



THE ETHICAL CRISIS OF STUDENTS AND THE ROLE OF THE QUR'AN, SUNNAH, AND IJTIHAD IN EDUCATION

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Abstract :

This article aims to analyze the growing ethical crisis among students in schools and Islamic boarding institutions and to examine the role of the Qur'an, Sunnah, and the principles of ijihad in revitalizing fiqh learning to foster a dignified educational culture. This study employs a library research approach by reviewing classical and contemporary fiqh literature to explore the foundational concepts of Islamic law and their relevance for strengthening models, methods, strategies, media, and evaluation in fiqh instruction. The findings indicate that increasing cases of violence against teachers, bullying, harassment, and the cult of charismatic figures are closely related to the weak internalization of Islamic legal values in fiqh learning and the low level of students' religious literacy. The discussion reveals that the normative values of the Qur'an and Sunnah offer a moral framework that can serve as the basis for designing effective fiqh learning, while ijihad provides opportunities to develop contextual, critical, and responsive instructional approaches suited to contemporary educational challenges. These findings highlight the need to reconstruct integrative fiqh learning capable of reducing moral degradation and creating safe, humane, and civilized learning environments. The impact of this study lies in offering a Qur'an-Sunnah-Ijihad-based framework for fiqh education as a comprehensive solution to current ethical problems among students.

Keywords: Fiqh Learning, Student Ethics, Qur'an, Sunnah, Ijihad

INTRODUCTION

The phenomenon of ethical crises among students, which is now rampant in schools and Islamic boarding schools, ranging from violence against teachers, bullying, abuse of authority, to the cult of personality surrounding religious figures, indicates an increasingly alarming moral degradation in the world of education. From an Islamic perspective, moral education is at the core of the learning process, including in the study of fiqh, which should instil values of discipline, responsibility, and respect for authority (Nata, 2019). As the main sources of Islamic law, the Qur'an and Sunnah provide a foundation of values that guide the moral development of students. This condition emphasises the importance of comprehensive studies that not only discuss the ethical crisis but also how fiqh learning can function as a strategic instrument to respond to the moral challenges of modern education.

A number of studies show that Qur'anic and Prophetic values have strong relevance in shaping student behaviour through fiqh learning. Ahmad (2018)



explains that the integration of moral values into learning materials can prevent violence and improve social interaction patterns in schools. However, these studies have not yet examined in depth how these values are implemented through systematic fiqh learning models, methods, or strategies. Another study found that the weak internalisation of Sharia values often occurs because fiqh learning is still dominated by lecture and memorisation methods, so that students understand the law without being able to grasp the ethical wisdom behind it (Mansur, 2020). This shows that student ethical problems are closely related to a fiqh learning approach that lacks context.

On the other hand, various studies highlight that ijtihad has great potential to develop more adaptive and critical fiqh learning. Muhammad (2015) emphasises that the principle of ijtihad allows for the reinterpretation of Islamic legal values to make them relevant to contemporary social and cultural challenges. However, most research related to ijtihad is still in the realm of legal or socio-political theory, rather than pedagogical practice. In addition, recent studies show that ijtihad-based learning strategies are rarely applied to build critical thinking, case analysis, and moral decision-making skills in fiqh classes (Rahman, 2021). These findings indicate a gap between the epistemological potential of ijtihad and its application in the teaching and learning process.

Based on these various studies, it appears that studies on the ethical crisis among students have not adequately linked it to the reconstruction of fiqh learning based on the values of the Qur'an, Sunnah, and the principles of ijtihad. Therefore, this article was written to analyse the roots of the ethical crisis in education and to offer a more integrative framework for fiqh learning, including models, methods, strategies, media, and evaluation based on Islamic values. This article aims to strengthen the theoretical and practical basis for efforts to revitalise fiqh learning so that it can address the moral degradation of students and contribute scientifically to the development of civilised educational policies and practices.

RESEARCH METHOD

This study employs a qualitative research design with a library research approach, namely scientific study that focuses on analysing sources of literature related to Islamic law, Islamic education, and ethical issues among students. This type of research was chosen because the main objective of the article is to examine normative concepts in the Qur'an, Sunnah, and the principles of ijtihad, and to relate them to the phenomenon of moral degradation in the educational environment. The objects of study in this research include classical fiqh texts, contemporary Islamic law literature, educational research results, and journal articles discussing student ethics and learning dynamics in schools and Islamic boarding schools.

The data collection process was carried out through primary and secondary literature searches, including tafsir books, hadith books, *usul al-fiqh* works, and nationally and internationally indexed scientific articles. The search was conducted using journal portals such as Google Scholar, DOAJ, Garuda, and

other academic platforms with keywords such as 'student ethics', 'sources of Islamic law', and 'educational ijtiḥād'. Each source was then analysed based on its relevance, credibility, and contribution to the conceptual framework of the study.

The collected data were analysed using content analysis techniques with the following steps: (1) data reduction by identifying the main themes related to educational ethics and Islamic law; (2) presentation of data in the form of a conceptual structure linking the ethical crisis of students with the main sources of Islamic law and the role of ijtiḥād; and (3) drawing conclusions based on a synthesis of the literature. This analysis enabled the researchers to identify patterns and gaps in the study and to formulate a relevant ethical framework to address contemporary educational problems.

FINDINGS AND DISCUSSION

The results of the literature review indicate that the ethical crisis among students that has emerged in schools and Islamic boarding schools is not only related to social and digital cultural factors, but also to the practice of teaching fiqh that has not touched on the aspect of internalising values. This research paper shows that the Qur'an contains qath'i and zhanni teachings that are not only legal but also moral in nature, while the Sunnah serves as an explanation and reinforcement of practical values in education. These findings are in line with the research by Nilda et al. (2024), which confirms that a moral crisis among students occurs when fiqh material is taught cognitively without touching on its ethical values. Thus, fiqh learning needs to reaffirm the position of the Qur'an and Sunnah as sources of character building, not merely sources of formal rules.

Other findings show that fiqh learning in many educational institutions is still oriented towards memorisation, so that students understand the law without being able to grasp the wisdom and objectives of sharia. Mansur's (2020) research confirms that the weak internalisation of Sharia values contributes to the emergence of deviant behaviour such as violence and bullying. This finding is reinforced by Amin (2024), who shows that many Islamic educational institutions still use traditional lecture models that do not involve critical participation from students. When fiqh learning does not encourage students to analyse reality, Sharia values lose their transformative power. In fact, the basic paper of this study emphasises that fiqh was originally designed to shape pious individuals who behave in an orderly manner in accordance with divine guidance.

Furthermore, an in-depth study of the concept of ijtiḥād in the paper shows that ijtiḥād is a rational process involving contextual analysis and consideration of maqashid sharia. This study is in line with the research by Saad Ahmed et al. (2024), which emphasises that a contextual approach in Islamic studies is necessary to address new social problems, including the ethical crisis among adolescents. In the context of education, pedagogical ijtiḥād means developing learning models based on problem solving, case analysis, and critical dialogue so that students understand the relevance of fiqh to real problems in schools and digital media. Research by Mete & Baydar (2024) also shows that a

critical learning approach can improve students' analytical capacity in understanding moral and legal issues.

Discussion

The results of the study also indicate the need to reconstruct fiqh learning in terms of strategy, media, and evaluation. In terms of strategy, contextual learning needs to integrate Qur'an-Sunnah values with social phenomena such as student violence, abuse of authority, and digital media ethics. In terms of media, research by Fauji et al. (2024) confirms that the use of interactive digital media can increase students' attention and motivation to learn religious subjects. This is relevant considering that various social media platforms have now become the main source of information for students. Meanwhile, from an evaluation perspective, the assessment model must go beyond the cognitive to assess morals, character, and ethical performance through behaviour rubrics and moral portfolios. This approach is in line with the paper's idea that the main objective of fiqh is to guide deeds and shape behaviour, not to test memorisation.

Overall, these results and discussions indicate that the ethical crisis among students occurs due to the gap between Qur'anic-Prophetic ethical values and fiqh learning practices, which are still predominantly informative in nature. By integrating Islamic legal sources and the principle of ijtiḥad into the design of fiqh learning, including models, methods, strategies, media, and evaluation, a more comprehensive and relevant educational framework can be developed. These findings provide a new direction that fiqh learning should be positioned as an instrument of moral guidance that not only teaches law but also shapes the character of students holistically, as has been confirmed by recent research in the field of Islamic education.

CONCLUSION

This study confirms that the ethical crisis among students in schools and Islamic boarding schools, including violence against teachers, bullying, harassment, and individual cults, is rooted in low religious literacy, weak internalisation of Sharia values, and suboptimal integration of Islamic legal sources into educational practices. Through analysis of the Qur'an, Sunnah, and the principle of ijtiḥad, this study finds that the revitalisation of Islamic ethics in education not only emphasises normative aspects but also demands methodological reconstruction that allows Sharia values to be articulated contextually in fiqh learning. The novelty of this research lies in the presentation of an ethical framework that combines normative foundations and the ijtiḥad approach as an adaptive strategy in addressing the moral issues of students in the modern era. With this approach, Islamic education can develop a model of fiqh learning that is more functional, responsive, and relevant to contemporary social dynamics.

Based on these findings, educational institutions need to develop a fiqh learning design that systematically incorporates the strengthening of ethics based on the Qur'an and Sunnah, expands Islamic legal literacy, and trains students in basic ijtiḥad skills through dialogue, case studies, and problem-based learning.

Further research can deepen the implementation of this ethical framework in various educational models, including Islamic boarding schools, madrasas, and public schools, and test its effectiveness through empirical approaches in order to enrich the theoretical and practical foundations of civilised Islamic education.

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