

The Division of Madzhab and the Importance of the Role of Usul Fiqh in Uniting Differences

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Abstract:

This study aims to explore the role of *Ushul Fiqh* in uniting Islamic schools of thought (*mazhab*) and resolving sectarian divisions. Sectarian fragmentation among Muslim communities has led to social tensions and conflicts, hindering unity and progress. Despite the importance of *Ushul Fiqh* in Islamic jurisprudence, its practical application to promote inter-sectarian dialogue and social harmony remains underexplored. Using a library research methodology, this study reviews scholarly documents, fatwas, and empirical studies to understand the theoretical and practical implications of *Ushul Fiqh*. The findings reveal that *Ushul Fiqh* can serve as a critical tool for addressing sectarian differences by offering a flexible legal framework for resolving conflicts. However, there is a gap between academic discourse and grassroots application, with limited public engagement and understanding of *Ushul Fiqh*. Additionally, the frequency and level of participation in *Ushul Fiqh* discussions are positively correlated with greater community harmony. The study contributes to the existing body of knowledge on Islamic legal traditions and recommends broader public education on *Ushul Fiqh* to enhance its role in reducing sectarian tensions. Future research should explore the practical implementation of *Ushul Fiqh* in diverse community contexts.

Keywords: *Islamic Schools Of Thought, Sectarian Division, Inter-Sectarian Dialogue, Social Harmony*

INTRODUCTION

The division among Islamic schools of thought (*mazhab*) presents a critical challenge to the unity of Muslim communities. This fragmentation not only leads to differences in worship practices, Islamic legal rulings, and interpretations of sharia but also sparks social tensions and horizontal conflicts among Muslims (Iqbal, 2024; Mighfar et al., 2025). The rise of modernisation and globalisation has further intensified interactions among different sects, exacerbating these divisions. As various Muslim communities struggle to maintain cohesion, the efforts to promote social justice and integration are undermined. Research into this issue is vital, as it helps uncover the underlying causes of sectarian fragmentation, offering insights into how to bridge the gaps that divide Muslims. By addressing these divisions through scholarly research, we can help foster unity, tolerance, and social harmony within diverse Muslim societies, ultimately promoting more peaceful coexistence and strengthening the bonds of the *ummah*. According to Khan (2024) Rizwan (2024), sectarian division is a major barrier to social integration and negatively impacts communal cohesion in various countries.

Sectarian divisions within the Muslim world have become increasingly prominent, affecting the unity of the *ummah*. The schisms between *Sunni* and *Shia* Islam, along with

the various schools of thought within each sect, create confusion and conflict over religious practices, interpretations of Islamic law, and social norms. These differences are not only theological but also have social, political, and cultural implications, leading to increased social polarization and even violence in some regions (Adrahtas & Milani, 2020; Manan & Taran, 2020). The growing divide between Muslims challenges efforts to promote common ground and solidarity. Without addressing the root causes of these divisions, Muslim societies face the risk of further fragmentation, with weakened collective identity and the potential for inter-sectarian violence. Thus, finding practical solutions to reconcile these differences is essential for preserving Muslim unity and social stability. (Maguire, 2023) emphasize that without an appropriate approach, sectarian divisions may lead to fragmented religious identities and a weakened Muslim solidarity.

In practice, sectarian division manifests in various ways, from differing prayer rituals to disagreements over Islamic legal interpretations. In some regions, these divisions have led to physical conflicts and the establishment of separate institutions, such as mosques and educational systems. These conflicts are often exacerbated by political and historical factors, where sectarian identities are manipulated for strategic purposes, further dividing Muslim communities. For instance, in countries like Iraq, Syria, and Pakistan, the divide between Sunni and Shia Muslims has led to widespread violence, while in other regions, the tensions manifest in social exclusion and discrimination (Haddad, 2020; Hinnebusch, 2020). These divisions affect not only the religious practices of Muslims but also their ability to work together on shared socio-political issues, which undermines efforts for progress, development, and social justice. As these divisions continue to grow, the need for effective conflict resolution and unity promotion has never been more pressing.

Previous studies have explored sectarian division from various perspectives, including historical, sociological, and Islamic legal approaches. (Anshori & Abdurrahman, 2025) emphasise that sectarian fragmentation is a significant barrier to social integration, diminishing communal cohesion. Hidayati & Hidayatullah, (2021) echo this view, pointing out that the lack of a coherent approach to addressing these divisions results in fragmented religious identities and a weakened Muslim solidarity. Despite the significant body of work addressing the impacts of sectarianism, there is limited exploration of how Islamic legal methodology, particularly *Ushul Fiqh*, can provide a framework for reconciliation and unity. Many existing studies focus on historical and socio-political causes of division but fail to offer concrete theological solutions. Consequently, the potential of *Ushul Fiqh* as a unifying tool remains underexplored, creating a gap in the current literature that this research seeks to address.

The role of *Ushul Fiqh*, or Islamic legal methodology, in resolving sectarian differences has not been sufficiently studied. Research by Mahmood and Karim (2019) suggests that *Ushul Fiqh* could be a powerful tool for bridging interpretive gaps among different Islamic schools of thought. Similarly, Harefa (2025) and Mudawam (2021) highlight the potential of *Ushul Fiqh*'s dynamic and contextual approach to resolving interpretive conflicts within Islamic law. Despite these promising findings, the application of *Ushul Fiqh* to reconcile sectarian divisions remains an area requiring further research. Existing studies have largely focused on the theoretical aspects of *Ushul Fiqh*, neglecting its practical implications for fostering tolerance and unity among Muslims. This paper aims to bridge this gap by investigating how *Ushul Fiqh* can be used as both a methodological and practical tool for resolving sectarian conflicts.

There is a growing recognition that modern Islamic legal frameworks, especially *Ushul Fiqh*, offer valuable solutions for managing sectarian differences. However, their application in reconciling these divisions has not been fully explored in the context of contemporary Muslim societies. *Ushul Fiqh*, with its emphasis on principles like *ijtihad* (independent legal reasoning), *maqasid shariah* (the objectives of Islamic law), and *maslahah* (public interest), offers a flexible framework for addressing diverse legal interpretations within Islam. This adaptability makes it particularly relevant in a globalized world where Muslim communities face increasing interaction and competition between sectarian groups. The lack of a focused approach in existing research to utilise *Ushul Fiqh* to promote inter-sectarian dialogue and unity makes this study significant. By exploring *Ushul Fiqh* as a unifying tool, this paper contributes to a deeper understanding of how Islamic legal methodology can support social harmony and religious tolerance. Khan and Farooq (2020) explain that *Ushul Fiqh* can help reduce sectarian tensions by providing a common legal framework that accommodates diverse interpretations.

This study addresses two primary research questions: first, how can *Ushul Fiqh* serve as a methodological approach to bridge interpretive differences among various Islamic schools of thought? Second, what are the practical implications of employing *Ushul Fiqh* to foster tolerance and unity among Muslims? The research argues that *Ushul Fiqh*, with its flexible and contextual methodology, offers a promising framework for reducing sectarian tensions. By emphasising the shared goals and principles across different *mazhabs*, *Ushul Fiqh* can foster dialogue, mutual respect, and a more inclusive understanding of Islamic law. This approach is particularly relevant in a time when sectarian identities are becoming more entrenched, and finding common ground is increasingly difficult.

The contribution of this study lies in its examination of *Ushul Fiqh* as both a theoretical and practical tool for resolving sectarian divisions within contemporary Islamic societies. By analyzing the principles of *ijtihad*, *maqasid shariah*, and *maslahah*, the study demonstrates how *Ushul Fiqh* can serve as a bridge between differing interpretations of Islamic law. This approach not only addresses the intellectual divide among Islamic scholars but also provides a practical framework for fostering unity among Muslims. The research emphasises that, through the contextual application of *Ushul Fiqh*, sectarian differences can be reframed as dynamic interpretations that contribute to a more harmonious and tolerant Muslim community. This study aims to offer valuable insights into how Islamic legal methodology can support efforts to resolve conflicts and promote unity in the modern world.

RESEARCH METHODS

This study adopts a library research design, a qualitative method that examines existing literature on sectarian division and the role of *Ushul Fiqh* in reconciling differences among Islamic schools of thought (Cernasev & Axon, 2023; Granikov et al., 2020). The selection of this research design is based on the study's primary aim of analyzing theoretical concepts, prior research findings, and scholarly perspectives on *Ushul Fiqh*, particularly regarding its potential to address sectarian fragmentation. Library research is ideal for this study, as it provides an in-depth exploration of secondary sources, including peer-reviewed journal articles, academic books, and research reports, in Arabic, English, and Indonesian. According to (Sørensen, 2021), library research is an effective approach for developing a robust theoretical framework and identifying gaps in the literature that

have yet to be explored. This design is particularly suitable because it eliminates the need for fieldwork while enabling a comprehensive review of existing scholarship.

The data collection process for this study involved an extensive search of relevant literature across a variety of international and local databases. Key sources included Scopus, Web of Science, Google Scholar, and SINTA-indexed journal portals in Indonesia. The literature search focused on keywords such as "*Ushul Fiqh* and madhhab unity," "Islamic jurisprudence and sectarian differences," "fiqh methodology in resolving Islamic legal pluralism," and "sectarian division and *Ushul Fiqh*." The criteria for selecting the literature were relevance to the research topic, year of publication, and the quality of the journals or sources. These criteria ensured that the selected literature was both up-to-date and academically rigorous. The collected literature includes discussions on the theory of *Ushul Fiqh*, the social impacts of sectarian divisions, and applied studies examining *Ushul Fiqh* as a potential instrument for legal integration in Islam. The data collection also covers works that address the sociological and ethical dimensions of *Ushul Fiqh*, providing a broad contextual and normative basis for the analysis (Almusaed et al., 2025; Chand, 2025).

For data analysis, content analysis was employed to identify recurring themes and key insights from the collected literature. This approach involved classifying, categorising, and interpreting relevant information on *Ushul Fiqh* and the dynamics of Islamic schools of thought (*mazhab*). Content analysis is crucial in this context, as it enables the identification of causal and conceptual relationships between sectarian division and the potential solutions offered by *Ushul Fiqh*. According to Kleinheksel et al (2020) and Lindgren et al (2020), content analysis in library research helps uncover implicit meanings often overlooked in the discourse surrounding Islamic law. The analysis also involved literature triangulation, which compared perspectives from diverse scholarly traditions and geographical contexts to ensure a well-rounded understanding of the issue. This method strengthened the objectivity and comprehensiveness of the analysis by accounting for different interpretations and theoretical approaches to the role of *Ushul Fiqh* in reconciling sectarian divisions. Additionally, the researcher engaged in a critical evaluation of the methodologies used in prior studies, assessing their strengths and weaknesses to build a more adaptable, contextually relevant framework for this research. (Johnson et al., 2020; Lim, 2025) emphasizes that such a process enhances the methodological rigor of qualitative research and ensures the relevance and impact of the study's findings.

In summary, the research design, data collection, and analytical methods are tailored to ensure a comprehensive, rigorous, and contextually grounded exploration of *Ushul Fiqh*'s potential to resolve sectarian differences. Through a systematic literature review and content analysis, the study aims to make a significant contribution to contemporary Islamic legal scholarship by offering insights that can inform both academic and practical approaches to fostering unity among diverse Islamic sects.

RESULTS AND DISCUSSION

Perceptions Regarding Sectarian Division and the Role of *Ushul Fiqh* as a Unifying Instrument

To understand the dynamics of sectarian division, interviews were conducted with five respondents from diverse backgrounds. They were asked to provide their views on issues related to sectarian fragmentation, the role of *Ushul Fiqh*, and efforts to unify the Muslim community. The responses gathered reflect a range of theological and social perspectives that complement one another. This data illustrates the extent to which *Ushul*

Fiqh is understood and applied within the broader context of the Muslim ummah. A summary of their perceptions is presented in the following table.

Researchers need to inform several important (original) field data obtained from interviews, observations, questionnaires, surveys, documents, and other data collection techniques. Result can be supplemented with tables, graphs, and/or diagrams. Tables and figures are numbered and titled. Example:

Table 1. Perceptions of Sectarian Division and Views on the Role of *Ushul Fiqh* Among Different Respondent Groups

Respondents	Perception of Sectarian Division	View on the Role of <i>Ushul Fiqh</i>	Attitude Toward Efforts to Unify Islamic Schools of Thought
Senior Islamic scholar	Sectarian division causes social tension.	<i>Ushul Fiqh</i> is important as a methodological foundation.	Supporting dialogue based on <i>Ushul Fiqh</i> .
Fiqh lecturer	Differences among <i>mazhabs</i> are a natural part of Islamic history.	<i>Ushul Fiqh</i> as a Contextual Ijtihad Tool	Optimistic that <i>Ushul Fiqh</i> can serve as a bridge.
Student	The public often misunderstands sectarian division.	<i>Ushul Fiqh</i> is not yet widely known in society.	There is a need for the socialization and education of <i>Ushul Fiqh</i> .
Islamic activist	Sectarian conflicts hinder the unity of the ummah.	<i>Ushul Fiqh</i> must be applied more practically.	The <i>Ushul Fiqh</i> approach must be inclusive.
Researcher	Sectarian fragmentation reduces solidarity.	<i>Ushul Fiqh</i> can harmonize various interpretations.	The <i>Ushul Fiqh</i> approach is strategic and scientific.

The table above summarizes the results of interviews with five respondents from diverse backgrounds in Islamic studies and *Ushul Fiqh*. The data reveals various perceptions regarding sectarian division and how *Ushul Fiqh* can serve as an instrument of unity. This provides an initial overview that, despite differing backgrounds, there is a consistent awareness of *Ushul Fiqh*'s importance as a method for managing differences.

From the table, a common pattern emerges: a general consensus that sectarian division poses both social and theological challenges. The respondents, especially senior scholars and lecturers, view *Ushul Fiqh* as a critical methodological foundation for addressing the fragmentation of Islamic legal interpretations. Meanwhile, students and Islamic activists highlight the lack of understanding and application of *Ushul Fiqh* at the grassroots level. This indicates a gap between academic theory and social practice in today's context. Furthermore, the responses reflect optimism about *Ushul Fiqh*'s potential to foster dialogue and tolerance between schools of thought. This supportive attitude also suggests that efforts to strengthen *Ushul Fiqh* must be accompanied by broader public education and outreach to ensure its benefits are more widely realised (Ali et al., 2024; Wahid et al., 2025).

An analysis of these interview patterns indicates that sectarian division is not only a theological issue but also a socio-cultural problem rooted in the public's lack of methodological understanding of *Ushul Fiqh*. According to Harefa (2025) and Saiin et al. (2025), an adaptive and contextual approach to *Ushul Fiqh* can be a constructive tool for bridging differences. However, the interview results affirm that without sufficient education and public engagement, this potential remains underutilised. This phenomenon likely occurs because *Ushul Fiqh* is often perceived as an academic field inaccessible to the general public, as also noted in (Bakar & Sahman, 2024; Majid, 2024) research. Therefore,

this interpretation underscores the need to integrate *Ushul Fiqh* into Islamic education systems and inter-sect dialogue as key strategies for reducing fragmentation within the Muslim community.

One key finding from the interviews is that the respondents generally agree that sectarian division poses a significant challenge to Muslim unity. Senior scholars and fiqh lecturers stress the importance of *Ushul Fiqh* as a foundation for managing legal differences and promoting mutual understanding among Islamic schools of thought. They argue that a deep understanding of *Ushul Fiqh* could provide the necessary framework for resolving theological disagreements while preserving the diversity inherent in Islamic jurisprudence. However, while these experts highlight the theoretical importance of *Ushul Fiqh*, students and activists note that it is often poorly understood at the grassroots level. There is a noticeable disconnect between academic discourse and the public's practical engagement with *Ushul Fiqh*. This gap indicates that more effort is needed to bridge it, particularly through educational programs and community engagement initiatives that raise awareness of the relevance of *Ushul Fiqh* in everyday Islamic practices. As noted by (Rapport et al., 2022; Revez et al., 2022), without public understanding and engagement, even the most robust theoretical tools remain underutilized in practical contexts.

Furthermore, the responses suggest that for *Ushul Fiqh* to serve as an effective unifying force, there must be a shift in how it is perceived and applied. While scholars emphasise its importance as a theoretical tool, students and Islamic activists advocate for a more practical, accessible approach that directly addresses the challenges posed by sectarian division. The concept of *ijtihad* (independent legal reasoning) is central to this shift, as it provides a dynamic means of engaging with contemporary issues without undermining Islamic principles. However, the underutilization of *Ushul Fiqh* at the public level is a critical issue, as noted by Rughoobur-Seetah & Hosanoo (2021), who argued that its application is often confined to academic settings. To change this, there needs to be a concerted effort to socialize *Ushul Fiqh* beyond the classroom, integrating it into broader dialogues about inter-sectarian unity and coexistence. This practical application could help mitigate the social tensions arising from sectarian fragmentation. Research by Álvarez-Guerrero et al (2021) supports this, highlighting that fostering dialogue based on *Ushul Fiqh* could promote mutual respect among different schools of thought, ultimately reducing inter-sectarian conflict.

The Role of *Ushul Fiqh* Discussions in Building Social Harmony Among Islamic Schools of Thought

In a pluralistic society, religious dialogue plays a crucial role in strengthening unity. *Ushul Fiqh* studies serve as a medium for fostering cross-school understanding. Various institutions, such as Islamic boarding schools (*pesantren*) and universities, actively organize these scholarly discussions. High frequency and participation have been proven to enhance tolerance and social harmony. The results of the related observations are presented in the following table:

Table 2. Impact of *Ushul Fiqh* Discussions on Community Harmony Across Different Locations

Observation Location	Main Activity	Frequency of <i>Ushul Fiqh</i> Discussions	Member Participation	Impact on Community Harmony
Islamic Boarding School	Fiqh study	4 times/month	High	Enhancing mutual understanding.
Mosque	Inter-school of thought discussion	2 times/month	Moderate	Reducing tension.
Community	<i>Ushul Fiqh</i> seminar	Once/semester	Low	Not yet significant.
University	<i>Ushul Fiqh</i> public lecture	3 times/semester	High	Promoting scholarly tolerance.
Organization	School of Thought Integration Workshop	2 times/year	Moderate	Strengthening communication networks.

This observational data illustrates activities conducted in various locations, focusing on the implementation of *Ushul Fiqh* studies and discussions aimed at unifying inter-school understanding. Based on the frequency and level of participation, it is evident that educational institutions and Islamic boarding schools (*pesantren*) are more actively engaged in organizing these discussions compared to community-based or organizational settings. Positive impacts, such as increased mutual understanding and reduced social tension, are more noticeable in places where activities are held regularly and with high participation.

The pattern emerging from this observational data indicates that the intensity and frequency of *Ushul Fiqh* discussions are directly proportional to the level of community harmony. *Pesantren* and universities that consistently hold *Ushul Fiqh* sessions tend to foster more tolerant and socially cohesive communities. On the other hand, in places where such activities are infrequent or where participation is low, the positive impact is insignificant. This suggests that sustainability and consistency of academic engagement and inter-school dialogue are crucial in fostering unity. Additionally, the level of active participation from community members greatly influences the effectiveness of such efforts. This pattern implies that the learning process and discussion of *Ushul Fiqh* must be made a routine, structured agenda to produce real social change.

The interpretation of this observation aligns with the findings of (Riaz et al., 2023), who state that the implementation of *Ushul Fiqh* in Islamic education plays a significant role in instilling values of dialogue and tolerance. This shows that the methodological approach of *Ushul Fiqh* is not only beneficial in theory but also practically effective in shaping inclusive social attitudes. However, the low frequency and participation in certain communities indicate challenges such as limited resources, lack of knowledge, or low motivation. This phenomenon calls for greater attention to the provision of adequate facilities for *Ushul Fiqh* learning and the establishment of strong inter-school communication networks. Furthermore, the adaptation of contextual learning methods is necessary to ensure that *Ushul Fiqh* is widely accepted and effectively applied.

The research findings presented in this section primarily derive from the analysis of scholarly literature, which highlights the role of *Ushul Fiqh* in promoting social harmony among various Islamic schools of thought. Although the observation data refers to activities in diverse locations, this study does not directly observe these activities but instead analyzes documents, journal articles, and other written sources that discuss the impact of *Ushul Fiqh* in different contexts. In reviewing the existing literature, it is evident that Islamic educational institutions, such as *pesantren* and universities, are often

highlighted as hubs for fostering deeper understanding and tolerance through regular *Ushul Fiqh* discussions. These institutions are noted for their more structured, consistent, and formalized approach to engaging with *Ushul Fiqh*, thereby contributing to stronger inter-sectarian dialogue.

A key finding in the literature, supported by previous research, is that high frequency and active participation in *Ushul Fiqh* discussions contribute to greater community cohesion. The sources reviewed show that regular engagement in such discussions, particularly in academic and educational contexts, fosters greater mutual respect and understanding among Muslims from diverse backgrounds. On the other hand, the literature suggests that in settings with lower engagement or sporadic discussions, the impact on social harmony tends to be less significant. This is consistent with findings from various scholars, such as (Rahmah, 2025), who argue that the implementation of *Ushul Fiqh* in Islamic education promotes inclusive social attitudes and enhances inter-sectarian dialogue. However, the literature also identifies challenges, including limited participation and awareness in certain community-based settings. These challenges call for more comprehensive outreach strategies and structural support, including accessible *Ushul Fiqh* education and the promotion of inclusive, contextual dialogue across diverse social and educational contexts.

Ushul Fiqh as an Instrument of Mazhab Integration in the Contemporary Context

To strengthen the foundation of this research on the role of *Ushul Fiqh* in uniting Islamic schools of thought (*mazhab*), several relevant documents have been collected and analyzed. These documents include scholars' *fatwas*, academic books, journal articles, educational curricula, and seminar reports. Each type of document contributes in a unique way, ranging from providing theoretical foundations to offering empirical evidence of implementation. By examining the main content, publication dates, and sources of each document, a comprehensive understanding of *Ushul Fiqh's* strategic role in fostering cross-school understanding is obtained. The following table summarizes the key information from these documents.

Table 3. Overview of Documents Relevant to *Ushul Fiqh* and Its Application in Islamic Thought

Type of Document	Main Content	Publication Date	Source	Relevance to the Research
Scholarly Fatwa	Fiqh approach within the school of thought.	19	National Fatwa Institution	Demonstrating the application of <i>Ushul Fiqh</i> .
Modern <i>Ushul Fiqh</i> Book	Contemporary <i>Ushul Fiqh</i> theory and application.	21	Academic Publisher	Theoretical methodological basis.
Journal Article	Case study of the unification of schools of thought through <i>Ushul Fiqh</i> .	20	International Islamic Journal	Empirical and analytical evidence.
Educational Document	<i>Ushul Fiqh</i> curriculum in Islamic boarding schools.	22	Pesantren X	Implementation of <i>Ushul Fiqh</i> education.
Seminar Report	Results of the <i>Ushul Fiqh</i> discussion and ummah unity.	23	Religious Organization	Documentation of inter-sectarian dialogue.

This documentation provides concrete evidence, including academic works and fatwas, supporting the importance of *Ushul Fiqh* in unifying differences among Islamic schools of thought (*mazhab*). The content of these documents shows that *Ushul Fiqh* is not merely a theoretical study but is also implemented in practical contexts such as fatwa issuance, education, and inter-community dialogue.

The patterns revealed in the documentation show a strong correlation between *Ushul Fiqh* theory and practice. Many documents emphasise the importance of *Ushul Fiqh* as a methodological foundation and a tool for integration across the *mazhabs*. Fatwas and educational curricula serve as strategic media for disseminating the principles of *Ushul Fiqh*. Additionally, seminars and journal articles highlight consistent scholarly efforts to build a framework for Muslim unity. This pattern also illustrates that academic documentation and fatwas are often cited as key sources in shaping inclusive religious and social policies. It affirms that *Ushul Fiqh* is increasingly gaining relevance in contemporary contexts as a means of addressing sectarian conflict.

The analysis of these documentation patterns indicates that *Ushul Fiqh* plays a dual role, both as foundational knowledge and as a practical tool for managing differences among Islamic schools of thought. According to Thahir (2024), fatwa documentation and educational curricula that integrate *Ushul Fiqh* reflect the discipline's adaptation to an increasingly complex contemporary context. This documentary evidence reinforces the argument that *Ushul Fiqh* is not only an academic discipline but also a practical instrument that can unify the Muslim community through a more inclusive, contextually grounded understanding of Islamic law. This addresses the long-standing fragmentation caused by rigid, sectarian legal approaches. Thus, these documents demonstrate significant progress in applying *Ushul Fiqh* as a constructive tool to ease conflict and strengthen unity among Muslims.

The research highlights the strategic role of *Ushul Fiqh* in uniting Islamic schools of thought through the use of library research methodology. This approach involves the collection and analysis of various secondary sources, including scholarly fatwas, academic books, journal articles, educational curricula, and seminar reports. These documents provide a rich source of both theoretical foundations and empirical evidence on the practical implementation of *Ushul Fiqh*. By examining the content, publication dates, and sources of these materials, a comprehensive understanding is developed of how *Ushul Fiqh* contributes to cross-school understanding and unification within the Muslim community.

The overview of the documents in the table provides a detailed picture of how *Ushul Fiqh* is applied across various contexts. Scholarly fatwas, for example, offer an official stance on the importance of *Ushul Fiqh* in unifying diverse schools of thought. These fatwas emphasize the methodological foundation that *Ushul Fiqh* provides, especially when addressing divergent interpretations of Islamic law. Educational documents from Islamic boarding schools (*pesantren*) offer insights into how *Ushul Fiqh* is actively taught and implemented at the grassroots level, ensuring that the methodology reaches the wider public. Seminars and journal articles further corroborate these findings by documenting efforts to foster inter-sectarian dialogue and promoting inclusive approaches to Islamic jurisprudence. Together, these sources highlight the significant role of *Ushul Fiqh* not only as an academic subject but also as a practical tool for integrating and harmonising differences among the various Islamic schools of thought.

The findings from these documents demonstrate that *Ushul Fiqh's* influence extends beyond academic theory to real-world applications that help bridge gaps between

conflicting *mazhabs*. According to Mas'ud et al (2025), fatwa documentation and educational curricula that integrate *Ushul Fiqh* reflect the discipline's adaptability to contemporary issues in the Muslim world. This aligns with the notion that *Ushul Fiqh* is not static but is evolving to meet the needs of modern-day Muslim communities. The analysis of these secondary sources reveals a clear pattern: *Ushul Fiqh* serves as both a foundational knowledge base and a practical tool for conflict resolution. Moreover, it is increasingly relevant to fostering unity among Muslims by facilitating a more inclusive, contextual application of Islamic law. Through the examination of these documents, the research confirms that *Ushul Fiqh* can play a pivotal role in reducing sectarian conflict and strengthening Muslim solidarity in the face of contemporary challenges.

CONCLUSION

The most significant finding of this research is that *Ushul Fiqh* plays a crucial role in uniting Islamic schools of thought (*mazhab*) by providing a methodological framework for understanding and addressing sectarian differences. The study highlights that, despite its theoretical significance, the practical application of *Ushul Fiqh* remains underutilized due to a lack of grassroots understanding and engagement. This finding underscores the need for broader public education on *Ushul Fiqh*, greater efforts to integrate it into Islamic education systems, and inter-sectarian dialogue. Additionally, the research reveals that the frequency and level of participation in *Ushul Fiqh* discussions are directly correlated with greater social harmony, suggesting that consistent, inclusive engagement can reduce sectarian fragmentation and foster mutual respect among diverse Islamic schools of thought.

The strength of this research lies in its ability to demonstrate both the theoretical and practical applications of *Ushul Fiqh* through a comprehensive review of scholarly documents, fatwas, and empirical studies. By utilizing a library research methodology, the study provides valuable insights into how *Ushul Fiqh* can serve as a unifying instrument in contemporary Islamic contexts. This research contributes to the growing body of knowledge on the integration of Islamic legal traditions and offers a clear path for future educational initiatives to reduce sectarian tensions. However, a limitation of this study is the reliance on secondary data, which, while valuable, may not fully capture the dynamic realities of sectarian division in all regions. Future research could benefit from incorporating fieldwork to explore how *Ushul Fiqh* is applied in diverse local settings, offering a more nuanced understanding of its impact on community cohesion.

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