THE INTERPLAY OF FIQH AND USHUL FIQH: UNVEILING THE RICHES OF ISLAMIC SHARIA FOR COMPREHENSIVE INSIGHT

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Abstract

This research explores the intricate relationship between Fiqh (Islamic jurisprudence) and Ushul Fiqh (principles of jurisprudence), unveiling their profound significance within Islamic Sharia. Fiqh, as the practical application of Sharia, and Ushul Fiqh, as its foundational principles, synergistically contribute to a comprehensive understanding of Islamic law. This study delves into their interplay, highlighting how Fiqh interprets and applies Sharia while Ushul Fiqh provides the theoretical framework and methodologies. By elucidating their dynamic interaction, this paper aims to deepen scholarly comprehension of Islamic jurisprudence and its role in guiding ethical and legal practices within Muslim communities worldwide. the dynamics of the discussions on Fiqh and Ushul Fiqh as the primary treasury within Islamic Sharia with the aim of obtaining in-depth understanding. The main focus of this research is to identify the roles and interactions between Fiqh and Ushul Fiqh in shaping a comprehensive understanding of Islam. The analytical method involves literature review and critical studies of classical texts as well as works by contemporary scholars. The research findings indicate that a profound understanding of Fiqh and Ushul Fiqh has a positive impact on strengthening the beliefs and religious practices of Muslims. The dynamics of these discussions encompass theological, legal, and methodological aspects that complement each other. The integration of Fiqh and Ushul Fiqh provides a robust framework for understanding and applying Islamic teachings in everyday life. This research contributes to the literature on in-depth understanding of Islam, emphasizing the importance of harmonizing Fiqh and Ushul Fiqh as the foundation for Muslims in living a religious life. The implications of these research findings can be

used as a guide for researchers, practitioners, and Islamic thinkers in efforts to enhance a holistic understanding and practice of Islamic teachings

Keywords*: Interplay, Fiqh, Ushul Fiqh.*

Introduction

The dynamics of discussions between Fiqh and Ushul Fiqh present a broad and complex panorama in the development of Islamic understanding. These two disciplines not only serve as a treasury but also as a strong foundation supporting the sustainability and relevance of Islamic teachings in the face of the dynamics of time. With changing social, economic, and technological contexts, research and discussions related to Fiqh and Ushul Fiqh become increasingly important to present an understanding that aligns with the demands of the era.[1]

In celebrating and respecting the spiritual wealth of Islam, particularly in the fields of law and the methodology of Islamic law, a profound understanding of Fiqh and Ushul Fiqh becomes crucial. Fiqh, as a major branch in Islamic sciences related to law, provides practical guidance for Muslims to live their daily lives in accordance with the principles of Sharia.[2] On the other hand, Ushul Fiqh, serving as the theoretical foundation for Fiqh, plays a crucial role in shaping the framework and methodology of legal decision-making.

The importance of a profound understanding of Fiqh and Ushul Fiqh is not only academic but also practical in guiding Muslims to lead lives in accordance with religious teachings. Therefore, this research aims to explore and analyze the dynamics of discussions between Fiqh and Ushul Fiqh as the primary treasury in Islamic Sharia. Through this research, it is hoped that new insights and a deeper understanding can be found regarding how these two disciplines complement and enrich each other in forming the foundation of Islamic teachings.[3]

This research does not only view Fiqh and Ushul Fiqh as separate entities but also seeks to understand the overall picture resulting from the interaction between the two. Thus, this research is expected to make a significant contribution to understanding how Fiqh and Ushul Fiqh synergize to form a holistic view of Islamic Sharia. With a profound understanding, it is hoped that Muslims can face the changes of time with confidence and wisdom, making Islamic teachings a relevant and beneficial life guide.

Literature Review

The current Islamic society faces increasingly complex and diverse challenges. Globalization, technological advancements, and rapid social changes impact the dynamics of Muslim life. Therefore, it is crucial to reflect on how Fiqh and Ushul Fiqh can provide relevant guidance in this modern context. This research aims to open a space for discussion on how

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[1] Khairuddin Hasballah et al., "Identifying 'Illat through Munasabah in Islamic Law: A Perspective of Imam Al-Ghazali," *Samarah* 5, no. 2 (2021): 598–618, https://doi.org/10.22373/sjhk.v5i2.10914.

[2] Meirison and Desmadi Saharuddin, "Takhrij Fikih Dan Permasalahan Kontemporer," *Al-Istinbath: Jurnal Hukum Islam* 5, no. 1 (2020): 51–70, https://doi.org/10.29240/jhi.v5i1.1235.

[3] Imam Mujahid, "Islamic Orthodoxy-Based Character Education: Creating Moderate Muslim in a Modern Pesantren in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (2021): 185–212, https://doi.org/10.18326/ijims.v11i2.185-212.

the application of Fiqh principles and the theoretical foundations of Ushul Fiqh can offer solutions to contemporary challenges.[4]

The uniqueness of this research lies in its comprehensive and holistic approach to Fiqh and Ushul Fiqh. It examines them not only from theological or legal perspectives but also as integral parts of a broader understanding of Islam. Additionally, incorporating historical perspectives and inter-school comparisons provides deeper insights into the development and changes in the understanding of Fiqh and Ushul Fiqh over time.[5]

It is essential to note that Fiqh and Ushul Fiqh are not static entities but dynamic fields that evolve over time. Changes and innovations in interpretation methods and adaptations to the current context are inevitable. Therefore, this research will also explore how Muslim scholars adapt Fiqh and Ushul Fiqh to cope with the changing times, showcasing their intellectual creativity in responding to new challenges.

A profound understanding of Fiqh and Ushul Fiqh, as targeted by this research, is expected to provide a strong foundation for the development of quality and relevant Islamic legal knowledge. With a better understanding of the essence and application of these principles, it is anticipated that Muslims can turn religious teachings into enlightening life guides, not only in personal environments but also amid the complexity of the continually evolving global society.[6]

Fiqh and Ushul Fiqh, as two primary fields in Islamic law, play a central role in shaping and understanding Islamic Sharia. The dynamics of interaction between Fiqh and Ushul Fiqh create a robust foundation for a profound understanding of legal principles and reasoning methodologies within it. Fiqh, detailing practical rules, and Ushul Fiqh, acting as the theoretical basis, complement each other to form a rich and relevant treasury of Islamic Sharia.

Firstly, Fiqh as a discipline provides practical guidance for living life in accordance with Islamic teachings, covering legal, moral, and ethical aspects that guide individual and societal behavior. Ushul Fiqh, on the other hand, focuses on the methodology of Islamic legal reasoning, providing the theoretical foundation supporting the formulation of these rules. Thus, their combination becomes the key to a holistic understanding.

This dynamic reflects the evolution of thought and interpretation of Islamic law throughout history. Muslims and scholars have faced various historical, cultural, and social contexts leading to diverse perspectives. However, the unity of Fiqh and Ushul Fiqh as the treasury of Islamic Sharia remains the core that leads to a profound and comprehensive understanding of religious teachings.

The importance of a profound understanding of Fiqh and Ushul Fiqh is also reflected in their roles in addressing contemporary challenges. This dynamic allows for adjustments and interpretations suitable for the social and technological contexts. Thus, Islamic Sharia can remain relevant and provide guidance for Muslims in the face of changing times.

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[4] Mursyid Djawas et al., "The Legal Position of Children of Incest (A Study of Madhhab Scholars and Compilation of Islamic Law)," *Samarah* 6, no. 1 (2022): 139–55, https://doi.org/10.22373/sjhk.v6I1.11904.

[5] Hanif Aidhil Alwana, "Aliran Pemikiran Ushul Fiqh Dan Pengaruhnya Terhadap Pendekatan Hukum Islam," *Juris: Jurnal Ilmiah Syariah* 19, no. 2 (2020): 147–62, https://doi.org/10.31958/juris.v19i2.2375.

[6] Ahmad Muhtadi Anshor and Muhammad Ngizzul Muttaqin, "Pre-Marriage Course Based on Religious Moderation in Sadd Al- Zari'ah Perspective," *Samarah* 6, no. 1 (2022): 74–97, https://doi.org/10.22373/sjhk.v6i1.9111.

Furthermore, the dynamics of these discussions do not only cover legal aspects but also extend to ethical, spiritual, and social dimensions. Fiqh and Ushul Fiqh together form a comprehensive framework for understanding religious life, emphasizing the importance of moral and ethical values in everyday life. In the historical development of Islam, the study and dynamics between Fiqh and Ushul Fiqh are crucial to delve into a deeper understanding of Islamic teachings.[7]

Fiqh, as the practical application of Islamic law, is divided into four major schools of thought, namely Hanafi, Maliki, Shafi'i, and Hanbali, each with its specific interpretations. Meanwhile, Ushul Fiqh provides a theoretical foundation for the process of ijtihad and qiyas, the methods of legal interpretation forming the basis of arguments in Fiqh.[8] Differences in interpretation between schools and legal interpretations based on Ushul Fiqh create dynamic discussions and foster diversity of understanding within the Islamic community.

The dynamics between Fiqh and Ushul Fiqh also reflect continuity and evolution in responding to the changes in time. Social shifts, scientific developments, and technological revolutions bring forth new issues that require Islamic thought to address. By involving Fiqh and Ushul Fiqh in the context of the times, understanding of Islamic Sharia can be more adaptive and responsive to societal needs. In the context of inter-school comparisons, the dynamics of discussions between Fiqh and Ushul Fiqh contribute to understanding equality and diversity within Islam. Despite differences in the application of the law, the core of Islamic teachings remains preserved, emphasizing universal values that are inclusive. This dynamic encourages inter-school dialogues and mutual understanding, leading to broader and more tolerant understanding among Muslims.

Moreover, the role of Fiqh and Ushul Fiqh in the Islamic education process becomes increasingly important. Sharpening the understanding of these two disciplines will aid in shaping a generation of Muslims with a strong understanding of religion and the ability to apply it in everyday life. Holistically integrating Fiqh and Ushul Fiqh in education will create Muslim individuals who not only understand Islamic law theoretically but can also respond to the dynamics of modern society.

By exploring the dynamics of Fiqh and Ushul Fiqh as the treasury of Islamic Sharia, this research is expected to make a positive contribution in enriching Islamic insights. A profound understanding of this relationship is expected to open doors for further dialogue, promoting inclusivity and shaping an Islamic community capable of addressing the demands of the times with wisdom and mature understanding.[9]

Therefore, research and studies related to the dynamics of Fiqh and Ushul Fiqh as the treasury of Islamic Sharia for in-depth understanding are highly relevant. A better understanding of the relationship between these two fields not only provides deeper insights

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[7] Imron Mawardi et al., "The Law of Zakah for Indebted Company," *Opcion* 34, no. 86 (2018): 1769–86.

[8] Ibnu Elmi A.S. Pelu, "Kedudukan Fatwa Dalam Konstruksi Hukum Islam," *El-Mashlahah* 9, no. 2 (2019): 167–81, https://doi.org/10.23971/maslahah.v9i2.1692.

[9] Anis Masykhur, "Titik Singgung Hukum Islam Dengan Hukum Adat Pada Naskah Perundang-Undangan Kerajaan Islam Di Nusantara," *Al-Manahij: Jurnal Kajian Hukum Islam* 14, no. 2 (2020): 295–306, https://doi.org/10.24090/mnh.v14i2.3724.

into Islamic Sharia but also opens opportunities to explore the wisdom and universal values contained within, contributing positively to the development of character and society[10]

Research Methods

This research utilizes the literature or library research method, which is conducted by examining literature in the form of various books and other scholarly works, with the data consisting of journals and books related to the discussion on the dynamics of Fiqh and Ushul Fiqh as the Treasury of Islamic Sharia for In-Depth Understanding.

Library research involves gathering information from existing sources such as books, journals, articles, and other publications related to the ongoing research topic. This method allows researchers to comprehend the latest developments in their field and build a strong knowledge foundation before commencing their own research.

In this study, the author employs a descriptive research approach, emphasizing the analysis of existing sources and data. The researcher relies on established theories and concepts to interpret information based on writings related to the discussion. Through a search of various articles, journals, and other scholarly works using pre-defined keywords, the researcher collects and selects relevant information to draw conclusions that serve as references for the research writing.

Research Results and Discussion

The discussion regarding the Dynamics of Fiqh and Ushul Fiqh as Treasures of Islamic Sharia for Deep Understanding involves a series of interrelated and extensive aspects.[11] First, the history of the formation of these two scientific disciplines is a starting point for understanding the roots of Islamic legal thought. Analysis of the roles of the main figures as well as the historical and cultural context enriches insight into the evolution of Fiqh and Ushul Fiqh thought throughout time. The difference between the two is the next focus, highlighting how Fiqh as a practical legal application and Ushul Fiqh as a theoretical basis interact with each other to form a comprehensive legal view.[12]

The dynamics of comparison between madhhabs is also a main focus, examining how differences in interpretation between madhhabs reflect the diversity and complexity of understanding Islamic law. The important role of Fiqh and Ushul Fiqh in responding to changing times opens up new horizons, revealing how both remain relevant and can respond to contemporary challenges.[13] This relevance is reflected in the way views on modern issues

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[10] Muhammad Mawardi Djalaluddin et al., "The Implementation of Ta'zīr Punishment as an Educational Reinforcement in Islamic Law," *Samarah* 7, no. 1 (2023): 399–417, https://doi.org/10.22373/sjhk.v7i1.15101.

[11] Rafik Patrajaya, "Tinjauan Sosiologi Hukum Terhadap Zakat Sebagai Pengurang Penghasilan Pajak Uu No. 23 Tahun 2011 Pasal 22 (Studi Analisis Pendekatan Ushul Fikih)," *El-Mashlahah* 9, no. 1 (2019): 44–61, https://doi.org/10.23971/el-mas.v9i1.1342.

[12] Husni Mubarrak, Faisal Yahya, and Iskandar Iskandar, "Contestation on Religious Interpretation in Contemporary Aceh Sharīa: Public Caning in Prison as the Case of Study," *JURIS (Jurnal Ilmiah Syariah)* 22, no. 2 (2023): 213, https://doi.org/10.31958/juris.v22i2.10258.

[13] Muhammad Maksum, "The Mechanism of Avoiding Riba in Islamic Financial Institutions: Experiences of Indonesia and Malaysia," *JURIS (Jurnal Ilmiah Syariah)* 22, no. 2 (2023): 235, https://doi.org/10.31958/juris.v22i2.6952.

are structured, illustrating the dynamics of adaptation of Islamic law to social, cultural and technological developments.[14]

Next, the discussion includes the role of contemporary Islamic scholars and scholars in forming current views on Fiqh and Ushul Fiqh. Analysis of their contributions opens up insights regarding the understanding of Islamic law in the context of today. The dynamics of criticism and reform efforts are also considered, revealing how critical thinking can bring about positive changes in views of Islamic law and adjustments to contemporary realities.[15] Furthermore, social and political implications are the final point of discussion, highlighting how a deep understanding of Islamic law can shape the values and order of society and provide guidance in responding to complex political and social issues. Through this holistic approach, this discussion seeks to summarize the dynamics of Fiqh and Ushul Fiqh as a treasure of Islamic law for in-depth understanding in a broader context.[16]

The discussion regarding the Dynamics of Fiqh and Ushul Fiqh as Treasures of Islamic Sharia for Deep Understanding involves several important aspects including history, methodology, evolution of thought, and its relevance in the context of modern times. The following are several points that can be the focus of discussion:

1. History of the Formation of Fiqh and Ushul Fiqh

Investigating the development of Fiqh and Ushul Fiqh throughout Islamic history, identifying the role of the main figures in the development of these two disciplines, as well as examining the social and cultural context that forms the framework for understanding Islamic law.[17]

The history of the formation of Fiqh and Ushul Fiqh is an important basis for understanding the depth and complexity of Islamic law. Fiqh, as a science that details the rules of Islamic law, has developed since the beginning of Islam. At the beginning of the prophetic period, the Prophet Muhammad saw. is the main source of law and guidance for Muslims. After his death, the Muslim community faced the need to elaborate on Islamic teachings in diverse situations. Therefore, the companions of the Prophet, who had a deep understanding of his teachings, played a key role in detailing and developing Fiqh.

The development of Fiqh involves the process of ijtihad, namely the effort of thinking and reasoning to formulate Islamic laws. During this period, fuqaha (fiqh experts) emerged who compiled schools of thought, such as the Hanafi, Maliki, Syafi'i and Hanbali schools. Each madhhab has its own approach and interpretation of the sources of Islamic law, including the Qur'an, Hadith, Ijma (consensus), and Qiyas (analogy).[18]

[14] Ishaq Ishaq and Muannif Ridwan, "A Study of Umar Bin Khatab's Ijtihad in an Effort to Formulate Islamic Law Reform," *Cogent Social Sciences* 9, no. 2 (2023), https://doi.org/10.1080/23311886.2023.2265522.

[15] Khairul Hamim, "Comparison Between Double Movement Theory and Nazariyyat Al-Ḥudūd Theory on Polygamy Laws," *El-Mashlahah* 12, no. 2 (2022): 190–209, https://doi.org/10.23971/el-mashlahah.v12i2.4903.

[16] Jefry Tarantang, "Cita Hukum Dan Sistem Nilai Etika Advokat Dalam Penyelesaian Sengketa Hukum Keluarga Islam," *El-Mashlahah* 9, no. 2 (2019): 137–53, https://doi.org/10.23971/maslahah.v9i2.1693.

[17] Moh Fauzi and Nazar Nurdin, "Inconsistencies in the Ḥanafī School's View of Children's Legal Competence," *Samarah* 7, no. 3 (2023): 1334–51, https://doi.org/10.22373/sjhk.v7i3.16585.

[18] Mahbub Ainur Rofiq, "Diskursus Perdebatan Praktik Money Politic Dalam Perspektif Metode Istishlahy," *Al-Istinbath: Jurnal Hukum Islam* 6, no. 2 (2021): 179–204, https://doi.org/10.29240/jhi.v6i2.2074.

Next to Fiqh, Ushul Fiqh or "foundations of law" developed as a theoretical science that discusses the methods of ijtihad and the principles of Islamic law. Ushul Fiqh details the methodological basis for fuqaha to make legal decisions in accordance with Islamic teachings. The development of Ushul Fiqh is also characterized by efforts to formulate basic principles that can be used in the context of changing times.

The development of Fiqh and Ushul Fiqh has remained dynamic throughout Islamic history, and both continue to experience evolution. Ulama and intellectuals continue to strive to adapt the principles of Islamic law to the developing social and cultural context. The history of the formation of Fiqh and Ushul Fiqh is proof of the importance of thought and reasoning efforts to maintain the relevance and flexibility of Islamic law over time.

2. Difference Between Fiqh and Ushul Fiqh

Understand the essential differences between Fiqh and Ushul Fiqh, such as their respective roles in providing legal guidance and reasoning methodology. Explains how the two complement each other and interact to form a holistic view of Islamic law.

The differences between Fiqh and Ushul Fiqh reflect the role and focus of both in the realm of Islamic law. Fiqh, as a practical branch of Islamic law, focuses on the application of legal rules in everyday life. This involves determining concrete laws governing worship, muamalah, jinayah, and other aspects of Muslim life. On the other hand, Ushul Fiqh, known as the Basic Science of Law, has a theoretical and methodological character. Its role focuses on providing a foundation for the method of ijtihad, taking into account the basic principles, tools of interpretation, and sources of Islamic law.

The scope of the material between the two also shows significant differences. Fiqh is more involved in concrete case studies and the development of practical laws that can be implemented in everyday life. In contrast, Ushul Fiqh places greater emphasis on understanding the sources of Islamic law and the methodological principles used to formulate law. The main legal sources, such as the Qur'an and Hadith, are the main focus in Fiqh, while Ushul Fiqh considers the general principles and methodology of ijtihad.

The time of writing and development of both also reflects the history and development of Islamic legal science. Fiqh has developed over time through ijtihad fuqaha in detailing the rules of Islamic law. On the other hand, Ushul Fiqh developed more recently as an attempt to formulate methodological principles and basics of Islamic law. This brings up a contrast between the concrete practical approach of Fiqh and the conceptual reflection of Ushul Fiqh.[19]

By understanding these essential differences, it can be appreciated that Fiqh and Ushul Fiqh are two important components in building a comprehensive and relevant understanding of Islamic law. The two work together, where Fiqh details concrete legal rules, while Ushul Fiqh provides the theoretical and methodological foundation that supports the ijtihad of the fuqaha.

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[19] Ainol Yaqin, Moch Cholid Wardi, and Achmad Mulyadi, "Actualization of Moderation in Reasoning at Ma'had Aly Salafiyah Syafi'iyah Sukorejo Situbondo and Its Influence on Istinbâth of Islamic Law," *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 17, no. 2 (2022): 434–57, https://doi.org/10.19105/al-Ihkam.v17i2.5962.

3. Comparative Dynamics Between Schools

Discusses comparisons between Fiqh schools of thought and how differences in interpretation between schools of thought reflect the dynamics of understanding Islamic law. Highlighting how these comparisons can enrich understanding and stimulate discussion within the Islamic community.

The dynamics of comparison between schools of thought in Fiqh is an aspect that reflects the diversity and complexity in the interpretation of Islamic law. Intermazhab refers to the comparison and differences of opinion between the four main schools of thought in Islamic Fiqh, namely Hanafi, Maliki, Shafi'i, and Hanbali. This dynamic involves various factors including differences in legal interpretation, ijtihad methodology, and views on the sources of Islamic law.

First of all, comparisons between schools of thought include differences in interpretation of major legal sources, such as the Qur'an and Hadith. Each madhhab has its own approach to the interpretation of the verses of the Koran and the hadiths of the Prophet Muhammad, which creates diversity in the application of Islamic law. These differences reflect the historical, cultural and geographical context in which each madhhab developed.[20]

Second, the dynamics between sects include differences in ijtihad methodology. Each madhhab has a unique approach to carrying out ijtihad, which is a reasoning process to find a legal solution to a problem. These differences in ijtihad methodology create variations in the determination of specific laws, especially on issues that are not explained explicitly in primary legal sources.

This dynamic also reflects the existence of equality and mutual respect between sects. Despite their differences, comparisons between madhhabs also show that the four madhhabs are recognized as part of Islam's rich and useful intellectual heritage. The ulama and fuqaha from each madhhab contribute to the development and understanding of Islamic law as a whole.

Furthermore, comparisons between schools of thought create space for dialogue and mutual understanding. Despite differences, Islamic jurists and scholars often seek to find similarities and shared understanding within the broader Islamic framework. This creates a climate of tolerance and mutual understanding among Muslims, recognizing the uniqueness and distinctiveness of each madhhab.[21]

Finally, the dynamics of comparison between schools of thought also reflects the ability of Islamic law to adapt to changing times. In facing new challenges and situations, fuqaha from various schools of thought continue to carry out ijtihad to find solutions that are in accordance with the principles of Islamic law without ignoring basic religious values.

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[20] Moh Bahrudin, "Halal Tourism Governance Based on the Fatwa of the National Sharia Council on Tourism Improvement," *Journal of Environmental Management and Tourism* 13, no. 7 (2022): 2058–68, https://doi.org/10.14505/jemt.v13.7(63).25.
[21] Nispul Khoiri, "Disclosing The Side Of Islamic Legal Methodology Out Of The Syafii Fiqh Mazhab On The Interpretation Of Muslim Scholars Constellation And The Dynamics Of Fiqh In Serdang Sultanate (1856-1946)," *Journal of Legal, Ethical and Regulatory Issues* 24, no. Special Issue 1 (2021): 1–14.

Thus, the dynamics of comparison between schools of thought is an integral part of the development of Islamic Fiqh. Despite these differences, these dynamics also create a strong framework for a broader and more tolerant understanding of Islamic law.

4. Dialogue between Fiqh and Ushul Fiqh

Discusses how dialogue between Fiqh and Ushul Fiqh can enrich these two fields. Exploring cooperation and mutual understanding between Islamic scholars and scholars in developing the treasures of Islamic law. The dialogue between Fiqh and Ushul Fiqh not only creates harmony between the two main fields of Islamic legal science but also brings valuable contributions in enriching the treasures of both. First of all, a holistic understanding of Islamic law can be formed through this dialogue. Fiqh, with its focus on the practical application of law, provides concrete experience in the application of legal rules, while Ushul Fiqh, with its focus on methodology and theory, provides a more abstract and conceptual view. The integration of understanding from these two fields forms a more complete and comprehensive view of Islamic law.

Then, dialogue between Fiqh and Ushul Fiqh provides an opportunity to perfect the ijtihad methodology. Ushul Fiqh, as the basic science of Islamic law, can see the direct application of the methodology formulated when interacting with Fiqh. In contrast, Fiqh can provide practical feedback on the effectiveness and interrelationships between the methodologies used in legal decision making.

Furthermore, this dialogue also enriches Islamic law by involving the contemporary context. Fiqh, by understanding the dynamics of society and changing times, can convey the challenges faced in implementing Islamic law. Ushul Fiqh, with its methodological principles, can help in constructing a framework that can be adapted without ignoring fundamental Islamic legal principles.

Lastly, through ongoing dialogue, Fiqh and Ushul Fiqh can achieve a balance between theory and practice. Fiqh brings real field experience, while Ushul Fiqh provides a strong theoretical foundation. The integration of the two results in an interpretation of Islamic law that is not only relevant in practice, but also in accordance with deep principles. Thus, the dialogue between Fiqh and Ushul Fiqh makes a significant contribution in enriching the knowledge of Islamic law, ensuring the strength of its principles while responding to the needs and changes of the times.[22]

This discussion can be expanded and adapted to the context and objectives of more specific research or studies. By exploring these aspects, we can gain a richer and more holistic understanding of the role of Fiqh and Ushul Fiqh in the treasures of Islamic law. This not only deepens knowledge regarding legal aspects, but also involves ethical, spiritual and social dimensions that form a comprehensive understanding of Islam

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[22] Oktafia Renny et al., "Implementation of Islamic Economic System in Arek Cultural Society," *Opcion* 34, no. 86 (2018): 1736–43.

Conclusion

The dynamics of Fiqh and Ushul Fiqh as treasures of Islamic law form a solid foundation for a deep understanding of Islamic law. These two fields complement each other, creating a harmonious dialogue between practical applications and theoretical foundations. Fiqh, with its focus on the application of law in the context of everyday life, provides a practical dimension that is relevant and can be applied by Muslims. On the other hand, Ushul Fiqh, as the basic science of Islamic law, provides methods of reasoning and methodological principles that form the basis for ijtihad.

The dynamics between Fiqh and Ushul Fiqh also give rise to a holistic understanding of Islamic law. The integration of practical and theoretical understanding forms a complete and comprehensive view, accommodating differences in interpretation and embracing diversity in legal interpretation. This dialogue not only produces a balance between theory and practice, but also enriches the treasures of Islamic law by adapting the law to the contemporary context. In addition, this dynamic provides room for refinement of the ijtihad methodology, ensuring that the legal reasoning process remains relevant and responsive to changing times. The dialogue between Fiqh and Ushul Fiqh not only provides a deep understanding of the sources of Islamic law but also provides a broader view of the social, cultural and political context involving Muslim society.

Thus, the dynamics of Fiqh and Ushul Fiqh are not only a rich Islamic intellectual heritage, but also a vital instrument in maintaining the flexibility and relevance of Islamic law. This ever-expanding treasure of Islamic law provides a basis for in-depth understanding, responding to the challenges of the times, and ensuring that Islamic law remains a sustainable and relevant source of guidance for Muslims throughout the world.

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