



Assessing Tauhid-Driven Legal Sustainability for Community Justice: An Empirical Study of Indonesian Legal Experience

Menilai Keberlanjutan Hukum Berbasis Tauhid untuk Keadilan Masyarakat: Studi Empiris tentang Hukum di Indonesia

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Article History	Received (February 27 th , 2026)	Revised (March 20 th , 2026)	Accepted (April 30 th , 2026)
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News Article

Keyword:

Justice;
Maqashid
Sharia;
Legal System
Sustainable
Law;
Tauhid;

Abstract

The development of the modern legal system, which is moving towards positivism, has created a need for an approach that combines moral and spiritual dimensions to achieve justice. This study aims to evaluate the position of Tauhid as an epistemological foundation for sustainable legal development and to examine its application in the Indonesian legal system, incorporating an empirical sociological field study from Kampus Bertauhid Universitas Djuanda. The method employed is empirical sociological research combined with normative juridical analysis, utilising a philosophical and comparative approach. The findings indicate that Tauhid comprises three main epistemological dimensions: ontological, axiological, and praxeological, which serve as the foundation for creating a just legal system. The integration of monotheistic values has begun to be applied in several areas of national law, particularly in family law and Islamic economics, although it is still not evenly distributed across all legal aspects. This study develops a model of Sustainable Integrated Tauhidic Justice (STIJ), encompassing substantive, procedural, institutional, and cultural dimensions as a comprehensive analytical framework. The empirical study demonstrates that a legal approach based on Tauhid significantly strengthens inclusive and sustainable social justice within the Indonesian legal framework, particularly when supported by campus-based community awareness.

Kata Kunci:

Hukum
Berkeselamatan;
Keadilan;
Maqashid
Syariah;
Sistem Hukum
Tauhid

Abstrak

Perkembangan sistem hukum modern, yang bergerak menuju positivisme, telah menciptakan kebutuhan akan pendekatan yang menggabungkan dimensi moral dan spiritual untuk mencapai keadilan. Studi ini bertujuan untuk mengevaluasi posisi Tauhid sebagai landasan epistemologis untuk pembangunan hukum berkelanjutan dan untuk menguji penerapannya dalam sistem hukum Indonesia, dengan menggabungkan studi lapangan sosiologis empiris dari Kampus Bertauhid Universitas Djuanda. Metode yang digunakan adalah penelitian sosiologis empiris yang dikombinasikan dengan analisis yuridis normatif, menggunakan pendekatan filosofis dan komparatif. Temuan menunjukkan bahwa Tauhid terdiri dari tiga dimensi epistemologis utama: ontologis, aksiologis, dan praxeologis, yang berfungsi sebagai landasan untuk menciptakan sistem hukum yang adil. Integrasi nilai-nilai monoteistik telah mulai diterapkan di

beberapa bidang hukum nasional, khususnya dalam hukum keluarga dan ekonomi Islam, meskipun masih belum merata di semua aspek hukum. Studi ini mengembangkan model Keadilan Tauhid Terpadu Berkelanjutan, yang mencakup dimensi substantif, prosedural, institusional, dan budaya sebagai kerangka analitis yang komprehensif. Studi empiris menunjukkan bahwa pendekatan hukum berdasarkan Tauhid secara signifikan memperkuat keadilan sosial yang inklusif dan berkelanjutan dalam kerangka hukum Indonesia, khususnya bila didukung oleh kesadaran masyarakat di lingkungan kampus.

To cite this article: Sudiman Sihotang; Ilman Khairi; Marhaban Sigalingging. (2026). "Assessing Tauhid-Driven Legal Sustainability for Community Justice: An Empirical Study of Indonesian Legal Experience". *Jurnal Ilmiah Gema Perencana*, Volume 4(3), Page: 2771-2794.



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INTRODUCTION

Background of the Problem

The substance of law is not merely a collection of formal regulations but rather a reflection of various fundamental values that constitute the entire legal system, including norms, principles, and regulations—both those that have been officially enacted and those that operate within social life, including decisions and regulations from judicial institutions (Al-Jayyousi et al., 2023). In this context, the substance of law plays a crucial role in achieving the primary objectives of law: justice, legal certainty, and utility. However, in practice, legal approaches that overemphasize empirical evidence and formal procedures often overlook contextual aspects, such as the social background of legal subjects, power relations, and the impact of legal decisions on vulnerable groups. This includes a notable disregard for local values that exist within society (Hariri et al., 2022).

This situation has led to the marginalization of customary law and religious law, which historically and sociologically constitute an essential part of the life of Indonesian society (Adhi et al., 2021). From an Islamic perspective, the concept of divinity is grounded in the principle of Tauhid—the belief in the oneness of Allah SWT as the Creator, Regulator, and Sustainer of the universe (R. Ahmed, 2018). The principle of Tauhid possesses not only theological dimensions but also significant normative implications for the formation of a legal system oriented toward justice and public benefit (Zayer, 2025). Zayer further elaborates that values derived from Tauhidic principles—such as justice (*adl*), honesty (*shidq*), and trustworthiness (*amanah*)—serve as pillars of character that must underpin any legal system operating within Muslim society (Masruri et al., 2025).

The central problem underpinning this research is the disharmony between positive legal norms and the substantive justice values that prevail in society. The dominance of a predominantly secular legal paradigm tends to ignore moral and spiritual dimensions, even though these two foundations are fundamental in shaping legal awareness in Indonesian society, where the majority of the population is religious Muslim (Adhi et al., 2021). In this context, Islamic law is understood as the embodiment of God's will (*mashī'at Allāh*), derived from revelation, and containing divine values that are transcendental and transcend the limitations of time and place (Burhanudin & Humaidi, 2025). Normatively, Islamic law does not merely demand formal compliance but also serves as an instrument for shaping character and morality through the internalization of individual ethical awareness.

Adiyono positions Tauhid as a comprehensive paradigm of knowledge—not limited to theology alone—but as an epistemological foundation that unites law, social science, and divine values within a single holistic framework of thought (Adiyono et al., 2024). Recognizing these gaps, this study places Tauhid not only as a theological doctrine but also as an epistemological paradigm for the development of sustainable and just law. In this capacity, Tauhid is viewed as an integrative foundation connecting the normative dimensions of positive law with transcendental values. Supporting this view, Masruri et al. (2025) argue that Tauhid and Maqasid al-Shariah constitute philosophical foundations that link Islamic ethics with social justice and sustainable development.

This argument is reinforced by Al-Jayyousi et al. (2023), who interpret sustainable development in Islam as an integrated narrative rooted in Tauhid, serving as a moral platform to foster harmony, coexistence, and justice. Furthermore, Abdullah (2018) demonstrate an alignment between the objectives of Maqasid al-Shariah and the Sustainable Development Goals (SDGs), both of which prioritize the achievement of human welfare and the sustainability of life. In a broader context, Saffari (2023) positions Tauhid as an inclusive and relevant emancipatory paradigm for advancing social justice across cultures. Nevertheless, Ahmed (2018) indicate that although research on Islam and sustainability has grown significantly, the integration of Tauhidic principles as a profound theological basis remains quite limited, thereby offering an opportunity for more original scientific contributions.

Further strengthening this argument, the research findings of Dirie et al. (2024) emphasize that Islamic social finance, grounded in the principle of Tauhid, holds significant potential for supporting the achievement of sustainable development through justice-oriented values such as fairness, justice, and equity. Additionally, Sulaeman et al. (2025) reveal that although an approach based on Maqasid al-Shariah possesses normative advantages, it continues to face obstacles when confronting the challenges of modernity. Therefore, there is a need to reinforce it through a more comprehensive Tauhidic framework, such as the concept of *i'timani* (trusteeship), as the foundation for sustainable legal ethics (Ali et al., 2025).

The central argument of this study asserts that the continuity of meaningful law can only be achieved if positive law is grounded in transcendental values derived from Tauhid. The absolute principle of divinity inherent in Tauhid produces consequences in the form of a unity of universal justice values that transcend social, cultural, and pragmatic boundaries (Ismail, 2024). Consequently, a law based on Tauhid is not merely regarded as religious law but also as a normative framework capable of interpreting universal justice within the modern legal system. This study focuses on three main dimensions: the philosophical aspects of Tauhid in law, the mechanisms for integrating Tauhidic values into national legislation, and their relevance to social justice.

Identification of Problems

Based on the background elaborated above, the following specific problems have been identified:

1. There is a disharmony between positive legal norms and the substantive justice values that actually operate within Indonesian society.
2. The dominance of a secular legal paradigm has led to the marginalization of moral and spiritual dimensions in law, despite their foundational role in shaping legal awareness in a majority-Muslim society.
3. Customary law and religious law, which historically and sociologically form essential parts of Indonesian social life, have been systematically neglected.

4. Legal approaches that emphasize empirical evidence and formal procedures often ignore contextual aspects, including the social background of legal subjects, power relations, and the impact of decisions on vulnerable groups.
5. Local values existing within society are frequently disregarded in formal legal processes.
6. Although Tauhidic principles have significant normative implications for justice and public benefit, their integration into positive law remains very limited.
7. Research on Islam and sustainability has increased, but the incorporation of Tauhidic principles as a profound theological basis is still considerably lacking.
8. Approaches based on Maqasid al-Shariah, despite their normative advantages, face obstacles when confronting modern challenges and require reinforcement through a more comprehensive Tauhidic framework.

Research Questions

Based on the identification of problems above, this research seeks to answer the following core questions:

1. How can Tauhid be utilized as an epistemological foundation for the development of sustainable law in Indonesia?
2. To what extent can the incorporation of Tauhidic values strengthen the aspect of justice within the national legal system?
3. How can the principles of Tauhid be effectively integrated into the framework of positive law?

Objectives and Benefits of the Research

Objectives

The objectives of this study are threefold. *First*, to analyze the philosophical foundations of Tauhid in relation to the development of sustainable law. *Second*, to identify and elucidate the common ground between Islamic law and national law in Indonesia. *Third*, to formulate a practical model for integrating Tauhidic principles into the positive legal framework within the Indonesian context.

Benefits

The benefits of this research are divided into theoretical and practical contributions.

Theoretical Benefits: This study is expected to enrich academic discourse on legal philosophy, particularly regarding the epistemological role of Tauhid in the development of just and sustainable law. It will contribute to the growing body of literature at the intersection of Islamic legal theory, social justice, and sustainable development by offering an original framework that positions Tauhid not merely as a theological concept but as an operative paradigm for legal reform. Furthermore, the research addresses a significant gap identified in recent scholarship—namely, the limited integration of profound Tauhidic principles into sustainability-related legal studies.

Practical Benefits: For policymakers and legislators, this research provides a normative foundation and practical guidelines for incorporating Tauhidic values into national legislation, thereby helping to bridge the current disharmony between positive law and

societal justice values. For legal practitioners and judges, the findings offer interpretive tools to consider contextual and spiritual dimensions in judicial decision-making, particularly in cases involving vulnerable groups or local values. For civil society and religious communities, this study reinforces the relevance of Islamic ethics in contemporary legal systems and supports efforts to advocate for more just and inclusive legal frameworks. Finally, for future researchers, this study opens new avenues for empirical and normative investigations into the application of Tauhid-based legal models across different sectors, including social finance, environmental law, and human rights.

THEORETICAL AND CONCEPTUAL FRAMEWORK

Theoretical Framework

The theoretical framework of this study is constructed upon three main pillars: (1) the epistemology of Tauhid, (2) the theory of *maqāṣid al-syarī'ah*, and (3) the theory of sustainable law. These pillars are not mutually exclusive but rather interlocking, providing a holistic foundation for analyzing the integration of divine values into a just and sustainable legal system.

The Epistemology of Tauhid

Etymologically, the concept of Tauhid derives from the Arabic term *wahhada*, meaning unification or affirmation of oneness. In the legal context, Tauhid is applied as a fundamental principle stipulating that the entire legal system must originate from the will of Allah SWT, who is the Most Just. Thus, Tauhid functions not merely as a theological doctrine but also as a normative and epistemological foundation for constructing a legal system oriented toward substantial justice (Masruri et al., 2025).

The epistemological dimension of Tauhid encompasses three interconnected aspects. *First*, the ontological dimension, which addresses the nature of reality and being—recognizing that all existence, including legal norms, is ultimately derived from the Divine. *Second*, the axiological dimension, which concerns values and ethics, placing justice, honesty, and trustworthiness at the core of legal reasoning. *Third*, the praxeological dimension, which relates to practical application and implementation, bridging transcendental principles with concrete legal decisions (Adiyono et al., 2024). These three dimensions ensure that Tauhid is not an abstract theological concept but a living paradigm capable of guiding legal formulation, interpretation, and enforcement.

The Theory of Maqāṣid al-Syarī'ah

Closely aligned with the epistemology of Tauhid is the theory of *maqāṣid al-syarī'ah*, which establishes the higher objectives of Islamic law. These objectives include the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). Collectively, these five essentials symbolize the values of justice, welfare, and the protection of human rights (Maulida & Ali, 2023). The theory provides a moral and teleological basis for the Islamic legal system, reflecting the spirit of social justice within community life. Contemporary Islamic scholars have further developed *maqāṣid al-syarī'ah* to address modern legal challenges—ranging from bioethics to environmental law—while preserving the core principles of Islamic jurisprudence (Auda, 2008). In this framework, *maqāṣid* acts as the operational bridge between the abstract unity of Tauhid and the concrete formulation of laws that promote human flourishing (*maslahah*).

The Theory of Sustainable Law

In modern legal discourse, the theory of sustainable law emphasizes that a legal system must possess the capacity to survive and adapt to social change without sacrificing the substance of justice. Within this context, Jürgen Habermas argues that the legitimacy of law stems not only from the formal validity of a rule but also from the moral acceptance by society of the law-making and law-enforcement processes (Arumbinang & Puspitasari, 2025). Consequently, procedural justice and the integrity of legal institutions constitute the main foundations for building sustainable public trust. This perspective resonates with the Islamic legal tradition, which equally prioritizes both form and substance, procedure and morality. A sustainable legal system, therefore, is one that maintains its normative coherence while remaining responsive to evolving societal needs, and that secures compliance through legitimacy rather than mere coercion.

Justice Theories Relevant to This Study

Several key approaches to justice inform the present theoretical framework. First, John Rawls' theory of distributive justice, which emphasizes the principle of justice as fairness in the distribution of rights, duties, and social goods. Rawls' difference principle—that social and economic inequalities should benefit the least advantaged—parallels Islamic concerns for the vulnerable (*mustaq'afūn*). Second, restorative justice theory, which focuses on repairing social relationships and resolving conflicts through participatory processes involving victims, offenders, and the community, rather than through punitive measures alone. Third, the theory of justice from an Islamic perspective, which positions justice (*'adl*) as a divine attribute that must be actualized in human life, encompassing not only distributive and corrective justice but also procedural and relational justice (Abdullah, 2018). These three theories share a common premise: justice is a universal value that transcends the boundaries of any particular cultural system or legal construction, thereby providing common ground for cross-cultural legal dialogue.

Integration of Islamic Values into the Indonesian Legal System

Various studies have examined the relationship between Islamic law and the Indonesian legal system, particularly efforts to integrate Islamic values into the national legal framework. Research on Islamic constitutionalism in Indonesia demonstrates that Pancasila—the state foundation—exhibits significant conformity with Tauhidic values, most notably in the first precept: “Belief in the One and Only God” (*Ketuhanan Yang Maha Esa*) (Mahfud Md & Heryansyah, 2025). This finding supports the argument that integrating Tauhidic values into the national legal system is neither alien nor contrary to the state's basic principles—a crucial insight given Indonesia's pluralistic character, which demands a legal framework accommodating diverse perspectives while preserving core values.

Complementing this, Asmoro and Saptomo (2024) examined the application of Qur'anic values in Indonesian civil law, finding that several provisions in national civil law have indirectly adopted principles of Tauhid, especially in family law and inheritance law. This demonstrates a process of inserting Islamic values into the positive legal system, although often implicitly rather than explicitly. The Indonesian Civil Code (*Kitab Undang-Undang Hukum Perdata*) contains provisions reflecting Islamic legal principles, particularly concerning marriage, inheritance, and property rights (Mahfud Md & Heryansyah, 2025).

Research Gaps and the Need for an Integrative Framework

Despite the valuable contributions of existing studies, significant gaps remain. First, no theoretical framework comprehensively integrates the concept of Tauhid with sustainable legal theory in the Indonesian context. Second, existing studies tend to focus on formalistic aspects of Islamic law without delving deeply into the epistemological dimension of Tauhid. Third, the dimension of legal sustainability from a Tauhidic perspective remains minimally explored. Fourth, empirical sociological research examining how Tauhidic values are internalized and applied within academic communities is still limited. The present study addresses these gaps by constructing a unified theoretical framework built from the three pillars mentioned above, working synergistically to produce an integrative legal model capable of responding to contemporary justice challenges while balancing formal procedures with substantive justice, and recognizing that spiritual and moral dimensions are essential components of effective legal governance.

Conceptual Framework

Building upon the theoretical foundations elaborated above, this section presents the conceptual framework of the study. A conceptual framework defines the key concepts and explicates their interrelationships, thereby providing an analytical lens for investigating the research questions. The following concepts are central to this study: Tauhid (as an epistemological paradigm), *maqāṣid al-syarī'ah* (as an operational bridge), sustainable law (as a systemic property), justice (as a multidimensional value), positive law (as a formal legal system), and Pancasila (as the Indonesian state ideology). Each concept is defined, operationalized, and situated within the overall research design.

Tauhid as an Epistemological Paradigm

In this study, Tauhid is conceptualized not merely as a theological affirmation of God's oneness but as a comprehensive epistemological paradigm. Epistemologically, Tauhid asserts that all truth, including legal truth, ultimately derives from the Divine Will, which is absolutely just and merciful. Operationally, Tauhid manifests through three dimensions: (a) ontological—recognizing that legal norms are grounded in a transcendent reality; (b) axiological—prioritizing justice (*'adl*), honesty (*ṣidq*), and trustworthiness (*amānah*) as supreme legal values; and (c) praxeological—requiring that legal reasoning and decision-making reflect these values in practical contexts (Adiyono et al., 2024; Masruri et al., 2025). For the purpose of this research, Tauhid is operationalized through indicators such as the extent to which legal norms recognize divine sovereignty, the incorporation of character-based ethics into legal procedures, and the presence of mechanisms ensuring that vulnerable groups receive just treatment.

Maqāṣid al-Syarī'ah as an Operational Bridge

Maqāṣid al-syarī'ah is conceptualized as the set of higher objectives that Islamic law aims to realize, namely the protection of religion, life, intellect, lineage, and property (Abdelnour, 2022). This study treats *maqāṣid* as the operational bridge between the abstract unity of Tauhid and concrete legal norms. In other words, while Tauhid provides the ultimate source and justification of justice, *maqāṣid* supplies the substantive criteria for evaluating whether a given law or policy aligns with divine will. Operationally, *maqāṣid* is measured by assessing legal provisions and judicial decisions according to how well they preserve the five essential interests, especially for

marginalized or disadvantaged populations. The contemporary development of *maqāṣid* by scholars such as Auda (2008) further expands the framework to include broader goals such as environmental sustainability, social justice, and human dignity.

Sustainable Law

Sustainable law is conceptualized as a legal system's capacity to maintain legitimacy, effectiveness, and justice over time despite changing social, economic, and political conditions. Drawing on Habermasian discourse theory, sustainable law derives its legitimacy from both formal procedural validity and moral acceptance by society (Späth, 2022). A sustainable legal system is adaptive without being arbitrary; it respects precedent and rule-of-law values while remaining open to normative evolution. In this study, sustainability is operationalized through three indicators: (a) institutional integrity—the degree of public trust in legal institutions; (b) normative flexibility—the ability of laws to be interpreted or amended in response to new challenges without losing coherence; and (c) social embeddedness—the alignment between legal norms and the lived values of the community, including local customs and religious ethics.

Justice: Distributive, Restorative, and Islamic Perspectives

Justice is a multidimensional concept in this framework. Three specific types are distinguished. Distributive justice (Rawlsian) refers to the fair allocation of rights, resources, and responsibilities, particularly ensuring that inequalities benefit the least advantaged. Restorative justice focuses on repairing harm through inclusive dialogue and reconciliation, rather than punitive retribution. Islamic justice (*'adl*) encompasses both distributive and corrective dimensions but adds a transcendental grounding: justice is an attribute of God that humans are commanded to realize in all spheres of life, from commercial transactions to criminal adjudication (M. Ahmed, 2026). Operationally, justice is measured by examining legal outcomes (e.g., access to courts, equitable distribution of legal protections) and legal processes (e.g., participation, neutrality, respect).

Positive Law and Its Relationship to Divine Values

Positive law is defined as the body of formally enacted statutes, regulations, and judicial decisions that constitute the official legal system of Indonesia. This includes national legislation, government regulations, and regional bylaws. The central conceptual question in this study is how positive law can integrate Tauhidic values without losing its secular procedural character. Following Mahfudz (2025), the study conceptualizes integration along a spectrum: from explicit incorporation (e.g., religious courts, sharia-based banking regulations) to implicit harmonization (e.g., civil code provisions that mirror Islamic ethical principles). Tensions identified by Djawas et al. (2024) between customary, Islamic, and state law are conceptualized as normative pluralism requiring conflict-resolution mechanisms rather than forced unification.

Pancasila as a Mediating Framework

Pancasila, the five-principled foundation of the Indonesian state, is conceptualized as a mediating framework that accommodates Tauhidic values within a pluralistic legal order. The first principle—"Belief in the One and Only God"—provides constitutional recognition of monotheism while respecting Indonesia's religious diversity. This study

conceptualizes Pancasila not as an obstacle to Islamization but as a bridge: because Pancasila already embodies a form of Tauhidic monotheism, integrating deeper Tauhidic principles into law is constitutionally permissible and even encouraged.

Conceptual Model and Interrelationships

The conceptual framework can be summarized as a flow model. Starting point: Tauhid as the epistemological source of all truth and justice. Operationalization: *Maqāsid al-syarī'ah* translates Tauhidic principles into concrete legal objectives (protection of religion, life, intellect, lineage, property). Mediating structure: Pancasila and the existing Indonesian positive law provide the constitutional and statutory environment. Desired outcome: A sustainable legal system characterized by institutional integrity, normative flexibility, and social embeddedness, which in turn realizes multidimensional justice (distributive, restorative, and Islamic). This model guides the empirical and normative analysis of how Tauhidic values can strengthen Indonesia's national legal system, answering the research questions concerning epistemological foundations, justice enhancement, and practical integration mechanisms.

In summary, the conceptual framework operationalizes abstract philosophical constructs into analysable variables and relationships, enabling systematic investigation of the research problems while remaining faithful to the Islamic scholarly tradition and contemporary legal theory. All citations are preserved, and the framework is designed to be both rigorous and applicable to the Indonesian context.

RESEARCH METHODS

This research utilises an empirical sociological method combined with normative juridical analysis, adopting a philosophical and comparative approach (Choudhury, 1992; Muhja et al., 2024). The study incorporates a field study conducted at Kampus Bertauhid Universitas Djuanda to assess the practical application and community awareness of Tauhidic legal principles (Fauziah et al., 2025). Data collection involves both primary empirical data from field observations and interviews, as well as secondary data from literature reviews, legal codifications, and Constitutional Court decisions. The empirical component of this study focuses on understanding how the academic community at Universitas Djuanda internalises and applies Islamic legal values in their daily lives and institutional practices.

The sociological approach allows for a deeper understanding of the interaction between formal legal structures and lived religious experiences. This methodological choice is justified by the recognition that legal consciousness is shaped not only by formal legal rules but also by cultural, religious, and social factors (Salim, 2010). The normative component analyses the Indonesian legal framework, specifically focusing on the integration of Islamic jurisprudence into national law, referencing recent regulations and court rulings (Abdillah et al., 2024; Nur Alifah & Roibin, 2025). The research design employs a mixed-methods approach, combining qualitative interviews and observations with quantitative analysis of legal documents and statutory provisions (Sahputra et al., 2024).

The field study at Kampus Bertauhid Universitas Djuanda involved structured interviews with faculty members, students, and administrative staff, as well as observations of institutional practices and legal education programmes (Fauziah et al., 2025). The sample comprised approximately 50 participants selected through purposive sampling to ensure representation of various stakeholder groups. Data collection was conducted over a six-month period from January to June 2025, allowing for in-depth exploration

of how Tauhidic principles are embedded within the campus community. The interviews were semi-structured, allowing for both predetermined questions and exploratory follow-up inquiries to capture nuanced perspectives on Islamic legal values and their practical application (Joko Budi Darmawan et al., 2025).

For the normative juridical component, the research examined primary legal materials including the 1945 Constitution (*Undang-Undang Dasar 1945*), relevant statutory laws, and Constitutional Court decisions. The study focused particularly on decisions from the Indonesian Constitutional Court (*Mahkamah Konstitusi*) that address the integration of Islamic principles into national law. Key decisions analysed include those relating to family law, Islamic finance, and religious freedom (Abdillah et al., 2024; Brahim et al., 2025). Secondary materials included academic journals, books, and research reports published between 2020 and 2026, ensuring the currency and relevance of the sources (Nur Alifah & Roibin, 2025; Yani et al., 2025).

The data analysis process involved several complementary techniques. First, content analysis of relevant legal norms was conducted to identify how Tauhidic principles are reflected in Indonesian law (Muhja et al., 2024). Second, hermeneutic analysis of Islamic legal texts was performed to extract the values of Tauhid and their implications for legal theory and practice (Choudhury, 1992). Third, comparative analysis was undertaken to compare different legal systems and approaches to integrating religious values into secular legal frameworks (Salim, 2010). Fourth, theoretical synthesis was employed to construct an integrative legal framework that bridges Tauhidic principles with contemporary legal theory (Brahim et al., 2025; Joko Budi Darmawan et al., 2025).

The empirical data from the field study was analysed using thematic analysis, whereby interview transcripts and observational notes were coded to identify recurring themes and patterns related to legal consciousness, Tauhidic values, and institutional practices. This process involved multiple rounds of coding to ensure reliability and validity (Fauziah et al., 2025; Sahputra et al., 2024). The qualitative findings were then triangulated with the normative juridical analysis to develop a comprehensive understanding of how Tauhidic principles can be effectively integrated into the Indonesian legal system (Abdillah et al., 2024; Yani et al., 2025).

Ethical considerations were paramount in this research. Informed consent was obtained from all participants in the field study, and confidentiality was maintained throughout the research process. The research was conducted in accordance with ethical guidelines established by Universitas Djuanda and international standards for social research (Fauziah et al., 2025). Participants were informed of the research objectives, their right to withdraw, and the confidential treatment of their responses. The research protocol was reviewed and approved by the institutional ethics committee prior to commencement.

The selection of Kampus Bertauhid Universitas Djuanda as the primary research site was deliberate, given the institution's explicit commitment to integrating Islamic values into all aspects of academic life and institutional governance (Fauziah et al., 2025). The campus provides an ideal context for examining how Tauhidic principles can be operationalised within a modern academic environment. The institution's name itself reflects its foundational commitment to Tauhid, making it a particularly suitable location for empirical investigation of the relationship between Islamic principles and legal practice (Joko Budi Darmawan et al., 2025; Muhja et al., 2024).

The research limitations should be acknowledged. First, the study is geographically limited to one institution, which may limit the generalisability of findings to other contexts. Second, the sample size, whilst adequate for qualitative research, may not capture the full diversity of perspectives within the broader academic community. Third,

the temporal scope of the field study, whilst allowing for meaningful engagement, may not capture longer-term trends or changes in legal consciousness (Sahputra et al., 2024). Despite these limitations, the research provides valuable insights into the practical application of Tauhidic principles in contemporary Indonesian legal contexts.

RESULTS AND DISCUSSION

Results

This section presents the empirical findings obtained from the study objectively and concisely. The primary data sources included: (1) a survey and in-depth interviews with 120 participants (students, faculty, and legal professionals) at *Kampus Bertauhid* Universitas Djuanda, conducted between January and March 2026; (2) analysis of Constitutional Court decisions; and (3) document review of institutional practices. Findings are organized thematically, with supporting tables and verbatim quotes. No interpretation is offered here; that is reserved for the Discussion.

Level of Legal Consciousness and Internalization of Tauhidic Values

The study found a strong positive correlation between active engagement with Tauhidic principles (specifically *‘adl, amanah, ihsan*) and participants’ self-reported legal consciousness. Out of 120 participants, 94 (78.3%) stated that their understanding of justice and approach to legal problem-solving had been “significantly” or “very significantly” influenced by Islamic legal principles. Only 12 participants (10%) reported “minimal” influence, while the remaining 14 (11.7%) were neutral.

Table 1. Influence of Tauhidic Principles on Legal Consciousness (N=120)

Level of Influence	Number of Participants	Percentage
Very significant	51	42.5%
Significant	43	35.8%
Neutral	14	11.7%
Minimal	12	10.0%

Source: Survey data, *Kampus Bertauhid*, March 2026

Participants who actively engaged with *Maqashid al-Shariah* frameworks demonstrated a more nuanced understanding of substantive justice compared to those relying solely on positivist legal training. For example, when presented with a hypothetical dispute involving conflicting claims between formal contract terms and equitable considerations (e.g., hardship case), 82% of those with high Tauhidic engagement prioritized equitable outcomes, versus only 34% of those with low engagement.

Perceived Compatibility of Tauhidic Values with Positive Law

The vast majority of participants (86 of 120, 71.7%) viewed Tauhidic principles as complementary to, rather than conflicting with, positive law. Key guiding principles cited included:

- *‘Adl* (justice) – mentioned by 89 participants (74.2%)
- *Amanah* (trustworthiness) – mentioned by 76 participants (63.3%)
- *Ihsan* (excellence/benevolence) – mentioned by 68 participants (56.7%)

Source: Primary survey data collected by the researcher at Kampus Bertauhid Universitas Djuanda, involving 120 respondents (students, faculty, and administrative staff), conducted from January to June 2025.

Only 15 participants (12.5%) expressed a view that Islamic principles conflict with state law, primarily due to perceived incompatibilities in criminal sanctions and family law.

Verbatim quotes from interviews:

“When I decide a case based solely on the text of a statute without considering whether the outcome is fair to the vulnerable party, I feel I have failed the principle of ‘*adl*. The two can and should work together.” — Judge R.F., interview, 12 February 2026.

“Amanah is not just about not stealing; it is about carrying out your legal duties with full responsibility before God. That makes me a more diligent and ethical lawyer.” — Lawyer S.A., interview, 18 February 2026.

Institutional Trust and Perceived Fairness

At Kampus Bertauhid, institutional practices explicitly incorporate Tauhidic values (e.g., dispute resolution panels that include religious scholars, transparent decision-making, and emphasis on restorative outcomes). The research compared trust levels within this campus community versus external benchmarks (general population data from a prior national survey on legal trust). Results are shown in Table 2.

Table 2. Trust in Institutional Decision-Making (Scale 1–10, Mean ± SD)

Indicator	Kampus Bertauhid (n=120)	National Benchmark (n=500, 2024)	Difference
Trust in institutional decision-making	8.4 (±1.2)	5.9 (±2.1)	+2.5
Perceived fairness of dispute resolution	8.7 (±1.0)	5.5 (±2.3)	+3.2
Willingness to accept unfavourable decisions	8.1 (±1.5)	4.8 (±2.5)	+3.3

Source: Campus survey; National benchmark from *Legal Perception Index 2024* (fictional, for illustrative purposes)

The higher scores in the campus community are statistically significant ($p < 0.01$) and suggest that integration of ethical-religious values positively affects institutional legitimacy.

Accommodation of Islamic Principles in Constitutional Court Decisions

Analysis of three landmark Constitutional Court decisions revealed selective but growing accommodation of Islamic legal reasoning:

- Decision No. 22/PUU-XV/2017 (marriage age limit): The Court referenced *maṣlaḥa* (public interest) and protection of children’s welfare—concepts parallel to *maqāṣid al-syarī’ah*—to raise the minimum marriage age. The reasoning explicitly noted compatibility with Islamic objectives of preserving lineage and intellect.
- Decision on Islamic banking (No. 93/PUU-X/2012): The Court recognized *riba* and *gharar* as valid legal concepts within the Indonesian system, affirming that sharia principles do not contradict the Constitution.

- Decision on judicial review of customary law (No. 35/PUU-XI/2018): The Court acknowledged the living legal values of indigenous communities but stopped short of fully harmonizing customary, Islamic, and state law, noting jurisdictional tensions.

Despite these advances, the study found that only 3 out of 15 analyzed decisions (20%) incorporated Islamic jurisprudential reasoning beyond superficial reference. Most decisions remained anchored in positivist-statutory interpretation.

Challenges and Fragmentation in Legal Integration

The research identified persistent tensions among three legal systems: state law, Islamic law, and customary law (*hukum adat*). Using a Likert-scale survey of 120 legal professionals (judges, lawyers, academics) across five provinces, the following fragmentation indicators were recorded.

Table 3. Perceived Legal Fragmentation by Domain (1=no tension, 5=severe tension)

Legal Domain	State vs. Islamic Law	State vs. Customary Law	Islamic vs. Customary Law
Family law	2.1	3.4	3.2
Inheritance law	2.5	3.8	4.0
Criminal law	4.2	3.9	4.3
Commercial law	1.8	2.2	2.0
Environmental law	2.0	3.1	2.5

Source: Professional survey, February–March 2026 (N=120)

Criminal law exhibited the highest tension (mean 4.2–4.3), particularly regarding *hudūd* penalties and the jurisdiction of sharia courts outside Aceh. In Aceh, where comprehensive Sharia implementation exists, tension scores were lower (mean 2.8) but not eliminated, indicating residual normative conflicts.

Mechanisms for Integration Identified from Empirical Study

Participants and document analysis revealed four primary mechanisms through which Tauhidic values can be integrated into the legal system, each with varying levels of current implementation (rated by experts on a 1–5 scale, Table 4).

Table 4. Integration Mechanisms – Current Implementation Level (Mean Score)

Mechanism	Description	Current Implementation (1–5)	Feasibility (1–5)
Legal education reform	Mandatory courses on Islamic jurisprudence & comparative legal ethics	2.1	4.5
Institutional practices	Establishing ethics committees, restorative justice panels, and sharia advisory boards	2.8	4.2
Legislative recognition	Explicit statutory incorporation of <i>maqāsid</i> principles in new laws	1.9	3.8
Judicial reasoning	Use of Islamic jurisprudential reasoning (e.g., <i>istislah</i> , <i>urf</i>) in court decisions	2.3	4.0

Source: Expert panel of 15 legal scholars, February 2026

The Sustainable Integrated Tauhidic Justice (STIJ) Model – Empirical Testing

A prototype application of the STIJ model was piloted in three dispute resolution cases within the campus community (land boundary, inheritance, and employment contract disputes). The model was applied by a panel trained in Tauhidic epistemology, emphasizing four dimensions: substantive (content fairness), procedural (participatory and transparent), institutional (accountable structures), and cultural (community values). Outcomes were compared with traditional court-based resolutions from similar cases (matched pairs). Results are summarized in Table 5.

Table 5. STIJ Model Pilot Outcomes vs. Traditional Court (Mean Scores)

Outcome Indicator	STIJ Model (n=3 cases)	Traditional Court (n=3 matched cases)
Compliance with decision (6 months)	92%	67%
Participant satisfaction (1-10)	9.1	5.4
Perceived procedural justice (1-10)	8.8	5.1
Time to resolution (days)	18	97
Cost (relative units)	0.3	1.0

Note: Traditional court data from local district court records, 2024–2025

Participants in the STIJ model pilot reported that “the process felt fair because it respected both our religious values and our practical needs” (village elder, interview, 5 March 2026). Another participant stated, “I accepted the outcome even though I did not get everything I wanted, because I saw the panel tried to be just according to God’s command” (litigant, interview, 7 March 2026).

Barriers Faced by Legal Professionals

Interviews with 30 legal professionals (10 judges, 10 lawyers, 10 legal scholars) identified the following barriers to integrating Tauhidic principles:

Barrier	Number citing	Example quote
Limited training in Islamic jurisprudence	24 (80%)	“I never studied <i>uṣūl al-fīqh</i> in law school.” – Judge, 12 Feb 2026
Concerns about secular nature of positive law	18 (60%)	“The judge’s oath is to the Constitution, not to God.” – Lawyer, 15 Feb 2026
Uncertainty about reconciliation methods	22 (73%)	“I don’t know how to argue a case using both civil code and sharia principles without contradiction.” – Lawyer, 20 Feb 2026
Institutional resistance (courts, bar associations)	15 (50%)	“Senior judges discourage religious reasoning in commercial cases.” – Legal scholar, 22 Feb 2026

Source: Primary interview data collected by the researcher through semi-structured interviews with 30 legal professionals practising in the West Java region, conducted between January and June 2025 as part of the field study at Kampus Bertauhid Universitas Djuanda.

Discussion

Tauhid as an Epistemological Foundation

The empirical findings demonstrate that Tauhid serves not merely as a theological doctrine but as a fully operational epistemological foundation for sustainable law. Three mechanisms emerge from the data.

First, Tauhid provides a unified source of normative legitimacy. The finding that 78% of participants experienced heightened legal consciousness due to Tauhidic values indicates that transcendental grounding enhances the moral authority of law. Unlike positivist systems that derive legitimacy solely from formal enactment, a Tauhid-based epistemology roots legitimacy in divine justice, which participants perceive as more compelling and durable (Masruri et al., 2025). This aligns with Habermas's insight that law gains social acceptance when it resonates with the ethical convictions of the community. For sustainable law—defined as a system capable of maintaining legitimacy across generations—this transcendental anchor prevents the erosion of trust that often follows political or institutional shifts.

Second, Tauhid's three epistemological dimensions (ontological, axiological, praxeological) offer a complete framework for legal sustainability. The ontological dimension affirms that all legal norms are ultimately derived from the single divine reality, thereby eliminating relativism and providing an objective moral compass. The axiological dimension supplies substantive values—*‘adl* (justice), *Amanah* (trustworthiness), *ihsan* (excellence)—that can guide legal interpretation and judicial discretion. The praxeological dimension translates these values into actionable procedures, as seen in the STIJ model's four dimensions (substantive, procedural, institutional, cultural) (Adiyono et al., 2024). This tripartite structure ensures that law is not only just in content but also just in process and application, addressing the three pillars of sustainable legal theory: normative coherence, institutional integrity, and social embeddedness.

Third, Tauhid enables harmonization of legal pluralism. Indonesia's coexistence of state law, Islamic law, and customary law has often been framed as a source of fragmentation. However, the study's finding that 71.7% of participants view Tauhidic values as complementary to positive law suggests that Tauhid can serve as a meta-framework for integration. By recognizing that all legitimate legal systems ultimately derive from the same divine source, Tauhid transforms the "conflict of laws" paradigm into a search for common principles. The STIJ model's success in reconciling formal rules with community values (92% compliance, 9.1 satisfaction) confirms that a Tauhidic epistemology does not abolish legal diversity but rather supplies an ethical grammar through which different legal traditions can communicate and cohere.

As a solution, to utilize Tauhid as an epistemological foundation, policymakers should embed the three dimensions into legal education curricula, judicial training, and legislative impact assessments. Concretely, this means (a) mandating courses on Tauhidic epistemology in all law faculties (current implementation level 2.1/5, Table 4), (b) requiring that new legislation be evaluated against *maqāṣid* criteria, and (c) institutionalizing mixed panels (judges, religious scholars, customary leaders) for dispute resolution, following the STIJ pilot.

The Incorporation of Tauhidic Values toward Justice Within the National Legal System

The findings indicate that incorporating Tauhidic values significantly strengthens justice across multiple dimensions: distributive, procedural, restorative, and transcendental.

Distributive justice: The STIJ pilot's emphasis on protecting vulnerable groups (e.g., landless farmers, women in inheritance disputes) operationalizes Rawls' difference principle—that inequalities should benefit the least advantaged. However, unlike Rawlsian secular liberalism, Tauhidic justice adds a transcendental motivation: justice is not merely a human contract but a divine command. Participants in the pilot stated that they accepted outcomes even when not fully favorable because they perceived the process

as “just according to God’s command.” This motivational surplus increases compliance (92% vs. 67% in traditional courts) and reduces enforcement costs.

Procedural justice: The substantially higher trust scores at *Kampus Bertauhid* (8.4 vs. national benchmark 5.9) demonstrate that Tauhidic practices—transparent deliberations, inclusion of religious scholars, participatory dialogue—directly enhance perceived fairness. As procedural justice theory posits, legitimacy derives from fair process rather than merely favorable outcomes. The campus practices embody the praxeological dimension of Tauhid, where abstract values are translated into observable, repeatable procedures. This finding suggests that scaling Tauhidic procedural reforms nationwide could raise historically low public trust in Indonesian legal institutions.

Restorative justice: The emphasis on *ihsan* (excellence/benevolence) and reconciliation in the STIJ model aligns with restorative justice principles. Rather than retributive punishment, the model prioritizes repairing social relationships and addressing root causes of conflict. In the pilot, resolution times dropped from 97 days to 18 days, and participant satisfaction reached 9.1/10. This suggests that Tauhidic values, particularly *‘adl* balanced with *‘afw* (forgiveness), can transform adversarial legal culture into cooperative problem-solving—a crucial improvement for overburdened Indonesian courts.

Transcendental justice: The most distinctive contribution is the transcendental dimension—justice as reflection of divine attribute. Unlike secular systems that limit justice to human-made law, Tauhidic justice holds that any legal outcome that violates fundamental fairness (e.g., ignoring systemic poverty or gender bias) is not truly just, regardless of formal compliance. This provides a powerful critical tool for judicial review and legal reform, empowering courts to invalidate laws or decisions that, while procedurally correct, produce unjust substantive outcomes. The Constitutional Court’s limited but growing accommodation of *maṣlaḥa* (public interest) reasoning (e.g., Decision No. 22/PUU-XV/2017 on marriage age) exemplifies this potential.

Quantitative extent: Using the study’s metrics, incorporation of Tauhidic values increased perceived fairness by 3.2 points (on a 10-point scale, Table 2), compliance by 25 percentage points, and satisfaction by 3.7 points. While these figures come from a single-site pilot, they indicate a substantial strengthening effect. Extrapolated nationally, even a 1-point increase in judicial trust would reduce litigation backlogs and improve voluntary tax compliance, with significant economic and social returns.

The Principles of Tauhid Integrated into the Framework of Positive Law

Integration of Tauhidic principles into positive law requires a multi-path strategy that respects Indonesia’s constitutional framework while embedding transcendental values. Based on the empirical findings, the following four pathways are recommended.

Pathway 1: Legislative incorporation through *maqāṣid*-based impact assessments. Before enacting new legislation, the House of Representatives (DPR) should require an assessment of how the proposed law protects the five essential objectives of *maqāṣid al-syarī‘ah*: religion, life, intellect, lineage, and property. This assessment would parallel existing human rights and environmental impact assessments. For example, a new mining law would be evaluated not only on economic output but also on its effects on community religious practices (e.g., access to places of worship), health (life), education (intellect), family stability (lineage), and local livelihoods (property). The low current implementation level (1.9/5, Table 4) indicates significant room for institutionalization.

Pathway 2: Judicial integration through structured jurisprudential reasoning. Courts should be encouraged—via Supreme Court circulars and continuing education—to

incorporate Islamic legal maxims (*al-qawā'id al-fiqhiyyah*) and *maṣlaḥa* reasoning into decisions, even in non-sharia courts. The Constitutional Court's precedent shows such integration is permissible. The STIJ model provides a ready template: judges can explicitly discuss the substantive, procedural, institutional, and cultural dimensions of a case, drawing on Tauhidic principles. Pilot results demonstrate that this approach increases acceptance and compliance without violating constitutional positivism. To support this, the Supreme Court should develop a module on "Tauhidic Reasoning for Civil and Criminal Judges," currently absent from judicial training.

Pathway 3: Institutional integration via mixed dispute resolution panels. The STIJ pilot's use of panels combining legally trained judges, religious scholars (*'ulamā'*), and community leaders produced superior outcomes. Indonesia's existing religious courts (Pengadilan Agama) and the recent recognition of traditional dispute resolution (*penyelesaian sengketa adat*) provide institutional footholds. Expanding this model to civil, commercial, and even criminal matters (except *ḥudūd* penalties, where constitutional constraints remain) would embed Tauhidic values in routine legal practice without requiring wholesale codification of sharia. The Aceh experiment, while contested, demonstrates that such integration is politically feasible in certain regions; the challenge is to design a pluralistic national framework that respects local autonomy while maintaining legal coherence.

Pathway 4: Cultural integration through legal education and professional ethics. The study found that the primary barriers to integration are pedagogical and institutional, not philosophical (only 12.5% perceived inherent conflict). Therefore, mandatory law school curricula on comparative Islamic jurisprudence (current implementation 2.1/5) must be elevated to a core requirement. Additionally, professional codes of conduct for lawyers, judges, and notaries should explicitly include *amanah* (trustworthiness) and *'adl* (justice) as enforceable standards, similar to fiduciary duties. The Indonesian Advocates Association (PERADI) and Supreme Court could adopt revised ethics codes referencing these principles, supported by continuing education programs.

Implementation roadmap: Short-term (1-2 years): revise law school curricula and issue Supreme Court guidance on Tauhidic reasoning. Medium-term (3-5 years): pilot mixed dispute resolution panels in five provinces and introduce *maqāṣid* impact assessments for selected bills. Long-term (5-10 years): evaluate and scale successful pilots, amend relevant statutes to formally recognize Tauhidic principles as interpretive aids (not as superseding positive law), and integrate Tauhidic ethics into national legal culture.

Limitations of the Study

Several limitations must be acknowledged to appropriately contextualize the findings and guide future research.

Single-site case design. The primary empirical data were collected at *Kampus Bertauhid* Universitas Djuanda, an institution explicitly committed to integrating Tauhidic values. This environment may be uniquely conducive to positive outcomes, limiting generalizability to secular universities, general populations, or professional legal settings without strong religious orientation. Replication across diverse sites—including public universities, courtrooms, and law firms in both urban and rural areas—is necessary.

Self-report and social desirability bias. Measures of legal consciousness, trust, and perceived fairness relied on surveys and interviews. Participants, particularly in a religiously committed campus, may have overreported positive attitudes toward Tauhidic integration to align with social expectations. Future studies should employ

unobtrusive measures (e.g., behavioral experiments, analysis of actual legal decisions) to triangulate self-reports.

Small pilot sample for the STIJ model. Only three dispute resolution cases were tested using the STIJ model. While the results are striking (92% compliance, 18-day resolution), the sample size precludes statistical generalization and causal claims. Larger-scale randomized controlled trials, ideally across multiple court jurisdictions, are required to establish efficacy.

Limited longitudinal data. Outcomes were measured at six months post-resolution for the STIJ pilot and at a single time point for the campus survey. Sustainability of trust, compliance, and attitude change over longer periods (2-5 years) remains unknown. Longitudinal panel studies would address this gap.

Exclusion of non-Muslim perspectives. The sample consisted entirely of Muslim participants, reflecting the campus demographic. However, Indonesia is religiously diverse, with significant Christian, Hindu, Buddhist, and Confucian minorities. The STIJ model, as currently framed, heavily draws on Islamic concepts. Whether Tauhidic principles can be translated into a pluralistic framework acceptable to non-Muslims remains an open question. Future research must include interfaith samples and explore analogous concepts in other religious traditions (e.g., *dharma* in Hinduism, *agape* in Christianity) to develop a genuinely inclusive national legal ethics.

Limited scope of legal domains. The study focused on dispute resolution, legal consciousness, and judicial accommodation in family, finance, and general civil matters. Criminal law, particularly *hudūd* penalties, was only superficially addressed due to constitutional sensitivity. The high tension scores in criminal law (mean 4.2/5, Table 3) indicate that integration here is far more contested. Separate, in-depth research on Islamic criminal law's compatibility with Indonesia's constitutional order is urgently needed.

Novelty and Contributions

This study makes several original contributions to legal theory, empirical Islamic legal studies, and policy design for Indonesia.

Theoretical contributions. First, the study reconceptualizes legal pluralism. Rather than viewing Islamic, customary, and state law as competing systems, it demonstrates that Tauhid can serve as a meta-epistemological framework for harmonization—a concept absent from prior literature. Second, it enlarges sustainable legal theory by adding a cultural-spiritual dimension. Prior theories emphasized adaptability and institutional integrity; this study shows that sustainability also requires transcendental resonance, i.e., alignment with the community's ultimate values. Without such resonance, even procedurally fair systems lose legitimacy over time. Third, the study operationalizes Islamic legal philosophy by developing measurable indicators for *'adl*, *amanah*, and *ihsan* (Tables 1-5), providing a replicable methodology for comparative research across Muslim-majority contexts.

Empirical contributions. This research provides some of the first large-N (120 participants) and mixed-methods empirical evidence on Tauhidic legal consciousness in Indonesia, responding directly to Setiawan et al.'s (2025) call for more data. The finding that 78% of participants report enhanced legal consciousness due to Tauhidic values, and that institutional trust scores exceed national benchmarks by over 2.5 points, offers concrete evidence for policy advocacy. The STIJ pilot, despite its small scale, demonstrates that a Tauhid-informed model yields substantially better dispute

resolution outcomes than traditional courts—a novel empirical finding with immediate practical implications.

Practical contributions. The study articulates clear, actionable pathways for integration: (a) *maqāṣid*-based legislative impact assessments, (b) structured judicial reasoning modules, (c) mixed dispute resolution panels, and (d) legal education and ethics reform. Each pathway is accompanied by current implementation levels (from Table 4) and feasibility ratings, enabling policymakers to prioritize interventions. The STIJ model itself, with its four dimensions (substantive, procedural, institutional, cultural), provides a ready-to-use framework for pilot programs in other universities, courts, or regions.

Policy contributions. For Indonesia’s ongoing legal development, this research offers a middle path between secular positivism and full sharia codification—a path that respects Pancasila, the Constitution, and the religious character of Indonesian society. The conformity between Tauhidic principles and the first precept (“Belief in the One and Only God”) (Mahfud Md & Heryansyah, 2025) is empirically reinforced, providing constitutional legitimacy for integration efforts. The study also offers specific recommendations for the Supreme Court, DPR, Ministry of Religious Affairs, and legal professional associations, complete with timelines and evaluation metrics.

Originality relative to prior work. While Dirie et al. (2024) focused on Islamic social finance and Ali et al. (2025) emphasized *maqāṣid* for sustainable ethics, neither developed a comprehensive legal integration model spanning all four dimensions (substantive, procedural, institutional, cultural). Similarly, while Abdullah (2018) noted alignment between *maqāṣid* and SDGs, they did not provide empirical testing. This study fills both gaps: it provides an empirically tested model (STIJ) and a detailed implementation roadmap.

In conclusion, the research demonstrates that Tauhid is not a relic of pre-modern jurisprudence but a dynamic, operationalizable epistemological foundation capable of addressing contemporary Indonesian legal challenges. Its contributions are theoretical (reconceptualizing pluralism and sustainability), empirical (first large-scale data on Tauhidic legal consciousness), practical (actionable integration pathways), and policy-relevant (constitutionally grounded middle path). With the limitations acknowledged, this study opens a new research agenda at the intersection of Islamic epistemology, legal theory, and sustainable development in Muslim-majority societies.

CONCLUSIONS AND SUGGESTIONS

Conclusion

This research has demonstrated that Tauhid can be effectively utilized as an epistemological foundation for sustainable law in Indonesia by providing a unified source of normative legitimacy, a tripartite framework (ontological, axiological, praxeological) that bridges transcendental values with legal practice, and a meta-framework for harmonizing the nation’s pluralistic legal traditions. The incorporation of Tauhidic values—particularly ‘adl (justice), amanah (trustworthiness), and ihsan (excellence)—substantially strengthens the national legal system’s justice dimension across distributive, procedural, restorative, and transcendental aspects, as evidenced by higher institutional trust (8.4 vs. national benchmark 5.9), greater perceived fairness (+3.2 points), and improved dispute resolution outcomes (92% compliance, 18-day resolution in the STIJ pilot). Furthermore, the three research questions are answered as follows: (1) Tauhid serves as an epistemological foundation through its capacity to unify legal legitimacy, structure legal reasoning, and reconcile legal pluralism; (2) Tauhidic values enhance justice to a significant extent, with

measurable improvements in compliance, satisfaction, and trust; and (3) effective integration into positive law is achievable through four pathways—maqāṣid-based legislative impact assessments, structured judicial reasoning modules, mixed dispute resolution panels, and comprehensive legal education and professional ethics reform. The study's main contributions include reconceptualizing legal pluralism as harmonizable through a shared ethical meta-framework, adding a cultural-spiritual dimension to sustainable legal theory, and providing an empirically tested operational model (STIJ) with actionable indicators. While limitations—single-site design, self-report bias, small pilot sample, and exclusion of non-Muslim perspectives—necessitate further research, the findings robustly affirm that a Tauhid-informed legal system is not only philosophically coherent but also practically superior in delivering just, trusted, and sustainable outcomes for Indonesia's majority-Muslim society.

Suggestion

Based on the conclusions and identified limitations, the following recommendations are offered. For policymakers and legislators: Adopt maqāṣid al-syari'ah-based impact assessments as a mandatory step in the legislative process, evaluating all new bills against the five essential protections (religion, life, intellect, lineage, property). Additionally, issue a joint ministerial decree (Supreme Court and Ministry of Religious Affairs) to officially recognize the STIJ model as a permissible framework for alternative dispute resolution in civil and commercial cases, starting with pilot districts in West Java, East Java, and Aceh. For legal educators and universities: Mandate the integration of Tauhidic epistemology and comparative Islamic jurisprudence into core law curricula, with a target implementation level of at least 4.0 out of 5 within three years, supported by case-based teaching modules and faculty training programs. For judges and legal practitioners: The Supreme Court should develop and disseminate a continuing education module on "Tauhidic Reasoning for Civil and Criminal Judges," including practical guidelines for incorporating maṣlaḥa and Islamic legal maxims into decisions without violating constitutional positivism. Bar associations (e.g., PERADI) should revise professional ethics codes to explicitly reference amanah and 'adl as enforceable standards. For future researchers: Conduct multi-site, longitudinal, and randomized controlled studies to replicate the STIJ pilot across diverse provinces, including non-Muslim majority regions and secular legal settings, with larger sample sizes and longer follow-up periods (2-5 years). Develop validated, cross-culturally applicable instruments for measuring Tauhidic legal consciousness and maqāṣid compliance. Finally, undertake comparative international research examining how other Muslim-majority countries (e.g., Malaysia, Morocco, Turkey) have integrated religious ethics into national law, extracting lessons for Indonesia's pluralistic context. These steps will progressively transform the promising findings of this research into durable, scalable legal reforms that enhance justice, public trust, and the sustainability of Indonesia's legal system.

ACKNOWLEDGMENT

The author extends the deepest gratitude and sincere appreciation to the Chancellor of Universitas Djuanda, Prof. Dr. Martin Roestamy, and the Rector of Universitas Djuanda, Prof. Dr. Siti Pupu Fauziah, for their unwavering support, both moral and material, throughout the course of this research. Their visionary leadership, scholarly encouragement, and generous provision of institutional resources have been instrumental in the successful completion of this study. Without their commitment to fostering an academic environment that integrates the principles of Tauhid with rigorous

legal inquiry, this work would not have been possible. The author is profoundly indebted to both distinguished figures for their trust, guidance, and continuous dedication to advancing knowledge for the benefit of the academic community and society at large.

AUTHOR CONTRIBUTION STATEMENT

Sudiman Sihotang (First Author): As the lead author, Sudiman Sihotang conceived the original idea and formulated the core research problems, including the central argument regarding Tauhid as an epistemological foundation for sustainable law in Indonesia. He designed the overall research methodology, encompassing the theoretical framework, the development of the Sustainable Integrated Tauhidic Justice (STIJ) model, and the empirical instruments used for data collection at Kampus Bertauhid Universitas Djuanda. He led the data analysis and interpretation of findings, particularly in relation to the three research questions, and drafted the initial manuscript, including the theoretical framework, results, and discussion sections. He also integrated all co-authors' inputs, managed the revision process, and gave final approval for the submitted version.

Ilman Khairi contributed substantially to the literature review and the mapping of existing studies on Tauhidic epistemology, maqāṣid al-syarī'ah, sustainable legal theory, and the Indonesian legal system. He was responsible for the collection of primary empirical data, including conducting interviews with participants (students, faculty, judges, and lawyers), administering surveys, and compiling the quantitative data presented in the tables. He also assisted in the interpretation of the qualitative findings, particularly the verbatim quotes, and co-drafted the background of the problem, the identification of problems, and the research questions. He participated actively in revising the manuscript based on peer-review feedback and approved the final version.

Marhaban Sigalingging played a key role in the validation of the STIJ model and the analysis of legal documents, including Constitutional Court decisions and institutional practices at Kampus Bertauhid. He contributed to the interpretation of results related to judicial accommodation and legal fragmentation, and provided critical revisions to the discussion section, especially regarding the limitations of the study and the practical implications for policymakers. He also ensured the accuracy of all citations and references throughout the manuscript. He participated in the final approval of the manuscript and takes responsibility for the integrity of the research data and the alignment of the findings with the study's objectives.

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