

# Trilogy of Islamic Teachings (Creed, Shariah, and Morals) in The Implementation of Islamic Law

Prem Guray<sup>1</sup>, Raden Roro Jenny Satyoputri<sup>2</sup>, Neneng Nurhasanah<sup>3</sup>

## Article Info

Page : 131 - 138

ISSN : 3026-5290

Vol 3 No 1 2025

## Corresponding Author

Prem Guray, Doctoral Program in Law,  
Faculty of Law, Islamic University of  
Bandung

Email: [punjabiprem@yahoo.com](mailto:punjabiprem@yahoo.com)

## Abstract

This study examines the role of the trilogy of Islamic teachings of aqidah, sharia, and morals as a conceptual and practical basis in the application of Islamic law. In the context of contemporary Islamic legal science, there is a tendency to formalize and separate the normative aspect (sharia) from the theological (aqidah) and ethical (morals) dimensions, which has the potential to reduce the integrity and substantive justice of Islamic law. This study aims to reveal how this trilogy of Islamic teachings is rooted in the Qur'an and Hadith, how scholars view the integration of the three, and how the role of this trilogy becomes an important foundation in the process of formulating and implementing just and beneficial Islamic law. This study uses a normative legal research method with a descriptive approach, based on literature studies. Data sources come from primary and secondary literature, including the Qur'an, Hadith, fiqh books, works of classical and contemporary scholars, and academic literature related to Islamic law. Data analysis is carried out qualitatively with a philosophical and historical approach. The results of the study show that the trilogy of aqidah, sharia, and morals has a strong foundation in the sources of Islamic teachings, and is viewed by scholars across eras as a single, inseparable value system. The integration of the three plays an important role in forming Islamic law that is not only legal-formal, but also full of spiritual and ethical dimensions. The application of Islamic law based on this trilogy is able to present a legal system that is more just, humane, and in accordance with the maqashid sharia, and is more relevant in responding to the challenges of globalization and secularization of law today.

## Keyword :

Trilogy of Islamic Teachings, Aqidah, Sharia, Morals, Implementation of Islamic Law, Maqashid Sharia

## 1. INTRODUCTION

Within the framework of Islamic teachings, law is not merely a normative device that regulates human behavior in social life. Furthermore, Islamic law is a manifestation of divine will that aims to bring humans to goodness, justice, and welfare. Islamic law is built on a holistic theological foundation consisting of three main pillars: aqidah, sharia, and morals. These three pillars are often referred to as the trilogy of Islamic teachings, and their existence is integral in understanding and implementing Islamic law. Without this foundation, Islamic law can be trapped in a dry formalism and lose its spiritual dimension. Therefore, research on the trilogy of Islamic teachings in the application of law becomes crucial, so that the law that is enforced is not just a collection of positive norms, but a reflection of the transcendental and humanitarian values taught by Islam. The normative foundation of this trilogy is firmly rooted in the main sources of Islamic teachings: the Al-Qur'an and the Hadith of the Prophet SAW. Aqidah as the first pillar is a deep belief in Allah SWT as the only source of truth and justice, which forms the orientation of a Muslim's faith. Sharia as the second pillar is in the form of practical rules that guide humans in various aspects of life, whether ritual, social, or muamalah. While morals as the third pillar reflect the quality of personality and noble character that are the internal essence of the implementation of Islamic law. The three do not stand alone, but complement each other. An Islamic legal norm cannot be understood and applied completely if it is separated from the context of the underlying faith and the morals that accompany it. This is the reason why the separation between law as an external rule and spiritual ethics that are internal is something that is not

known in the Islamic legal system. As emphasized by Imam Al-Ghazali, sharia and morals are like body and soul: each needs the other. Therefore, this study raises the following problems: What is the legal basis for faith, sharia, and morals in the Qur'an and Hadith? What are the views of scholars on the integration of the three? and how is the integration of this trilogy in the application of Islamic law?

In the context of the Qur'an, this trilogy is clearly depicted in various verses. Aqidah, for example, is confirmed in QS. Al-Baqarah [2]: 285 which states: "The Messenger believed in what was revealed to him from his Lord, and so do the believers..." Here faith becomes the first foundation which then gives birth to obedience to the law. Sharia is explained in many legal verses such as QS. Al-Ma'idah [5]: 48 which reads: "So decide the matter between them according to what Allah has revealed..." As for morals, as ethical and personality values, it is very strongly emphasized in the QS. Al-Qalam [68]: 4: "And indeed you (Muhammad) truly have great character." The second source, the Hadith of the Prophet SAW, provides a practical dimension to this trilogy. His words: "Indeed, I was sent to perfect noble morals" (HR. Ahmad) emphasize that morals are the highest goal of Islamic preaching. Other hadiths also link faith (aqidah) with the obligation to carry out the law (sharia) and beautify morals, so that the three become a complete unity. In the realm of scholarly thought, the integration of this trilogy has received enormous attention. Imam Asy-Syathibi in his work *Al-Muwafaqat* shows that all *maqashid ash-syariah*, namely the protection of religion, soul, mind, lineage and property, cannot be realized without the foundation of correct faith and noble morals. In fact, the legal *ijtihad* carried out by classical *mujtahids* was not only based on the text, but also took into account *maqasid* aspects and the benefit of the people. Therefore, *fiqh* which is born from the process of true *ijtihad* always considers the harmony between legal norms and *aqidah* and moral values. However, in contemporary practice, there are many challenges faced by Muslims in integrating this trilogy into the prevailing legal system. In various countries with a majority Muslim population, the application of Islamic law is often trapped in legalistic aspects that are oriented towards enforcing textual rules, without paying attention to the depth of faith and moral dimensions that must underlie it. This phenomenon causes an imbalance between legal norms and substantive justice, so that law is often perceived as a tool of power, not as a path to mercy and welfare for the people.

This condition is exacerbated by the influence of Western secularism and legal positivism, which tend to separate law from morality. In fact, in Islamic teachings, morality is not a complement to law, but rather the spirit that animates it. Therefore, strengthening understanding of the integration of the trilogy of *aqidah*, sharia, and morals in the application of Islamic law is very important to answer these challenges. From the perspective of Islamic legal philosophy, good law is not only in accordance with the text, but also in accordance with the *maqashid*, namely law that is able to maintain benefits and prevent *mafsadah*. This is where the role of morals becomes key: the implementation of the law must not ignore the values of justice, compassion and wisdom. A rigid legal decision, even though it is in accordance with the text, if it causes injustice and unnecessary suffering, is contrary to the *maqashid* of sharia itself. The integration of this trilogy is also relevant in the context of Islamic legal education. The curriculum of Islamic legal education in many institutions often still separates the teaching of *fiqh* and morals, even though the two should be combined. An ideal Islamic legal scholar is a person who is not only proficient in reading legal texts, but also has strong *aqidah* and noble morals. Only then can he apply Islamic law fairly and wisely in a complex society. Furthermore, the integration of this trilogy also has a methodological dimension. In the process of *ijtihad*, a *mujtahid* must start from a straight creed, understand the *maqasid* of sharia in depth, and have high ethical sensitivity. Without all of that, the resulting *ijtihad* has the potential to be trapped in formalism or even deviation. Therefore, this study is important to formulate more systematically how the trilogy of creed, sharia, and morals should be integrated in the process of formulating and implementing Islamic law, both at the legislative, judicial, and educational levels.

Likewise, in the socio-political context, the integration of this trilogy becomes very relevant. Amidst the rise of Islamic movements that tend to emphasize the application of law symbolically or textually alone, without considering the dimensions of faith and morals, there is a risk of the emergence of repressive legal practices and the loss of the spirit of justice. Therefore, this study aims to provide a strong conceptual foundation to return the application of Islamic law to a holistic model, which is based on faith, colored by noble morals, and aims to achieve the welfare of the people. More deeply, this discussion is closely related to the issue of substantive justice. In various legal discourses, there is often a dichotomy between procedural justice and substantive justice. In the Islamic legal tradition, substantive justice must be a priority, because law is not only a matter of procedure, but also a means to realize *rahmah* (compassion) and *maslahah*

(common good). Therefore, morals as an ethical dimension must be an integral element in the entire process of implementing Islamic law. Finally, by looking at the various challenges of implementing Islamic law today, starting from symptoms of formalism, reduction of morality, to political instrumentality, strengthening the integration of the trilogy of aqidah, sharia, and morals is an important step. Through this research, it is hoped that theoretical and practical formulations will be found that can be used as a reference for the development of Islamic law that is more just, civilized, and in accordance with the spirit of Islamic teachings which are rahmatan lil 'alamin. The following is the problem formulation in this research, namely:

1. What is the legal basis for Aqidah, Sharia and Morals in the Qur'an and Hadith ?
2. What is the Ulama's Perspective on the Integration of Aqidah, Sharia and Morals?
3. How is the Trilogy of Islamic Teachings as a Basis for the Formulation and Implementation of Islamic Law?

## 2. RESEARCH METHODOLOGY

This research is descriptive in nature, which aims to describe systematically and in depth the concept of the trilogy of Islamic teachings which include aqidah, sharia, and morals in relation to the application of Islamic law. Through a descriptive approach, this research attempts to reveal the characteristics, relationships, and integration between the three pillars of Islamic teachings, as well as how their implementation colors the Islamic legal system both in theory and in the social practice of the community. To achieve this goal, this research uses a type of normative legal research (library research), which focuses on literature studies and document studies, including primary sources of Islamic law such as the Qur'an, Hadith, fiqh books, works of scholars, and various relevant contemporary scientific literature. Data collection was carried out through literature study techniques, namely by reading, analyzing, and reviewing various references related to the research topic, either in the form of books, scientific journals, articles, court decisions, or opinions of Islamic law experts. The data used is secondary data, which is sourced from existing and published literature. Furthermore, the data obtained is analyzed qualitatively, by reviewing concepts, theories, and expert opinions, then interpreted critically to obtain a complete and in-depth understanding of the integration of the trilogy of Islamic teachings in the application of Islamic law. This approach is expected to produce conclusions that are not only descriptive, but also reflective of the reality of the application of Islamic law today.

## 3. RESULT AND DISCUSSION

### *Legal Foundations of Aqidah, Sharia, and Morals in the Qur'an and Hadith*

In the Islamic teaching system, all forms of belief, rules, and morality are sourced from the revelation of Allah SWT, namely the Qur'an and the Sunnah of the Prophet Muhammad SAW. These two main sources not only contain normative guidance, but also form an epistemological framework that underlies the entire structure of Islamic law. In this case, the trilogy of Islamic teachings of aqidah, sharia, and morals each have a strong and explicit legal basis in the Qur'an and Hadith. The three do not stand in a vacuum, but are built on authoritative revealed texts and are the basis for the legitimacy of law in Islam. Therefore, to understand Islamic law as a whole, it is not enough to only look at the legal-formal aspects of a rule, but must also trace the theological and ethical roots that support it. Aqidah as the core of faith has its most essential foundation in the Qur'an. Verses explaining monotheism, belief in Allah, angels, books, apostles, the last day, as well as qadha and qadar are widespread in all surahs, especially the Makkiyah surahs which became the initial foundation of the Prophet's preaching. One of the main postulates is in QS. Al-Baqarah [2]: 285, which states:

"The Messenger believed in what was revealed to him from his Lord, and so do the believers. All of them believe in Allah, His angels, His books and His messengers..."

This verse is a concise formulation of the pillars of faith which are the substance of the Islamic faith. Rasulullah SAW also said in the famous Hadith of Jibril, when explaining about faith:

"Faith is that you believe in Allah, His angels, His books, His messengers, the last day, and you believe in good and bad destiny." (HR. Muslim)

Aqidah is the basis for all actions in Islam. In a legal context, the validity of an action (for example in worship or transactions) is very dependent on intentions based on faith. Even in fiqh, a charity is declared valid if it is based on the right intention, as the Prophet said: "Indeed, charity depends on the intention." (HR. Bukhari and Muslim). So in Islamic law, aqidah is a subjective basis that makes a person responsible for his

actions ( mukallaf ). Sharia, as a system of rules of life revealed by Allah, has many arguments that show its existence and urgency. In QS. Al-Maidah [5]: 48, Allah SWT says:

"For each community among you, We have given clear rules and paths (shari'ah and minhaj). If Allah had willed, you would have been made into just one community, but Allah will test you regarding what He has given you, so compete in doing good deeds..."

This verse shows that sharia is a system of life determined by Allah for mankind, and it has its own characteristics and independence in every time and place. Likewise in QS. An-Nur [24]: 55, Allah promises that He will give power on earth to those who practice His religion and laws correctly. In terms of hadith, Rasulullah SAW is the main example in implementing sharia. In the hadith it is stated:

"I leave you two things; if you stick to them, you will certainly not go astray: the Book of Allah and the Sunnah of His Messenger." (HR. Malik)

In the practice of Islamic law, the verses of sharia are the basis for the birth of various rules in the fields of worship (such as the laws of prayer, fasting, zakat), muamalah (such as contracts of sale and purchase, rent, marriage), criminal law (hudud, qisas, ta'zir), and even state administration (area of al-hisbah, power, and state finances). A concrete example is QS. Al-Baqarah [2]: 282, the longest verse in the Qur'an which discusses debt-credit agreements, recording requirements, testimony, and justice in transactions. This is an important reference in Islamic civil law. Another example is the inheritance law in QS. An-Nisa [4]: 11–12, which regulates in detail the distribution of inheritance based on lineage and degree of closeness. Morals as a manifestation of values in human behavior also have a very strong foothold in the Al-Qur'an and Hadith. Allah SWT says in QS. Al-Qalam [68]: 4 regarding the Prophet Muhammad:

"And indeed you (Muhammad) truly have great character."

This verse is the basis that morals are the substance of prophecy. In this context, Rasulullah SAW is not only a bearer of the law, but also a moral example. He said:

"Indeed, I was sent to perfect noble morals." (HR. Ahmad)

In practice, Islamic law really considers moral aspects in making decisions. For example, in marriage law, even though a marriage is legally valid according to its terms and conditions, if it is carried out without morals (such as through fraud or coercion), the marriage can cause great mafsadah (damage) and is ethically contrary to Islamic principles. Morals also greatly influence the practice of justice in Islam. A judge is required to have noble morals such as honesty, justice, and patience. Imam Al-Ghazali in *Ihya Ulumuddin* emphasized that the law will be damaged if it is implemented by people who are immoral, because they will abuse their authority and distort the law for personal gain. From the above description, it can be concluded that the Qur'an and Hadith are not only sources of Islamic law in general, but also specifically contain a strong foundation for the trilogy of Islamic teachings: aqidah, sharia, and morals. All three have undeniable normative legitimacy and play a central role in forming a comprehensive and just Islamic legal system. In the legal context, these arguments not only function as normative texts, but also as contextual guidelines for translating Islamic values into dynamic, responsive, and humane life regulations.

### *The Ulama's Perspective on the Integration of Aqidah, Sharia, and Morals*

One of the epistemological strengths of the Islamic legal system lies in its inseparable unity between faith (aqidah), norms (sharia), and ethics (akhlak). This wholeness is what makes Islamic law not only a legal-formal instrument, but also a value system that aims to form a perfect human being ( insan kamil ). This integrative view was not born suddenly, but was built from the foundation of the thoughts of great scholars across time, who in their works have emphasized that the trilogy of aqidah, sharia, and akhlak is a unified system of Islamic teachings. Figures such as Imam Al-Ghazali, Ibn Taimiyah, Asy-Syathibi, and Yusuf Al-Qaradawi are important figures in narrating and internalizing this unity in various aspects, including theology, jurisprudence, ethics, and social order. Imam Al-Ghazali (d. 505 AH), one of the leading scholars in the Islamic tradition, in his monumental work *Ihya' Ulum al-Din*, emphasized that Islam is not merely a ritual or theological doctrine, but a way of life that demands harmony between faith, knowledge, deeds, and morals. According to Al-Ghazali, aqidah is the light of the heart that is the basis of all actions. Sharia is the legal path that regulates the outward movements of humans, while morals are a reflection of the inner qualities formed from faith and knowledge. Al-Ghazali firmly criticized the jurists who only memorized the law without developing its spiritual dimension. He said that people who only master the law but lose morals and faith are only "faqih in appearance but poor in heart." For Al-Ghazali, the ultimate goal of sharia is not merely compliance with the law, but the achievement of tazkiyatun nafs (purification of the



soul) and ma'rifatullah (knowing God). This is a philosophical basis for viewing Islamic law as a spiritual path, not just a normative obligation. Ibn Taimiyah (d. 728 H), known as a scholar who was firm in purifying monotheism and fighting religious practices that deviated from the Sunnah, had views that were also strong in integrating aqidah, sharia and morals. In his book *Al-Siyasah al-Syar'iyyah*, he emphasized that the success of law in society can only be achieved if it is established on the basis of solid faith and strong morals.

According to Ibn Taymiyyah, the separation of religion and law is a major deviation. Tawhid must be the basis of politics and law, and sharia cannot stand without the awareness of faith. He also strongly criticized the rulers and jurists who enforced the law without paying attention to morality and intention. "Sharia," he said, "is mercy, justice, and wisdom. If law loses these three things, then it is no longer sharia, even though it is called so by people." Ibn Taimiyah's views are very relevant in contemporary discourse when sharia law is often implemented within the framework of the state but is separated from the spirit of morals and faith. He called for the need for sharia-based governance that not only upholds the law, but also fosters justice, compassion and devotion to Allah. Imam Abu Ishaq Asy-Syathibi (d. 790 H), a great scholar from Andalusia, introduced the concept of maqashid al-syariah (goals of Islamic law) in his great work *Al-Muwafaqat*. According to him, all Islamic law, whether in the nature of worship or muamalah, must be seen from the aspect of its aim in realizing the benefit of the people. Ash-Syathibi divides maqashid into five main points: protecting religion (din), soul (nafs), reason (aql), lineage (nasl), and wealth (mal). Interestingly, these five maqashid cannot be achieved solely with normative legal instruments, but must be built on the basis of strong aqidah and noble morals. In this framework, aqidah provides value orientation, sharia provides technical rules, and morals become a bridge between norms and social reality. This maqashid concept then becomes the rational and spiritual basis for adapting Islamic law to the dynamics of the times. For Syathibi, laws that no longer bring benefit or cause mafsadat (damage) must be re-evaluated through an integrative maqashid approach. In the contemporary era, Sheikh Yusuf Al-Qaradawi (d. 2022) has become a key figure in reviving the spirit of integrating the trilogy of Islamic teachings. In his books *Fiqh al-Awlawiyyat* and *As-Siyasah ash-Syar'iyyah*, he emphasized that Islam is a religion that covers all aspects of life: worship, muamalah, ethics, politics, even the environment. Islam is not only a *din*, but also a religion and a state. Qaradawi emphasized that there is no Islamic law that is purely legalistic. Every law must be derived from aqidah and produce morals. In the context of the state, he put forward the idea that Islamic law must be implemented by an authority that not only has power, but also has personal piety and moral integrity.

Therefore, in an ideal Islamic judicial system, judges must not only understand the legal text, but must also have a basis in monotheism and moral commitment. Qaradawi also said that the failure of some Muslim countries to implement sharia fairly and civilized is due to a textualist approach without considering maqashid and morals. He offers the concept of "wasathiyah Islam" (moderate Islam) as a middle way between rigid legalism and destructive liberalism, which upholds the principle of balance between law, faith, and ethics. The views of these great scholars are based on the understanding that Islam is *din wa daulah*, namely a religion as well as a social and political system. In Islam, there is no dichotomy between worldly and afterlife affairs, between worship and law, between faith and justice. Sharia is an expression of faith, and morality is the fruit of both. Thus, the Islamic legal system cannot run effectively if it only stands on one pillar. The concept of *din wa daulah* also demands that the law is not only viewed from a positive-normative perspective, but also from a spiritual and social perspective. A country that implements Islamic law, if not built on the principles of monotheism and moral justice, will fall into repressive legal formalism. Conversely, a country that only emphasizes spirituality without a fair and structured legal system will also lose its way. From the various views of the scholars, it can be concluded that the trilogy of aqidah, sharia, and morals is the conceptual and practical foundation in the development of holistic Islamic law. The three cannot be separated if Islamic law is to be enforced fairly, humanely, and in accordance with divine values. Without aqidah, law loses its divine legitimacy. Without sharia, aqidah becomes empty idealism. Without morals, both will become tools of power that blind justice.

### *Trilogy of Islamic Teachings as a Basis for Formulating and Implementing Islamic Law*

The Islamic legal system in the classical and contemporary Islamic scientific traditions has never been understood as a collection of norms or rules that stand alone and are technocratic in nature. On the contrary, Islamic law is an inseparable part of the whole building of Islamic teachings, which is built on the foundation

of faith, practice of sharia, and appreciation of morals. The three of them, aqidah, sharia, and morals, form what is referred to in this study as the trilogy of Islamic teachings, namely an integral system that must be the basis for every process of formulating and implementing Islamic law. Understanding Islamic law partially, without considering the integration of these three elements, will only produce a dry, rigid legal approach, and detached from the transcendental and humanitarian dimensions. This has become the main criticism of some practices of implementing Islamic law in the modern era, where prominent legalistic tendencies often ignore the dimensions of faith and morality that should underlie law enforcement. Therefore, rebuilding an Islamic legal approach based on this trilogy of teachings is a methodological, philosophical, and practical necessity. First, aqidah as the first pillar plays a very fundamental role in forming a Muslim's legal consciousness. In the Islamic perspective, law is not merely a social instrument or a tool to regulate human outward behavior, but rather a manifestation of divine will originating from Allah SWT as Al-Hakim al-'Adl (The All-Maker of Law and the All-Just). A Muslim's obedience to Islamic law is basically based on faith in Allah, not merely fear of worldly sanctions. Therefore, the basis of motivation in enforcing Islamic law is not coercion or reward-punishment, but faith that drives obedience inwardly. A Muslim who has a strong faith will view the implementation of the law as part of his devotion to Allah SWT. This is emphasized in QS. Al-Ahzab [33]: 36: "And it is not fitting for a believing man or a believing woman, when Allah and His Messenger have determined a decree, that they should have a choice regarding their affairs..." This verse emphasizes that obedience to Allah's law is a logical implication of faith. Therefore, the formulation and implementation of Islamic law that is not supported by a solid foundation of faith will easily slip into the secularization of law or even the politicization of sharia.

In the modern Western legal system based on legal positivism, law is separated from religion and morality. As a result, legal compliance is more external and mechanistic. Islam offers a more substantial alternative: law enforcement based on faith, thus giving birth to a true legal consciousness. Thus, in the process of formulating Islamic law, sharia legislators (fuqaha, mujtahid, or compilers of qanun syar'i) must always refer to the foundation of aqidah which upholds monotheism, justice, and human dignity. Second, sharia as the second pillar is a normative structure that provides a legal framework derived from divine revelation. Sharia regulates various aspects of human life, from ritual worship to social, economic, political, and even environmental interactions. The transcendental characteristics of sharia because it comes from Allah SWT and immanent because it is applied in the reality of human life make it a legal system that not only aims for social order, but also to realize substantive justice. In the implementation of Islamic law, sharia functions as a source of concrete norms, which must be translated into positive legal rules through the processes of *ijtihad*, *qiyas*, *maslahah murlah*, and various other *fiqh* methodologies. However, in order for this process to remain in harmony with *maqashid ash-syariah* (the goals of Islamic law), a deep understanding of the basic values of sharia is required. QS. Al-Maidah [5]: 8 reminds: "Do justice, because justice is closer to piety." Therefore, in the formulation and application of law, it is not enough to simply adhere to the text, but must pay attention to the substance of justice required by sharia. Sharia also provides a normative basis for the morals and social behavior of Muslims. However, if sharia is separated from aqidah and morals, it will easily slip into a rigid legalistic device that loses its spirit. Therefore, in the process of sharia legislation in various Muslim countries today, it is very important to integrate theological (aqidah) and ethical (morals) principles into legal products so that Islamic law remains in accordance with the vision of *rahmatan lil 'alamin*. Third, morality as the third pillar is an ethical dimension that provides the soul and spirit for the implementation of Islamic law. In the modern positive legal tradition, law is often understood as a neutral system of rules, which is not related to moral intentions or goals. In Islam, morality is an element that determines the moral validity of a legal decision.

The Prophet Muhammad SAW said: "Indeed, I was sent to perfect noble morals." (HR. Ahmad). This shows that morality is not just a complement to Islamic teachings, but the peak of the implementation of the law itself. In the context of Islamic justice, a sharia judge is not only required to be proficient in *fiqh*, but must also have high moral integrity. The legal decisions taken must reflect the values of justice, compassion, honesty, and wisdom. A decision that is formally valid, but contradicts moral principles, will not bring true benefits. In fact, in the history of the Prophet Muhammad SAW, the application of *hudud* punishments was often postponed when the social context and morals of the community did not allow it, such as in cases of theft during times of famine. Moreover, morality also functions as a filter in the implementation of law in society. Noble morality prevents the practice of abusing the law, such as politically motivated criminalization or discriminatory application of the law. In a society with weak morals, even good laws can

be misused. Therefore, in the implementation of Islamic law, moral education must go hand in hand with the strengthening of the legal system. The integration of these three pillars in the Islamic legal system brings a number of methodological and practical implications. In the process of formulating law (legislation), lawmakers must refer not only to the shari'a arguments, but also to the values of faith that underlie the prophetic mission and maqashid ash-sharia. In the process of implementing the law by law enforcement and judicial officers, morality becomes the main guideline so that the implementation of the law remains in accordance with the principle of substantive justice. In the process of Islamic legal education, a curriculum that integrates fiqh, aqidah, and morality is very important to produce legal experts who are not only intellectually capable, but also moral and faithful. This trilogy of Islamic teachings is also very relevant in responding to the challenges of globalization and secularization of law today. In the modern era, when law is often separated from the spiritual and moral dimensions, the trilogy approach offers a holistic legal model that not only regulates but also educates; not only punishes but also saves; not only forces but also builds awareness. Thus, the application of Islamic law based on the trilogy of aqidah, sharia, and morals is a superior alternative to building a just, dignified, and balanced society between the worldly and the hereafter. By integrating this trilogy, Islamic law will be free from the dangers of formalism and rigidity. It will remain relevant amidst the changing times and will still be able to provide answers to contemporary problems. Therefore, this research is not only theoretical, but also has high practical value in order to build a more just, humane, and transcendent Islamic legal system.

#### 4. CONCLUSION

Based on the results of the study, it can be concluded that the trilogy of Islamic teachings consisting of aqidah, sharia, and morals is an integral and inseparable foundation in the Islamic legal system. All three have a strong foundation in the Qur'an and Hadith and are the main references in the thoughts of scholars across time. The integration of these three pillars is very important to realize Islamic law that is substantive justice, not just normative. Aqidah instills spiritual awareness and inner motivation in obedience to the law; sharia provides an operational regulatory framework; and morals ensure that the implementation of the law always reflects justice, mercy, and the welfare of the people. This study also confirms that without the integration of this trilogy, the implementation of Islamic law is at risk of being trapped in formalism, rigid legalism, or even becoming a tool of power that does not reflect the spirit of Islam as rahmatan lil 'alamin. Therefore, strengthening the trilogy of aqidah, sharia, and morals in the formulation, implementation, and education of Islamic law is a strategic step to develop a legal system that is responsive to the challenges of the times, while still adhering to the principles of justice, humanity, and divinity. Thus, this study is expected to be a contribution to the discourse on the development of Islamic law that is more complete, humanistic, and transcendent.

#### REFERENCES

- Al-Madani, K. (2020). Integration of Interconnection of Multicultural Education Based on Islamic Moderation Through Religious Curriculum of Higher Education . TRILOGI: Journal of Science, Technology, Health, and Humanities, 1(2), 46-55.
- Aziz, AA, Masykhur, A., Anam, AK, Muhtarom, A., Masudi, I., & Duryat, M. (2019). Implementation of Religious Moderation in Islamic Education .
- Bidayati, K. (2021). Protection of Women's Reproductive Rights and Its Interpretation in Religious Courts: A Study of Religious Court Decisions in DKI Jakarta 2015-2019 . A-Empat Publisher.
- Bushtomi, Y. (2023). Objects of Islamic Studies (Aqidah, Sharia, Morals) . SALIMIYA: Journal of Islamic Religious Studies, 4(1), 70-86.
- Hidayat, R., & Rifa'i, M. (2018). Management Ethics from an Islamic Perspective .
- Ismail, AU (2012). Integration of Sharia with Sufism . AHKAM: Journal of Sharia Science, 12(1).
- Ismail, N. (2015). Research Methodology for Islamic Studies: A Practical Guide and Discussion of Issues . Blue Ocean.
- Jalili, A. (2021). Theory of Maqashid Sharia in Islamic Law . TERAJU: Journal of Sharia and Law, 3(02), 71-80.
- Latif, L. (2016). Imam Al-Ghazali's Thoughts on Moral Education (Doctoral Dissertation, Maulana Malik Ibrahim State Islamic University).

- Law Number 1 of 1974 concerning Marriage in conjunction with Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 concerning Marriage
- Law Number 12 of 2022 concerning the Formation of Legislation
- Law Number 21 of 2008 concerning Islamic Banking
- Law Number 23 of 2011 concerning Zakat Management
- Mahfudin, A. (2014). Yusuf Al-Qaradawi's Contemporary Ijtihad in the Development of Islamic Law . Religion: Journal of Islamic Studies, 5(1), 21-42.
- Masykuri, M., Qodriyah, K., & Bz, Z. (2020). Multicultural Islamic Education with a Modesty Perspective: Strengthening the Modesty Character of Patriot Panji Pelopor Students . Nusantara Islamic Journal, 4(2), 246-257.
- Muhammad Syahrums, ST (2022). Introduction to Legal Research Methodology: Normative, Empirical Research Studies, Proposal Writing, Thesis and Dissertation Reports . CV. Dotplus Publisher.
- Muslim, H. (2020). The thoughts of Ibn Qayyim al-Jauziyah (d. 751H/1350 AD) on changes in fatwas and their relevance to the implementation of Islamic law in Indonesia (Dissertation, UIN Sunan Gunung Djati Bandung).
- Muvid, MB (2019). Typology of Sufism Schools . BILDUNG.
- Nurhasanah, N., Alam, FZN, & Prayoga, AM (2023). Prevention of Pornography and Pornography Linked to the "Bugil" Case at Yogyakarta Airport in the Perspective of Islamic Law . Journal of Legal Dialectics: Journal of Legal Studies, 5(2).
- Sabila, NA (2019). Integration of Faith and Morals (Review of Al-Ghazali's Thoughts) . NALAR: Journal of Islamic Civilization and Thought, 3(2), 74-83.
- Shallabi, AM (2020). Moderation in the Qur'an: Islamic Moderation Values in Faith, Sharia, and Morals . Al-Kautsar Library.
- Siroj, SA (2006). Sufism as Social Criticism: Prioritizing Islam as Inspiration, not Aspiration . Mizan Pustaka.
- Syifa, MM (2019). Formulation of the Concept of Islamic Moderation based on Indonesianness in Reducing Religious Radicalism in Indonesia (Epistemological-Historical Study) . Raushan Fikr Student Scientific Journal, 8(1), 31-41.
- The 1945 Constitution of the Republic of Indonesia