāṣid al-sharī'ah provides an orientation ensuring that the understanding of legal sources looks beyond textual formulations to emphasize objectives, public welfare, justice, and the protection of human interests intended by the law. Contemporary research indicates a paradigm shift from textual to contextual approaches in the construction of maqāṣid, particularly as a response to the complexities of social, political, economic, and technological changes (Azwarfajri et al., 2025).

Malik, Kurniati, and Budiarti (2025) also demonstrate that the maqāṣid approach can render Islamic law both a normative system and a contextual public ethic oriented toward public benefit and social justice. These findings provide a foundation for this research to connect classical textual authority, living law, social context, and the normative goals of Islamic law within a unified analytical framework. Distinct from Living Qur'an/Hadith research that centers its attention solely on forms of public reception, this study employs sociological jurisprudence as a framework to analyze how classical authority is maintained, negotiated, and contextualized within contemporary social reality.

Through a qualitative approach, this reality is understood through meanings, experiences, practices, narratives, and the social constructions of actors, directing this research toward a profound understanding of the reciprocal relationship between religious norms and societal change. Implicitly, this study stems from the proposition that as social changes become more complex, a deeper understanding of the Qur'an and Hadith is required to reconcile the

continuity of normative authority with social contexts and welfare objectives without losing the epistemological roots of the classical tradition.

3. RESEARCH METHODS

This study utilizes a qualitative approach with an interpretative-contextual library research design (qualitative library research). This design was selected because the objects of research comprise ideas, texts, concepts of religious authority, and the relationship between the understanding of the Qur'an and Hadith and contemporary social reality. Living Qur'an and Living Hadith studies fundamentally permit the use of textual and social data to observe how religious texts are present and practiced within community life (Alif, 2024; Darussamin, 2025).

This research focuses on academic literature relevant to four primary domains: (1) the authority and epistemology of the classical Qur'an and Hadith; (2) Living Qur'an and Living Hadith; (3) theories of sociological jurisprudence, living law, and the relationship between law and society; and (4) *maqāṣid al-sharī'ah* and contextual approaches to Islamic law. The analytical sample was selected purposively through a dual-tiered inclusion logic. For contemporary scholarly developments, inclusion was bounded to peer-reviewed academic literature published between 2020 and 2026, ensuring direct relevance to current research trends, publication in academically verifiable outlets, and clear theoretical or empirical contributions regarding text, authority, and social context. An explicit exception to this publication window was granted to foundational theoretical literature specifically seminal works on sociological jurisprudence, living law, and classical Islamic legal jurisprudence (*uṣūl al-fiqh*) which were integrated regardless of publication date due to their essential role in providing the primary epistemological anchors for this synthesis.

In this study, primary data consist of contemporary academic research published between 2020 and 2026 that directly analyzes the methodologies of the Living Qur'an/Living Hadith, religious authority, and sociological approaches to Islamic law. Classical primary sources such as classical tafsir (exegesis), sharḥ (Hadith commentaries), and uṣūl al-fiqh (jurisprudence) do not serve as direct textual objects of analysis; rather, they function as foundational epistemological anchors providing the normative benchmarks against which contemporary interpretations are conceptualized. Secondary data encompass relevant academic books, theoretical treatises, and policy documents.

Data collection followed a systematic-targeted literature study protocol. Here, "systematic" refers to the structured identification, screening, and selection of literature adhering to predefined inclusion criteria (guided by PRISMA principles), while "targeted"

denotes purposive thematic sampling specifically aimed at the analytical intersections of text, authority, and social reality. The comprehensive literature search was conducted between 2020 and 2026, across major indexing databases, including Scopus, Web of Science, Google Scholar, DOAJ, and SINTA. Utilizing Boolean search strings the initial search yielded 342 hits. Following title and abstract screening (n = 118) and full-text eligibility evaluation (n = 62), a final sample of 32 core peer-reviewed articles was selected for full synthesis. Data extraction was executed using a matrix capturing source identity, research focus, core concepts, methodology, findings, and relevance to Islamic sociological jurisprudence. Furthermore, data selection accounted for the distinction between emic perspectives (practitioners' lived meanings) and etic interpretations (researchers' analytical frameworks), ensuring that Living Hadith practices are properly contextualized (Rizkiy, 2025).

To maintain trustworthiness, source triangulation was operationally executed by systematically cross-analyzing findings across three distinct disciplinary literature streams: (1) normative-hermeneutical works on classical *uṣūl al-fiqh* and textual exegesis, (2) empirical socio-anthropological studies on Living Qur'an and Living Hadith practices, and (3) socio-legal literature on responsive Islamic law. Simultaneously, researcher reflexivity was operationalized through a structured analytical audit trail and reflexive memoing, which explicitly documented the research team's background knowledge in Islamic jurisprudence and potential interpretative pre-understandings throughout the coding process. For instance, an analytical discrepancy emerged when interpreting community-based Living Hadith practices: a strictly normative lens categorized these practices as lacking classical legal validity, whereas an uncritical sociological lens viewed them as autonomous, competing authorities. Through reflexive journal logging and cross-source triangulation, this tension was resolved by conceptualizing these practices neither as legal deviations nor as detached authorities, but rather as processes of social reception and negotiation wherein empirical living practices acquire social efficacy while remaining epistemologically anchored to classical normative objectives (Jamie & Rathbone, 2022).

Table 2. Analytic Audit Trail: From Source Propositions to Final Themes.

Source Proposition / Quote	Initial Code	Sub-theme	Final Conceptual Theme
"The validity of classical exegetical rules remains the primary baseline, but its societal relevance is continuously tested against living cultural norms." (Aji et al., 2021)	• Exegetical baseline • Cultural validity test • Classical-living tension	Normative Baseline & Epistemological Continuity	1. Classical Authority & Epistemological Continuity
"Community practices of reading specific verses during rituals create localized layers of meaning that operate alongside formal tafsīr." (Hakamah et al., 2026)	• Ritual verse recitation • Community meaning layers • Coexistence with exegesis	Textual Reception & Localized Articulation	2. Interpretative & Social Reception Process
"Court rulings and fatwas increasingly integrate empirical social data to prevent harm and secure public interest." (Zayyadi, 2020; Ilhamuna, 2025)	• Empirical data in fatwas • Efficacy of Islamic law • Public interest integration	Social Reality & Institutional Responsiveness	3. Living Law & Contemporary Social Reality
"Normative texts undergo dynamic negotiation when facing structural socio-technological shifts without losing their core principles." (Zunaeni, 2025)	• Norm negotiation • Socio-tech adaptation • Core principle preservation	Dynamic Adaptation & Normative Balancing	4. Negotiation & Transformation of Norms
"Contextualization of scripture must be guided by maqāṣid al-sharī'ah to ensure that legal evolution serves justice and public welfare." (Wahidah et al., 2024)	• Welfare orientation • Maqāṣid guidance • Contextual justice	Teleological Orientation & Maslahah	5. Contextual Actualization of Islamic Law

Data were analyzed using reflexive thematic analysis (RTA), following Braun and Clarke's six-phase framework: data familiarization, initial code generation, theme development, theme review, theme definition, and the production of the scholarly synthesis (Byrne, 2022). While RTA originated within qualitative empirical research, its application to philosophical-normative synthesis is epistemologically sound; RTA recognizes the researcher's theoretical framework (*Islamic sociological jurisprudence*) as an active analytical lens rather than a passive extraction tool, enabling latent hermeneutic coding across normative propositions and empirical literature.

To ensure transparency and auditability, an analytic audit trail was generated, mapping raw textual propositions through initial codes and sub-themes to the final conceptual themes (see Table 2). The analysis proceeded iteratively, connecting empirical findings from Living Qur'an/Hadith scholarship with normative *uṣūl al-fiqh* principles. This process yielded a structured conceptual model: Classical Authority → Interpretative and Reception Process → Contemporary Social Reality → Negotiation/Transformation of Norms → Contextual

Actualization of Islamic Law. Within this model, sociological jurisprudence explains the interaction between formal norms and social life, while *maqāṣid al-sharī'ah* provides the normative orientation ensuring that contextualization upholds public welfare (*maslahah*). This methodological integration directly addresses recent calls to synthesize textual analysis, exegetical traditions, and social phenomena, preventing Living Qur'an research from remaining merely descriptive (Wahidah, Amir, & Fansuri, 2024).

4. RESULTS AND DISCUSSION

Data Collection and Analysis Process

Data in this research were gathered by tracing academic literature related to the authority of the Qur'an and Hadith, Living Qur'an, Living Hadith, living law, sociological jurisprudence, and *maqāṣid al-sharī'ah*. Through a qualitative library research framework, all reading materials were processed using stages of identification, selection, critical review, thematic coding, and interpretation.

Literature reviews regarding the Living Qur'an prove that the Qur'an is not merely understood as a written document, but also as a phenomenon that lives in oral, aural, and daily community practices (Aji et al., 2021). Correspondingly, a study by Annas, Saputra, and Said (2024) asserts the necessity of combining social and normative approaches because Living Qur'an practices are intricately linked with political, cultural, and social dynamics in society. Developments in this domain give rise to methodological challenges that ultimately marry the study of the Qur'an with various other fields of study, such as history, philosophy, sociology, anthropology, and tafsir science (Wahidah et al., 2024).

Based on the reflexive thematic analysis of the curated corpus (2020–2026), the dataset yielded five core analytical themes: (1) classical authority and epistemological continuity, (2) contemporary social reality and contextual dynamics, (3) reception and negotiation of meaning, (4) contextualization via *maqāṣid al-sharī'ah*, and (5) transformation of authority in digital spaces. The fifth theme transformation of authority emerged inductively during data extraction, as contemporary scholarship (e.g., Annas et al., 2024; Rakhman et al., 2025) repeatedly highlighted how digital platforms, social media, and new public intellectuals reconfigure religious transmission. The primary objective of this synthesis is not to quantitatively count term frequencies, but to uncover the structural patterns and interpretative interactions between sacred texts, classical scholarly authority, and living social realities.

Table 3. Thematic Synthesis of Literature Analysis Results.

Analytical Theme	Key Supporting Literature	Literature Findings (Empirical/Textual Evidence)	Meta-Theoretical Interpretation (Islamic Sociological Jurisprudence)
1. Classical Authority & Epistemological Continuity	Aji et al. (2021); Annas et al. (2024)	Religious authority remains anchored in primary scriptures (Qur'an and Hadith), classical exegesis (<i>tafsīr</i>), Hadith commentaries (<i>sharḥ</i>), jurisprudence (<i>fiqh</i>), and chains of transmission (<i>sanad</i>).	Functions as the normative baseline (<i>law in books</i>). Normative legitimacy depends on continuous epistemological links with traditional scholarly institutions (<i>isnād</i>).
2. Contemporary Social Reality & Contextual Dynamics	Zayyadi (2020); Rakhman et al. (2025)	Lived religious practices and legal enforcement are continuously reshaped by socio-cultural, economic, political, and technological shifts.	Represents the empirical arena (<i>social facts</i>) wherein legal norms are operationalized, tested, and required to demonstrate social efficacy.
3. Reception and Negotiation of Meaning	Aji et al. (2021); Azwarfajri et al. (2025)	Local communities do not passively absorb texts; rather, they actively interpret, adopt, or modify scriptural norms through ritual and localized practices.	Illustrates Ehrlich's <i>living law</i> (<i>das lebende Recht</i>), wherein social acceptance (<i>'urf</i>) establishes a dynamic dialectic between formal textual norms and societal practice.
4. Contextualization via <i>Maqāṣid al-Sharī'ah</i>	Alif (2024); Wahidah et al. (2024)	Scholars and practitioners utilize teleological principles (<i>maṣlaḥah</i> , justice, harm prevention) to adapt traditional rulings to complex modern conditions.	Serves as a normative compass ensuring that legal adaptation aligns with the societal purpose (<i>hikmah</i>) of the Law without severing textual anchors.
5. Transformation of Authority in Digital Spaces (Emergent Theme)	Annas et al. (2024); Rakhman et al. (2025)	Digital media, algorithmic platforms, and online spaces expand channels for producing and consuming religious knowledge beyond traditional institutions.	Reflects a structural expansion of the authority arena, where classical authority undergoes public negotiation without being entirely erased.

Referring to the data in Table 3, the analysis results indicate the absence of a rigid separation (dichotomy) between classical textual authority and present-day social conditions. While classical authority still plays a crucial role as the foundation of legitimacy, its application in the field always involves interpretations that dialogue with social reality. This reinforces the view that Living Qur'an studies transcend the mere cataloging of community religious rituals. In line with this, Annas et al. (2024) underscore that the phenomenon of the Living Qur'an is also shaped by social, cultural, and political variables, rather than being a purely theological manifestation. Therefore, the presence of religious values in society forms a continuous chain of processes: originating from the text, understood, received (reception), practiced, and ultimately generating new social meanings. It is this cycle that reinforces the significance of sociological jurisprudence as an analytical tool in examining the Qur'an and Hadith.

Classical Authority and Normative Continuity

The findings of the first theme confirm that classical authority still holds a vital epistemological role in Qur'an and Hadith studies. Through scholarly traditions such as tafsir, fiqh, and uṣūl al-fiqh, the apparatus to understand and legitimize textual meaning remains preserved. Therefore, contextualization must not be interpreted as an effort to abandon tradition, but as a process of "recontextualization" namely, dialoguing the intellectual heritage of the past with various contemporary problematics. This approach is highly crucial to avoid sociological bias, where community practices are feared to become the sole benchmark of truth at the expense of the text's normative side. This aligns with the warning from Annas et al. (2024) regarding the importance of maintaining the normative dimension of the Qur'an in Living Qur'an research.

Through the lens of sociological jurisprudence, the endurance of classical authority represents the continuity of norms, while social change acts as the driving force that mandates these norms to be continuously reinterpreted. The relationship between the two is not a conflict between "tradition" and "modernity," but a dynamic interaction between an inherited norm and its space of application. The theoretical implication of this finding is that classical authority is no longer sufficient to be evaluated solely from its historical roots, but must be measured by its interpretative capacity in responding to new social challenges. Here, sociological jurisprudence serves as the right framework to dissect how traditional norms can continue to live and apply amidst community dynamics.

Contemporary Social Reality as a Space for Text Actualization

The second thematic finding demonstrates that social transformation has reshaped how segments of Muslim society engage with the Qur'an and Hadith. These developments are reflected in the diversification of religious practices, the digital circulation of Islamic knowledge, the transformation of spaces for religious expression, and the emergence of new forms of reception that may differ from those historically established within particular communities. The Qur'an is therefore encountered not only through formal study and ritual observance but also through social interaction, cultural expression, educational activities, and digital communication. Studies within the *Living Qur'an* tradition illustrate how engagement with the Qur'an can acquire aesthetic, educational, ritual, and communal significance. Research on Qur'anic *nagham*, for example, demonstrates that the practice of recitation may develop into a shared cultural tradition and perform social functions beyond its immediate devotional dimension (Salsabila & Nuha, 2024). Such findings suggest that the social significance of the

Qur'an is expressed not only through the textual content itself but also through the ways individuals and communities interpret, experience, and incorporate it into everyday life.

From the perspective of this study, these developments can be examined through the sociological concept of living law, provided that the term is used with appropriate qualifications. The existence of a religious practice within a community does not automatically establish its validity as an Islamic legal norm. Rather, it indicates that religious meanings and normative expectations can acquire particular social forms through communal interpretation and repeated practice. This distinction requires researchers to differentiate between social acceptance, cultural legitimacy, and normative validity. A practice may be widely accepted because of its historical significance, emotional appeal, communal identity, or educational function without necessarily constituting a legal obligation or an authoritative prescription derived directly from the Qur'an or Hadith. Accordingly, the sociological study of religious practices should not become a process of automatically legitimizing every existing custom. Instead, it should investigate how a practice emerges, how its meaning is constructed, and how its claims to religious authority can be assessed against relevant normative sources and established methods of Islamic legal reasoning.

This distinction is particularly important in contemporary digital environments, where religious content can circulate rapidly and acquire legitimacy through repetition, popularity, and endorsement by online communities. Research by Nasoha and colleagues on digital da'wah and Islamic legal challenges identifies the importance of examining the accuracy of religious information, the ethical responsibilities of communicators, and the risks associated with the dissemination of inadequately grounded religious narratives (Nasoha et al., 2025a). Related work on digital transformation and legal awareness provides a complementary perspective on the social consequences of information circulation, including misinformation and the need for responsible engagement with digital content (Nasoha et al., 2026a). Studies concerning Islamic ethics in social media communication further support the importance of *tabayyun*, or careful verification, as a principle for assessing information before accepting or redistributing it (Nasoha et al., 2025b). These studies do not directly establish the validity of particular *Living Qur'an* practices; rather, they offer a relevant analytical framework for examining how religious claims are communicated, received, and evaluated in contemporary society.

The relationship between religious norms and social practice can also be understood through research on the representation of Muslim identity in mass media and the communication of religious values in digital spaces. Such perspectives highlight that religious expression is mediated by cultural expectations, communication technologies, and the social

identities of those who participate in it (Atqiya et al., 2025; Nasoha et al., 2025c). Furthermore, studies of digital communication and ethical values suggest that the widespread visibility of a religious message should not be confused with its scholarly authority or normative reliability (Nasoha et al., 2026b). These insights reinforce the need for a method that examines both the lived dimensions of religious practice and the normative foundations invoked to justify it. In this respect, the *Living Qur'an* approach and *Islamic Sociological Jurisprudence* can complement one another: the former investigates how the Qur'an is experienced and enacted within society, while the latter provides a framework for examining the relationship between social realities, legal reasoning, and Islamic normative principles.

Consequently, the findings support an analytical approach that combines empirical observation of religious practices with critical examination of their normative claims. Researchers should identify the social context in which a practice emerges, investigate the meanings attributed to it by participants, and distinguish descriptive findings about community behavior from conclusions concerning Islamic legal validity. Relevant Qur'anic verses, Hadith, classical exegesis, works of Islamic jurisprudence, and applicable legal principles should then be examined according to the nature of the claim being assessed. This approach avoids two methodological extremes: reducing religious life to textual prescriptions without studying how those prescriptions are experienced in society, and treating every socially established practice as religiously authoritative merely because it has gained communal acceptance. By maintaining this distinction, the study can recognize the dynamic social presence of the Qur'an while preserving the methodological rigor required for evaluating religious and legal claims (Aji et al., 2021; Wahidah et al., 2024).

Negotiation between Classical Authority and Social Change

The subsequent analysis results indicate the existence of an authority negotiation process. This negotiation takes place when society is confronted with issues that are not found identically and specifically within the historical context of the formation of fiqh and tafsir traditions. Under these conditions, the text remains the source of reference, but the application process requires consideration of social structures, legal objectives, and community needs. Thus, contextual changes do not always result in a rejection of classical authority; for in many cases, changes precisely stimulate the search for new arguments within the tradition itself.

This can be demonstrated through Hasbi Ash-Shiddieqy's analysis of QS. Al-Mā'idah [5]: 38 (the prescribed punishment for theft) in Tafsir An-Nur, which illustrates how classic authority, social context, and maqāṣid interact in practice.

Specific Text and Interpretative Ruling

The primary textual source under analysis is the divine decree:

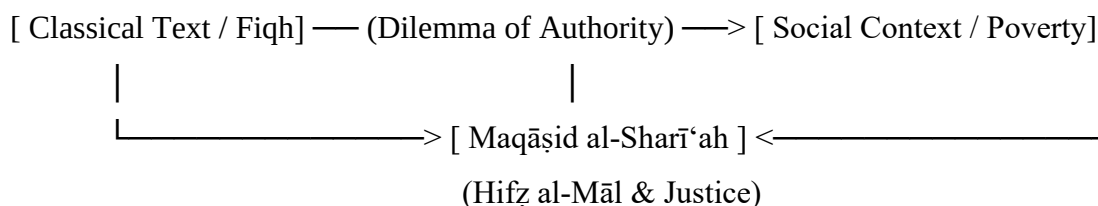
((وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ))

(As for the male thief and the female thief, cut off their hands in recompense for what they committed as a deterrent punishment from Allah).

Hasbi Ash-Shiddieqy's Interpretative Rulings: (a) Commutation/Substitution of Hand Amputation (*'Uqūbah*): Hasbi posits that hand amputation is not an absolute, mechanical penalty for every act of theft. In modern societies or conditions of systemic economic distress, physical amputation can be substituted (*ta'dīb*) with imprisonment or educational fines. (b) Prerequisites for Implementation (*Syuruṭ al-Infādh*): The physical enforcement of *ḥudūd* retains its full legal authority only when the social order meets basic standards of social justice specifically, when fundamental living requirements are met, systemic hunger is absent, and economic opportunities are accessible.

Testing the Triad: Classical Authority, Social Context, and Maqāṣid

The interpretation of QS. Al-Mā'idah [5]: 38 tests the operational boundary between these three elements:



a. Classical Authority vs. Social Context

Hasbi does not bypass classical precedent (*turāth*). Instead, he anchors his reasoning in the jurisprudence of Caliph Umar ibn al-Khattab (r.a.), who suspended the *ḥudūd* punishment during the Year of Famine (*Ām al-Ramādah*).

Here, social context (poverty and starvation) tests the literal mandate of the text: if an individual steals out of acute necessity to survive, the act falls under legal doubt (*syubhāt*), nullifying the strict conditions required for amputation. Classical textual authority is not destroyed; rather, its operational scope is bounded by the socio-economic conditions of the subject.

b. The Intermediary Role of Maqāṣid al-Sharī'ah

The core objective of the Sharia in this context is Hifẓ al-Māl (protection of property) alongside the preservation of social justice.

Hasbi demonstrates that amputating the hand of a person driven to theft by structural poverty contradicts the overarching imperative of justice (*'adālah*) that forms the

essence of *maqāṣid*. Thus, *maqāṣid* acts as an evaluative filter: it determines whether enforcing the literal command (*zhāhir al-naṣṣ*) fulfills its intended spirit or undermines basic justice.

Procedural Implications for Textual Authority

Under this framework, textual authority operates on two distinct levels: (a) Normative-Substantive Authority (Permanent): The text maintains absolute authority in establishing theft as prohibited, upholding property rights, and requiring legal deterrence. (b) Procedural-Applied Authority (Contextual): The specific modality of the penalty (amputation vs. incarceration) depends on whether socio-economic conditions enable a fair application.

Integrating contextual factors does not erode the authority of the text; it shifts that authority from unconditional literal execution to the realization of substantive Sharia justice.

Maqāṣid al-Sharī'ah as a Normative and Social Bridge

The fourth theme demonstrates that *maqāṣid al-sharī'ah* can function as a bridge connecting normative authority and social reality. In this research, *maqāṣid* is understood as a device to read the welfare or objectives intended to be realized through a rule, rather than as a substitute for the text. Such an approach provides space to consider changing social conditions without losing normative orientation. Studies on contemporary *maqāṣid* constructions indicate a paradigm shift from reading textually toward a contextual approach in responding to all contemporary social issues (Azwarfajri et al., 2025).

These findings reinforce the theoretical model of the research as shown in the relational text mapping below. Classical authority provides the boundaries and sources of legitimacy, while contemporary social reality supplies the actual context where norms are understood and applied. Living law explains the social process of norm enforcement, while *maqāṣid al-sharī'ah* provides a normative orientation toward public welfare. Thus, Islamic sociological jurisprudence in this study can be understood as a framework that connects three dimensions: normative authority, social life, and legal objectives.

[Figure 1] Model Relational Framework of Classical Authority and Contemporary Social Reality: (a) Top-Down Input (Classical Authority → Mediation Layer): Classical texts and jurisprudence (*turāth*) provide the primary normative raw materials and legal bounds. They do not dictate practical application in isolation, but enter the hermeneutical process as foundational inputs. (b) Bottom-Up Input (Contemporary Social Reality → Mediation Layer): Empirical socio-economic conditions (e.g., poverty, technological shifts, political structures) serve as the context of reception. They define the real-world conditions under which normative commands must be realized. (c) Bi-Directional Negotiation (The Mediation Layer): The

interaction between classical authority and social reality is dynamic rather than linear. Here, *Maqāṣid al-Sharī'ah* (teleological goals of Islamic law) and Living Law (prevailing social practices) engage in mutual negotiation: *maqāṣid* ensures teleological continuity with divine intent, while social realities test the real-world viability of legal outcomes. (d) Downstream Output (Contextual Actualization): The ultimate result of this dynamic interplay is an updated, contextually grounded application of Islamic norms that preserves normative integrity without ignoring empirical realities.

Shifting Authority in the Digital Era

Another relevant finding is the transformation of the locus of religious authority due to the development of digital technology. Religious authority is now produced not only through Islamic educational institutions, pesantren, mosques, or physical teacher-student relations, but also through digital platforms. This shift does not mean that traditional authority disappears, but rather an expansion occurs in the arena where authoritative knowledge is taught, exchanged, and shared. This condition renders Qur'an and Hadith studies increasingly complex and rapidly evolving because users do not merely receive interpretations from traditional authorities, but can draw from diverse digital sources with good levels of credibility.

From the perspective of sociological jurisprudence, this change indicates that the social structure within which norms operate is also undergoing transformation. If in previous periods the transmission of knowledge relied heavily on specific institutions and social relations, the digital environment creates new networks in the distribution of religious knowledge. Therefore, classical authority needs to be studied not only from the substance of the inherited doctrine, but also from the way the legitimacy of that authority is accepted or negotiated within the new social environment. This simultaneously expands the object of Living Qur'an and Living Hadith studies: moving beyond mere community ritual practices to include the process of religious meaning formation through various contemporary social spaces.

Critical Reflection and Research Implications

Overall, the analysis results indicate that a dynamic relationship exists between classical authority and contemporary social reality. These findings align with Living Qur'an research which found that Qur'anic practices are influenced by social, cultural, and political conditions (Annas et al., 2024), while expanding prior research that tended to place social practices as the sole primary focus. The contribution of this research lies in its effort to explain the mechanism of the relationship between these social practices and normative authority through the theory of Islamic sociological jurisprudence. Consequently, this study does not

position text and society as two separate domains, but views both as elements that continuously interact in the process of meaning formation and norm actualization.

Theoretically, these findings expand the use of sociological jurisprudence in Islamic studies from the study of law as a social product toward an analysis of how religious authority acquires a social form within society. Methodologically, the research shows that Qur'an and Hadith studies can obtain a more comprehensive understanding when normative analysis is combined with attention to the social context. Practically, this approach can be used in subsequent research to examine more specific issues, such as the authority of tafsir on social media, Hadith practices in digital communities, shifts in the religious practices of the younger generation, or the response of Islamic law to social change.

5. CONCLUSION AND SUGGESTIONS

This study concludes that the relationship between classical authority and contemporary social reality in Qur'an and Hadith studies is not a dichotomy between text and context. Instead, what occurs is a dialectic between the preservation of normative authority and the dynamic nature of social change. Authoritative texts, ranging from the Qur'an and Hadith to *fiqh* traditions, maintain control as the bedrock of legitimacy. However, their application in society always requires interpretation, reception, and compromise with the realities of the times. Through the lens of Islamic sociological jurisprudence, it is evident that the social environment becomes the vessel for norm actualization, and the concept of living law captures how these norms manifest in concrete practice. Coupled with the integration of *maqāṣid al-sharī'ah*, the synthesis suggests that contextualization efforts do not weaken the text, but rather direct it toward the achievement of public welfare.

The main contribution of this research lies in the formulation of an analytical framework that marries classical authority, living law, social reality, and *maqāṣid*. Theoretically, this enriches the study of sociological jurisprudence within Islamic studies, and practically equips researchers to dissect religious phenomena in a balanced manner without losing their normative aspects. Given the methodological limitations of this research, which is solely based on literature studies, its conclusions cannot yet be generalized to the entire landscape of Muslim societies. Therefore, empirical field research is highly recommended for the future. Future studies need to test this framework through observations and interviews in diverse communities, highlighting the shift of religious authority in the digital era, and mapping the role of local actors and current trends in the consumption of Islamic knowledge.

REFERENCES

- Aji, M. H., Hilmi, M. Z., & Rahman, M. T. (2021). The Living Qur'an as a research object and methodology in the Qur'anic studies. *Jurnal Iman dan Spiritualitas*, 1(1), 78–84. <https://doi.org/10.15575/jis.v1i1.11489>
- Alif, M. (2024). Rethinking studi Living Qur'an dan Hadis. *Holistic al-Hadis*. <https://doi.org/10.32678/34f8m742>
- Annas, M. A., Saputra, R. D., & Said, H. A. (2024). Living Qur'an sebagai cerminan praktik keagamaan: Analisis fenomena sosial dan normatif. *Ulumul Qur'an: Jurnal Kajian Ilmu Al-Qur'an dan Tafsir*, 4(2), 274–289. <https://doi.org/10.58404/uq.v4i2.333>
- Asri, Z. Y. (2025). Sociological approach in Islamic studies: An interaction between religion and social society. *Jurnal Kajian Islam*, 2(2). <https://doi.org/10.56566/jki.v2i2.286>
- Atqiya, A. N., Nasoha, A. M. M., Azizah, A. F., Wahyuni, S., & Cahyanti, M. A. D. (2025). Islam, media, dan identitas kewarganegaraan: Studi terhadap representasi Muslim di media massa. *Al-Tarbiyah: Jurnal Ilmu Pendidikan Islam*, 3(2), 133–142. <https://doi.org/10.59059/al-tarbiyah.v3i2.2235>
- Azwarfajri, A., Sa'dan, S., Zakaria, S., & Yusuf, M. (2025). The construction of contemporary maqasid: A paradigm shift from textual to contextual approaches. *Jurnal Pemikiran Islam*, 5(2). <https://doi.org/10.22373/jpi.v5i2.32960>
- Byrne, D. (2022). A worked example of Braun and Clarke's approach to reflexive thematic analysis. *Quality & Quantity*, 56, 1391–1412. <https://doi.org/10.1007/s11135-021-01182-y>
- Darussamin, Z. (2025). The relevance of textual and living hadith studies in Indonesia: Methodologies and their contributions to the comprehension of hadith. *Al-Bukhari: Jurnal Ilmu Hadis*, 8(1). <https://doi.org/10.32505/al-bukhari.v8i1.9125>
- Hadi, M. N. (2023). Metode pemahaman sahabat terhadap ayat ahkam. *Jurnal Hukum Islam Nusantara*, 9(1).
- Hakamah, Z., Millah, D., & Avicena, A. J. (2026). Revisiting contemporary Qur'anic studies in Indonesia: A critical case study of the Living Qur'an method at IAIN Kediri. *Tribakti: Jurnal Pemikiran Keislaman*, 37(1). <https://doi.org/10.33367/tribakti.v37i1.8343>
- Ilhamuna, M. (2025). Modernizing Islamic judicial administration in the contemporary era: An analysis of responsive law and siyāsah idāriyyah. *Al-Mawarid Jurnal Syariah dan Hukum*, 7(1), 113–134. <https://doi.org/10.20885/mawarid.vol7.iss1.art7>
- Jamie, K., & Rathbone, A. P. (2022). Using theory and reflexivity to preserve methodological rigour of data collection in qualitative research. *Research Methods in Medicine & Health Sciences*, 3(1). <https://doi.org/10.1177/26320843211061302>
- Khufaya, J., Kholil, M., & Syarif, N. (2021). Fenomena hukum Islam di masa modern: Upaya harmonisasi antara eksistensi dan relevansi. *Mutawasith: Jurnal Hukum Islam*, 4(2), 128–147. <https://doi.org/10.47971/mjhi.v4i2.366>
- Malik, R., Kurniati, K., & Budiarti, B. (2025). Islamic law and social unity in a plural society: An integrative approach based on maqāṣid. *Al-Maslahah: Jurnal Ilmu Syariah*, 21(1).

- Muslim, A. A., Al-Munawar, S. A. H., Mansurnoor, I. A., & Asmawi, A. (2026). Religious authority in Islam: Between classical fiqh and hadith traditions in contemporary epistemological discourse. *Tasfiyah: Jurnal Pemikiran Islam*, 10(1). <https://doi.org/10.21111/tasfiyah.v10i1.32>
- Nabih, M. N. Z. A., L. N. A., & Ichwan, N. (2025). Contextualization of the hudud verse in Tafsir An-Nur: The maqasid asy-syari'ah approach in Indonesia. *Ulumul Qur'an: Jurnal Kajian Ilmu Al-Qur'an dan Tafsir*, 5(1), 69–83. <https://doi.org/10.58404/uq.v5i1.419>
- Nasoha, A. M. M., Atqiya, A. N., Heptarina, N. N., Junovi, Z. R. P., & Muhammada, J. N. N. (2025). Dakwah digital dan tantangan hukum Islam: Studi terhadap narasi keislaman di platform media sosial. *Al-Tarbiyah: Jurnal Ilmu Pendidikan Islam*, 3(2), 122–132. <https://doi.org/10.59059/al-tarbiyah.v3i2.2230>
- Nasoha, A. M. M., Atqiya, A. N., Nugraheni, A. D., Ridho, M. R., & Aprilianto, M. A. (2025). Digital Pancasila: Strategi komunikasi dalam mempromosikan nilai-nilai kebangsaan di era media sosial. *Jurnal Hukum, Administrasi Publik dan Negara*, 2(3), 137–152. <https://doi.org/10.62383/hukum.v2i3.274>
- Nasoha, A. M. M., Atqiya, A. N., Nugraheni, A. D., Ridho, M. R., & Apriliantos, M. A. (2025). Digital Pancasila: Strategi komunikasi dalam mempromosikan nilai-nilai kebangsaan di era media sosial. *Jurnal Hukum, Administrasi Publik dan Negara*, 2(3), 137–152. <https://doi.org/10.62383/hukum.v2i3.274>
- Nasoha, A. M. M., Atqiya, A. N., Thohir, H. K., Ramadhani, N. A., & Sabilaa, R. A. (2025). Etika komunikasi dalam Islam: Analisis terhadap konsep tabayyun dalam media sosial. *Aladalah: Jurnal Politik, Sosial, Hukum dan Humaniora*, 3(2), 224–232. <https://doi.org/10.59246/aladalah.v3i2.1315>
- Nasoha, A. M. M., Khusna, A. N., Fitriyani, E. N., & Ramadhani, Y. R. A. (2026). Pancasila and Islamic religious education as ethical foundations: Developing digital law in the era of technological transformation through Islamic Sociological Jurisprudence Theory. *Aliansi: Jurnal Hukum, Pendidikan dan Sosial Humaniora*, 3(3), 67–78. <https://doi.org/10.62383/aliansi.v3i3.1670>
- Nasoha, A. M. M., Nurhasanah, C., Syadifa, F. C., & Anjarwati, A. N. (2026). Transformasi digital dan perlindungan hak asasi manusia: Rekonstruksi kesadaran hukum melalui pendekatan HAM dan Islamic Sociological Jurisprudence Theory. *Jurnal Pendidikan Pancasila dan Kewarganegaraan*, 2(2), 9–27. <https://doi.org/10.61132/jupancasila.v2i2.233>
- Nurhikmah, N. (2024). Maqashid al-Shariah: Kerangka adaptif hukum Islam untuk menjawab tantangan kontemporer. *Journal of Dual Legal Systems*, 1(2). <https://doi.org/10.58824/jdls.v1i2.226>
- Overview and procedure of thematic analysis focusing on reflexive thematic analysis by Virginia Braun and Victoria Clarke. (2022). *Journal of Japan Society of Nursing Research*, 45(2), 2-145–2-158. <https://doi.org/10.15065/jjsnr.20211222158>
- Qudsy, S. U. (2024). The making of living ḥadīth: A new direction of ḥadīth studies in Indonesia. *Culture and Religion*, 23(4), 312–330. <https://doi.org/10.1080/14755610.2024.2336461>

- Rakhman, A. B., Zain, L., & Muthi'ah, A. (2025). Digital isnād system and religious legitimacy: Examining the qualification and authorization process of Islamic authority on Cariustadz.ID platform. *Mashdar: Jurnal Studi Al-Qur'an dan Hadis*, 7(1). <https://doi.org/10.15548/mashdar.v7i1.11108>
- Salsabila, F., & Nuha, U. (2024). Penerapan dan dampak naghām Al-Qur'an: Perspektif Living Qur'an dan teori resepsi Wolfgang Iser. *Civil Officium: Journal of Empirical Studies on Social Science*, 3(1). <https://doi.org/10.53754/civilofficium.v3i1.680>
- Syukron, A., Syarif, R. P. A., Widayati, R., Masri, D., & Alwi, M. M. (2026). Digitalizing the Living Qur'an: Religious authority and the transformation of Qur'anic knowledge in Indonesia. *Jurnal Indo-Islamika*. <https://doi.org/10.15408/jii.v16i1.51744>
- Wahidah, F., Amir, A. M., & Fansuri, F. (2024). Methodological challenges in Living Qur'an studies from academic publication in Indonesian Islamic university. *Al-Izzah: Jurnal Hasil-Hasil Penelitian*. <https://doi.org/10.31332/ai.v0i0.9076>
- Zayyadi, A. (2020). Dinamika modernisasi hukum Islam: Tinjauan historis dalam pembacaan mazhab sociological jurisprudence. *Al-Manahij: Jurnal Kajian Hukum Islam*, 14(1). <https://doi.org/10.24090/mnh.v14i1.1800>
- Zunaeni. (2025). Penerapan kaidah fihiyyah dalam putusan dispensasi nikah di Pengadilan Agama Temanggung tahun 2023 perspektif Responsive Law Theory. *JIL: Journal of Indonesian Law*, 6(2), 206–227. <https://doi.org/10.18326/jil.v6i2.4592>