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**CLASSIFICATION OF ISLAMIC LAW: THE CONCEPT OF AL-AHKAM AL-KHAMSAH ON WORSHIP AND DAILY LIFE, LEGAL EDUCATION OUTREACH AT SANGKHOM ISLAM WITTAYA SCHOOL THAILAND****Edy Nurcahyo<sup>1\*</sup>, Taleb Kayem<sup>2</sup>, Preecha Roengsamut<sup>2</sup>, Wa Ode Al Zarliani<sup>1</sup>, Safrin Salam<sup>1</sup>, Wa Ode Riniati<sup>1</sup>, Nunung Cipta Dainy<sup>3</sup>, Endang Zakaria<sup>3</sup>, Iim Ibrohim<sup>4</sup>, Masfiati<sup>1</sup>, Sri Harwinda<sup>1</sup>, Mohammad Attar Rasyidin<sup>1</sup>**<sup>1</sup>Universitas Muhammadiyah Buton, Baubau, Indonesia<sup>2</sup>Sangkhom Islam Wittaya School, Sangkhom, Thailand<sup>3</sup>Universitas Muhammadiyah Jakarta, Jakarta, Indonesia<sup>4</sup>Universitas Muhammadiyah Bandung, Bandung, Indonesia

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**ABSTRACT**

This article presents a community service activity conducted at Sangkhom Islam Wittaya School, Thailand. The program focused on educating students and teachers about the classification of Islamic law through the concept of *Al-Ahkam Al-Khamsah* (the Five Rulings) and its application in worship and daily life. The initiative aimed to enhance understanding of Islamic jurisprudence and its relevance to everyday practices. By bridging theoretical knowledge and practical application, this outreach program fostered a deeper appreciation for Islamic law among the participants.

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**Introduction**

Adolescence is a crucial phase in a person's life, marked by growth, development, personality formation, and the search for identity. At this stage, a teenager is no longer considered a child but has not yet reached full maturity. Essentially, adolescents are exploring the lifestyle that best suits them. In this process, they often rely on trial and error to satisfy their immense curiosity, which can sometimes lead to mistakes[1].

Youth are the future assets of a nation, and the safety and progress of a nation rest in the hands of today's young generation. Young people and teenagers are the foundation of humanity's future. However, the current state of many adolescents contrasts sharply with these expectations. In reality, many teenagers are involved in actions that violate legal and religious norms, such as fighting, theft, drug use, alcohol consumption, and other misconduct, which have sadly become common stereotypes associated with youth today. This is further exacerbated by a lack of attention and support from their environment, compounding the concerns about their well-being. Newspapers frequently report incidents of student brawls, drug

trafficking, substance abuse, underage drinking, theft by teenagers, and the rising number of teenage pregnancies, highlighting the urgent need to address these issues[2].

Mischief is a natural tendency present in every human being, driven by the innate human desire for pleasure, known as hedonism. According to Huizinga, humans are inherently *homo ludens* (beings who play) and *homo esperans* (beings who always hope). If these fundamental human traits are not balanced with proper rules (adherence to law) and a strong understanding of religious values, they are likely to lead to negative behavior or misconduct[3].

Teenage misbehavior must be taken seriously. To help teenagers distinguish between good and bad actions, they need proper guidance and understanding. Many resources can be provided to teenagers, especially those in high schools, such as encouraging them to read books like *Atomic Habits* or organizing educational programs about positive and negative behaviors. This approach will help them understand which actions are beneficial and which ones could harm their future.

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Mistakes in teenagers' actions are often referred to as juvenile delinquency. This phenomenon occurs not only in Indonesia but also in other countries, both developing and developed nations. Here are some data related to juvenile delinquency in various countries:

**Indonesia:** According to data from the Central Statistics Agency (BPS), the number of juvenile delinquency cases increased from 6,325 cases in 2013 to 8,597 cases in 2016, showing a 10.7% rise during that period[4]. Common forms of juvenile delinquency include fighting, skipping school, theft, murder, prostitution, and drug use[5].

**United States:** In 2007, juvenile courts in the United States handled approximately 4,600 cases of juvenile delinquency per day[6].

**Kenya:** Juvenile delinquency in secondary schools is common in almost all schools in Kenya. The Kenyan government has established a task force to investigate the causes of juvenile delinquency in schools[7].

This data shows that juvenile delinquency is an issue that requires serious attention in various parts of the world. It is crucial to take serious measures to prevent juvenile delinquency, one of which is through Islamic legal education. This involves providing teenagers with an understanding of the concept of *Al-Ahkam Al-Khamsah* in worship and daily life.

### Method

The outreach program employed interactive lectures, group discussions, and case studies to engage participants. The content was tailored to suit the audience, emphasizing:

- 1) The definitions and examples of the five rulings.
- 2) Application of *Al-Ahkam Al-Khamsah* in worship, such as prayer, fasting, and charity.
- 3) Its relevance in daily interactions, such as business transactions, dietary laws, and social ethics.

### Results And Discussion

The classification of Islamic Law, known as *Al-Ahkam Al-Khamsah* (The five ruling) provides a comprehensive framework for understanding and implementing the principles of Sharia (Islamic Law) in both worship and daily life[8].

In the Islamic legal system, *Al-Ahkam Al-Khamsah* is a doctrine with a broad scope, encompassing various aspects of human life in different environments. In daily life, it covers personal

morality, social interactions, and human relationships with the world. Furthermore, the term *Al-Ahkam Al-Khamsah*, or "the five rulings," refers to various human actions and relationships. These actions align with ethical values to ensure that Muslims conduct themselves in accordance with the norms established in Islam[9].

These rulings categorize actions based on their legal status in Islam: obligatory (*wajib*), recommended (*mandub/sunnah*), permissible (*mubah*), dislike (*makruh*), and forbidden (*haram*).

**Wajib** (Obligatory): Actions that are mandatory for Muslim to perform. Failure to perform these actions result in sin and potential punishment.

Examples of *Wajib* are: seeking knowledge, five daily prayer, pay zakat, Ramadhan fasting, etc.

**Mandub** (Recommended): Actions that are encouraged and performing them brings reward, but not performing them does not result in sin.

Examples of *Mandub* are: reciting the Qur'an, giving charity, the tahajjud prayer, visiting the sick, etc.

**Mubah** (Permissible): Actions that are neutral, they are neither rewarded nor punished. They are allowed within the boundaries of Sharia.

Examples of *Mubah* are: communication using smart phone or send email, drink use bottle or glass, etc.

**Makruh** (Disliked): Actions that are discouraged and avoiding them is rewarded, but performing them does not result in punishment.

Examples of *Makruh* are: eat with left hand, eating very hot food, blowing food or drink, etc.

**Haram** (Forbidden): Actions that are explicitly prohibited engaging in these actions in sin and punishment. *Haram* is a behavior that Muslims must avoid according to Islamic law, as it is strictly prohibited. Those who engage in it will undoubtedly face consequences[10].

Examples of *Haram* are: consuming drugs, drinking alcohol, gambling, etc.

Understanding *Al-Ahkam Al-Khamsah* (the five rulings in Islamic law) can play a crucial role in preventing juvenile delinquency. By understanding the classification of Islamic law—*wajib* (obligatory), *mandub/sunnah* (recommended), *mubah* (permissible), *makruh* (discouraged), and *haram* (forbidden)—teenagers can become more aware of the consequences of their actions and be



encouraged to follow behaviors that align with religious teachings.

Muslims must understand these five legal classifications. These rulings apply to a *mukallaf*, which refers to an individual who has reached puberty and possesses sound reasoning. A person who has grown physically but lacks intellectual capacity is not obligated to implement *Al-Ahkam Al-Khamsah*. These five rulings serve as a tool for classifying Islamic laws, making it easier for Muslims to comprehend *Shariah*, particularly *taklifi* laws. Additionally, they act as a benchmark for assessing the morality and ethics of Muslims in their daily lives[11].

The teachings of the Quran and Hadith serve as the primary sources of guidance for teenagers in understanding the importance of discipline, responsibility, and social awareness. These principles teach them to act with kindness and avoid behaviors that may harm themselves or others. Additionally, Islamic education emphasizes the importance of honesty, integrity, and respect for others, which are key factors in preventing juvenile delinquency[12].

Teenagers should be equipped with the principles of *Al-Ahkam Al-Khamsah* from an early age as a foundation for their thinking and actions.



**Figure 1**

Understanding *Al-Ahkam Al-Khamsah* (the five rulings in Islamic law) has several important benefits for individuals, especially in practicing daily life in accordance with Islamic teachings. Here are some of the benefits[8]:

1) Guidance in Behavior: By understanding the classification of Islamic law—*wajib* (obligatory), *sunnah* (recommended), *mubah* (permissible), *makruh* (discouraged), and *haram* (forbidden)—individuals can assess and direct their behavior in accordance with religious teachings. This helps in determining which actions should be performed,

encouraged, permitted, discouraged, or prohibited.

- 2) Ease in Understanding Islamic Law: The classification of *Al-Ahkam Al-Khamsah* helps Muslims understand the laws derived from the Quran and Hadith. With this classification, Islamic law becomes more systematic and structured, making it easier to comprehend and apply in daily life.
- 3) Ethical and Moral Evaluation: *Al-Ahkam Al-Khamsah* serves as a tool for assessing the behavior and ethics of Muslims. By understanding this classification, individuals can evaluate whether their actions align with Islamic norms and legal principles while avoiding behaviors that contradict religious teachings.
- 4) Improvement of Worship and Social Interactions: By understanding and applying *Al-Ahkam Al-Khamsah*, individuals can enhance the quality of their worship and social interactions. This is because they have clear guidelines for fulfilling religious obligations and interacting with others, in accordance with Islamic law.

Overall, a deep understanding of *Al-Ahkam Al-Khamsah* helps individuals live their lives in accordance with Islamic teachings, both in worship and social interactions, while also shaping ethical and moral behavior.

Furthermore, the application of *Al-Ahkam Al-Khamsah* serves as a framework for ethical and legal reasoning, enabling Muslims to navigate complex moral dilemmas by providing clear guidelines on obligatory, recommended, permissible, discouraged, and prohibited actions. This structured approach not only facilitates personal piety but also promotes social harmony by encouraging behaviors that are beneficial to the community and discouraging those that may cause harm[8].



**Figure 2**

The application of *Al-Ahkam Al-Khamsah* (the five ruling in Islam) plays a crucial role in worship and daily life, as it provides clear guidelines on actions that are obligatory, recommended, permissible, discouraged, and prohibited in Islam.



**Figure 3**

### Conclusion

The legal education outreach at Sangkhom Islam Wittaya School successfully increased awareness of Islamic law and its practical application. By highlighting the classification of *Al-Ahkam Al-Khamsah*, the program empowered participants to apply these principles in worship and daily life, fostering a deeper connection to their faith. The classification of Islamic law, known as *Al-Ahkam Al-Khamsah* (The Five Ruling), provides a comprehensive framework for understanding and implementing the principles of Sharia (Islamic Law) in both worship and daily life. These rulings categorize actions based on their legal status in Islam: obligatory (*wajib*), recommended (*mandub/sunnah*), permissible (*mubah*), disliked (*makruh*), and forbidden (*haram*).

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