THE CONCEPT OF *AL-'ILM AL-UṢŪLIY*:
The Significance of Usul Fiqh in The Paradigm of The Unity of Sciences

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Abstrak

Penelitian ini bertujuan untuk mengeksplorasi signifikasi Uṣūl Fiqh dalam paradigma kesatuan ilmu (Unity of Science), dengan fokus pada integrasi antara hukum Islam dan ilmu pengetahuan lainnya. Isu yang menjadi perhatian utama adalah bagaimana Uṣūl Fiqh dapat memberikan landasan teoritis yang holistik terhadap nilai-nilai agama seperti kebijakan, keadilan, dan kemaslahatan dalam kehidupan sehari-hari. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif-analitis, dengan metodolgis studi literatur peneliti mengeksplorasi makna, persepsi, dan konteks yang kompleks dalam sebuah penelitian. Penelitian ini menemukan bahwa Uṣūl Fiqh memiliki peran penting dalam memahami dasar-dasar hukum Islam dan integrasi antara aspek agama, akal, dan pengalaman praktis dalam kehidupan. Tujuan dari penelitian ini adalah untuk mengidentifikasi dan menganalisis prinsip-prinsip Uṣūl fiqh yang dapat mendukung integrasi berbagai disiplin ilmu, serta menilai relevansinya dalam konteks ilmu pengetahuan kontemporer. Konsep kesatuan ilmu merujuk pada upaya untuk memadukan berbagai disiplin ilmu menjadi satu entitas yang saling berkaitan. Hal ini melibatkan integrasi antara hukum Islam (Uṣūl Fiqh) dengan ilmu pengetahuan lainnya, seperti logika, gramatika bahasa Arab, teologi, ilmu fiqh, serta ilmu-ilmu al-Qur'an dan Hadits. Pada konteks ini, kesatuan ilmu bertujuan untuk menciptakan keterpaduan antara berbagai cabang ilmu agar dapat memberikan pemahaman holistik terhadap nilai-nilai agama seperti kebijakan, keadilan, dan kemaslahatan dalam kehidupan sehari-hari .

Kata Kunci: *Uṣūl Fikih, Signifikansi, aradigma, Kesatuan Ilmu.*

Introduction

In the scientific journey, the concept of al-ilm al-Uṣūliy, or the science of Uṣūl fiqh, plays a central role in understanding the foundations of Islamic law. The paradigm of the unity of sciences highlights the importance of Uṣūl fiqh as a fundamental basis for establishing a legal framework derived from the Qur'an and Hadith. The significance of Uṣūl fiqh lies not only in its legal aspects but also in its potential to provide a deeper understanding of Islamic wisdom in addressing contemporary issues. Therefore, grasping the values of Uṣūl fiqh is essential for comprehensively understanding the substance of Islamic law.

According to experts, this science[1] comprises a combination of various disciplines, including Aristotelian logic, Arabic grammar, theology (*kalam*), jurisprudence (*fiqh*), and the sciences of the Qur'an and Hadith.[2] Even according to Al-Ghazali, *Uṣūl fiqh* is the highest-ranking science because it combines two types of knowledge: pure transmitted knowledge (*naql*), such as the Qur'an and Hadith, and pure rational knowledge, such as logic (*mantiq*).[3] The unity of sciences (Unity of Sciences) involves integrating various disciplines into an interconnected entity. However, this integration often faces complex challenges due to limited dialogical space. The difficulty in aligning methods and concepts and the lack of openness are obstacles to achieving the unity of sciences. Therefore, profound reflection is needed to address these problems and build a foundation for the unity of sciences that can significantly contribute to religion.

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[1] The Qur'anic language expert, al-Ragib al-Asfahany explained the meaning of this knowledge with the phrase: "*al-'ilm idraa- ku al-sya'i bihakikatihi, wa dzaalika dharbaani; ahaduha idraaku dza- ati al-syai'i, wa al-tsaani al-hukmu 'ala al-sya'i biwujuudi sya'iin wa huwa maujuudun lahu, au nafyu syai'in wa huwa manfiyyun anhu* (knowledge is the discovery of something by its essence; knowledge is divided into two; the first is in the form of findings about the substance or the essence of something; while the second is in the form of findings about the law that exists in something, that is in it, or denies the existence of something, that it does not exist). See Al-Raghib Al-Ashfafany, *Mu'jam Mufradat Alfaadz Al-Qur'an* (Beirut: Dar al- Fikr, n.d.), 355.

[2] Tāha Jābir Al-Alwānā, *Source Methodology in Islamic Jurisprudence* (Herndon, Virginia: International Institute of Islmic Thought, n.d.), 5–6. Pendapat serupa baca: Muhammad Arkoun, *Nalar Islam dan Nalar Modern*, terj. Rahayu S. Hidayat (Jakarta: INIS, 1994), 81.

[3] Al-Ghazâlî, *al-Mustashfâ*, cet. I (Beirut: Dar al-Kutub al-Ilmiyah, 1995), 5.

Research on the paradigm of the unity of sciences in *Uṣūl fiqh* has increasingly developed in line with advances in science and technology. Some reviews and studies related to this theme are: Muhyar Fanani, in his book *Ilmu Uṣūl Fiqh Dalam Perspektif Falsafah Kesatuan Ilmu*,[4] examines the application of the unity of sciences paradigm in *Uṣūl fiqh*. The main issue addressed in this book is the importance of applying the unity of sciences paradigm in *Uṣūl fiqh*. The book presents a deep, philosophical, actual, and grounded discussion of *Uṣūl fiqh*, with topics that articulate contemporary issues, the Indonesian context, and the Islamic scientific tradition. In his article, Abu Yazid develops and applies *Uṣūl fiqh* to dynamically advance Islamic legal thought across generations and historical contexts.[5] The laws derived using Uṣūl fiqh aim to lead humanity toward a dignified, beneficial, and just life. In their research, Irda Dwi Fibriani and colleagues explore the unity of sciences as an educational paradigm by integrating social sciences, humanities, religion, and science to enhance human life and civilization in education.[6]

This article aims to deeply understand the relationship between *Uṣūl fiqh* (Islamic legal methodology) and other sciences in the context of the unity of sciences. Additionally, the study seeks to highlight the contribution of *Uṣūl fiqh* in comprehending and developing Islamic law holistically and the significance of the unity of sciences paradigm (*wahdah al-'ulūm*) in providing broader insights into the application of law in religious, social, and scientific contexts.

Method

This study employs a qualitative approach[7] to get a deep understanding of *Uṣūl Fiqh* concept within the paradigm of the unity of sciences, allowing the

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[4] Muhyar Fanani, *Ilmu Uṣūl Fiqh Dalam Prespektif Falsafah Kesatuan Ilmu*, *UIN Walisongo Semarang*, Pertama, vol. 44 (Semarang: Haja Mandiri, 2022), https://doi.org/10.1088/1751-8113/44/8/085201.

[5] Abu Yazid, "*Mendialogkan Dimensi Keilmuan Uṣūl Fiqh*" 7, no. 1 (2012).

[6] A F Hidayatullah Irda Dwi Fibriani, Vivi Adis Suryani, Yessi Meithasari, "*Paradigma Kesatuan Ilmu Sebagai Basis Pendidikan Karakter*" 15, no. September (2020): 10–18.

[7] This type of qualitative research has several characteristics, including emphasis on a *natural setting*, being open to the possibility of change and adjustment *(flexible)*, starting from facts or reality *(inductive)*, direct *experience*, active participation and interpretation, and so on. See J. R.

researcher to explore the complex meanings, perceptions, and contexts related to the research topic. Data was collected through library research, including books, journal articles, conference papers, and other relevant sources in academic genre. The data analysis technique used is content analysis, where the researcher identifies, categorizes, and interprets data from various literature sources. The data was analyzed descriptively and analytically to reveal the main concepts, themes, and relationships between *Uṣūl Fiqh* and the unity of the sciences paradigm. Data validity is ensured through source triangulation by comparing and verifying information from various literature sources to ensure the consistency and reliability of the research findings.

The Significance of Uṣūl Fiqh in the Paradigm of the Unity of Sciences

Uṣūl Fiqh is an Arabic term that consists of two words: "Uṣūl" and "fiqh." Each word has its own meaning. In Arabic grammar, these two words are combined in what is known as an idhafah construction, where "Uṣūl" acts as the mudhaf and "fiqh" as the mudhaf ilaihi,[8] be "the principles of fiqh." In the context of fiqh, "Uṣūl" refers to evidence, foundation, or principle. Thus, Uṣūl Fiqh pertains to the foundational evidence, principles, or sources of Islamic law, including the Qur'an, Hadith, ijma' (consensus), and qiyas (analogical reasoning). Fiqh itself is defined as the knowledge of Islamic legal norms related to human actions, derived from detailed evidence. Therefore, Uṣūl Fiqh can be understood as the principles used to derive and identify legal norms for human actions based on this detailed evidence.[9]

Fiqh is considered a science derived from the Qur'an and Sunnah that requires a theoretical framework or methodology known as Uṣūl fiqh. This encompasses the knowledge of general fiqh evidence, the methods for utilizing it, and the understanding of those who apply such evidence. Uṣūl fiqh involves

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Raco, *Metode Penelitian Kualitatif; Jenis, Karakter dan Keunggulan*, ed. by Arita L, Edisi Pert (Jakarta: PT Gramedia Widiasarana Indonesia, 2010), 56–62.

[8] Riza Zahriyal Falah, "Filsafat Islam Dalam Ilmu Uṣūl Fiqih," *Jurnal Pemikiran Hukum Dan Hukum Islam*, 2015, 419.

[9] Abdul Wahab Khalaf, *Ilmu Uṣūl Fiqh* (Jakarta: Majlis al- A'la al-Indonesy li al-Dakwah al-Islamiyah:1392), 12.

epistemological principles, rather than merely serving as a methodology for deriving laws. Concepts such as qath'i and dhanni, shakk and wahm, mutawatir, and ahad are all rich in epistemological content, as they address the sources of knowledge, the validity of that knowledge, and the levels of truth associated with it. [10]

Uṣūl al-fiqh is a pivotal Islamic methodology emphasizing the unity of sciences. It provides rational foundations for Islamic thought to avoid *taqlīd* or imitation in practicing Islamic teachings without knowing the proper legal basis. The methodology of *Uṣūl fiqh* is a crucial component and aspect used by classical Islamic sciences. Although, Uṣūl *fiqh* was formally compiled by Al-Shafi'i, this discipline had already been developed by the *Tabi'in* and *Tabi' al-Tabi'in.*[11] As a discipline that discusses Islamic law principles, [12] *Uṣūl fiqh* has significant importance within the paradigm [13] of the unity of sciences. [14] This paradigm emphasizes the integration of various Islamic branches of knowledge to achieve a holistic and comprehensive understanding of life's realities.

Philosophical Foundation of the Unity of Sciences

The unity of sciences stems from and returns to Allah SWT through His revelations. Therefore, all knowledge should ideally be in dialogue and converge towards bringing its seekers closer to Allah.[15] In this regard, knowledge is a unified entity interconnected and sourced from Allah's signs, whether obtained through the

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[10] Nirwan Syafrin, *Konstruk Epistemologi Islam Telaah Bidang Fiqh dan Uṣūl Fiqh dalam Filsafat Ilmu Perspektif Barat dan Islam*, ed. oleh Adian Husaini (Jakarta: Gema Insani, 2013), 133.

[11] Abdul Hamîd Abû Sulaimân, *Crisis in the Muslim Mind*, III (Herndon-Virginia: 1414/1993), 37.

[12] The definition of science is rather broadly given by Hans Weher, as follows: *'ilm: knowledge*, *learning*, *lore*, *cognizance*, *acquaintance*, *information*; *Cognition*, *Intellection* , Perception , Knowledge, *Knowledge*, and *Natural Science*. See Wehr, *A Dsictionaty of Modern Writren Arabic*, 635.

[13] Paradigm is a person's view of a fundamental subject matter in order to know a basic knowledge or belief that shows a person to act in daily life. See: Setiawati, N. A. (2017) '*Pendidikan karakter sebagai pilar pembentukan karakter bangsa*', 1(1), pp. 348–352.

[14] Unity *of* sciences: all knowledge is essentially a unity that originates from and ends in Allah through the revelation of Allah directly or indirectly. See: Amri, Rasyidin and Imran, (2017).

[15] Ratih Rizqi Nirwana, *Laporan Penelitian Individual: Pengembangan Modul Perkuliahan Biokimia Berbasis Growth Mindset dan Unity Of Sciences* (Semarang: LP2M IAIN Walisongo, 2014), 7.

prophets, rational exploration, or natural exploration. [16] The relation between different disciplines becomes more open and fluid, even though the blocks and boundaries of all disciplines still exist. By changing Muslim scholar's thinking methods and attitudes in argumentation, the dialogue between various disciplines will become more intense. *Uṣūl fiqh* provides a philosophical foundation for the unity of sciences by introducing basic concepts in the interpretation of Islamic law. These principles include *ijmāʿ* (consensus), *qiyās* (analogy), and *ijtihād* (reasoning), which function to unify the understanding of various Islamic disciplines.[17]

Integration of Reason and Revelation (*Wahyu*)

Uṣūl fiqh facilitates the integration of reason and revelation, bridging the divide between rational and religious knowledge. Through the methodology of *Uṣūl fiqh*, Islamic sciences can synergize with reason to achieve a more comprehensive understanding of truth and justice. *Uṣūl fiqh* creates a theoretical foundation that aligns human reason with Islamic teachings by combining principles of rationality and divine guidance, thereby integrating reason and revelation within the context of the law. This alignment allows for the harmonization between rational thought and religious dictates, reinforcing the understanding of Islamic law as a system derived from divine revelation and explicable through logical means. In this context, different approaches exist. Imam Al-Ghazali posits that reason can only know God, while other matters are known to humans through revelation, aligning more with *Ash'arī* thought.[18] Conversely, Harun Nasution agrees with the *Mu'tazilī* thought, which prioritizes reason over

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[16] Karnadi Muhyar Fanani, Sholihan, *Laporan Penelitian Kolektif: Transformasi Paradigma dan Implikasinya pada Desain Kurikulum Sains* (Semarang: LPM IAIN Walisongo, 2014), 3.

[17] Amin Abdullah, *Islamic Studies di Perguruan Tinggi: Pendekatan Integratif-Interkonektif* (Yogyakarta: Pustaka pelajar, 2006), ix.

[18] Badlatul Muniroh, "Akal Dan Wahyu (Studi Komparatif Antara Pemikiran Imam Al-Ghazali Dan Harun Nasution)," *Aqlania*, 2018, 45.

revelation, arguing that reason can know God and distinguish right from wrong without religious guidance.[19]

The integration of reason and revelation is crucial in the reasoning process and the formation of law; reason is used to understand and analyze Sharia's texts (*nash*), while revelation serves as the primary source in establishing Sharia law. In this context, *Uṣūl fiqh* acts as a methodology that governs the ways of reasoning and law-making based on reason and revelation, thereby creating harmony between reason and revelation in the understanding and application of Sharia law.[20] *Uṣūl fiqh* emerges as a primary tool for bridging the gap between text and reality, ensuring human welfare through developing and applying valid methodologies.[21] Therefore, Uṣūl fiqh possesses both static and dynamic elements. Its static element lies in the Qur'an and Hadith as sources of knowledge. In contrast, its dynamic element is built within methodological tools such as *ijma', qiyas, istihsan, and al-masalih al-mursalah*.[22]

The Context of Islamic Legal Thought

Philosophically, law is constructed to manage the lives of individuals and societies, thereby creating a social system based on humanity. The presence of law aims to lead humanity towards a beneficial and just life. In legal thought tradition, such aims are known as *maqashid al-shari'ah*, the ultimate goal of Islamic law. With such goals, "human" becomes crucial in legal discussions, focusing on aspects of human happiness in this world and the hereafter. As humans live in dynamic communal and environmental spaces, the process of legal formation experiences rapid escalation even though it tends to be highly progressive.[23]

Uṣūl fiqh offers various analytical tools that present alternative reading methods, allowing authoritative texts of Islamic law to be interpreted and

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[19] Harun Nasution, *Sejarah Pemikiran dalam Islam, (Teologi/Ilmu Kalam)* (Jakarta: PT. Pustaka Antara, 1996), 68–69.

[20] Muhammad Said, "Rekontekstualisasi Pemikiran Islam dalam Manhaj Uṣūl Fiqh Hassan Hanafi," *Mubarrik: Jurnal Dakwah dan Sosial* 2, no. 1 (2019): 1–14.

[21] Abu Al-Ma'ali Al-Juwaini, *Al-Waraqāt* (Semarang: Thaha Putra, n.d.), 6.

[22] M Anis Mashduqi, Sekolah Tinggi, and Ilmu Al-quran Stiq, "Kontribusi Hasan Hanafi Dalam Kajian Uṣūl Fiqh M.," n.d., 6.

[23] Yazid, "Mendialogkan Dimensi Keilmuan Uṣūl Fiqh," 45.

understood more wisely, comprehensively, proportionally, and democratically.[24] As an epistemological instrument, Uṣūl fiqh opens up new spaces for interpreting authoritative texts of Islamic law by emphasizing rationality (*ra'y*) without neglecting divine revelation and providing a wide range of choices for a reason, diversity, liberalism, realism, morality, and change.[25] The position of *Uṣūl fiqh* is crucial in deriving laws because of its function and role, which are similar to logic in philosophy. If logic can prevent someone from making mistakes in argumentation, then Uṣūl fiqh prevents a jurist or *mujtahid* from making mistakes in deriving laws. Thus, scholars stipulate *Uṣūl fiqh* as one of the requirements for a mujtahid.[26]

When analyzed deeply regarding scientific methodology, in *qiyas*, for example, the role of logic or sound reason in finding causes or *illat* to establish a case that has no legal ruling with something that already has a legal ruling in the Qur'an is decisive. Furthermore, using istihsan, logic- and sociology-based analysis is essential to obtain complete information about the conditions occurring in society. It requires empirical and sociological research. Meanwhile, the use of *'uruf, istishab, shar'un man qablana*, and the *mazhab shahabi* requires a historical, sociological, and even anthropological study.[27] Thus, the epistemological content of knowledge in *fiqh, Uṣūl fiqh*, and *qawaid fiqhiyah* seems quite robust.[28]

In the paradigm of unity of sciences, *Uṣūl fiqh* bridges the general principles of Islamic law and contemporary contexts. It allows for adapting Islamic law to the time's social, economic, and political dynamics, making it relevant and applicable in various situations.

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[24] Fanani, *Ilmu Uṣūl Fiqh Dalam Prespektif Falsafah Kesatuan Ilmu*, 44:ix.

[25] Noel J. Coulson, *Conflicts and Tensions in Islamic Law* (Chicago: The University of Chicago Pres, 1969).

[26] Yusuf Al-Qaradhawi, *al-Ijtihad fi al-Syari'ah al-Islamiyyah ma'a Nadzharat Tahliliyyah fi al-Ijtihad al-Mu'ashir*, al-Thab'ah (Kuwait: Dar al-Qalam, 1996), 15–49.

[27] Khalaf, *Ilmu Uṣūl Fiqh*.

[28] Sobhi Mahmassani, *Filsafat Hukum dalam Islam*, Cet. I (Bandung: Al-Ma'arif, 1981), 12.

The Role of *Uṣūl Fiqh* in Islamic Education

In education, Uṣūl fiqh plays a crucial role in unifying the Islamic curriculum determining the goals and teaching methods that align with Islamic law principles. Integrating Uṣūl fiqh concepts can give students a cohesive view of how various Islamic sciences are interconnected and lead to a comprehensive understanding. Through the science of Uṣūl fiqh, students can apply the basic principles of determining Islamic law, such as *qiyas* (analogy), *ijma'* (consensus), and *istihsan* (preference).

With a foundation in *Uṣūl*, connected with Islamic education, students will be able to develop critical and analytical thinking skills in understanding and applying Islamic laws in everyday life. With these characteristics, learners will be able to help maintain the existence of Islamic education and address contemporary challenges in the future by balancing knowledge and science and integrating them.[29]

This explanation, can to be concluded that *Uṣūl Fiqh* as a holistic approach. Therefore *Uṣūl fiqh* aims to provide Muslims with knowledge on obtaining Sharia law and methods to derive one law from its evidence. Using *Uṣūl fiqh*, a person will avoid blind imitation, as a mujtahid uses it to derive branches from the roots. Similarly, as done by a *muttabi'in,* returning branches to the roots. It cannot be denied that the need for *Uṣūl fiqh* is vital in the derivation/*ijtihad* of law.[30] The paradigm of unity of sciences is driven by Uṣūl fiqh to unite various disciplines, such as interpretation, *hadith, fiqh,* theology, and morality, into an organic whole and significantly contribute to the understanding and application of Sharia law. Generally, *Uṣūl fiqh* is significant in the context of knowledge development. In the paradigm of unity of sciences, *Uṣūl fiqh* enables integration between Islamic sciences and other sciences, such as social sciences, humanities, and sciences. It can contribute to developing holistic thinking and knowledge and serve as a foundation for character education and human civilization.

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[29] M. Nurhadi Amri, "Integrasi Nilai-nilai Keislaman dalam Pembelajaran Biologi," 2017, 487–501.

[30] Falah, *"Filsafat Islam Dalam Ilmu Uṣūl Fiqih,"* 243.

Influence on Theological Thought

Uṣūl fiqh plays an essential role in shaping Islamic theological thought by connecting legal principles with theological concepts (beliefs). It creates a balance between ritual and spiritual aspects in the understanding of Islam. In shaping Islamic theological thought, *Uṣūl fiqh* provides a foundation for scholars to systematically understand and interpret texts in the Qur'an and Hadith. Understanding these principles can develop theological thought based on authentic and relevant texts.

As a methodology of Islamic law, *usul al-fiqh* relies on divine revelation based on logical and empirical assumptions, resulting in various operational legal provisions. In other words, formulating it into an epistemology, *usul al-fiqh* integrates normative text elements in verbal revelation and formal logic. The revelation referred to as the scholarly foundation of usul al-fiqh consists of texts from the Quran and Hadith containing general (*kulli*) and global (*ijmali*) legal principles. From these overarching legal principles, legal experts (*mujtahids*) are obligated to formulate rules (*istinbath*) as conclusions regarding the implementation of operational laws that align with the spirit of divine texts to implement the principles and objectives of the legislation, which are to spread benefit both in this world and the hereafter.[31] The primary goal of Islamic law is viewing justice; Uṣūl al-fiqh helps create a legal framework that supports social justice. It provides a foundation for a comprehensive understanding of the rights and obligations of society in the context of Islamic values.

From the perspective of the philosophy of unity of sciences, human well-being envisioned by knowledge extends only to worldly welfare. In other words, it concerns how humans can prosper in their earthly lives by understanding and mastering their surroundings, themselves, and others. From the perspective of the philosophy of knowledge, the concept of human welfare never extends to the idea of well-being in the hereafter. This knowledge helps solve the problems humans face in grasping the intentions of God. When humans can correctly understand the

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[31] Yazid, "*Mendialogkan Dimensi Keilmuan Uṣūl Fiqh,*" 31.

intentions of God, they will be able to lead a prosperous life both in this world and in the hereafter.[32]

Contribution and Role of Usul Fiqh in Building the Unity of Sciences Paradigm

As a methodology of Islamic law, Usul Fiqh plays a crucial role in building the unity of the sciences paradigm. Through analytical and argumentative approaches, *Usul Fiqh* can serve as a bridge connecting Islamic law with other branches of knowledge, such as social sciences, humanities, and natural sciences. The contribution of *Usul Fiqh* to building the unity of the sciences paradigm can be seen from several aspects. *First*, integration of various branches of knowledge: *Usul Fiqh* enables a harmonious integration of Islamic sciences with other branches of knowledge. It creates coherence among multiple disciplines, thus contributing to holistic thinking and knowledge development.

Second, foundation for character education and human civilization: *Usul Fiqh* provides a solid foundation for character education and human civilization. By understanding the principles of Islamic law systematically, *Usul Fiqh* can help shape a balanced theological understanding between ritual and spiritual aspects in the interpretation of religion. *Threeth*, holistic understanding of religious values: *Usul Fiqh* significantly contributes to understanding the fundamentals of Islamic law and integrating religious, rational, and practical aspects into daily life. Thus, *Usul Fiqh* can be a strong foundation for building the unity of the sciences paradigm.

Therefore, the contribution and role of *Usul Fiqh* in building the unity of the sciences paradigm are not limited to legal aspects alone but also open doors to a profound understanding of Islamic wisdom in addressing contemporary issues. Through this analytical and argumentative approach, *Usul Fiqh* can become a primary pillar in strengthening the integration among various branches of Islamic

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[32] Muhyar Fanani, *"Ilmu Uṣūl Fiqh (Kajian Ontologis dan Aksiologis),"* Al-Ihkam, 2009, 205.

knowledge and positively contributing to the development of knowledge as a whole.

Conclusion

In the paradigm of the Unity of Sciences, the significance of Usul *Fiqh* lies not only in creating coherence between Islamic law and other fields of knowledge but also in providing a theoretical foundation that leads to a holistic understanding of religious values encompassing policies, justice, and welfare in everyday life practices. The principles therein form a solid foundation for integrating religious, rational, and practical aspects of life. This integration is imperative to create a more comprehensive perspective in addressing complex challenges in contemporary society. Thus, it becomes not only a coherent understanding but also an integrative one where each aspect of knowledge supports and complements the others.

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