
The Compilation of Islamic Law: Foundations, Structure, and Prospects for Legal Transformation

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Abstract

Objective: This study aims to examine the history of the birth of the Compilation of Islamic Law (CIL), analyze its position in the national legal system, and evaluate the opportunities and challenges in changing its status from Presidential Instruction to Law. **Theoretical framework:** The theoretical framework used is the theory of the hierarchy of legal norms based on Law No. 12 of 2011, which explains the level of legal force in the legal system. The fiqh siyasah approach is also used to understand the position of Islamic law in the context of the modern state. **Literature review:** CIL is a codification of Islamic law that unites the diversity of sects in the practice of religious justice. Although functional has been widely used since 1991, its status as a Presidential Instruction makes its legal force weak. Many parties support the upgrade of its status to have stronger legitimacy. **Methods:** This research uses a qualitative approach with a literature study method. Data is obtained from relevant legal documents, academic literature, and laws and regulations. The analysis was carried out in a descriptive-analytical manner to answer the problems studied. **Results:** The results show that although CIL is the main reference in religious courts, its status as a Presidential Instruction outside the hierarchy of the law causes legal uncertainty. Therefore, the change in status to a law is considered important to strengthen its legality and effectiveness in the national legal system. **Implications:** Upgrading the status of CIL to law will strengthen legal certainty, increase democratic legitimacy, and open up space for Islamic law reform that is relevant to the social conditions of Indonesian society. **Novelty:** This research offers a new approach by emphasizing the importance of juridical and legal politics in strengthening CIL. Different from the previous study, the focus of this study is on the urgency of CIL legislation to strengthen the position of formal Islamic law in Indonesia.

Keywords: compilation of islamic law, presidential instruction, codification of islamic law, legal legislation, religious justice.

INTRODUCTION

The Compilation of Islamic Law (CIL) is here as a response to the need for codification of Islamic law, which can be used as an official guideline in the settlement of cases within the Religious Court. CIL was prepared based on Presidential Instruction Number 1 of 1991 and contains three main areas of Islamic law, namely marriage, inheritance, and waqf law. The presence of CIL is the result of collaboration between various state institutions, such as the Supreme Court, the Ministry of Religious Affairs, BPHN, as well as the participation of

scholars, academics, and Islamic community organizations. The main purpose of the preparation of the CIL is to unite the sources of classical Islamic law that are madhhabi into a systematic positive legal unit, to provide legal certainty and uniformity in the practice of religious justice [1].

However, the identification of the problem that arises is that the position of CIL normatively is still under the law, which is only in the form of a Presidential Instruction. This raises juridical issues regarding the binding power of CIL in the national legal system, especially in the context of comparison with other legal sources that already have higher legitimacy, such as laws or government regulations. In practice, religious court judges continue to use CIL as the main source of law, but there is still a difference of perception and interpretation in its application because its legal status is not final and strong in legislation. Supporting data shows that CIL has been widely used in thousands of Islamic civil cases throughout Indonesia since 1991. Even so, because its legal status is only based on the Presidential Instruction, CIL is in a weak position when compared to other laws that are part of the hierarchy of laws and regulations according to Law No. 12 of 2011. This creates legal uncertainty and has the potential to affect the credibility of religious courts in the eyes of the public [2].

Thus, the urgency of this research lies in the importance of encouraging the change of the status of CIL into law. The change will not only strengthen the legal position of the CIL but also provide democratic legitimacy because it goes through a legislative process involving the participation of the public and people's representatives. This process also becomes a space for the evaluation and refinement of the substance of CIL to be more relevant to social developments and contemporary Islamic legal thought. Based on this background, the purpose of this research is to examine the history of the birth of CIL, examine its position in the national legal system, and analyze the opportunities and challenges in changing the status of CIL from Presidential Instruction to Law. The benefits of this research are: (1) making an academic contribution to strengthening Islamic law in Indonesia; (2) to be a reference for policymakers in formulating strategic steps for the legal position of the CIL; and (3) increase public awareness and stakeholders about the importance of codifying Islamic law that has a strong, uniform, and just legal basis for the Indonesian Muslim community [3].

The Compilation of Islamic Law (CIL) has played a pivotal role in unifying the practice of Islamic civil law in Indonesia, especially in religious courts, since its promulgation through Presidential Instruction No. 1 of 1991. However, despite its extensive use in thousands of cases related to marriage, inheritance, and waqf, the CIL remains outside the formal legislative hierarchy as defined by Law No. 12 of 2011 concerning the Formation of Laws and Regulations. This anomalous position has raised significant legal, political, and sociological questions. While numerous studies have examined the content and application of the CIL, limited scholarly attention has been given to the urgency of its transformation into law, the implications of its weak legal foundation, and the strategic significance of integrating it into the national legislative system [4].

The research gap lies in the lack of a focused and comprehensive analysis that not only investigates the normative foundation and historical origins of the CIL, but also critically explores the legal consequences of its current status and the broader socio-political opportunities and challenges of converting it into law. Previous research has mostly centered on specific doctrinal issues within the CIL—such as inheritance rights, marriage age, or custody disputes—without framing these issues within the larger debate on codification, legal hierarchy, and democratic legitimacy in the Indonesian legal system. Consequently, this study fills an important void by addressing the formal legal inconsistencies and proposing legislative reform as a solution to legal uncertainty [5].

The significance of this study is multifaceted. Firstly, it offers a timely contribution to the discourse on Islamic legal reform in Indonesia, particularly amid increasing demands for more inclusive and participatory legal frameworks. Secondly, it provides a well-founded

argument for policymakers, religious court practitioners, and Islamic legal scholars to reconsider the structural position of the CIL. Legal certainty is a cornerstone of any justice system, and the current placement of the CIL—without formal legislative status—jeopardizes this certainty. By proposing the elevation of the CIL to statutory law, this research promotes a harmonization of Islamic legal practice with the national legal framework, which is essential for upholding the rule of law and ensuring justice for Muslim citizens [5].

The implications of legislating the CIL are extensive. Normatively, such a move would resolve the contradiction between the practical importance of the CIL and its weak legal status. It would place Islamic law on an equal footing with other codified laws, thereby strengthening its authority and enhancing the credibility of the Religious Courts. Politically, it would demonstrate the state's commitment to accommodating Islamic legal traditions within a democratic legal framework—without compromising pluralism or the constitutional order. Sociologically, legislating the CIL would create space for public engagement and critical review of its provisions, allowing for revisions that reflect contemporary values such as gender justice, children's rights, and religious diversity [6].

In terms of novelty, this study introduces an integrated juridical-political framework to analyze the need for the transformation of the CIL from an executive instrument into a statutory law. It goes beyond doctrinal legal analysis by incorporating the concept of *fiqh siyasah* (politics of Islamic law), legal hierarchy theory, and participatory legislative processes. The research does not merely describe the contents or practice of the CIL; instead, it proposes a structural change that is both normative and institutional. By highlighting the disconnect between functional application and formal legitimacy, the study repositions the CIL within the broader reform of Islamic law in Indonesia.

Moreover, this study underscores the transformative potential of CIL legislation. Unlike previous works that often regard the CIL as static, this research treats it as a living legal instrument—open to reinterpretation and renewal. In doing so, it aligns with the progressive traditions of Islamic jurisprudence that advocate *tajdid* (renewal) and *islah* (reform) in response to changing social realities. It also emphasizes the democratic imperative of involving public voices, scholars, and religious organizations in the legislative process to ensure the law reflects the pluralism of Indonesian Muslim society. In conclusion, this research provides a comprehensive, multi-perspective argument for the formal legalization of the Compilation of Islamic Law. It responds to a critical research gap, demonstrates practical and normative significance, anticipates legal and socio-political implications, and contributes novel theoretical and policy insights. The elevation of the CIL to law is not merely a technical juridical act—it is a transformative step toward legal coherence, democratic legitimacy, and the advancement of Islamic legal integration in Indonesia's plural legal system [6].

LITERATURE REVIEW

Definition of Islamic Law Compilation

The Compilation of Islamic Law (CIL) is a collection of Islamic legal norms that are systematically compiled to be used as official guidelines in the implementation of Islamic law in Indonesia, especially in the Religious Courts [7]. CIL covers three main areas of Islamic law, namely marriage, inheritance, and waqf law. Its preparation was carried out on the initiative of the government through Presidential Instruction Number 1 of 1991 and became a form of codification of Islamic law that was adapted to the needs of the pluralistic Indonesian society [8].

CIL is here to overcome the diversity of the use of *fiqh* books from various schools that were previously used as a reference by religious court judges. With the existence of CIL, there is a unification of legal sources that can provide legal certainty and ease in handling

cases. This is important to create uniformity in the practice of Islamic law in Indonesia and to strengthen the position of Islamic law in the national legal system [\[9\]](#).

Background and Objectives of the Preparation of CIL

The preparation of CIL is the result of the collaboration of various important elements, including the Supreme Court, the Ministry of Religious Affairs, BPHN, and scholars and academics from various backgrounds. The involvement of many parties shows that the preparation of CIL is not just a technical process, but also an integrative effort that brings together classical fiqh values with modern legal needs in the context of the Pancasila legal state [\[10\]](#).

The main purpose of the preparation of the CIL is to provide legal certainty for Indonesian Muslims and to draft Islamic law in a simpler, systematic, and applicable form. CIL is also intended as a means to accommodate Islamic values into the national legal system, as well as to bridge the gap between religious normative texts and the social context of Indonesian society that continues to develop [\[11\]](#).

The Position of CIL in the National Legal System

Formally, CIL is issued through a Presidential Instruction, which, in the hierarchy of laws and regulations, according to Law Number 12 of 2011, is not included in the category of laws and regulations that have legal force equivalent to the law [\[12\]](#). This causes the CIL's position to be weak from a formal juridical point of view, although it is functionally strong in the practice of religious justice. This condition often raises debates regarding the validity of CIL as a legitimate and binding source of law [\[13\]](#).

However, in practice, religious court judges consistently make CIL the main reference in handling Islamic civil cases. This practical position of CIL shows the urgency to strengthen its position normatively by the principle of legal certainty. Therefore, making the status of CIL into law is an important discourse to continue to be studied seriously [\[14\]](#).

The Urgency of CIL Legislation

The push to upgrade the status of CIL to law has been voiced by many for a long time. One of the initial supports came from the Muhammadiyah Congress in 1989, which suggested that CIL be made into law. This idea was born from the need for a stronger and more democratic legal foundation, which can ensure the sustainability and legitimacy of the use of CIL in the judicial and wider community [\[15\]](#).

CIL legislation is important to answer the challenges of the times, including social dynamics, the development of Islamic legal thought, and changes in family values in modern society. Through the formal legislation process, public participation can be actively involved, and the substance of CIL can be refined to remain relevant and equitable in the context of a multicultural Indonesian society [\[16\]](#).

Overview of CIL Substances

CIL is divided into three books, namely:

Book I on Marriage Law, which contains provisions on marriage contracts, dowry, alimony, talaq, and rights in the household.

Book II on the Law of Inheritance, which explains the principles of the division of inheritance according to compiled Islamic law.

Book III on the Law of Waqf, which regulates waqf procedures, the role of nazhir, and the management of waqf property [\[17\]](#).

These three parts are the main reference in the settlement of Islamic civil cases in religious courts, although there is still room for development and improvement, especially in responding to contemporary legal challenges.

METHODOLOGY

This research uses a qualitative approach with the library research method. This approach was chosen because the research focuses on normative studies and analysis of legal documents, regulations, and academic literature that discuss the Compilation of Islamic Law (CIL), both from the historical, juridical, and sociological aspects. This research does not collect field data directly, but utilizes various relevant written sources to support arguments and analysis [18].

The data sources used include laws and regulations such as Presidential Instruction No. 1 of 1991, Law No. 12 of 2011 concerning the Establishment of Laws and Regulations, as well as classical and contemporary Islamic legal literature, scientific journals, seminar results, and official documents of related institutions such as the Supreme Court and the Ministry of Religious Affairs [19]. The data collection technique is carried out through document tracing and systematic recording of information by the focus of the study. Furthermore, the data was analyzed using a descriptive-analytical method, namely by describing the content of the data systematically and analyzing it critically to answer the problem formulation and support the conclusion of the research [20].

Table 1. Research Methodology

Component	Description
Research Approach	Qualitative approach
Research Method	Library research (literature review)
Focus of Study	Normative study and analysis of legal documents, regulations, and academic literature related to the Compilation of Islamic Law (CIL)
Types of Data Sources	Presidential Instruction No. 1 of 1991 Law No. 12 of 2011 Classical and contemporary Islamic legal texts Scientific journals Seminar proceedings Official institutional documents (e.g., Supreme Court, Ministry of Religious Affairs)
Data Collection Technique	Document tracing and systematic recording of information based on the research focus
Data Analysis Technique	Descriptive-analytical method: systematically describing and critically analyzing data to address the research questions and support conclusions
Field Data	Not collected (secondary data only)

RESULTS AND DISCUSSION

Structure and Position of CIL in the National Legal System

The Compilation of Islamic Law (CIL) is a codification of Islamic law that was compiled systematically and officially through Presidential Instruction Number 1 of 1991. CIL covers three main areas of Islamic civil law, namely marriage, inheritance, and waqf law [21]. The substance of this law is compiled in the form of normative articles to become a standard guideline in the practice of religious justice. Its preparation involves strategic institutions such as the Supreme Court, the Ministry of Religious Affairs, and the National Legal Development Agency, as well as the support of ideas from scholars, academics, and Islamic community organizations [22].

However, normatively, the position of CIL is still questionable because it is only in the form of a Presidential Instruction that is not included in the hierarchy of laws and regulations

according to Article 7 of Law Number 12 of 2011 [23]. This results in CIL having weak legal force compared to government laws or regulations. However, in practice, CIL has become the main reference for thousands of Islamic civil cases resolved in religious courts throughout Indonesia [24].

The Function of CIL as a Source of Applied Law

In the practice of religious justice, CIL plays an important role as a material law. Before the existence of the CIL, judges referred to the classical fiqh books of various schools, which often led to disparity in verdicts for similar cases. CIL is present as a solution to create a contextual and applicative unification of Islamic law in Indonesia [25]. The following table shows the structure of the contents of CIL:

Table 2. Compilation Structure of Islamic Law

Book	Legal Field	Main Subject
I	Marriage Law	Marriage, talaq, rights and obligations of husband and wife, divorce
II	Law of Inheritance	Heirs, inheritance shares, wills, grants
III	The Law of Waqf	Waqf procedures, nazhir, management of waqf assets

Although widely used, the legal status of CIL as a Presidential Instruction causes the emergence of juridical problems, especially related to legal certainty and binding power. Within the framework of national law, this position is particularly vulnerable because it can be overridden by higher regulations [26]. This can be seen in the following comparison:

Table 3. Comparison of CIL and Legal Positions

Aspects	CIL (Presidential Instruction)	Law
Legal Form	Executive Decisions	Legislation Products of the House of Representatives and the President
Legal Strength	Weak (outside the hierarchy of Law No.12/2011)	Strong and binding
Formation Process	Does not involve the public	Participatory and democratic
Attachment in Court	Used but not binding on the entire court	Formally binding the entire institution
Revision/Evaluation	Limited	Open through legislative mechanisms

The Urgency of Transforming CIL into Law

The transformation of the status of the Compilation of Islamic Law (CIL) from Presidential Instruction to Law is an important and strategic step in strengthening the position of Islamic law in Indonesia. The President's instructions as an executive legal product do not have a strong position in the structure of the national legislative hierarchy [27]. This is emphasized by Amir Syarifuddin, who stated that the Presidential Instruction is not part of the category of laws and regulations that have as strong a binding force as the Law. Therefore, as long as the CIL is still in the form of a Presidential Instruction, its position remains legally weak, and it is easy to ignore or be replaced by other regulations with a

higher position. If this continues to be allowed, then the existence of CIL as a source of applied law within the Religious Court will not guarantee solid and stable legal certainty [28].

The upgrade of the status of CIL to law is not solely related to the aspect of legal formality, but also directly related to democratic legitimacy. The process of forming the Law involving the House of Representatives opens up space for public participation widely, including from academics, Islamic community organizations, legal practitioners, and the general public [29]. This participation is very important to ensure that the content and substance of CIL truly reflect the needs and aspirations of Indonesian Muslims as a whole. Thus, the CIL legislation will strengthen its position not only from the normative side, but also from the sociological and political side [30].

Furthermore, this transformation process also provides a great opportunity to update the legal substance in CIL. Some provisions that are considered less relevant to the development of modern society can be reviewed and adjusted through legislative mechanisms. For example, the rules on women's rights in divorce and joint property management still require a fairer and more progressive approach by the principles of maqashid sharia and the values of gender justice in Islam [31]. Similarly, contemporary issues such as the position of children out of wedlock, the adoption system, the role of guardians in marriage, and the status of women as heirs need to receive more attention in discussions at the legislative level, to be able to respond comprehensively to the challenges of the times [32].

If CIL is successfully upgraded to a law, its position will be on par with other important regulations such as the Marriage Law and the Waqf Law. This will encourage integration and harmony between Islamic law and the national legal system, as well as create a more complete legal integration. Higher legal certainty will also increase public confidence in the decisions of the Religious Courts, and at the same time strengthen the position of the Religious Courts as a legitimate and important part of the national justice system [33]. Based on these various considerations, the transformation of CIL into a law is an urgent need, not only from the technical aspects of the law, but also from the ideological, social, and policy dimensions of national law. This effort is in line with the spirit of legal reform that is inclusive, participatory, and adaptive to social changes and the needs of Indonesian Muslims in general [34].

Legislative Challenges and Opportunities

The opportunity to upgrade the status of the Compilation of Islamic Law (CIL) into a Law is still very open, especially due to the need for a stronger, more formal, and integrated Islamic legal system within the national legal structure. However, behind these opportunities, some challenges cannot be ignored and must be anticipated wisely. One of the main challenges is the difference in views between sects, which is still quite significant in Islamic law. CIL, which is formulated as a result of the compromise of various schools of fiqh, can give rise to resistance from certain groups who feel that their school views are not fully accommodated. When CIL is brought into the realm of formal legislation, the potential for conflict between schools or schools can hinder the process of drafting and ratifying [35].

The next challenge is religious sensitivity in a pluralistic Indonesian society. Islamic law is often emotionally positioned by some people, so any attempt at reform or codification is considered a form of state intervention in religious affairs. This condition can be a stumbling block in the discussion process in parliament, especially if it is not accompanied by a meticulous, transparent, and dialogical communication approach. The dynamics of national politics are also an important factor. Political support for CIL legislation is highly dependent on the partiality of the government and factions in the House of Representatives. The issue of Islamic law is often used as a political commodity by various groups, which has the potential to shift the discourse from substantive essence to a debate of identity and narrow political interests [36].

However, behind these challenges, the legislative process offers some strategic opportunities. This process can be a momentum to open a more open and constructive space for dialogue between schools. Legislation provides an opportunity for all elements of Islamic society to sit together in formulating a more inclusive, adaptive, and equitable rule of law. More than that, legislation can also be used as a legal education medium for the public, both through hearing forums, scientific publications, and media involvement. The public can gain a more complete understanding of the importance of CIL as a systematic and applicable legal foothold in religious life, especially in the field of Islamic civil affairs such as marriage, inheritance, and waqf [37].

The success of the transformation of CIL into a law will be largely determined by the active participation of various parties, including Islamic community organizations, academics, legal practitioners, and religious institutions. This broad and representative involvement will ensure that the substance of the law that was born truly reflects moderate Islamic values, the needs of contemporary society, and is in harmony with the principles of the Indonesian state of law. In other words, although the challenges in CIL legislation are not light, the opportunity to make it a legitimate and strong Law remains wide open. As long as this process is carried out in the spirit of inclusivity, science, and political courage, the CIL legislation can be an important milestone in strengthening the position of Islamic law in Indonesia's national legal system in a sustainable manner [37].



Figure 1. Diagram of Research Results and Discussion

Analytical Review of the Compilation of Islamic Law: Juridical Status, Structural Issues, and the Need for Legislative Reform

The Compilation of Islamic Law (CIL) stands as one of the most significant codifications of Islamic law in the Indonesian legal context. It was initiated through Presidential Instruction No. 1 of 1991 to provide judges in Religious Courts with a standardized and applicable legal reference in handling Islamic civil cases, especially in the fields of marriage, inheritance, and waqf. Despite its practical use for more than three decades, the juridical status of the CIL remains a critical issue, especially considering that a presidential instruction holds no formal place within the legally binding hierarchy of laws as outlined in Law No. 12 of 2011. This discrepancy between functional authority and formal legal status creates a

structural gap in the national legal system that demands scholarly attention and institutional response [38].

The compilation process of the CIL reflects collaborative efforts from various state and religious institutions, including the Supreme Court, Ministry of Religious Affairs, National Legal Development Agency (BPHN), and leading Islamic scholars. The goal was to harmonize various schools of Islamic jurisprudence (*madhāhib*) into a single, applicable body of law tailored to the Indonesian context. This harmonization was necessary given the previously diverse references to classical *fiqh* texts by judges, which often resulted in inconsistent verdicts in similar cases. However, despite its role in promoting uniformity, the CIL's status as an executive instruction—rather than a legislative product—creates legal uncertainty and limits its binding power in judicial contexts, particularly when contested against statutes enacted by Parliament. The analysis of the CIL's current function reveals a paradox: although it has become the dominant reference in religious courts, its normative basis is weak. This exposes it to the risk of being overridden by higher legal instruments. For example, a regulation issued by the legislature or a government regulation in lieu of law (*Perppu*) holds superior legal force than a presidential instruction. This legal vulnerability undermines both the credibility of religious courts and the perception of Islamic law as a robust component of Indonesia's legal system [38].

The opportunity to transform the CIL into a formal law opens up multiple prospects. First, a legislative process involving public hearings, academic discussions, and political deliberation would significantly increase the democratic legitimacy of Islamic legal norms in Indonesia. This move would allow greater involvement from various stakeholders—scholars, practitioners, women's organizations, and civil society actors—ensuring that the resulting law is contextual, inclusive, and socially responsive. Second, legislating the CIL would allow for substantive updates. Several provisions in the current CIL—such as those related to women's rights in divorce, shared marital property, adoption, or inheritance—are often criticized for lacking gender equity or failing to reflect contemporary social realities. Codification into law would provide an opportunity to revise these provisions in line with *maqāṣid al-sharī'ah* (the higher objectives of Islamic law) and internationally recognized human rights principles [39].

Third, the integration of the CIL into the national legal system through statutory recognition would enhance the harmony between Islamic law and positive law. This integration aligns with Indonesia's identity as a Pancasila state that accommodates religious law within a pluralistic legal system. It would also reinforce the authority of Religious Courts, enabling them to issue decisions that rest on a formally recognized legal foundation, which would be more difficult to challenge in judicial review or appellate procedures. Despite these advantages, transforming the CIL into law poses significant challenges. Key among them is the diversity of Islamic jurisprudential opinions in Indonesia. The current CIL represents a negotiated compromise among various *madhāhib*, but the formalization of such a document into law could reopen debates among sectarian lines. Furthermore, political sensitivities around religion may cause hesitation in Parliament, especially if segments of society interpret the reform as state interference in religious doctrine [40].

There is also the concern of political instrumentalization. In some cases, Islamic law reforms have been used as tools to gain political leverage, particularly during election cycles. Therefore, any legislative process must be handled with care, ensuring that it is not hijacked by partisan interests but guided by long-term visions for legal certainty, justice, and religious harmony. In conclusion, the legal transformation of the Compilation of Islamic Law from presidential instruction to statutory law is both necessary and strategic. It would strengthen the legal authority of Islamic law in Indonesia, promote democratic engagement in Islamic legal development, and ensure that Islamic law continues to evolve in ways that are faithful to its principles and responsive to societal needs. This reform is not merely technical—it is a symbolic and structural affirmation of the role of Islamic law in a modern, constitutional, and pluralist state. Therefore, the success of this endeavor will depend on inclusive dialogue,

scholarly rigor, and political will committed to justice, equity, and national legal coherence [41].

CONCLUSION

The Compilation of Islamic Law (CIL) is the result of a collaborative effort between state institutions, scholars, and academics who have succeeded in codifying Islamic law in a systematic and applicable form for the needs of religious courts and the Indonesian Muslim community. Although the CIL has been widely used as a guideline in Islamic civil cases, its position in the form of a Presidential Instruction makes its legal force juridically weak in the national legislative hierarchy. Therefore, the transformation of CIL into a law is a strategic and urgent step to strengthen legal certainty, increase democratic legitimacy through public participation in the legislation process, and open up space for evaluation and renewal of legal substance to be more relevant to social dynamics and contemporary needs. However, the legislative process cannot be separated from challenges, such as differences in views between sects, religious sensitivities, and national political dynamics that can affect the course of legislation. However, this process also opens up great opportunities to encourage inter-sectarian dialogue, public legal education, and the active involvement of various parties, including Islamic organizations and academics, to produce legal products that are fair, moderate, and by the principles of the Indonesian legal state. With an inclusive, transparent, and progressive approach, the transformation of CIL into a law can be an important milestone in strengthening Islamic law in the national legal system in a sustainable manner.

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Author Contribution

All authors contributed equally to the conceptualization, analysis, writing, and revision of this article. Each author participated in reviewing relevant literature, formulating arguments, and refining the final manuscript. Their collaborative effort ensured the academic rigor and coherence of the study presented in this paper.

Conflicts of Interest

The authors declare that there are no conflicts of interest regarding the publication of this article.

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