

Reproducing Legal Culture Thru Cultural Capital: A Socio-Legal Analysis of Islamic Higher Education in Indonesia

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Abstract: The crisis of legal culture and the low level of public trust in Indonesia's legal system suggest that reforms centered on normative and institutional dimensions have failed to address the deeper cultural roots of the problem. One crucial factor that has been relatively overlooked is the role of legal education, particularly Islamic Higher Education, in reproducing or transforming legal cultural orientations. This article examines the patterns, comparative orientation, and socio-legal implications of the legal education curricula at five Islamic higher education institutions, namely UIN Syarif Hidayatullah Jakarta, UIN Sunan Kalijaga Yogyakarta, UIN Maulana Malik Ibrahim Malang, Universitas Muhammadiyah Yogyakarta (UMY), and Universitas Nahdlatul Ulama Indonesia (UNUSIA), during the period 2020–2025. This research uses a socio-legal approach with a comparative method based on an analysis of official curriculum documents, including course structure, credit distribution, graduate learning outcomes, and course plans. The findings indicate the dominance of a normative-formalistic orientation in the legal curriculum, both in the country's positive law and in Islamic jurisprudence. Comparatively, UIN Sunan Kalijaga is relatively the most progressive thru its interdisciplinary-sociolegal approach, followed by UMY with a reformist-social orientation, while UIN Malang emphasizes the ethical-spiritual dimension. Conversely, UIN Jakarta and UNUSIA tend to maintain a formalistic-doctrinal curriculum structure. However, all these innovations are additive and have not yet resulted in a structural repositioning of the core curriculum. Theoretically, this research places Lawrence Friedman's theory of legal culture as the main framework, enriched by Pierre Bourdieu's theory of cultural capital, maqāṣid al-sharī'ah, and Amin Abdullah's integrative-interconnectedness paradigm. This article underscores the need to reposition Islamic legal education curricula so that they are oriented toward substantive justice and the transformation of legal culture.

Introduction

Legal reform in Indonesia over the past two decades reveals a structural paradox: on the one hand, the state actively revises legislation and reorganizes legal institutions, but on the other hand, the quality of substantive justice and public trust in the law remain stagnant. This phenomenon is reflected in the persistent perception of unequal law enforcement, the widespread occurrence of judicial corruption, and the prevailing public belief that the law operates selectively, being harsh toward marginalized groups while lenient toward those in positions of power. These facts indicate that the main problem of legal reform in Indonesia does not lie solely in the normative or institutional aspects, but rather in the failure to build a legal culture that is just, ethical, and oriented toward the public interest (Suntana & Priatna, 2023, Arifin, 2020).

Legal reform literature shows that the reform agenda in Indonesia has been dominated by administrative and procedural approaches, such as law revisions or institutional restructuring, without addressing deeper cultural dimensions (Mutaqin, 2018). As a result, legal reforms tend to be symbolic and do not lead to significant changes in everyday legal practice. This gap between law as a written norm and law as a social practice explains why repeated reforms do not automatically increase the legitimacy of law in the eyes of the public.

In this context, the concept of legal culture as developed by Lawrence Friedman provides a relevant analytical framework. Friedman emphasizes that the legal system is shaped not only by institutional structures and normative substance, but also by society's cultural orientation toward the law, including the social attitudes, values, and expectations that influence how the law is perceived and implemented (Baumgartner & Friedman, 1978). In Indonesia, the rapid development of legal structures and regulations is not accompanied by a transformation of legal culture, so law often functions as a formal text detached from the reality of social justice (Ab. Halim & Amni, 2023). Therefore, legal reform risks losing its meaning if not accompanied by serious efforts to build a vibrant legal culture.

Criticism of this formalistic legal dominance was also emphasized by Sutjipto Rahardjo thru the concept of progressive law. Rahardjo rejects the view of law as a closed, autonomous system and emphasizes that law must be responsive to human needs and dynamic social realities (Sutjipto Rahardjo, 2014). In Indonesia, characterized by structural inequality and weak law enforcement, a progressive approach demands the formation of legal actors who are not only technically competent but also possess ethical awareness and social responsibility (Herlindah & Darmawan, 2022). Thus, the problem of legal reform cannot be separated from the process of shaping the dispositions and orientations of the legal actors themselves.

It is at this point that Islamic Higher Education needs to be understood not merely as an educational issue, but as a strategic socio-legal arena in the reproduction and transformation of legal culture. Islamic universities in Indonesia, including UIN Jakarta, UIN Sunan Kalijaga Yogyakarta, UIN Malang, Universitas Muhammadiyah Yogyakarta (UMY), and Universitas Nahdlatul Ulama Indonesia (UNUSIA), serve as institutional arenas where legal values, normative authority, and the symbolic legitimacy of law are generated and disseminated. Thru their relationships with religious networks, civil society, and the state, these institutions directly contribute to shaping the legal perspectives of prospective judges, advocates, bureaucrats, and policymakers (Suyadi et al., 2022).

Structurally, this arena brings together two legal regimes simultaneously: the positive law of the state and the tradition of Islamic jurisprudence. The integration of constitutional law, civil law, and criminal law with jurisprudence, the principles of jurisprudence, and the objectives of Islamic law creates a unique legal configuration. This configuration not only transmits normative knowledge but also shapes the ethical orientation and legal disposition of future actors (Fatmawati et al., 2023). Therefore, the crucial question is not whether Islamic Higher Education teaches law, but rather how

this legal orientation is reproduced: does it reinforce formalism or does it instead promote a progressive and substantive legal culture?

From a legal sociological perspective, Pierre Bourdieu's theory of cultural capital, habitus, and fields provides sharp analytical tools for understanding this process. The legal arena constitutes a symbolic battleground in which actors compete to accumulate various forms of capital, including academic, cultural, and symbolic resources, which subsequently shape their professional habitus (Schirone, 2023). In the context of Islamic Higher Education, this capital includes mastery of classical texts, religious legitimacy, and Islamic ethics. However, it remains unclear whether these funds are being mobilized transformatively or are merely reproducing the legal formalism that has long been criticized.

Islamic legal tradition itself provides an alternative normative framework thru the doctrine of *maqāṣid al-sharī'ah*, which places the goals of justice and human welfare as the primary orientation of the law. This approach shifts the focus from textual compliance toward a substantive evaluation of the socio-legal impact (Solehudin et al., 2024, Muslimin, 2020). When linked to Amin Abdullah's integrative-interconnectedness paradigm, *maqāṣid* has the potential to become a bridge between normative law, social reality, and public ethics, making it relevant for analyzing contemporary legal reform (Abdullah, 2019).

Nevertheless, existing studies are still dominated by institutional or pedagogical analysis and have not systematically positioned Islamic Higher Education as a socio-legal actor in the formation of national legal culture. This is the main research gap of this study: the lack of studies examining how the orientation of the law curriculum in Islamic Higher Education directly impacts legal culture problems and legal reform in Indonesia. Based on this gap, this article aims to critically analyze the orientation of law curricula at five Islamic universities in Indonesia during the 2020–2025 period, with a focus on its implications for the formation of legal culture. This article poses two main questions: (1) How does this legal curriculum configuration reproduce or challenge legal formalism thru the interaction between positive law, Islamic jurisprudence, and social sciences? (2) How does this orientation contribute to the formation of a legal culture that influences justice, public trust, and social transformation?

The central argument of this article is that the shortcomings of legal reform in Indonesia are inseparable from the ways in which legal culture is reproduced within socio-legal arenas, particularly Islamic higher education institutions. Without repositioning the legal orientation to emphasize cultural, ethical, and substantive dimensions, legal reform will continue to be trapped in superficial normative changes. By synthesizing Friedman's legal culture framework, Bourdieu's cultural capital theory, *maqāṣid al-sharī'ah*, and the integrative-interconnectedness paradigm, this article aims to provide theoretical and practical contributions to a more meaningful legal reform agenda in Indonesia.

Method

This research is a normative-documentary qualitative study that uses a socio-legal approach with a comparative method to analyze how legal orientation is reproduced and interpreted within the institutional arena of Islamic Higher Education in Indonesia. The socio-legal approach was chosen because law is understood not merely as a set of written norms, but as a social practice shaped by the interaction between regulations, institutions, cultural values, and legal actors. With this framework, the analysis does not stop at a doctrinal reading of legal norms, but places law within a broader social and cultural context, particularly in its relationship to the formation of legal culture.

This research was conducted at five Islamic universities in Indonesia, namely UIN Syarif Hidayatullah Jakarta, UIN Sunan Kalijaga Yogyakarta, UIN Maulana Malik Ibrahim Malang, Universitas Muhammadiyah Yogyakarta (UMY), and Universitas Nahdlatul Ulama Indonesia (UNUSIA). The five institutions were purposively selected because they represent the main spectrum of Islamic Higher Education in Indonesia in terms of religious affiliation, institutional history, and the orientation of legal studies. The main unit of analysis for this study is the law curriculum in effect at each institution during the period 2020–2025, which is treated as both a normative legal text and a socio-legal artifact because it holds formal authority in shaping the legal competencies, dispositions, and orientations of graduates as actors within the national legal system.

The objects compared in this study are the official curriculum documents of the law and Islamic law study programs, including the curriculum structure, course descriptions, learning outcomes, academic guidelines, and other supporting documents such as syllabi and graduate profiles. The data used is normative-documentary qualitative data, obtained thru document study from official institutional sources of each university, including the official university website and internal academic publications, to ensure data validity and authenticity.

Data analysis was conducted in two stages. The first stage is a comparative mapping of the distribution of legal knowledge across four main domains: normative Islamic jurisprudence (*fiqh and uṣūl al-fiqh*), positive state law (civil, criminal, constitutional, and administrative law), social sciences and humanities (legal sociology, legal anthropology, and legal philosophy), and ethical and spiritual dimensions (Islamic ethics, Sufism, and *maqāṣid al-sharīʿah*). The second stage is a theoretical interpretation of these findings using Lawrence Friedman's legal culture framework, this study employs Pierre Bourdieu's theory of field, habitus, and capital, integrates *maqāṣid al-sharīʿah* as a normative lens, and applies Amin Abdullah's integrative-interconnectedness paradigm to assess the relationship between Islamic law, state law, and the social sciences.

Thru this methodological design, the curriculum is not understood as merely a collection of technical courses, but rather as a socio-legal instrument that has normative power in shaping the professional identities and legal cultural orientations of future legal actors. A comparative perspective allows for the identification of convergence and divergence patterns in legal

orientations across institutions, thus providing a more nuanced understanding of the contribution of Islamic Higher Education to the formation or failure of a progressive legal culture in Indonesia.

Results and Discussion

Legal Culture and the Crisis of Trust in the Indonesian Legal System

Contextual data relevant to this research problem comes from recent empirical findings and socio-legal studies on the state of law enforcement in Indonesia. These studies show a consistent gap between normative reforms and the reality of legal practice. Since the post-Soeharto era, Indonesia's legal system has undergone various structural and substantive changes, including amendments to the 1945 Constitution and ongoing revisions to sectoral laws (Akbar, 2023). However, empirical data also shows that these changes have not been followed by an increase in public trust in the law. The perception that the law is applied selectively, favoring ruling groups while disadvantaging vulnerable communities, continues to prevail within society (Pane & Pudjiastuti, 2020). This phenomenon is exacerbated by high levels of corruption, inconsistent law enforcement, and weak protection for marginalized groups (Herlindah & Darmawan, 2022).

In summary, the data indicates that legal reforms in Indonesia tend to be concentrated on institutional and regulatory aspects, while the non-formal dimensions, such as societal values, attitudes, and orientations toward the law, have remained relatively stagnant. As a result, the law remains formally in effect, but suffers from a deficit of social legitimacy and public trust.

This condition can be explained thru the framework of Lawrence M. Friedman's legal system, an American legal scholar, who stated that a legal system consists of three main elements: structure, substance, and legal culture. In Friedman's conception, structure refers to the institutions that administer and enforce the law, substance encompasses legal rules, norms, and doctrines, while legal culture refers to society's values, attitudes, and expectations toward law as a social institution (Friedman, cited in Parker, 2017). Data on legal reform in Indonesia show that the first two elements experienced significant expansion, while the element of legal culture lagged behind. Consequently, the legal system appears strong normatively but fragile in social practice.

In the context of this research problem, the weakness of this legal culture has direct implications for the crisis of legal trust. When the law is perceived as an instrument of power, rather than a means of justice, citizens' compliance loses its moral foundation. This situation perpetuates the pattern of legal instrumentalism and explains why legal reforms often remain at a cosmetic level. This is where the relevance of Satjipto Rahardjo's concept of progressive law becomes particularly significant. As an Indonesian legal scholar, Satjipto rejects the reduction of law to textual and procedural formalism, and instead emphasizes that law should prioritize substantive justice and human welfare (Andriawan, 2022; Harun, 2019).

Data on the failure to internalize legal values also intersects with Pierre Bourdieu's sociological findings regarding the reproduction of habitus thru legal educational institutions. Legal education that emphasizes doctrinal memorization and technical competence tends to reproduce formalistic

dispositions rather than ethical reflection. In the Indonesian context, this condition explains why reforms to the structure and substance of law are not accompanied by a transformation of legal culture. Therefore, the main problem is not merely a lack of regulation, but rather how law is culturally reproduced thru legal education.

Within this framework, *maqāṣid al-sharī'ah* and Amin Abdullah's integrative-interconnectedness paradigm are not positioned as abstract normative discourse, but rather as an evaluative lens to assess whether legal education is capable of shifting orientation from formal compliance toward substantive justice. The integration of legal objectives (*maqāṣid*) and interdisciplinary approaches becomes relevant insofar as both contribute to solving concrete legal problems, namely the crisis of legitimacy and public trust in the law.

To synthesize the relationship between the empirical data, the socio-legal framework, and the normative orientation presented as an interpretive aid, not as a research method. This visualizes how Friedman's legal culture, Satjipto Rahardjo's progressive law, Bourdieu's cultural capital, as well as *maqāṣid al-sharī'ah* and Amin Abdullah's integrative paradigm are used complementarily to interpret empirical findings in the context of Islamic Higher Education. Accordingly, this framework directly responds to the primary legal problem examined in this research, which concerns the extent to which curriculum reproduction influences the stagnation or transformation of Indonesia's legal culture.

Cultural Capital and the Field of Legal Education in Islamic Higher Education

The data from the 2020–2025 law curriculum analyzed in this study were sourced from official curriculum documents from five Islamic Higher Education institutions, namely UIN Syarif Hidayatullah Jakarta, UIN Sunan Kalijaga Yogyakarta, UIN Maulana Malik Ibrahim Malang, Universitas Muhammadiyah Yogyakarta (UMY), and Universitas Nahdlatul Ulama Indonesia (UNUSIA). The document includes the course structure, credit distribution, graduate learning outcomes (GLO), and course plans for the law and Islamic law study programs (UIN Syarif Hidayatullah Jakarta, 2025; Kalijaga, 2025; Malang, 2025; Universitas Muhammadiyah Yogyakarta, 2025a; UNUSIA, 2025). (Kalijaga, 2025; Malang, 2025; UIN Syarif Hidayatullah Jakarta, 2025; UNUSIA, 2025). Document analysis shows that all institutions maintain the dominance of normative law subjects, both in the form of state positive law and Islamic jurisprudence, while interdisciplinary subjects, ethics, and social practices are present in more limited proportions.

Descriptively, the curriculum data shows that mastery of positive law—such as constitutional law, civil law, and criminal law—is positioned as a core competency for graduates, alongside mastery of jurisprudence and Islamic legal principles as the foundation of Islamic law. This pattern is reflected in the formulation of the CPL, which emphasizes the ability to understand, interpret, and apply legal norms procedurally and doctrinally. Courses in Islamic ethics, legal philosophy, legal sociology, or community service are indeed listed in the curriculum, but they generally serve as supplements and

do not form the main framework for shaping graduates' legal orientation (Muslimin, 2020a; Suntana & Priatna, 2023).

These empirical findings can be interpreted thru Pierre Bourdieu's sociological framework of field, habitus, and capital. From this perspective, legal education operates as a field where academic actors and students compete and adapt to the distribution of capital institutionalized within the curriculum (Mustikasari et al., 2023; Sullivan, 2001). The dominance of normative courses and learning outcomes oriented toward procedural compliance contributes to the formation of a formalistic legal habitus, which is the disposition to understand law primarily as a system of rules and application techniques, rather than as an instrument of substantive justice (Pavlova, 2018; Young & Billings, 2020).

In the context of Islamic Higher Education, curriculum data also indicates the presence of religious cultural capital in the form of jurisprudence (fiqh), Islamic legal theory (uṣūl al-fiqh), Islamic ethics, and Sufism. This capital has strong symbolic and normative potential because it is rooted in Islamic scholarly authority and socio-religious legitimacy (Ainun Najib, 2020; Muslimin, 2019). However, because this capital is largely taught within a normative-doctrinal framework and is not systematically integrated with social analysis or contemporary legal problems, its function tends to reinforce normative legitimacy rather than drive legal cultural transformation (Bidabad, 2018; Damanik, 2023).

Thus, a socio-legal interpretation of this data indicates that legal education in Indonesian Islamic Higher Education still operates primarily as a mechanism for reproducing formalistic legal capital, although it does open limited space for interdisciplinary and ethical innovation. Institutional variations are evident, such as the interdisciplinary orientation at UIN Sunan Kalijaga (Aryani et al., 2017; Suyadi et al., 2022) and the emphasis on ethics and spirituality at UIN Malang (Ali, 2021), the reformist-social orientation at UMY (Aditya & Zuhdi, 2023), or the pesantren tradition at UNUSIA (Ruswan, 2023). It demonstrate differences in strategies for mobilizing cultural capital, but have not yet resulted in a structural shift from the core curriculum orientation. This finding confirms that the tension between formalistic reproduction and the potential for cultural transformation of law is a structural issue in the way law is reproduced thru the legal education curriculum, and not merely a matter of individual teaching methods.

Maqāṣid al-Sharī'ah and the Integrative-Interconnected Paradigm in Legal Education

The law curriculum in Indonesian Islamic Higher Education, although it includes courses in fiqh, uṣūl al-fiqh, and Islamic ethics, has not systematically oriented legal education toward substantive justice and social welfare. Data from the 2020–2025 curriculum indicates that maqāṣid al-sharī'ah and interdisciplinary approaches are still positioned as supplementary elements, rather than as the primary normative and methodological framework for shaping students' legal reasoning. This condition creates a gap between the normative goals of Islamic law and the

practice of legal education, which is still dominated by doctrinal formalism and procedural positivism.

In contemporary Islamic legal literature, *maqāṣid al-sharī'ah* is positioned as a normative framework for shifting the orientation of law from textual compliance toward the realization of the substantive goals of law. Classically, scholars such as al-Juwaynī, al-Ghazālī, and al-Shāṭibī formulated *maqāṣid* as the protection of religion, life, intellect, offspring, and property. In modern development, *maqāṣid* has been expanded to include human dignity, social justice, environmental sustainability, and the protection of collective rights (El-Seoudi, 2012; Nur et al., 2020). This body of literature affirms that law, whether Islamic or state law, should be assessed not only in terms of its formal validity but also in relation to its implications for human well-being and social justice.

However, the empirical findings of this study indicate that in the practice of the law education curriculum in Islamic Higher Education, *maqāṣid* are generally taught as a separate theoretical course or topic, distinct from the teaching of positive law and procedural courses. Students learn *maqāṣid* conceptually, but are not consistently guided to use them in analyzing criminal law, civil law, constitutional law, or public policy. This pattern risks reducing *maqāṣid* to normative-rhetorical discourse that does not function as a tool for concrete legal analysis, thus limiting its contribution to the transformation of legal culture (Ramlan, 2020).

The interpretation of this data indicates that the failure of *maqāṣid* integration is not due to the absence of normative sources, but rather to the pedagogical design and curriculum structure that still separates "normative-religious courses" and "positive law courses." As a result, graduates potentially internalize two parallel legal logics: the technical-positivistic logic in state legal practice and the normative-ethical logic in religious discourse, without adequate conceptual bridges between them. This condition reinforces the *habitus* of formalism, which has been identified as one of the factors contributing to the weakness of substantive legal culture in Indonesia. In this context, Amin Abdullah's integrative-interconnectedness paradigm becomes relevant as a methodological approach to address these issues. This paradigm critiques the dichotomy between religious sciences, social sciences, and positive legal sciences, and proposes an epistemic dialog that allows law to be understood as both a normative and social practice (Masyitoh, 2020; Nusi, 2021). In legal education, the integrative paradigm demands that jurisprudence and *uṣūl al-fiqh* be taught in conjunction with legal sociology, political science, economics, and philosophy, so that students are able to connect legal norms with their social context and empirical impact.

Curriculum data from several institutions indicates initial efforts toward this integration, although it is not yet widespread or systematically institutionalized. UIN Sunan Kalijaga, for example, includes interdisciplinary courses that link Islamic law with environmental and social issues. UMY connects Islamic economic law with issues of community empowerment and social justice. UIN Malang integrates Sufistic ethics into the character development of law students. However, these efforts are still partial and have

not replaced the main curriculum orientation, which remains centered on mastering norms and procedures (Aditya & Zuhdi, 2023; Suyadi et al., 2022).

From the perspective of this research, *maqāṣid al-sharīʿah* and the integrative-interconnectedness paradigm are not positioned merely as normative ideals, but as conceptual answers to the identified legal problems, namely the reproduction of a formalistic legal culture thru the legal education curriculum. When *maqāṣid* are substantively integrated and the integrative paradigm is consistently applied, legal education has the potential to produce graduates who are not only technically competent, but also able to evaluate law based on substantive justice, social impact, and ethical responsibility.

Thus, the findings in this sub-chapter confirm that the main problem of legal education in Islamic Higher Education does not lie in the lack of Islamic normative sources, but rather in the structural failure to integrate these sources into the curriculum design and legal pedagogy. This strengthens the research argument that legal cultural transformation in Indonesia requires legal education reform that makes *maqāṣid al-sharīʿah* and an integrative approach not supplementary, but the main normative and methodological foundation in shaping legal reasoning.

Mapping the 2020–2025 Curriculum in Islamic Higher Education

The primary data for this research consists of official law curriculum documents (course structure, credit distribution, Graduate Learning Outcomes/GLO, and Course Learning Plans/CLP) from five Islamic Higher Education institutions in Indonesia during the 2020–2025 period, namely: UIN Syarif Hidayatullah Jakarta, UIN Sunan Kalijaga Yogyakarta, UIN Maulana Malik Ibrahim Malang, Universitas Muhammadiyah Yogyakarta (UMY), and Universitas Nahdlatul Ulama Indonesia (UNUSIA).

Based on a review of curriculum documents, law courses are classified into four main domains, as presented in Table 1.

Table 1. Distribution of Law Curriculum Domains in Islamic Higher Education

Institution	Positive Law of the State (± Credits)	Islamic Jurisprudence (± Credits)	Interdisciplinary & Socio-Legal (± Credits)	Ethics & Spirituality (± SKS)
UIN Jakarta	Dominant (Constitutional Law, Civil Law, Criminal Law)	High (Fiqh, Uṣūl Fiqh)	Limited	Limited
UIN Sunan Kalijaga	High	Medium	High (Sociology, Anthropology, Legal Philosophy)	Limited

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UIN Malang	Medium	Medium	Limited	High (Sufism, Islamic Ethics)
UMY	Medium	Medium	Medium (Law & Social Empowerment)	Limited
UNUSIA	Limited	Dominant (Fiqh, Baḥts al-Masā'il)	Very limited	Limited Medium

In addition to course distribution, CPL across all institutions generally emphasizes the ability to: understand and apply legal norms; engage in normative legal reasoning, and demonstrate compliance with the positive legal system and Islamic law.

Conversely, CPL that explicitly emphasizes the evaluation of substantive justice, the social impact of law, or cross-disciplinary critical analysis is relatively limited.

Curriculum data shows that legal education in Indonesian Islamic Higher Education is still dominated by a normative-formalistic orientation, both in the form of state positive law and Islamic jurisprudence. Interdisciplinary courses, ethics, and social practice are present, but they have not yet become the core framework for shaping students' legal reasoning. Institutionally, there is variation in curriculum emphasis.

UIN Jakarta exhibits a hybrid structure between Islamic law and state law, but with a strong emphasis on doctrinal mastery. UIN Sunan Kalijaga shows a larger proportion of socio-legal and interdisciplinary courses. UIN Malang emphasizes the ethical and spiritual dimensions. UMY connects law with social issues and community service. UNUSIA prioritizes pesantren traditions thru fiqh and baḥts al-masā'il.

However, none of the curricula showed fundamental structural changes to the core legal curriculum. The existing innovations are additive, not transformative, and do not shift the dominance of normative law courses in the credit system or learning outcomes. From a socio-legal perspective, this finding indicates that legal education in Islamic Higher Education still functions primarily as a mechanism for reproducing formalistic legal culture. The curriculum cultivates a legal habitus that prioritizes procedural compliance and technical proficiency, while systematic institutionalization of reflection on substantive justice and critical analysis of the social impact of law remains limited.

Variations between institutions reflect differences in theological traditions and institutional history, but are not strong enough to shift the fundamental orientation of legal education. This condition helps explain why legal reforms in Indonesia often stop at normative and institutional changes, without being followed by a deeper transformation of legal culture. Thus, the way law is reproduced thru the legal education curriculum becomes one of the

structural factors in the crisis of legal culture and public trust in the law in Indonesia.

Conclusion

This research indicates that the curriculum for Islamic Higher Education law in Indonesia for the period 2020–2025 is still structurally dominated by a normative-formalistic orientation, both in the country's positive law and in Islamic jurisprudence. Drawing on a systematic review of curriculum documents such as course organization, credit distribution, graduate competency frameworks, and detailed course plans across five leading institutions, this study finds that the core of legal education continues to prioritize doctrinal understanding and procedural adherence. Although the entire institution has adopted curricular innovations such as interdisciplinary courses, ethical-spiritual dimensions, and community service, these innovations tend to be additive and have not yet resulted in structural transformations to the core curriculum. As a result, legal education in Islamic Higher Education functions more as a mechanism for reproducing formalistic legal culture than as a means of forming substantive legal reasoning and social justice.

Theoretically, this research offers a socio-legal analytical framework that integrates Lawrence Friedman's legal culture theory, Pierre Bourdieu's concepts of habitus and cultural capital, the idea of progressive law, *maqāṣid al-sharī'ah*, and Amin Abdullah's integrative-interconnectedness paradigm to understand the law curriculum as an arena for shaping legal culture. Methodologically, this study introduces a domain-based legal curriculum mapping model that links legal education design to issues of legal cultural crisis and public trust. The limitations of this study lie in its reliance on formal curriculum documents, which means it has not captured actual pedagogical practices or the professional trajectories of graduates. Therefore, further research is needed to combine curriculum analysis with empirical studies of learning and graduate tracking in order to assess the institutionalization of the integrative approach and *maqāṣid al-sharī'ah* in the core curriculum of legal education.

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