



Epistemology of *Mantuaq* and *Mafhum* for Critical Thinking in Islamic Education

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Abstract

The cultivation of critical thinking skills is a central demand of 21st-century education. Within Islamic education, this development must be anchored in the epistemological tradition of *usul al-fiqh*, particularly through the reasoning instruments of *mantuaq* and *mafhum*. This study reconstructs these concepts as an epistemological foundation for critical thinking by proposing the Critical Islamic Reasoning Framework. Employing a qualitative library-based research design, the study applies content analysis to classical *usul al-fiqh* texts and contemporary scholarship on critical thinking and Islamic education. The analytical process involved concept identification, categorization, synthesis, and interpretation to reveal the relationship between *mantuaq*, *mafhum*, and critical thinking indicators. Findings demonstrate that *mantuaq* operates as a tool for textual recognition of explicit meaning, while *mafhum* functions as a mechanism for contextual interpretation of implicit meaning. Both are reinforced by logical verification, ethical reflection, and contextual application. The synthesis produces the CIRF model, integrating revelation, reason, and reality as the epistemological basis for critical thinking. This study expands the role of *mantuaq* and *mafhum* beyond legal deduction, positioning them as a conceptual framework for critical thinking education relevant to contemporary Islamic educational development.

INTRODUCTION

The development of global society characterized by a rapid flow of information, social complexity, and technological advancements requires students to possess critical thinking skills as one of the key competencies of the 21st century. Critical thinking is not only related to the ability to understand information but also encompasses the skills of analyzing, evaluating, interpreting, and making decisions based on rational and well-founded arguments (Ennis, 2018; Facione, 2020).

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Various studies indicate that critical thinking skills are significantly linked to the quality of learning, problem-solving, and decision-making abilities among students (Abrami et al., 2015; Davies, 2015). In fact, current global educational trends position critical thinking as one of the key skills that graduates of educational institutions at all levels must possess (Aktoprak & Hursen, 2022; Lithoxoidou & Papadopoulou, 2024).

In the context of Islamic education, the development of critical thinking is often perceived as a concept derived from Western educational traditions. As a result, the implementation of critical thinking in Islamic education sometimes faces epistemological tensions between modern rationality and the authority of religious texts. In fact, the Islamic intellectual tradition, dating back to the classical period, has developed various methodological tools that foster critical thinking, one of which is the discipline of *usul al-fiqh* (Az-Zuhaili, 2016; Kamali, 2003).

Ushul fiqh serves not only as a methodology for deriving Islamic law but also as an epistemological system that governs how to understand texts, interpret meanings, and reason about social reality. Within this discipline, the concepts of *mantuaq* and *mafhum* are recognized as the primary instruments for understanding the meaning of a *nash* (Al-Amidi, 2018; Al-Ghazali, 2015). *Mantuaq* refers to the meaning explicitly indicated by the wording (*lafaz*), while *mafhum* refers to the meaning understood through implications, logical consequences, or indirect cues contained within the text (Al-Shawkani, 2017).

Epistemologically, *mantuaq* and *mafhum* involve thought processes that closely resemble the characteristics of modern critical thinking. *Mantuaq* cultivates the ability to understand information literally and objectively, while *mafhum* requires the ability to infer, interpret, and evaluate meanings that are not explicitly stated. Thus, both can be viewed as intellectual tools that foster higher-order thinking skills.

Research on *mantuaq* and *mafhum* has thus far focused primarily on the methodological aspects of deriving Islamic law (Sa'adah & Alwizar, 2025). Meanwhile, studies on critical thinking in Islamic education generally draw from modern educational theories without deeply connecting them to the body of Islamic epistemology (Ahmed, 2018; Altinyelken, 2021). Research linking *mantuaq* and *mafhum* as an epistemological framework for critical thinking in Islamic education remains relatively limited.

Based on these circumstances, this study seeks to answer the fundamental question of how the concepts of *mantuaq* and *mafhum* in *usul al-fiqh* can be reconstructed as a method of critical thinking in Islamic education. This study is significant because it offers an alternative approach to developing critical thinking that is rooted in the Islamic intellectual tradition while remaining relevant to the demands of contemporary education.

Various previous studies indicate that research on *mantuaq* and *mafhum* is still dominated by the *usul al-fiqh* perspective as a tool for deriving Islamic law. Sa'adah & Alwizar, (2025) position these two concepts as strategies for understanding the texts of the Quran and hadith in Islamic Religious Education, whereas Al-Ghazali, Al-Amidi, and Al-Shawkani discuss them within the framework of legal methodology. On the other hand, research on critical thinking in Islamic education has largely adopted contemporary educational theories such as those developed by Facione, Ennis, Davies, and Ahmed without explicitly linking them to the epistemological frameworks that have evolved within the tradition of *usul al-fiqh*. Previous studies generally treat *mantuaq* and *mafhum* as tools for interpreting Islamic law. On the other hand,

research on critical thinking in Islamic education has largely adopted modern educational theories without linking them to the epistemological framework that has developed within *usul al-fiqh*.

Thus, there are two trends that run separately. First, studies of *mantuq* and *mafhum* are oriented toward their juridical functions as methods of legal interpretation. Second, studies of critical thinking in Islamic education are oriented toward modern educational theory without exploring its epistemological roots in the Islamic intellectual tradition. No research has yet been found that systematically reconstructs *mantuq* and *mafhum* as an epistemological framework for critical thinking that can be applied in Islamic education.

Based on this gap, this study offers a conceptual reconstruction of *mantuq* and *mafhum* through the development of the Critical Islamic Reasoning Framework (CIRF) a model that integrates textual analysis, contextual inference, logical verification, ethical reflection, and contextual application as stages of critical thinking grounded in Islamic epistemology. Thus, this study's contribution not only expands the functions of *mantuq* and *mafhum* from instruments of legal deduction to an epistemological framework for learning but also bridges the dialogue between the Islamic intellectual tradition and contemporary theories of critical thinking.

METHODS

This study employs a qualitative approach with a conceptual content analysis design (conceptual paper). This approach was chosen because the purpose of the study is not to empirically test the relationships between variables, but rather to reconstruct the concepts of *mantuq* and *mafhum* in *usul al-fiqh* into an epistemological framework for critical thinking in Islamic education (Aryasutha et al., 2025; Engkizar et al., 2023, 2025; 2026; Halstead, 2004; Jannah et al., 2024; Meirbekov et al., 2022; Oktavia et al., 2023; Putri et al., 2025). Through this conceptual approach, the study seeks to establish a theoretical synthesis between classical *ushul fiqh* literature and contemporary critical thinking theory, thereby producing a new conceptual model known as the Critical Islamic Reasoning Framework (CIRF).

The research data consists of primary and secondary sources. Primary sources include classical works on *usul al-fiqh* that specifically discuss the concepts of *mantuq* and *mafhum*, such as *Al-Mustashfa min 'Ilm al-Ushul* by Al-Ghazali, *Al-Ihkam fi Ushul al-Ahkam* by Al-Amidi, *Irshad al-Fuhul* by Al-Shawkani, and *Ushul al-Fiqh al-Islami* by Wahbah al-Zuhaili. Secondary sources consist of scholarly articles discussing Islamic epistemology, critical thinking, and Islamic education published in reputable journals indexed in Scopus, Web of Science, DOAJ, or SINTA during the period 2015–2025.

Data collection was conducted through a systematic literature review using the Google Scholar, Scopus, Web of Science, and Crossref databases, employing a combination of the keywords “*mantuq*,” “*mafhum*,” “*ushul fiqh*,” “critical thinking,” “Islamic education,” “Islamic epistemology,” and “higher-order thinking.” Literature was selected based on three inclusion criteria: i) direct relevance to the research focus; ii) publication by a publisher or journal with an established academic reputation; and iii) provision of complete bibliographic information. Popular literature, works not subject to peer review, or those not directly related to the research focus were excluded from the analysis.

Data analysis utilized the qualitative content analysis technique as developed by Krippendorff. The analysis was conducted in four main stages.

The first stage was open coding, which involved identifying key concepts related to *mantuuq*, *maḥmum*, Islamic epistemology, and critical thinking. The second stage is axial coding, which involves grouping these concepts into categories that share conceptual connections, such as textual analysis, inference, logical evaluation, ethical reflection, and contextual application. The third stage is selective coding, which involves establishing relationships between categories to form a coherent conceptual framework. The final stage consists of conceptual synthesis, which yields the Critical Islamic Reasoning Framework (CIRF) as the main finding of the study.

To enhance the validity of the research, theoretical triangulation was conducted by comparing various perspectives from classical *uṣul al-fiqh* and contemporary educational theory. This step aimed to achieve a comprehensive conceptual synthesis regarding the role of *mantuuq* and *maḥmum* as instruments of critical thinking in Islamic education.

The validity of the findings was ensured through theoretical triangulation by comparing various perspectives in the literature on classical *uṣul al-fiqh*, modern critical thinking theory, and contemporary Islamic education studies. Additionally, a constant comparative analysis was conducted to ensure that each category constructed was thoroughly supported by various relevant sources in the literature. This process aims to enhance the consistency of interpretation while minimizing the researcher's subjective bias in conducting the conceptual synthesis.

RESULT AND DISCUSSION

The Epistemological Structure of *Mantuuq* and *Maḥmum* in Uṣul al-Fiqh

An analysis of classical uṣul al-fiqh literature and contemporary studies reveals that *mantuuq* and *maḥmum* are not merely positioned as linguistic tools for understanding the nash, but also constitute an epistemological mechanism that governs the process of acquiring knowledge from religious texts. A synthesis of the thought of Al-Ghazali, Al-Amidi, Al-Shawkani, and Wahbah al-Zuhaili reveals a pattern of reasoning that proceeds in stages, beginning with an understanding of the explicit meaning (*mantuuq*) and then continuing with the derivation of the implicit meaning (*maḥmum*) through a process of inference that remains within the framework of the principles of uṣul al-fiqh.

These findings indicate that the process of understanding the nash in the uṣul al-fiqh tradition does not stop at a textual reading but involves analysis, reasoning, and evaluation of the relationship between the wording, context, and legal objectives. In other words, knowledge is not derived solely from the literal text but through the interaction between the text, reason, and the reality in which the law is applied.

The findings of this synthesis align with Kamali, (2003) view, which positions uṣul al-fiqh as a methodology of legal reasoning, while also reinforcing Al-Ghazali's argument that the use of reason is an integral part of understanding sharia. This perspective converges with the theory of critical thinking developed by (Facione, 2020), particularly in the dimensions of analysis, interpretation, and evaluation. The difference lies in the fact that the epistemology of uṣul al-fiqh positions revelation as the normative foundation that guides the entire reasoning process; thus, the act of thinking is oriented not only toward logical validity but also toward conformity with the objectives of sharia (*maqāṣid al-shari'ah*).

Therefore, *mantuuq* and *maḥmum* can be understood as two complementary stages of reasoning. *Mantuuq* serves to establish certainty

regarding explicit meaning as the basis for argumentation, while *mafhum* expands understanding through inference that remains bound by linguistic principles and the objectives of sharia. This synthesis forms the conceptual foundation for the reconstruction of the Critical Islamic Reasoning Framework (CIRF) proposed in this study.

Table 1. Synthesis of the Epistemological Structures of *Mantuuq* and *Mafhum*

Aspect	Mantuuq	Mafhum	Implication for Critical Thinking
Object of Analysis	Explicit meaning	Implicit meaning	Comprehensive understanding
Dominant Process	Identification	Inference	Analysis and evaluation
Reasoning Basis	Expression (lafaz)	Logical relations	Rational argumentation
Epistemological Function	Validation of meaning	Development of meaning	Formation of critical reasoning

Mantuuq as an Instrument of Critical Analysis

A synthesis of the literature on *usul al-fiqh* shows that *mantuuq* is a fundamental stage in the reasoning process because it serves to ensure the validity of the explicit meaning before further interpretation takes place. All the primary literature analyzed from Al-Ghazali and Al-Amidi to Al-Shawkani positions *mantuuq* as the starting point for understanding the text. This pattern demonstrates that the *usul al-fiqh* tradition prioritizes a systematic process of verifying meaning to avoid misinterpretations that could affect the process of deriving legal rulings (*istinbath*).

These findings indicate that the activity of understanding *mantuuq* is not merely a literal reading of the text but involves a series of cognitive abilities, such as identifying information, analyzing linguistic structure, classifying concepts, and verifying relationships between sentences. Thus, *mantuuq* constitutes an analytical thinking mechanism, as every conclusion must be based on verifiable textual evidence.

When linked to the theory of critical thinking, these characteristics align strongly with the dimensions of analysis and interpretation as formulated by (Facione, 2020). Facione explains that critical thinking begins with the ability to recognize relevant information, distinguish facts from assumptions, and identify logical relationships between ideas. All of these indicators are substantively reflected in the *mantuuq* mechanism, which requires the interpreter to understand the explicit meaning based on linguistic rules before constructing a broader argument.

As an illustration, Allah's verse in Surah Al-Isra', verse 23, which prohibits a person from uttering the word "*uff*" to their parents, demonstrates that this prohibition is first understood through *mantuuq* as the explicit meaning directly expressed by the wording. At this stage, the interpreter has not yet expanded the meaning but rather ensures that the textual meaning has been accurately understood in accordance with the linguistic structure and context of the verse. This process reflects the principle of verification, which is the foundation of critical thinking namely, not drawing conclusions before the primary evidence has been correctly understood.

The results of this analysis reveal a fundamental difference between the analytical approach in Islamic epistemology and modern critical thinking

theory. In critical thinking theory, analysis is primarily directed toward testing the validity of information and the consistency of arguments. In contrast, in the epistemology of *usul al-fiqh*, the analytical process aims not only to achieve clarity of meaning but also to preserve the authority of the text as a source of normative knowledge. Thus, analytical activity in *mantuuq* possesses a broader epistemological dimension because it integrates linguistic precision, rationality, and a commitment to sharia values.

Based on these findings, this study argues that *mantuuq* should be reconstructed as a component of Textual Recognition within the Critical Islamic Reasoning Framework (CIRF). This position indicates that critical thinking skills from an Islamic educational perspective must begin with the ability to recognize and verify the explicit meaning of a text before students make inferences, evaluations, or reflections on the issues at hand. This stage serves as the foundation for the development of a systematic, objective, and academically and normatively responsible reasoning process.

Mafhum as an Instrument of Inference and Evaluation

A synthesis of the literature indicates that *mafhum* is a mechanism of reasoning that allows for the expansion of the meaning of a text through inference that remains within the framework of the principles of *usul al-fiqh*. Unlike *mantuuq*, which focuses on explicit meaning, *mafhum* operates by identifying logical relationships between the wording, context, legal purpose, and normative implications that are not directly stated in the text. Therefore, *mafhum* functions not only as a method of interpretation but also as a tool for developing critical reasoning that connects the text to reality.

An analysis of the thought of Al-Ghazali, Al-Amidi, Al-Shawkani, and Wahbah al-Zuhaili reveals that the process of understanding *mafhum* always begins with a mastery of *mantuuq*. Once the explicit meaning is established, reasoning proceeds through the identification of the *'illah* (legal rationale), analysis of cause-and-effect relationships, testing the consistency of meaning, and deriving legal implications for cases not explicitly mentioned in the *nash*. This pattern demonstrates that inference in the epistemology of *usul al-fiqh* is a systematic and structured process, not merely a subjective interpretation.

These findings align strongly with the dimensions of inference and evaluation in critical thinking theory. Ennis, (2018) explains that critical thinking skills require individuals to draw conclusions based on available evidence, evaluate the strength of arguments, and consider alternative explanations before making a decision. This mechanism is also evident in the process of *mafhum*, in which every conclusion must have a linguistically, rationally, and methodologically sound basis that can be justified.

For example, the prohibition against saying the word “*uff*” to one’s parents in Surah Al-Isra’, verse 23, as stated in the *mantuuq*, merely indicates a prohibition against uttering that specific word. However, through *mafhum* *muwafaqah*, it is understood that more severe actions such as yelling at, insulting, or committing acts of violence against one’s parents are also included within the scope of the prohibition, even though they are not explicitly stated in the verse. This conclusion does not arise from the interpreter’s speculation but is the result of an inference based on the logical relationship between the severity of the actions and the Sharia’s objective of preserving the dignity of parents.

The results of this analysis show that *mafhum* possesses characteristics that go beyond the concept of inference in modern critical thinking theory. While critical thinking theory generally defines inference as the process of drawing conclusions based on empirical evidence or rational argumentation, in

the epistemology of *usul al-fiqh*, inference is also constrained by linguistic validity, the principles of *usul al-fiqh*, and the objectives of sharia (*maqāṣid al-shari'ah*). Thus, freedom of thought remains within a methodological framework that ensures consistency between rationality and the authority of revelation.

Based on these findings, this study reconstructs *mafhum* as a component of Contextual Interpretation within the Critical Islamic Reasoning Framework (CIRF). This component positions the ability to make inferences, test arguments, and evaluate the relevance of meaning as the core of the critical thinking process in Islamic education. Through these stages, students not only understand what the text states but are also able to explain the implications of its meaning logically, contextually, and responsibly in accordance with the principles of Islamic epistemology.

The Integration of *Mantuuq* and *Mafhum* in Islamic Education

A synthesis of the literature indicates that *mantuuq* and *mafhum* cannot be understood as two separate concepts but rather constitute a unified process of reasoning within the epistemology of *usul al-fiqh*. An analysis of classical literature reveals that an understanding of the explicit meaning (*mantuuq*) is always a prerequisite before an interpreter can infer the implicit meaning (*mafhum*). This hierarchical relationship indicates that the thought process in the *usul al-fiqh* tradition is constructed in stages, beginning with the validation of textual meaning, followed by contextual reasoning, and culminating in a decision that is scientifically and normatively justifiable.

From the perspective of Islamic education, this structure of reasoning has significant pedagogical implications. Learning should not be limited to memorizing or explaining the content of religious texts; rather, it should encourage students to construct arguments based on a systematic analytical process. These findings demonstrate that *mantuuq* and *mafhum* can be integrated as learning stages that train students' ability to understand information, make inferences, evaluate arguments, reflect on the values contained in the text, and apply the results of their reasoning to contemporary issues.

A synthesis of the research also indicates a alignment between the stages of reasoning in *ushul fiqh* and the characteristics of learning oriented toward higher-order thinking skills (HOTS). While in modern educational theory the thinking process progresses from comprehension to analysis, evaluation, and creation, in the epistemology of *usul al-fiqh* this process progresses from *mantuuq* to *mafhum*, followed by the testing of arguments based on *'illah*, *maqāṣid al-shari'ah*, and social reality. The similarity of these patterns indicates that the Islamic intellectual tradition has a strong foundation for developing critical thinking education without having to abandon its epistemological character.

Based on the results of the analysis, this study identifies five stages of learning that represent the integration of *mantuuq* and *mafhum*. The first stage is Textual Recognition, which is the ability to identify the explicit meaning of a *nash* through linguistic analysis. The second stage is Contextual Interpretation, which is the ability to understand implicit meanings through a process of inference based on the principles of *usul al-fiqh*. The third stage is Logical Verification, which involves testing the validity of an argument by considering logical consistency, linguistic foundations, and the objectives of sharia. The fourth stage is Ethical Reflection, which involves reflecting on the moral implications and values contained in the results of reasoning. The fifth

stage is Contextual Application, which involves applying the results of the analysis to real-world problems faced by students in their social lives.

Unlike critical thinking learning models that are generally oriented toward the development of cognitive abilities, the stages identified in this study demonstrate that the critical thinking process in Islamic education also encompasses normative and ethical dimensions. Every process of analysis and inference is evaluated not only based on logical accuracy but also on its alignment with the principles of Sharia and the public good. Thus, the critical thinking skills developed extend beyond mere intellectual proficiency to foster moral responsibility in the application of knowledge.

These findings indicate that the integration of *mantuuq* and *ma'fhum* has the potential to serve as a pedagogical approach that bridges Islamic intellectual traditions with 21st-century learning needs. Learners are not only trained to understand texts correctly but are also guided to develop analytical, inferential, evaluative, reflective, and applied thinking skills in an integrated manner. It is this integration that subsequently became the conceptual foundation for the development of the Critical Islamic Reasoning Framework (CIRF) as a model of critical thinking grounded in Islamic epistemology.

Reconstruction of the Critical Islamic Reasoning Framework (CIRF) Model

A synthesis of the literature on *usul al-fiqh* and critical thinking theory reveals that the reasoning process in Islamic epistemology follows a systematic and step-by-step structure. An analysis of the concepts of *mantuuq* and *ma'fhum* reveals that the understanding of a text does not occur linearly but rather through a series of interrelated cognitive activities, ranging from the identification of explicit meanings, the derivation of implicit meanings, the testing of arguments, reflection on sharia values, to the application of the results of reasoning in the context of daily life. Based on this pattern, this study reconstructs a conceptual model called the Critical Islamic Reasoning Framework (CIRF).

CIRF is defined as a framework for critical thinking based on Islamic epistemology that integrates the sources of knowledge revelation (*naql*), rationality (*'aql*), and social reality (*'waqi'*) into a systematic process of reasoning. Unlike models of critical thinking developed within the modern educational tradition which generally emphasize analytical and evaluative skills CIRF positions textual validity and ethical orientation as integral parts of the overall thinking process. Thus, critical thinking ability is measured not only by logical accuracy but also by its alignment with the principles of sharia and the public good.

The CIRF model consists of five interconnected components. The first component, Textual Recognition, is the process of identifying and verifying the explicit meaning of a text through the *mantuuq* approach. This stage serves to establish certainty regarding the foundational information that forms the basis for the entire reasoning process. The second component, contextual interpretation, is the process of understanding implicit meanings through the *ma'fhum* approach, taking into account logical relationships, the *'illah*, and the context of legal application. The third stage, logical verification, serves to test the consistency of arguments based on the rules of *usul al-fiqh*, linguistic principles, and scientific rationality so that every conclusion has a clear methodological basis.

The fourth component, ethical reflection, expands the thinking process by incorporating a values-based dimension through consideration of *maqāṣid al-syarī'ah*, the public good, and moral responsibility. This stage is the key

characteristic that distinguishes CIRF from various models of critical thinking that are more oriented toward cognitive aspects. Furthermore, the fifth component, contextual application, guides students to apply the results of their reasoning to real-world problems in an argumentative, contextual, and responsible manner. Thus, the thinking process does not stop at the formation of knowledge but results in the ability to make decisions relevant to the challenges of contemporary life.

The relationships among the components in CIRF are integrative and sequential. Each stage serves as a prerequisite for the next, ensuring that the reasoning process proceeds systematically. Understanding explicit meaning serves as the foundation for inference; inference serves as the foundation for logical verification; verification leads to ethical reflection; and ethical reflection guides the application of reasoning outcomes in real-life contexts. This structure demonstrates that critical thinking from an Islamic epistemological perspective is a process that integrates textual validity, rational accuracy, and moral orientation into a single, cohesive whole.

Based on this reconstruction, this study argues that CIRF is not merely an adaptation of modern critical thinking theory into Islamic education, but rather a conceptual model born from the synthesis of Islamic intellectual traditions with contemporary educational theory. The model's primary contribution lies in its ability to bridge the normative and rational dimensions, ensuring that learning not only produces students capable of analyzing and evaluating information but also fosters ethical awareness in the application of knowledge. Therefore, CIRF can be positioned as an alternative epistemological framework for the development of critical thinking education grounded in Islamic values.

Sources of Knowledge

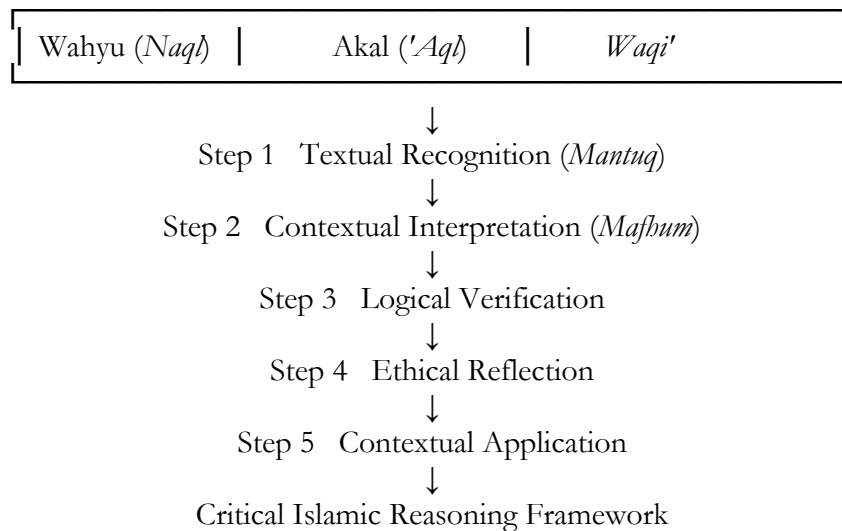


Fig 1. Critical Islamic Reasoning Framework (CIRF) derived from a synthesis of research

The five components of the CIRF form both a hierarchical and a cyclical relationship. They are hierarchical because each stage serves as a prerequisite for the next, and cyclical because the results of contextual application can raise new issues that prompt learners to return to textual recognition of the nash. Thus, critical thinking from an Islamic epistemological perspective is understood as a continuous learning process.

CONCLUSION

This study shows that *mantuuq* and *mafhum* in *usul al-fiqh* not only function as methodological tools in the process of deriving Islamic law but also possess epistemological dimensions relevant to the development of critical thinking in Islamic education. *Mantuuq* serves as a tool for understanding the explicit meaning of a text through the process of identifying, classifying, and verifying information. Meanwhile, *mafhum* functions as an instrument of inferential reasoning that enables students to understand the implications of meaning, logical relationships, and contextual relevance of a text.

The results of the analysis show that the thought structures contained in *mantuuq* and *mafhum* align with modern indicators of critical thinking, which include the abilities of analysis, interpretation, inference, evaluation, and reflection. This alignment demonstrates that the *usul al-fiqh* tradition had, in fact, developed a systematic model of critical thinking long before the emergence of contemporary critical thinking theories in the field of education.

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Author contribution

Nofrizal: data curation, writing-original draft preparation and editing, conceptualization, **Syahrudin & Yanfaunnas:** methodology, **Mahyudin Ritonga & Rusydi AM:** validation, visualization, supervision, software.

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