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INTEGRATION OF COLLABORATIVE COMMUNICATION IN THE EDUCATION OF ISLAMIC ECONOMIC LAW FROM THE PERSPECTIVE OF HADITH AND MAQĀṢID AL-SHARĪʿAH

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Abstract: *The limited public understanding of Islamic economic jurisprudence despite the rapid expansion of the Islamic economic system has contributed to persistent misconceptions in contemporary muʿāmalāt. This study aims to analyze the integration of collaborative communication into Islamic economic law education from the perspectives of Prophetic ḥadīth and maqāṣid al-sharīʿah according to al-Shāṭibī, and to formulate its implications for participatory Islamic economic education. This qualitative library research analyzes classical ḥadīth collections, scholarly commentaries, and relevant peer-reviewed literature using a thematic ḥadīth approach and descriptive-analytical reasoning. The analysis focuses on Prophetic traditions concerning transactional disclosure, dialogical clarification, dispute resolution, and the prohibition of deception, and interprets their communicative values through Collaborative Communication Theory and al-Shāṭibī's maqāṣid framework. The findings reveal four interconnected principles of collaborative communication in Islamic economic education: shared understanding, information transparency, trust-building, and mutual responsibility. These principles are reflected in the Prophet's ﷺ guidance concerning protection from transactional deception, dialogical clarification of economic rulings, peaceful resolution of sales disputes, and disclosure of defects in goods. From the maqāṣid perspective, their integration supports ḥifẓ al-dīn through religious understanding, ḥifẓ al-ʿaql through critical economic literacy, and ḥifẓ al-māl through the prevention of harmful and non-compliant practices. The study contributes a normative-educational model linking Prophetic communication values with collaborative learning and maqāṣid-oriented outcomes. It recommends strengthening dialogical, transparent, and multi-stakeholder approaches in Islamic economic education and further empirical research to assess their implementation.*

Keywords: *Collaborative Communication; Islamic Economic Education; Prophetic Communication; Thematic Hadith Analysis; Maqāṣid al-Sharīʿah.*

INTRODUCTION

The development of the Islamic economy in recent decades has demonstrated significant and sustained growth across various countries, including Indonesia (Fahrurrozi, Mas'ud, Raihan, Putra, & Prayoga, 2026; Farah, Mohamed, Ali Farah, Yusuf, & Abdulle, 2025). This growth is characterized by the increasing diversity of Islamic financial institutions and products, such as Islamic banking, Islamic insurance, Islamic capital markets, Islamic fintech, as well as *zakāt, infāq, ṣadaqah*, and productive waqf schemes (Alshater, Saba, Supriani, & Rabbani, 2022). Indonesia, as the country with the world's largest Muslim population, has become one of the primary centers of this development: as of 2024, the assets of the Indonesian Islamic banking sector reached IDR 902.39 trillion, growing at an annual rate of 10.11%, and the country ranked fourth globally in the Islamic Finance Development Indicator issued by Refinitiv ("Siaran Pers: Kinerja Positif Perbankan Syariah 2024," n.d.).

However, this institutional expansion has not been accompanied by an adequate improvement in public understanding of the underlying principles of Islamic economic law. The Indonesian Islamic financial literacy index recorded only 39.11% in 2022 ("Siaran Pers: Survei Nasional Literasi Dan Inklusi Keuangan Tahun 2022," n.d.), meaning that fewer than four in ten members of the adult population possess sufficient understanding of the basic principles of *muʿāmalāt*, including contracts, transaction mechanisms, and the fundamental differences between Islamic and conventional economic systems. This figure is particularly alarming when compared to the conventional financial literacy index of 49.68% recorded in the same survey, indicating a structural gap between the growth of the Islamic financial industry and the actual comprehension of its users. More recently, the Financial Services Authority (OJK) reported in 2023 that the Islamic financial literacy index had improved only marginally to 43.1%, still substantially below the level required to support informed participation in the Islamic economic system (Firdausi & Kasri, 2022).

The consequences of this literacy gap are empirically documented and socially significant. Misconceptions regarding the prohibition of ribā, the nature of *gharar*, and the mechanisms of Islamic financial contracts continue to pervade Indonesian society at multiple levels (Ghlamallah, Alexakis, Dowling, & Piepenbrink, 2021; Majid & Nugraha, 2022). Data from the Indonesian Investment Alert Task Force (Satgas Waspada Investasi) recorded 1,193 illegal investment entities—many of which exploited Islamic terminology such as "*mudārabah*" and "bagi hasil"—shut down between 2018 and 2023, with total public financial losses estimated at IDR 126 trillion (Kulsum & Tamimah, 2021). This phenomenon reflects not merely regulatory failure but a deeper failure of Islamic economic law education: communities that cannot distinguish between legitimate Islamic financial contracts and those that merely adopt Islamic labels remain highly vulnerable to exploitation. Furthermore, the Directorate General of Consumer Finance Protection and Financial Education reported that complaints involving Islamic financial products reached 9,214 cases in 2022, of which a substantial proportion involved misunderstandings regarding contract terms and profit-sharing mechanisms (Rahmawati, 2025). These figures collectively demonstrate that inadequate literacy in Islamic economic law is not a theoretical concern but a concrete social problem with measurable economic and ethical consequences, disproportionately affecting lower-income and rural communities who are most likely to encounter informal Islamic financial products without access to reliable legal guidance (Majid & Nugraha, 2022).

In this context, communication plays a highly significant role in the educational process of Islamic economic law (Mujiatun, Trianto, Cahyono, & Rahmayati, 2023). The educational process is not merely about the transmission of legal information, but involves interaction, dialogue, exchange of ideas, and the co-construction of shared understanding among all stakeholders involved (Hennessy, 2024). The limitations of conventional, one-directional normative approaches to Islamic economic law dissemination—which rely primarily on formal instruction in madrasah and *pesantren* settings without engaging broader social networks—have contributed to the persistent literacy gap described above (Majid & Nugraha, 2022). Consequently, a collaborative communication approach becomes not merely a theoretically attractive alternative but a socially necessary intervention to support the effectiveness of Islamic economic law education.

Collaborative communication emphasizes active participation, cooperation, deliberation, and the involvement of various stakeholders in both learning processes and knowledge dissemination (Godhwani et al., 2025). In the context of Islamic economics, such collaboration may occur among scholars (*ʿulamāʾ*), academics, practitioners of Islamic financial institutions, regulators, and the broader community, thereby fostering a more comprehensive and socially grounded understanding of the applicable rulings of *muʿāmalāt*. Conceptually, the principles of collaborative communication are consistent with Islamic teachings that emphasize consultation (*shūrā*), cooperation (*taʿāwun*), sincere advice (*naṣīḥah*), and the dissemination of knowledge (*tablīgh al-ʿilm*) (Toumi & Su, 2022). These values are reflected in various Prophetic traditions of the Prophet Muḥammad ﷺ, which encourage mutual assistance, consultation, and the spread of knowledge in order to achieve collective benefit and welfare (*maṣlaḥah*) (Munif et al., 2026).

Furthermore, the integration of collaborative communication in Islamic economic law education can be analyzed through the perspective of *maqāṣid al-sharīʿah*. As the philosophical framework of Islamic law, maqāṣid al-sharīʿah is oriented toward the realization of benefit (*jalb al-maṣlaḥah*) and the prevention of harm (*darʾ al-mafsadah*) in human life. Education in Islamic economic law delivered through collaborative communication has the potential to support the achievement of key objectives of Sharīʿah, particularly the preservation of religion (*ḥifẓ al-dīn*), intellect (*ḥifẓ al-ʿaql*), and wealth (*ḥifẓ al-māl*) (Mohammed, 2024). Through the dissemination of accurate knowledge regarding Islamic financial transactions, society can be protected from practices that contradict Islamic principles—such as *ribā, gharar*, and fraud—while also gaining sufficient understanding to conduct economic activities in a just and responsible manner.

A systematic review of the existing literature reveals three major strands of scholarship relevant to this study, each of which has made meaningful contributions but has also left important dimensions underexplored. The first strand encompasses studies examining ḥadīth as a normative foundation for Islamic economic regulation and practice. The most directly relevant work in this strand is Hidayatullah and Fadllan's (Hidayatullah & Fadllan, 2024) study entitled *"Integration of Ḥadīth in Islamic Economic Policy: Perspectives and Challenges,"* which employs a qualitative library research method to examine the role of ḥadīth in regulating economic activities such as the prohibition of *ribā*, the establishment of justice and transparency in transactions, and the strengthening of socio-economic instruments like *zakāt* and *waqf*. The study concludes that ḥadīth holds strong potential for establishing a just and sustainable economic system, which can be optimized through collaboration among scholars, academics, practitioners, and policymakers. However, a critical limitation of this study is that it positions ḥadīth primarily as a source of legal rulings and normative policy prescriptions, without examining the communicative and pedagogical dimensions embedded within Prophetic traditions. The ḥadīth literature contains not only legal rulings but also models of educational communication—through the Prophet's ﷺ practice of dialogue, consultation, gradual instruction, and community engagement—that have direct implications for how Islamic economic knowledge should be transmitted and internalized. This communicative dimension remains largely unexplored in the existing literature of this strand.

The second strand focuses on maqāṣid al-sharīʿah, particularly al-Shāṭibī's framework, in Islamic economic development and public welfare. Nurul A'yun's (A'yun, 2025) study, *"Integration of Maqāṣid al-Sharīʿah in Islamic Economics: The Perspective of al-Shāṭibī and Its Implications for Public Welfare,"* uses a qualitative-descriptive approach to find that the principles of maqāṣid are reflected in Islamic economics through equitable wealth distribution, the prohibition of ribā and exploitation, and the encouragement of ethical economic activities. The study concludes that maqāṣid al-sharīʿah serves as a fundamental foundation for building a just, inclusive, and sustainable Islamic economic system. While methodologically sound and conceptually rich, this study—like most scholarship in this strand—treats maqāṣid primarily as a framework for evaluating institutional design and policy outcomes within Islamic financial systems, rather than as an evaluative lens for examining the process of Islamic economic law education itself. The question of how the maqāṣid objectives of ḥifẓ al-dīn, ḥifẓ al-ʿaql, and ḥifẓ al-māl are realized or frustrated by specific modes of educational communication has received virtually no systematic attention in this strand of the literature.

The third strand addresses communication, education, and Islamic financial literacy. Studies in this area—including work by Mujiatun et al. (Mujiatun et al., 2023;

Mujiatun, Trianto, Cahyono, & Rahmayati, 2025) on the role of communication in Islamic economic education, and broader scholarship on Islamic financial literacy deficits have established the empirical scale of the literacy problem and have proposed various practical interventions, including digital literacy programs, community-based financial education, and *pesantren* curriculum reforms. However, a critical limitation of this strand is that it tends to adopt secular communication theories and pedagogical frameworks without grounding them in the normative principles of ḥadīth or the teleological structure of *maqāṣid al-sharīʿah*. As a result, the proposed communication strategies are often technically sophisticated but normatively thin, lacking the Islamic epistemic foundation that would be required for their acceptance and implementation within Muslim communities, particularly in the context of sensitive legal matters such as the prohibition of ribā and the permissibility of specific financial contracts.

Taken together, the three strands reveal a clear and significant scholarly gap: no existing study has systematically integrated Collaborative Communication Theory with the normative principles embedded in Prophetic ḥadīth and the teleological framework of *maqāṣid al-sharīʿah* in order to analyze the education of Islamic economic law. This gap is not merely a combination of underexplored topics but a genuinely undertheorized junction: the effectiveness of Islamic economic law education depends not only on the legal substance being communicated, but also on the communicative process itself, which must be grounded in Prophetic norms and evaluated against the objectives of Sharīʿah if it is to achieve authentic social impact.

Based on this background, this study seeks to address two main research questions. First, how is the integration of collaborative communication in Islamic economic law education viewed from the perspective of ḥadīth? Second, how is the integration of collaborative communication in Islamic economic law education understood from the perspective of *maqāṣid al-sharīʿah* al-Shāṭibī? By addressing these questions, this research is expected to clarify the normative foundations of collaborative communication in the Prophetic Sunnah and to demonstrate its relevance to the objectives of *Sharīʿah* in enhancing the effectiveness of Islamic economic law education within Indonesian and broader Muslim societies.

The novelty of this study is threefold. First, it is the first study to employ Collaborative Communication Theory as a primary analytical framework for examining Islamic economic law education, thereby filling the methodological gap in the existing literature that has been identified above. Second, unlike previous studies that position ḥadīth exclusively as a source of substantive legal rulings, this research identifies and analyzes the communicative values embedded within Prophetic traditions—including dialogue, gradual instruction, consultation, and community engagement—as a normative model for collaborative educational practice. Third, by integrating the perspectives of ḥadīth and *maqāṣid al-sharīʿah* within a unified analytical framework, this study proposes a conceptual model that links modern communication theory with Islamic epistemic foundations, resulting in a comprehensive, participatory, and welfare-oriented approach to the development of Islamic economic law education.

RESEARCH METHOD

This study employs a qualitative library research methodology based on systematic analysis of textual and documentary sources. Unlike empirical qualitative research that investigates participants' experiences, perceptions, or viewpoints through interviews, observations, or other field-based techniques, this study focuses on interpreting and analyzing existing scholarly and textual materials. Qualitative library research is appropriate for examining conceptual, normative, and textual issues because it enables researchers to investigate meanings, arguments, and relationships contained within relevant documents in their historical, intellectual, and contemporary contexts. Through systematic, analytical, and rigorous examination of documentary materials, this approach facilitates an in-depth understanding of the concepts and meanings constructed within the selected sources (Chandra, Bukhori, Yusalia, Indriyani, & Bin Mohd Yussof, 2025; Husaini, Mas'ud, Cahyadi, & Aji Pratama, 2026; Lim, 2024; Tauhidah, Rochmawati, Nabilah, & Safitri, 2025)

The unit of analysis in this study consists of textual and documentary materials relevant to the relationship between knowledge transmission, consultation, cooperation, advice, economic transactions, and the development of Islamic economic law. The primary materials comprise selected Prophetic ḥadīths related to these themes, particularly ḥadīths concerning the transmission and dissemination of knowledge, consultation (*shūrā*), cooperation (*taʿāwun*), mutual advice (*naṣīḥah*), trust, and ethical economic transactions. These ḥadīths are examined through recognized classical ḥadīth collections and their relevant commentaries. The secondary materials consist of peer-reviewed journal articles, recent scholarly publications, books, and academic works addressing Islamic economic law, *Maqāṣid al-Sharīʿah*, communication, collaboration, and Collaborative Communication Theory. Relevant classical works on *Maqāṣid al-Sharīʿah*, particularly the thought of Abū Isḥāq al-Shāṭibī, are also included as theoretical and normative sources.

The literature was selected purposively according to its relevance to the research objectives and analytical framework. The inclusion criteria were: (1) ḥadīth texts and classical works directly related to knowledge transmission, consultation, cooperation, advice, trust, and economic interaction; (2) peer-reviewed scholarly articles and academic publications that discuss Islamic economic law, Collaborative Communication Theory, or *Maqāṣid al-Sharīʿah*; (3) publications that provide substantive theoretical, conceptual, textual, or contextual information relevant to the research questions; and (4) recent scholarly literature, particularly publications from the period 2018–2026, in order to ensure engagement with contemporary academic discussions. Classical ḥadīth and *Maqāṣid* sources were not restricted by publication period because their historical and intellectual authority constitutes an essential part of the study. The literature was considered in Arabic, Indonesian, and English to accommodate the primary Islamic sources as well as contemporary academic scholarship. Sources were excluded when they were unrelated to the research questions, lacked sufficient scholarly relevance, consisted primarily of non-academic commentary, or did not provide substantive evidence for the concepts under investigation.

The identification of relevant literature was conducted through scholarly databases and academic repositories, particularly Google Scholar and other accessible academic databases and institutional repositories. The literature search employed combinations of keywords related to the central concepts of the study, including Prophetic ḥadīth, knowledge transmission, *shūrā*, cooperation, *taʿāwun*, *naṣīḥah*, Islamic economic law, Collaborative Communication Theory, and *Maqāṣid al-Sharīʿah*. The search and selection process involved identifying potentially relevant sources, screening their titles and abstracts, examining their substantive relevance to the research objectives, and subsequently analyzing the selected materials in greater depth. This systematic selection process was intended to ensure that the sources included in the analysis were sufficiently relevant, academically credible, and capable of supporting the interpretation of the research problem. The use of documentary and secondary sources enables the researcher to obtain relevant information without geographical or temporal limitations and allows the analysis to be grounded in materials that have already been documented and critically discussed in previous scholarship (Fahrurrozi, -, & -, 2024; Farkhari, CheshmehSohrabi, & Karshenas, 2024; Hasan, Mas' ud, & Prayoga, 2026; La Harisi, Mas'ud, Imran, & Amien, 2026).

The data analyzed in this study are therefore secondary and documentary in nature. Secondary data refer to information that has previously been collected, organized, interpreted, and documented by researchers, institutions, or other relevant authorities for purposes that may differ from those of the present study (Kelly, Martin-Peters, & Farber, 2024). In this research, however, the classical ḥadīth texts function as primary textual sources within the library-research design, while contemporary scholarly publications and other academic works serve as secondary sources. This distinction is important because the study does not treat all documentary materials as equivalent; rather, Prophetic traditions and authoritative classical works constitute the principal textual evidence, whereas modern academic literature is used to provide theoretical, conceptual, and contextual support.

The study adopts a thematic approach to ḥadīth analysis. This approach begins by identifying and collecting Prophetic traditions associated with the central themes of the research, followed by classification and organization according to their substantive relevance. The selected ḥadīths are then examined in relation to their textual meanings, thematic connections, and normative implications. Particular attention is given to ḥadīths concerning knowledge transmission, consultation, cooperation, advice, trust, and economic transactions because these themes provide the textual basis for examining collaborative communication within the context of Islamic economic law. After the relevant traditions have been assembled and classified, interpretive analysis is conducted to construct a comprehensive and context-sensitive understanding of their meanings and implications. This procedure enables the study to remain faithful to the original textual sources while simultaneously relating their normative content to contemporary concerns (Hanapi & Khairuldin, 2018; Mas'ud, Penataran, & Putra, 2026).

Two principal analytical frameworks are employed in interpreting the selected materials: Collaborative Communication Theory and the *Maqāṣid al-Sharīʿah* theory of Abū Isḥāq al-Shāṭibī. Collaborative Communication Theory conceptualizes communication as a collective process involving active participation, information exchange, dialogue, and cooperation among multiple parties to establish shared understanding and achieve mutually agreed objectives. Unlike linear communication models that primarily emphasize one-way message transmission, this theory stresses openness, trust, common goals, active listening, and participatory decision-making. From this perspective, communication is not merely a supporting mechanism for collaboration but constitutes an essential element through which participants exchange knowledge, develop consensus, coordinate actions, and address problems collectively. Accordingly, the theory is relevant to the education and development of Islamic economic law, which requires interaction and synergy among *ʿulamāʾ*, academics, practitioners, regulators, and the wider community in order to develop a comprehensive understanding of Islamic economic principles and promote collective *maṣlaḥah* (public welfare) (Mickel, 2024).

The second analytical framework is *Maqāṣid al-Sharīʿah*. Within the discipline of *uṣūl al-fiqh*, *Maqāṣid al-Sharīʿah* refers to the fundamental purposes and higher objectives underlying Islamic law, which are directed toward securing human well-being (*maṣlaḥah*) and preventing harm (*mafsadah*). Abū Isḥāq al-Shāṭibī classified these objectives into three interconnected levels: *ḍarūriyyāt* (essential necessities), *ḥājiyyāt* (complementary needs that alleviate hardship), and *taḥsīniyyāt* (embellishments that promote moral excellence and social virtue). In this study, the framework is used to evaluate the implications of collaborative communication and the selected Prophetic traditions from the perspective of the broader objectives of Islamic law. It consequently provides a normative basis for assessing whether the forms of communication, cooperation, knowledge exchange, and economic interaction identified in the ḥadīths contribute to the realization of *maṣlaḥah* and the prevention of *mafsadah*, while remaining responsive to contemporary social and economic circumstances (Mohammed, 2024).

The data analysis follows a descriptive-analytical and deductive procedure. First, the selected documentary materials are described and classified according to their thematic relevance. Second, the meanings, arguments, and normative dimensions contained in the selected ḥadīths and scholarly literature are systematically analyzed. Third, the findings are interpreted through the two analytical frameworks—Collaborative Communication Theory and *Maqāṣid al-Sharīʿah*—in order to identify conceptual relationships between Prophetic guidance, collaborative communication, and Islamic economic law. Rather than testing hypotheses or predicting future outcomes, the descriptive-analytical approach seeks to provide a comprehensive interpretation of the phenomenon within its textual and conceptual context (Taherdoost, 2022). The subsequent deductive analysis proceeds from established theoretical and normative principles toward specific interpretations of the selected textual evidence. Thus, general propositions derived from Collaborative

Communication Theory and *Maqāṣid al-Sharīʿah* are applied to the particular themes and ḥadīths under investigation in order to formulate contextually grounded conclusions (Laari, 2025).

RESULT AND DISCUSSION

Analysis of the Integration of Collaborative Communication in the Education of Islamic Economic Law from the Perspective of *Maqāṣid al-Sharīʿah* al-Shāṭibī

The integration of collaborative communication in the education of Islamic economic law can be understood as a process of knowledge transmission, exchange, and construction that actively involves various stakeholders in order to achieve a shared understanding of Islamic economic principles. In this context, communication functions not merely as a medium for information transfer, but also as a platform for dialogue, deliberation, and collaboration that enables a more effective learning process (Jurkowski, Mundelsee, & Hänze, 2024). The perspective of *maqāṣid al-sharīʿah* al-Shāṭibī provides a strong philosophical foundation for this approach, as the ultimate objective of *Sharīʿah* is the realization of public welfare and the prevention of harm in human life (Al-Nahari et al., 2022). Therefore, collaborative communication in Islamic economic law education can be regarded as a strategic instrument for realizing the objectives of *Sharīʿah* in the field of *muʿāmalāt.*

According to al-Shāṭibī, maqāṣid al-sharīʿah is oriented toward the preservation of five essential necessities (*al-ḍarūriyyāt al-khams*), *ḥifẓ al-dīn, ḥifẓ al-nafs, ḥifẓ al-ʿaql, ḥifẓ al-nasl, and ḥifẓ al-māl* (Tahir & Hamid, 2024). In the context of Islamic economic law education, collaborative communication plays a crucial role in safeguarding religion through the dissemination of correct understanding of *muʿāmalāt* rulings derived from the Qurʾān and Sunnah (Toumi & Su, 2022). When individuals receive proper education on Islamic financial transactions, contractual agreements, and Islamic economic ethics, they are able to conduct economic activities in accordance with religious guidance (Juhro, Syarifuddin, & Sakti, 2025). Thus, collaborative communication serves as a means of actualizing *ḥifẓ al-dīn* by facilitating the understanding and practice of Islamic teachings in economic life.

In addition, collaborative communication makes a significant contribution to the realization of *ḥifẓ al-ʿaql.* Al-Shāṭibī emphasizes that *Sharīʿah* aims to develop human intellectual capacity so that individuals are able to distinguish between truth and falsehood and make sound, rational decisions (Abu Bakar & Abdul Rahim, 2021). In Islamic economic law education, participatory communication enables the exchange of knowledge between *ʿulamāʾ*, academics, Islamic economics practitioners, and society (Askar, Nurdin, Pettalongi, Pettalongi, & Basire, 2025). Through discussions, seminars, training sessions, and other educational forums, the public can enhance Islamic economic literacy, understand the risks of non-compliant transactions, and develop critical thinking skills in addressing contemporary economic issues (Osman et al., 2023). Therefore, collaborative communication serves as an essential instrument in the development of knowledge and intellectual awareness within society.

From the perspective of *ḥifẓ al-māl*, collaborative communication plays a highly strategic role in preventing economic losses arising from the public's lack of understanding of the principles of *muʿāmalah* (Mujiatun et al., 2025). One of the primary objectives of Islamic economics is to ensure that wealth is acquired, managed, and distributed in a lawful and equitable manner (Qurrata, Mohd. Shafiai, Wahid, Almaamun, & Ismail, 2025). Through educational processes involving various stakeholders, the public can gain a better understanding of the prohibitions of *ribā*, *gharar, maysir*, fraud, market manipulation, and other harmful economic practices (Wijaya, Hati, Ekaputra, & Kassim, 2024). Collaborative communication also enables the delivery of more comprehensive information regarding Islamic financial products and services, allowing individuals to make rational and responsible economic decisions (Yeni, Mulyani, & Susriyanti, 2023). Thus, the integration of collaborative communication directly contributes to the protection and development of wealth in accordance with the objectives of the *Sharīʿah*.

Within the framework of *maqāṣid* al-Shāṭibī, human needs are not limited to the level of *ḍarūriyyāt*, but also extend to *ḥājiyyāt* and *taḥsīniyyāt* (Wulandari, Aziz, & Wartoyo, 2025). At the level of *ḥājiyyāt*, collaborative communication facilitates the public's understanding of various aspects of Islamic economic law that are often perceived as complex (Hayati & Pertiwi, 2025). Dialogical educational processes enable participants to ask questions, seek clarification, and discuss issues they encounter in everyday economic practices (Ahmed, 2026). Meanwhile, at the level of taḥsīniyyāt, collaborative communication contributes to the formation of a more ethical, transparent, professional, and integrity-based economic culture (Ali & Al-Owaihan, 2008). Therefore, collaborative communication not only fulfills society's basic need for knowledge but also enhances the quality of economic behavior.

Furthermore, the integration of collaborative communication in Islamic economic law education is aligned with the principle of *maṣlaḥah*, which lies at the core of al-Shāṭibī's thought (Opwis, 2005). *Maslaḥah* is not understood merely as individual benefit, but also as collective welfare experienced by society at large (Napitupulu, Sukmana, & Rusydiana, 2024). Therefore, Islamic economic law education involving collaboration between scholars, academics, regulators, Islamic financial institutions, community organizations, and the media has greater potential to generate broad social impact (Yeni et al., 2023). Through such cooperation, information on Islamic economics can be disseminated more effectively, misconceptions can be reduced, and the level of Islamic economic literacy in society can be improved. Ultimately, this contributes to the establishment of a more just, inclusive, and sustainable economic system.

Based on the above discussion, it can be understood that collaborative communication in Islamic economic law education is not merely a method of information delivery, but a strategic instrument for realizing the *maqāṣid al-sharīʿah* according to al-Shāṭibī. Through participatory, dialogical, and cooperative communication, the objectives of protecting religion, intellect, and wealth can be achieved more effectively. In addition, collaborative communication also supports the fulfillment of human needs at the levels of *ḍarūriyyāt, ḥājiyyāt,* and *taḥsīniyyāt*, thereby producing comprehensive maslaḥah encompassing both material and spiritual dimensions. Thus, the integration of collaborative communication in Islamic economic law education represents an approach that is relevant and aligned with the vision of *maqāṣid al-sharīʿah* to achieve societal welfare and collective well-being.

Aspect of *Maqāṣid al-Sharīʿah*	Role of Collaborative Communication	Implementation in Islamic Economic Law Education	Resulting Impact
Ḥifẓ al-Dīn **(Protection of Religion)**	Serves as a medium for disseminating a correct understanding of *muʿāmalāt* rulings based on the Qurʾān and Sunnah.	Education on Sharīʿah-compliant transactions, contracts, and Islamic economic ethics through dialogue and collaboration among various stakeholders.	Enhances compliance with Sharīʿah principles in economic activities.
Ḥifẓ al-ʿAql **(Protection of Intellect)**	Encourages knowledge exchange and the development of Islamic economic literacy.	Seminars, training programs, discussions, and academic forums involving *ʿulamāʾ*, academics, practitioners, and the public.	Improves critical thinking, intellectual awareness, and understanding of Islamic economics.
Ḥifẓ al-Māl **(Protection of Wealth)**	Assists society in understanding risks and prohibitions in economic transactions.	Education on the prohibition of *ribā*, *gharar*, *maysir*, fraud, and market manipulation.	Prevents economic losses and promotes lawful and equitable wealth management.
Ḍarūriyyāt **(Essential Needs)**	Provides fundamental knowledge of Islamic economics that is necessary for society.	Dissemination of basic information regarding Islamic economic law.	Ensures the fulfillment of society's essential need for Islamic economic knowledge.

***Ḥājiyyāt* (Complementary Needs)**	Facilitates understanding of complex issues in Islamic economic law.	Dialogical learning processes that allow participants to ask questions and seek clarification.	Reduces difficulties in understanding and implementing Islamic economic law.
***Taḥsīniyyāt* (Embellishing Needs)**	Contributes to the development of a more ethical and professional economic culture.	Promotion of transparency, integrity, and accountability in economic practices.	Enhances the quality of economic behavior within society.
***Maṣlaḥah* (Public Welfare)**	Functions as a platform for collaboration among various stakeholders.	Cooperation among scholars, academics, regulators, Islamic financial institutions, community organizations, and media.	Improves Islamic economic literacy and contributes to a just, inclusive, and sustainable economic system.
General Objective of Collaborative Communication Integration	Functions not merely as a medium of information transfer but also as a platform for dialogue, participation, and collective knowledge construction.	Participatory, dialogical, and cooperative educational approaches.	Promotes the realization of *maqāṣid al-sharīʿah* and societal welfare in both material and spiritual dimensions.

Analysis of the Integration of Collaborative Communication in Islamic Economic Law Education from the Perspective of Prophetic Hadith

Collaborative communication is an approach that emphasizes active participation, dialogue, information exchange, and inter-party cooperation in constructing shared understanding and achieving mutually agreed objectives. In the context of Islamic economic law education, this approach is particularly significant because the dissemination of knowledge does not merely involve one-way transmission of information, but also requires synergy among *ulamāʾ*, academics, practitioners of Islamic economics, regulatory authorities, and the wider community. The foundational values of collaborative communication are, in essence, closely aligned with the teachings of Islam as embodied in the ḥādīths of the Prophet Muḥammad ﷺ. The following section presents the relevant hadiths:

1. It is narrated from ʿAbd Allāh ibn ʿUmar *raḍiya Allāhu ʿanhumā* that a man informed the Prophet ﷺ that he was often deceived in commercial transactions. The Prophet ﷺ then said: "When you engage in a sale, say: No deception (Al-Fawzān, 2014 V. 6, P. 159.)."

Al-Tūribishtī commented that the Prophet ﷺ instructed him to utter this statement at the time of sale so that the other party would become aware that he was not among those who possessed keen insight regarding merchandise and the estimation of its value. By doing so, the seller would treat him with the same consideration that he would extend to himself. At that time, people were expected to uphold such ethical conduct and refrain from exploiting their Muslim brothers. Rather, they would look after the interests of others just as they looked after their own interests (Sharaf al-Ḥaqq al-ʿAẓīm Ābādī, 1995 V. 9, P. 287.).

The hadith narrated from ʿAbd Allāh ibn ʿUmar *raḍiya Allāhu ʿanhumā* indicates that the Messenger of Allāh ﷺ did not merely provide legal rulings concerning transactional issues, but also established a communicative mechanism that fosters openness and mutual understanding among economic actors. When a Companion complained that he was frequently deceived in commercial transactions, the Prophet ﷺ instructed him to say "no deception" during transactions. From the perspective of Collaborative Communication Theory, this practice reflects the importance of clear, open, and participatory communication as a means of building shared understanding between parties. Through such communication, each party obtains sufficient information regarding the condition of the other, thereby reducing misunderstandings and preventing harmful practices.

The explanation of al-Tūribishtī further strengthens the collaborative dimension of this hadith. He stated that the Prophet ﷺ taught this expression so that the other party would recognize that the individual lacked sufficient expertise in assessing goods and market prices. Consequently, the seller was expected to treat him with honesty and fairness, as he would wish for himself. Within the framework of Collaborative Communication Theory, this demonstrates the principles of information sharing, empathy, and trust as foundational elements of collaborative communication. The transaction is therefore not perceived as a competitive or exploitative relationship, but rather as a social interaction requiring cooperation to achieve mutual benefit. Communication, in this sense, functions as an instrument for cultivating collective awareness of the importance of justice and transparency in economic activities.

In the context of Islamic economic law education, this hadith provides a normative foundation that the learning of *muʿāmalah* must be constructed through dialogical and collaborative communication, rather than one-way transmission of legal rulings. Educational processes involving *ʿulamāʾ*, academics, practitioners of Islamic economics, regulatory authorities, and the wider community must encourage openness in sharing information, explaining transactional risks, and enhancing public understanding of the rights and obligations of contracting parties. Through such a collaborative communication approach, learners not only understand legal rulings at a theoretical level but also internalize the values of honesty, justice, and mutual protection of interests as taught by the Prophet ﷺ. This demonstrates that collaborative communication is an effective means of realizing Islamic economic transactions that are transparent, ethical, and oriented toward collective welfare.

2. It is narrated from Jābir ibn ʿAbd Allāh *raḍiya Allāhu ʿanhumā* that he heard the Messenger of Allāh ﷺ say during the Year of the Conquest, while he was in Makkah: "Indeed, Allāh and His Messenger have prohibited the sale of wine, carrion, swine, and idols (*aṣnām*)." It was then said: "O Messenger of Allāh, what is your opinion regarding the fat of carrion? It is used to coat ships, to soften and treat leather, and people use it for illumination." He replied: "No. It is unlawful." Then the Messenger of Allāh ﷺ added: "May Allāh curse the Jews. When Allāh prohibited the fat upon them, they melted it, then sold it, and consumed its price." Agreed upon (Al-Fawzān, 2014 V. 6, P. 11.).

ʿAbd Allāh al-Bassām commented: "The Muḥammadan Islamic Sharīʿah has established everything that promotes the welfare and well-being of humanity, while warning against all matters that cause harm to religion, physical health, intellect, honor, and wealth (Al-Bassām, 2002 V. 4, P. 226.)."

The hadith narrated by Jābir ibn ʿAbd Allāh *raḍiya Allāhu ʿanhumā* illustrates a dialogical process of communication between the Messenger of Allāh ﷺ and his Companions in understanding Islamic economic law. When the Prophet ﷺ explained the prohibition of trading in wine, carrion, swine, and idols, the Companions did not merely receive the information passively; rather, they raised further questions regarding the practical use of carrion fat for various utilitarian purposes. This response reflects a two-way interaction that enabled clarification and deeper legal understanding. From the perspective of Collaborative Communication Theory, this process represents collaborative communication built upon dialogue, active participation, and information exchange to achieve shared understanding of a given issue.

Furthermore, the Prophet's ﷺ response affirming the prohibition of utilizing and trading carrion fat, along with his explanation of the practices of the Jews who circumvented divine law by selling processed fat, highlights the importance of transparency and comprehensive communication in legal education. Within the framework of Collaborative Communication Theory, effective communication does not merely convey legal rulings but also explains their underlying rationale, context, and implications so that participants can fully comprehend their substance. Thus, the Prophet ﷺ not only issued legal judgments but also fostered collective awareness regarding the dangers of legal manipulation and the importance of maintaining integrity in economic activities.

In the context of Islamic economic law education, this hadith demonstrates that the learning process must be conducted in a participatory and collaborative manner between educators and learners. *ʿulamāʾ*, academics, practitioners of Islamic economics, regulatory authorities, and the wider community must engage in open dialogue to address contemporary economic issues based on Islamic principles. The explanation of ʿAbd Allāh al-Bassām that Islamic law was revealed to realize human welfare and prevent all forms of harm to religion, life, intellect, dignity, and wealth indicates that collaborative communication in Islamic economic law education should be directed toward developing an understanding that is not only legal-formal but also oriented toward ethical objectives and social welfare. Accordingly, collaborative communication serves as an essential means of instilling the values of honesty, adherence to *Sharīʿah*, and moral responsibility in the economic activities of the Muslim community.

3. It is narrated from Ibn Masʿūd *raḍiya Allāhu ʿanhu* that he said: "I heard the Messenger of Allāh ﷺ say: 'If two parties engaged in a sale dispute with one another and neither of them possesses evidence, then the statement of the owner of the commodity shall be accepted, or they may mutually revoke the transaction.'" Narrated by the Five (Aḥmad, Abū Dāwūd, al-Tirmidhī, al-Nasāʾī, and Ibn Mājah), and authenticated by al-Ḥākim (Al-Fawzān, 2014 V. 6, P. 18.).

ʿAbd Allāh ibn Ṣāliḥ al-Fawzān commented: "This ḥadīth serves as evidence that when a disagreement arises between a seller and a buyer, and neither party possesses proof, the statement of the seller is to be accepted, since he is the owner of the commodity. One example of such a dispute concerns the amount of the price. For instance, the seller may claim, 'I sold it to you for one hundred riyals,' while the buyer argues, 'Rather, it was eighty riyals.' If neither party can provide evidence, then the seller's statement is given precedence because he is the owner of the merchandise. The phrase 'or they may mutually revoke the transaction' means that the two parties may annul or rescind the sale contract. This is because their disagreement prevents a definitive determination of the countervalue in the transaction, rendering the sale similar to one in which the consideration has not been properly specified (Al-Fawzān, 2014 V. 6, P. 20.)."

The hadith narrated by Ibn Masʿūd *raḍiya Allāhu ʿanhu* explains the mechanism of dispute resolution in commercial transactions when a disagreement arises between a seller and a buyer and no evidence is available to support either party. The Prophet ﷺ ruled that in such a situation, the statement of the owner of the commodity is to be accepted, or both parties may mutually revoke the contract. From the perspective of Collaborative Communication Theory, this hadith demonstrates that communication plays a crucial role in managing conflict and achieving mutually acceptable resolutions. When mutual understanding cannot be reached and no evidence is available, Islamic law provides space for dialogue and mutual agreement to terminate the transaction peacefully, thereby preventing the conflict from escalating into a more serious dispute.

Furthermore, this hadith embodies the principles of openness, clarity of information, and conflict management, which constitute key elements of collaborative communication. The example provided by scholars regarding disagreements over the price of goods between a seller and a buyer highlights the importance of accurate and transparent communication from the outset of a contract. Within the framework of Collaborative Communication Theory, differences in perception or information can be minimized through clear communication, proper documentation of agreements, and mutual confirmation of transactional elements. Thus, communication functions not only as a medium of information exchange but also as an instrument for dispute prevention and trust-building among economic actors.

In the context of Islamic economic law education, this hadith teaches that learning muʿāmalah must emphasize the importance of effective communication in every transaction. Education should not be limited to explaining legal rulings concerning contracts and sales, but must also equip individuals with the ability to communicate openly, honestly, and responsibly. Through a collaborative communication approach involving *ʿulamāʾ*, academics, practitioners of Islamic economics, regulatory authorities, and the wider community, understanding of rights, obligations, and dispute resolution mechanisms can be collectively constructed. In this way, Islamic economic law education does not merely produce normative understanding of *Sharīʿah* regulations, but also fosters a transactional culture that is transparent, cooperative, and just in accordance with the values taught by the Prophet ﷺ.

4. It is narrated from *Abū Hurayrah raḍiya Allāhu ʿanhu* that the Messenger of Allāh ﷺ passed by a heap of food. He inserted his hand into it, and his fingers felt moisture. He then said: "What is this, O owner of the food?" The man replied: "It was affected by rain, O Messenger of Allāh." The Prophet ﷺ said: "Why did you not place it on top of the food so that people could see it? Whoever deceives is not of me." Narrated by Muslim (Al-Fawzān, 2014 V. 6, P. 125.).

ʿAbd Allāh ibn Ṣāliḥ al-Fawzān commented: "This ḥadīth serves as evidence for the prohibition of deception in buying and selling. It also establishes that anyone engaged in commercial transactions is obligated to fear Allāh, act sincerely in dealings, and avoid betrayal and deceit. The prohibition of deceives is unanimously agreed upon in Islamic law, and both reason and ethical judgment condemn those who engage in it. Islam likewise prohibits the concealment of defects. A seller may be aware of a defect in the commodity and may not employ any direct means of deception to hide it; nevertheless, if he fails to disclose the defect to the buyer and instead leaves its discovery to the buyer's own investigation, such conduct remains impermissible. The same ruling applies when deception occurs in relation to the price, as any form of dishonesty that undermines transparency and fairness in transactions is prohibited under Islamic law (Al-Fawzān, 2014 V. 6, P. 127.)."

The hadith narrated by Abū Hurayrah *raḍiya Allāhu ʿanhu* highlights the importance of transparency and openness of information in economic activities. When the Messenger of Allāh ﷺ found a portion of wet food concealed within a pile of food, he reprimanded the seller by inquiring about its condition and instructed him to place the wet portion on top so that it could be seen by buyers. From the perspective of Collaborative Communication Theory, this action demonstrates that effective communication in economic transactions must be grounded in openness and the full disclosure of relevant information. Shared understanding can only be achieved when all pertinent information regarding the subject of the transaction is honestly conveyed to all parties involved.

This hadith also reflects the significance of trust as the foundation of collaborative communication. The saying of the Prophet ﷺ, "Whoever deceives is not from me", indicates that fraudulent practices damage social relations and undermine the trust upon which economic interactions are built. The explanation of ʿAbd Allāh ibn Ṣāliḥ al-Fawzān further emphasizes that Islam not only prohibits active deception but also forbids the concealment of defects that may mislead the buyer. Within the framework of Collaborative Communication Theory, collaborative communication requires the honest and accurate exchange of information so that each party can make decisions based on correct data. Thus, economic transactions are not transformed into instruments of exploitation, but rather into spaces of cooperation grounded in integrity and moral responsibility.

In the context of Islamic economic law education, this hadith provides a normative foundation that the learning process must instill the values of transparency, honesty, and communicative responsibility in every transaction. Educational processes involving *ʿulamāʾ*, academics, Islamic economic practitioners, regulatory authorities, and the wider community should promote a culture of open communication regarding product quality, pricing, risks, and the rights and obligations of contractual parties. Through a collaborative communication approach, learners do not merely understand the legal prohibition of deceive in a theoretical sense, but also recognize the importance of building trust and openness in everyday economic practices. Accordingly, the integration of collaborative communication in Islamic economic law education can serve as an effective means of realizing fair, transparent, and ethically grounded transactions as taught by the Messenger of Allāh ﷺ.

Hadith	**Collaborative Communication Value**	**Relevance to Islamic Economic Law Education**
Ḥadīth of "*Lā Khilābah*" (No Deception)	Openness, trust, information sharing, and empathy.	Encourages transparent communication and honesty in transactions.
Ḥadīth on the Prohibition of Selling Wine, Carrion, Swine, and Idols	Dialogue, participation, and clarification.	Demonstrates the importance of collaborative discussion in understanding Islamic economic rulings.

Ḥadīth on Transactional Disputes	Conflict management, negotiation, and mutual agreement.	Highlights the role of communication in resolving disputes fairly and peacefully.
Ḥadīth on Concealing Defects in Goods	Transparency, honesty, and accountability.	Emphasizes full disclosure of information and ethical conduct in economic activities.
Prophetic Economic Communication	Participation, transparency, trust, and cooperation.	Supports the development of ethical, just, and Sharīʿah-compliant economic behavior through collaborative learning and communication.

CONCLUSION

This study concludes that collaborative communication in Islamic economic law education can be understood through two complementary perspectives: al-Shāṭibī's *Maqāṣid al-Sharīʿah* and Prophetic ḥadīth. First, from the perspective of *Maqāṣid al-Sharīʿah*, collaborative communication provides a participatory and dialogical framework that may support the understanding of *ḥifẓ al-dīn*, *ḥifẓ al-ʿaql*, and *ḥifẓ al-māl* across the levels of *ḍarūriyyāt*, *ḥājiyyāt*, and *taḥsīniyyāt*. Second, the analysis of the four selected ḥadīths shows that Prophetic communication in economic matters emphasizes dialogue, transparency, clarification, trust, and the prevention of deception and disputes. These characteristics correspond to the core principles of Collaborative Communication Theory.

The principal theoretical contribution of this study is the conceptual integration of Collaborative Communication Theory with *Maqāṣid al-Sharīʿah* and Prophetic ḥadīth, positioning collaborative communication as a framework for connecting Prophetic communication ethics with the objectives of Islamic economic law education. Practically, this perspective suggests the importance of participatory learning involving scholars, academics, practitioners, regulators, and the wider community. However, because the study is based on library research, these implications remain conceptual rather than empirically verified. Future research should therefore test this framework through empirical studies examining its application and effects in Islamic economic law education.

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