



Contemporary Challenges and the Future of Islamic Law: Toward Ethical and Institutional Renewal

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Article history:

Submission date: 2 Mei 2025

Received in revised form: 18 Mei 2025

Acceptance date: 15 June 2025

Available online: 29 June 2025

Keywords:

Maqāṣid al-Sharī'ah; Islamic Constitutionalism; Legal Reform; Islamophobia; Institutional Renewal

Funding:

This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

Competing interest:

The author(s) have declared that no competing interests exist.

How to Cite:

Hammadi, Hammad Farhan, Ahmed Mohamed Ahmed, Fajar Amansyah, Ahmad Rajafi, Omer Mohamed Taha Alkanan, and Israa Natiq Jabbar. 2025. "Contemporary Challenges and the Future of Islamic Law: Toward Ethical and Institutional Renewal". *Al-Daulah : Jurnal Hukum Pidana Dan Ketatanegaraan* 14 (1):43-61. <https://doi.org/10.24252/al-daulah.v14i1.58186>.

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Abstract

Research Objective: This study examines internal and external challenges facing the Islamic world through the lens of Islamic constitutional and criminal law, with particular emphasis on how principles rooted in *maqāṣid al-sharī'ah* can address legal fragmentation, underdevelopment, Islamophobia, and marginalization. **Research Methods:** A qualitative normative approach was employed, supported by thematic and comparative analysis. The study drew on primary Islamic texts, national constitutions, international legal sources, and academic literature. Case studies from Indonesia and the UAE illustrated diverse applications of Islamic law in governance and justice. **Results:** The findings indicate that these challenges are primarily structural rather than theological. Internally, they include stagnant education systems, fragmented financial structures, and inconsistent application of Sharia. Externally, they involve pervasive Islamophobia and limited global representation. **Findings and Implications:** Islamic legal norms align with democratic values such as equity, participation, and justice. Ethical principles like *maṣlaḥah* and *shūrā* support pluralistic governance. Institutional reform and the contextual application of Islamic law can strengthen domestic legitimacy and enhance international engagement. **Conclusion:** Islamic legal systems possess both the flexibility and the capacity to address contemporary governance needs. Realizing their potential requires structural reforms and alignment of jurisprudence with modern legal frameworks. **Contribution:** This study advances Islamic legal scholarship by presenting a model that integrates classical jurisprudence with modern constitutional

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practice, contributing to interdisciplinary discourse and promoting the role of Islamic law in the global legal arena.

Limitations and Suggestions: The non-empirical design and limited jurisdictional scope restrict broader generalization. Future research should adopt empirical methods and explore how digital innovations can support reforms in Islamic governance.

Introduction

The Islamic world today faces a multifaceted array of internal and external challenges, each carrying significant implications for its development and global engagement. These challenges span diverse sectors, including education, finance, legal frameworks, and political representation.¹ Externally, the rise of Islamophobia, cultural exclusion, and the marginalization of Muslim-majority nations in global governance exacerbate internal pressures, contributing to underdevelopment and sociopolitical fragmentation.²

The importance of addressing these complex issues lies in the potential of Islamic law and constitutional principles to positively influence contemporary governance and legal progress. The principles of justice, consultation, and ethical leadership rooted in Islam can substantially enrich global legal discourse and humanitarian initiatives. Nevertheless, despite this potential, the Islamic world remains marginalized in key decision-making entities such as the United Nations Security Council and continues to experience systemic economic dependency, highlighting a disconnect between its rich civilizational legacy and its current geopolitical standing.³

¹ Asif Mohiuddin, "Islam and the Discursive Landscape of Globalisation," *Religion and Theology* 27, no. 1–2 (July 21, 2020): 74–113, <https://doi.org/10.1163/15743012-bja10007>; Zaini Nasohah, "Dynamics of Islamic Family Law in Facing Current Challenges in Southeast Asia," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 1 (January 6, 2024): 1, <https://doi.org/10.22373/sjhk.v8i1.16553>; Rosnani Hashim, "Rethinking Islamic Education in Facing the Challenges of the Twenty-First Century (2005)*," *American Journal of Islam and Society* 41, no. 1 (February 5, 2024): 246–63, <https://doi.org/10.35632/ajis.v41i1.3426>.

² Nick Hopkins and Vered Kahani-Hopkins, "Minority Group Members' Theories of Intergroup Contact: A Case Study of British Muslims' Conceptualizations of Islamophobia and Social Change," *British Journal of Social Psychology* 45, no. 2 (June 24, 2006): 245–64, <https://doi.org/10.1348/014466605X48583>; Fabio Perocco, "Anti-Migrant Islamophobia in Europe. Social Roots, Mechanisms and Actors," *REMHU: Revista Interdisciplinar Da Mobilidade Humana* 26, no. 53 (August 2018): 25–40, <https://doi.org/10.1590/1980-85852503880005303>; Goleen Samari, Héctor E. Alcalá, and Mienah Zulfacar Sharif, "Islamophobia, Health, and Public Health: A Systematic Literature Review," *American Journal of Public Health* 108, no. 6 (June 2018): e1–9, <https://doi.org/10.2105/AJPH.2018.304402>; Özyay Mehmet, "Islamic Identity and Development after the Ottomans: The Arab Middle East," *Journal of Contemporary Iraq & the Arab World* 15, no. 3 (September 1, 2021): 305–24, https://doi.org/10.1386/jciaw_00056_1.

³ Ema Srimulyani, Siti Nurhanisyah, and Muhammad Mufti Najmul Umam Assondani, "Islam and Democracy: A Comparative Study Between the Islamic System of Governance and Modern Democracy," *JSPH: Jurnal Sosial Politik Humaniora* 1, no. 1 (January 31, 2025), <https://doi.org/10.59966/jsph.v1i1.1511>; Andrew F. March, "Modern Islamic Constitutional Theory," in *Routledge Handbook of Islamic Law* (New York, NY: Routledge, 2019; Routledge, 2019), 400–414, <https://doi.org/10.4324/9781315753881-26>; Sayed Abdul Qaium Sajjadi, "Principles of Governance in Islamic Political System," *Quarterly Journal of Political and International Studies* 1, no. 2 (October 1, 2024): 25–46, <https://doi.org/10.62134/srqpis/v1.i2.khatamuni.2>; A. Kumedi Ja'far et al., "The Construction of Islamic State Law in the 5.0 Era from the Perspective of Maqasid Al-Shariah," *KnE Social Sciences*, January 11, 2024, <https://doi.org/10.18502/kss.v9i2.14966>.



This disjunction prompts the central research question: Why has the Islamic world, despite possessing a legal and ethical framework with global applicability, remained susceptible to fragmentation and underperformance in global systems? The hypothesis guiding this study posits that the roots of stagnation in the Islamic world are primarily structural rather than theological. Theological principles, particularly the *maqāṣid al-sharīʿah* (objectives of Islamic law), are inherently aligned with contemporary democratic values and development goals. Thus, the solution lies not in reforming theology but in recalibrating institutional structures to enable Islamic principles to inform policy and governance.

To address this, the study underscores the need to strengthen constitutional integration and criminal justice systems within Muslim-majority states, aligning them with Islamic legal traditions. This requires synthesizing traditional jurisprudential tools such as *ijtihād* (independent reasoning) with modern legal mechanisms that advance human rights and democratic participation. Previous experiences demonstrate that thoughtfully implemented Islamic constitutionalism can reinforce democratic institutions and state legitimacy, as evidenced in contexts such as Indonesia and the UAE.⁴

These findings also resonate with broader legal debates on the interaction between Islam and international law. The principles of *Siyar* (Islamic international law), which advocate justice and peaceful coexistence, are increasingly recognized as avenues for constructive engagement with global governance norms. However, persistent challenges arise from tensions between secular legal assumptions and the distinctive features of Islamic jurisprudence, particularly in sensitive areas such as child marriage and religious freedom.⁵

Recent scholarship demonstrates that Islamophobia is not merely a cultural phenomenon but also a legal and structural impediment to the integration of Muslim communities.⁶ As a manifestation of cultural racism, Islamophobia is evident in discriminatory legislation, economic marginalization, and the restriction of civil liberties. Its systemic nature necessitates comprehensive legal reform and sustained intercultural dialogue to safeguard the constitutional

⁴ Nadirsyah Hosen, "Checks and Balances Mechanism in Islamic Constitutionalism: A Critical Reflection," *JOURNAL OF ISLAMIC STUDIES AND CULTURE* 7, no. 2 (2019), <https://doi.org/10.15640/jisc.v7n2a4>; Mohammad H. Fadel, "Islam, Constitutionalism and Democratic Self-Government," in *Routledge Handbook of Islamic Law* (New York, NY: Routledge, 2019: Routledge, 2019), 415–27, <https://doi.org/10.4324/9781315753881-27>; İsmail Mutlu, "Islamic Constitutionalism in Theory and Practice: The Case of Islamic Republic of Iran," *İstanbul Medeniyet Üniversitesi Hukuk Fakültesi Dergisi* 10, no. 1 (March 26, 2025): 171–88, <https://doi.org/10.58733/imhfd.1582222>; Novendri Mohamad Nggilu et al., "Indonesia's Constitutional Identity: A Comparative Study of Islamic Constitutionalism," *De Jure: Jurnal Hukum Dan Syar'iah* 16, no. 2 (December 30, 2024): 480–500, <https://doi.org/10.18860/j-fsh.v16i2.29851>.

⁵ Mohd Hisham Mohd Kamal and Haniff Ahamat, "Modern Application of Siyar (Islamic Law of Nations): Some Preliminary Observations," *Arab Law Quarterly* 25, no. 4 (January 1, 2011): 423–39, <https://doi.org/10.1163/157302511X596221>; Anke I Bouzenita, "The Principle of Neutrality and 'Islamic International Law' (Siyar)," *Global Jurist* 11, no. 1 (January 25, 2011), <https://doi.org/10.2202/1934-2640.1377>; Mashood A. Baderin, "International Law (Al-Siyar)," in *Islamic Law: A Very Short Introduction* (Oxford University Press Oxford, 2021), 115–C8.P18, <https://doi.org/10.1093/actrade/9780199665594.003.0008>; Quincy Wright, "The Islamic Law of Nations. Shaybanl's Siyar. Translated with an Introduction, Notes, and Appendices by Majid Khadduri. Baltimore: The Johns Hopkins Press, 1966. Pp. Xx, 311. Index. \$8.00 ; 64 S.," *American Journal of International Law* 62, no. 2 (April 28, 1968): 521–23, <https://doi.org/10.2307/2196897>.

⁶ Steve Garner and Saher Selod, "The Racialization of Muslims: Empirical Studies of Islamophobia," *Critical Sociology* 41, no. 1 (January 7, 2015): 9–19, <https://doi.org/10.1177/0896920514531606>; Simon Dawes, "Islamophobia, Racialisation and the 'Muslim Problem' in France," *French Cultural Studies* 32, no. 3 (August 3, 2021): 179–86, <https://doi.org/10.1177/09571558211028202>.



rights of Muslims within pluralistic societies. Without addressing this exclusionary dynamic, initiatives aimed at reconciling Islamic principles with global norms will remain fragmented and superficial.⁷

The primary objective of this study is to examine the institutional and legal frameworks that shape the incorporation of Islamic principles into contemporary governance, with particular attention to constitutional integration and criminal law. This inquiry adopts a novel, interdisciplinary approach that moves beyond theological discourse to engage with practical legal and structural mechanisms. By identifying opportunities for structural reform that can advance the realization of *maqāṣid al-sharīʿah* in statecraft, the research seeks to bridge the gap between Islamic legal traditions and the imperatives of modern governance.

The study advances the hypothesis that the underdevelopment of the Islamic world stems not from religious doctrine but from institutional inertia and structural fragmentation. To test this proposition, it will explore comparative models of Islamic constitutionalism, examine reforms to criminal justice systems in alignment with *Sharīʿah*, and investigate the repositioning of Islamic values within international legal discourse. Through this analysis, the research aims to contribute to both scholarly and policy-oriented debates on how Muslim-majority societies can reclaim their civilizational agency and engage constructively in the structures of global governance.

Methods

This research employed a qualitative normative methodology, integrating thematic and comparative analytical frameworks to investigate the intersection of Islamic jurisprudence and contemporary governance systems. The approach was grounded in a systematic analysis of diverse sources, including primary Islamic textual authorities, constitutional documents, international legal instruments, and peer-reviewed academic literature.

The research design incorporated a multi-layered analytical structure that enabled a comprehensive examination of both theoretical foundations and practical applications. Primary sources comprised classical and contemporary Islamic jurisprudential texts (*fiqh*), Quranic exegesis (*tafsir*), and prophetic traditions (*hadith*), which collectively established the normative framework for analysis. Constitutional documents and legislative frameworks from selected jurisdictions provided insights into the translation of Islamic legal principles into modern state structures.

Thematic analysis was used to identify and categorize recurring patterns, concepts, and principles across the examined texts. This method facilitated the systematic extraction of key themes related to governance, the administration of justice, and legal implementation within Islamic frameworks. Complementing this, comparative analysis explored similarities, differences, and variations in the application of Islamic legal principles across diverse political and cultural contexts.

The empirical component comprised detailed case studies of Indonesia and the United Arab Emirates, selected for their distinct approaches to integrating Islamic law within governance structures. These cases offered contrasting models for comparative examination, illustrating how theoretical principles are adapted, interpreted, and implemented within different constitutional and administrative frameworks.

Data collection involved a systematic review of legal documents, policy frameworks, judicial decisions, and institutional practices in the selected jurisdictions. This comprehensive process ensured a robust empirical foundation for the comparative analysis, while maintaining

⁷ Nazia Kazi, *Islamophobia, Race, and Global Politics* (Rowman & Littlefield Publishers, 2021), <https://doi.org/10.5771/9781538157114>; J.T. Snipes, "Islamophobia in Higher Education: Combating Discrimination and Creating Understanding by Shafiqah Ahmadi & Darnell Cole Sterling," *Journal of College Student Development* 63, no. 3 (May 2022): 347–49, <https://doi.org/10.1353/csd.2022.0030>.

methodological rigor throughout the research.

Results

Disparity in the Application of Islamic Legal Principles

The study reveals a substantial disparity in the interpretation and implementation of Islamic legal principles across various Muslim-majority jurisdictions. This divergence is most pronounced in the sphere of criminal justice, where variations in legal infrastructure result in differing applications of *hudud*, *ta'zīr*, and *qisas* punishments. For example, in Aceh, Indonesia, a region with constitutional autonomy, Sharia-based penal law is enforced under formal state oversight. In contrast, other jurisdictions regard such legal frameworks as largely symbolic or omit them entirely.⁸

These inconsistencies contribute to uncertainty surrounding both public perception and the perceived legitimacy of Islamic law. In some contexts, Islamic criminal law is instrumentalized for political purposes, undermining its credibility as a genuine system of justice grounded in *maqāṣid al-sharī'ah*. This situation underscores the need for renewed *ijtihād* and greater scholarly consensus to harmonize criminal law reform within Islamic constitutional frameworks, as advocated by Kamali and Quraishi-Landes.⁹

Islamophobia and the Legalization of Cultural Exclusion

An equally pressing external challenge is the institutionalization of Islamophobia through formal legal and policy mechanisms. The findings corroborate prior research indicating that Islamophobia constitutes a form of cultural racism manifested in restrictive legislation, discriminatory policies, and societal marginalization. Such manifestations are particularly evident in immigration regulations, urban planning policies that hinder mosque construction, and statutory restrictions on Islamic attire and dietary practices.¹⁰

The legal codification of cultural exclusion not only infringes upon the constitutional rights of Muslims in secular states but also reinforces narratives of otherness.¹¹ Its socio-legal

⁸ Muhammad Ishom, "THE CONTINUITY AND CHANGE OF DIYAT AS AN ALTERNATIVE TO ISLAMIC CRIMINAL SANCTIONS IN UNDHANG-UNDHANG BANTĒN DURING THE 17th – 18th CENTURIES," *Jurnal Ilmiah Islam Futura* 23, no. 1 (February 20, 2023): 38, <https://doi.org/10.22373/jiif.v23i1.17643>; Samah Al Agha, "Combating Human Trafficking in Saudi Arabia," *Access to Justice in Eastern Europe* 6, no. 5 (June 15, 2023): 117–29, <https://doi.org/10.33327/AJEE-18-6S010>; Chibli Mallat, "Mapping Saudi Criminal Law," *The American Journal of Comparative Law* 68, no. 4 (December 31, 2020): 836–92, <https://doi.org/10.1093/ajcl/avaa032>.

⁹ Mona Omran, "Constitutional Underpinnings of Substantive Criminal Law: A Comparative Analysis of Egypt and Saudi Arabia," *Pakistan Journal of Life and Social Sciences (PJLSS)* 22, no. 2 (2024), <https://doi.org/10.57239/PJLSS-2024-22.2.00644>; Wildani Hefni, Imam Mustofa, and Rizqa Ahmadi, "Looking for Moderate Fiqh: The Thought of Mohammad Hashim Kamali on the Reformation of Rigidity and Inflexibility in Islamic Law," *Al-Istinbath: Jurnal Hukum Islam* 10, no. 1 (April 25, 2025): 30–57, <https://doi.org/10.29240/jhi.v10i1.10694>.

¹⁰ Naheed Ahmed et al., "From Interpersonal Violence to Institutionalized Discrimination: Documenting and Assessing the Impact of Islamophobia on Muslim American," *Journal of Muslim Mental Health* 15, no. 2 (December 15, 2021), <https://doi.org/10.3998/jmmh.119>; Garner and Selod, "The Racialization of Muslims: Empirical Studies of Islamophobia"; Liu, "American Islamophobia: Understanding the Roots and Rise of Fear"; Todd Green, "Islamophobia and Racism in America," *Social Forces* 100, no. 2 (October 11, 2021): e3–e3, <https://doi.org/10.1093/sf/soy120>.

¹¹ Michael Humphrey, "Culturalising the Abject: Islam, Law and Moral Panic in the West," *Australian Journal of Social Issues* 42, no. 1 (September 22, 2007): 9–25, <https://doi.org/10.1002/j.1839-4655.2007.tb00036.x>; Emily Laxer, Jeffrey G. Reitz, and Jessica Stallone, "Challenging the Legitimacy of



repercussions are profound, eroding Muslim communities' trust in national legal institutions and exacerbating their social vulnerability.¹² These developments directly challenge the integration of Islamic values into pluralistic legal systems, thereby highlighting the urgent need for robust legal advocacy grounded in international human rights norms.¹³

Fragmented Representation in Global Governance

Although the Islamic world comprises over 20% of the global population, it remains underrepresented in major international institutions.¹⁴ Muslim-majority nations have limited influence in forums such as the United Nations Security Council, the G7, and other global economic and legal bodies. While the Organization of Islamic Cooperation (OIC) exists to provide collective representation, its diplomatic effectiveness is often constrained by political disunity and inconsistent strategic priorities.¹⁵

Efforts to secure a permanent seat for the Islamic world in the UN Security Council, as proposed by Zaqzouq, have yet to materialize. This absence of institutional leverage restricts the Islamic world's ability to shape international legal norms, particularly in areas concerning security, humanitarian law, and economic justice. Although individual states such as Indonesia and Qatar have sought to strengthen their influence through multilateral diplomacy and peacekeeping initiatives, these efforts are frequently fragmented and fail to represent broader Islamic interests in a unified manner.¹⁶

Exclusion: Muslim Women and Social Boundaries in Different Headscarf Policy Contexts," *Ethnic and Racial Studies* 46, no. 5 (April 4, 2023): 987–1009, <https://doi.org/10.1080/01419870.2022.2089535>; Elisabeth Becker, "Incivility and Danger: Theorizing a Muslim Undercaste in Europe," *American Journal of Cultural Sociology* 10, no. 3 (September 16, 2022): 398–431, <https://doi.org/10.1057/s41290-021-00136-z>.

¹² Sabah Khan, "Social Exclusion of Muslims in India and Britain," *Journal of Social Inclusion Studies* 6, no. 1 (June 6, 2020): 56–77, <https://doi.org/10.1177/2394481120944770>; Khan; Edin Kozaric, "Are Muslim Experiences Taken Seriously in Theories of Islamophobia? A Literature Review of Muslim Experiences with Social Exclusion in the West," *Ethnic and Racial Studies* 47, no. 5 (April 3, 2024): 907–40, <https://doi.org/10.1080/01419870.2023.2268179>.

¹³ Kozaric, "Are Muslim Experiences Taken Seriously in Theories of Islamophobia? A Literature Review of Muslim Experiences with Social Exclusion in the West"; Damjan Mandelc, "Media Representations and Practices of Discrimination against Immigrants from an Intersectional Perspective," *Treatises and Documents, Journal of Ethnic Studies / Razprave in Gradivo, Revija Za Narodnostna Vprašanja* 92, no. 92 (June 1, 2024): 49–64, <https://doi.org/10.2478/tdjes-2024-0003>.

¹⁴ Douglas C. Nord, "Modern Diasporas in International Politics. Edited by Gabriel Sheffer (New York: St. Martin's, 1986. Viii, 349p. \$32.00).," *American Political Science Review* 82, no. 2 (June 2, 1988): 684–85, <https://doi.org/10.2307/1957468>.

¹⁵ Nord; Saul Jihad Takahashi, "Combating Islamophobia on the International Stage: The Need for Muslim Unity," *Journal of Strategic Studies & International Affairs* 3, no. 1 (July 31, 2023): 25–34, <https://doi.org/10.17576/sinergi.0301.2023.03>; Yusuf Ikbal Oldac, "Global Science and the Muslim World: Overview of Muslim-Majority Country Contributions to Global Science," *Scientometrics* 127, no. 11 (November 28, 2022): 6231–55, <https://doi.org/10.1007/s11192-022-04517-0>.

¹⁶ Marina Okladnaya and Olena Hurenko, "Stages of the Formation of the Islamic Concept of International Law in the Medieval and Modern Time," *Law and Innovative Society*, no. 1 (16) (July 5, 2021), [https://doi.org/10.37772/2309-9275-2021-1\(16\)-13](https://doi.org/10.37772/2309-9275-2021-1(16)-13); Varvara AVDEEVA, "Islamic Law: Role of European Legal Universalism in Destabilizing Muslim World," *Middle & Post-Soviet East* 2, no. 2 (2023): 149–65, <https://doi.org/10.31249/j.2949-2408.2023.02.09>; Mukhtar Imam, "A Reassessment of Diplomatic Interactions and Islamic Laws of Nations in The International System," *Asian Journal of Middle Eastern and Islamic Studies* 16, no. 1 (January 2, 2022): 17–26, <https://doi.org/10.1080/25765949.2022.2059640>;

Compatibility of Islamic Law with Democratic Governance

A central finding of this research is the inherent compatibility between Islamic legal principles and modern constitutional governance. Fundamental Islamic values such as *shūra* (consultation), *maṣlaḥah* (public interest), and *‘adl* (justice) closely parallel democratic ideals, including public participation, legal equality, and the protection of rights. These principles are effectively demonstrated in jurisdictions such as Indonesia, where Islamic law is integrated within a pluralistic national framework.¹⁷

Empirical examples from the Sharia courts in Aceh and the UAE’s hybrid legal model further illustrate the potential to incorporate Islamic principles without undermining democratic accountability. Nevertheless, challenges persist in ensuring that religious authorities do not monopolize legal interpretation, as this could endanger civic freedoms. Findings from research on legal pluralism reinforce the conclusion that a balanced integration of Islamic principles and democratic norms is both essential and achievable.¹⁸

Islamic Economic Ethics and Financial Inclusivity

The development of sharia-compliant financial systems illustrates how Islamic principles can address contemporary socio-economic disparities. This study affirms that instruments such as zakat, waqf, and sukuk provide viable alternative models for wealth redistribution and sustainable financing. The Islamic banking sectors in Indonesia and several Gulf nations demonstrate that Islamic finance can coexist with, and even complement, conventional financial institutions.¹⁹

However, these systems require stronger institutional infrastructure, standardized

Emilia Justyna Powell, “Complexity and Dissonance: Islamic Law States and the International Order,” *International Studies Review* 24, no. 1 (March 12, 2022), <https://doi.org/10.1093/isr/viac001>.

¹⁷ Tasnim Abdul Rahman and Ahmad Nabil Amir, “PRINSIP PEMERINTAHAN DALAM ISLAM MENURUT MUHAMMAD ASAD,” *Journal of Human Development and Communication (JoHDeC)* 13 (February 17, 2025): 20–28, <https://doi.org/10.58915/johdec.v13.2024.1826>; Abdul Samat Musa, “Constitutional Law: An Overview of the Islamic Approach and Its Contemporary Relevance,” *SCIREA Journal of Sociology*, August 12, 2021, <https://doi.org/10.54647/sociology84578>; Srimulyani, Nurhanisyah, and Najmul Umam Assondani, “Islam and Democracy: A Comparative Study Between the Islamic System of Governance and Modern Democracy”; Ahmad Zuhdi et al., “Implementation of Qur’anic Principles in Modern Government Systems: A Case Study of Muslim Countries,” *Journal of Noesantara Islamic Studies* 2, no. 1 (February 27, 2025): 12–22, <https://doi.org/10.70177/jnis.v2i1.1842>.

¹⁸ Moamen Gouda and Shimaa Hanafy, “Islamic Constitutions and Democracy,” *Political Research Quarterly* 75, no. 4 (December 14, 2022): 994–1005, <https://doi.org/10.1177/1065912921991241>; Zuhdi et al., “Implementation of Qur’anic Principles in Modern Government Systems: A Case Study of Muslim Countries”; Ahmad Suganda et al., “Community Political Participation in an Islamic Perspective,” *Global International Journal of Innovative Research* 2, no. 6 (June 10, 2024): 1201–9, <https://doi.org/10.59613/global.v2i6.196>; Amyna Naphizah P. Masorong, “ISLAMIC ETHICAL PRINCIPLES AND ACCOUNTABILITY IN GOVERNANCE,” *Advanced International Journal of Banking, Accounting and Finance* 7, no. 21 (March 30, 2025): 21–34, <https://doi.org/10.35631/AIJBAF.721002>.

¹⁹ Muthoifin et al., “Sharia Economic Empowerment of Low-Income Communities and Subsidy Recipients in Boyolali for Sustainable Development Goals,” *Journal of Lifestyle and SDGs Review* 5, no. 1 (December 13, 2024): e02983, <https://doi.org/10.47172/2965-730X.SDGsReview.v5.n01.pe02983>; Devina Gunawan, “Sharia and Economic Equity: An Empirical Study of Income Inequality in the Organization of Islamic Cooperation,” *Journal International Economic Sharia* 1, no. 2 (October 10, 2024): 60–74, <https://doi.org/10.69725/jies.v1i2.129>; Muhammed Midlaj P, “The Role of Sharia Principles in Promoting Sustainable Economic Development: A Comparative Analysis of Islamic and Non-Islamic Economies,” *Al-Fadilah: Islamic Economics Journal* 2, no. 2 (January 1, 2025): 146–68, <https://doi.org/10.61166/fadilah.v2i2.31>.



regulatory frameworks, and technological innovations to improve efficiency and build consumer trust. The findings suggest that when Islamic economic ethics are effectively institutionalized, they can foster inclusive growth and social equity, particularly in underdeveloped regions of the Muslim world.²⁰

Legal Reform and Maqāṣid al-Sharīah as a Normative Foundation

The principle of *maqāṣid al-sharī'ah* serves as a normative foundation capable of guiding legal reform across diverse contexts. This study demonstrates that when legal systems prioritize the objectives of justice, human dignity, and public welfare, they enhance both their legitimacy and adaptability, domestically and internationally. For instance, legal reforms aimed at eradicating child marriage, strengthening environmental protection, and expanding access to education align closely with *maqāṣid*-driven frameworks.²¹

Moreover, the application of *maqāṣid al-sharī'ah* enables Islamic law to evolve in harmony with contemporary ethical and legal standards. It supports a values-based approach to governance that moves beyond rigid textualism. Such an approach is essential for countering extremist interpretations and restoring the moral authority of Islamic law within global legal discourse.²²

Discussion

The findings presented in the preceding chapter illuminate the multilayered and intricately interconnected challenges confronting the Islamic world. A central theme of this discussion is the recognition that these challenges—encompassing internal institutional weaknesses, legal inconsistencies, and external marginalization—are not inherent to Islam as a

²⁰ Hana Jaradat and Mohammad Salem Oudat, "Enhancing Clarity and Transparency in Islamic Financial Practices: The Role of Regulatory Influence," *Journal of Financial Reporting and Accounting*, January 27, 2025, <https://doi.org/10.1108/JFRA-07-2024-0479>; Suaidi Suaidi, "Bridging Institutional and Regulatory Gaps: Enhancing Sharia Compliance in Islamic Financial Institutions in Indonesia," *El-Uqud: Jurnal Kajian Hukum Ekonomi Syariah* 3, no. 1 (April 24, 2025): 23–39, <https://doi.org/10.24090/eluqud.v3i1.13288>; Istianah Zainal Asyiqin, Irvan Mareto, and Manuel Beltrán Genovés, "The Role of Regulation in the Development of Sharia Fintech: A Review of Contemporary Islamic Economic Law," *Sharia Oikonomia Law Journal* 2, no. 4 (December 30, 2024): 255–70, <https://doi.org/10.70177/solj.v2i4.1241>; Faizi Faizi and Mohd Sollehudin Bin Shuib, "SHARIA GOVERNANCE IN ISLAMIC FINANCIAL INSTITUTIONS: A COMPARATIVE REVIEW OF MALAYSIA AND INDONESIA," *EL DINAR: Jurnal Keuangan Dan Perbankan Syariah* 12, no. 1 (April 30, 2024): 89–107, <https://doi.org/10.18860/ed.v12i1.25135>; Samsidar Samsidar et al., "System Implementation and Governance in Sharia Financial Institutions," *INVOICE : JURNAL ILMU AKUNTANSI* 7, no. 1 (March 31, 2025): 22–28, <https://doi.org/10.26618/inv.v7i1.16244>.

²¹ Syaza Shukri and Meor Alif Meor Azalan, "The Application of Maqasid Al-Shariah in Multicultural Malaysia: Developing Strong Institutions for Interethnic Unity," *Contemporary Islam* 17, no. 3 (October 1, 2023): 433–50, <https://doi.org/10.1007/s11562-023-00528-7>; Aji, "Breaking the Glass Ceiling for Indonesian Migrant Workers: Legal-Political and Maqasid Al-Shariah Analysis of Protection Policies," *Al'Adalah* 27, no. 2 (January 14, 2025): 143–65, <https://doi.org/10.35719/aladalah.v27i2.528>; JASSER AUDA, *Maqasid Al-Shariah as Philosophy of Islamic Law* (International Institute of Islamic Thought, 2008), <https://doi.org/10.2307/j.ctvkc67tg>; Hefni, Mustofa, and Ahmadi, "Looking for Moderate Fiqh: The Thought of Mohammad Hashim Kamali on the Reformation of Rigidity and Inflexibility in Islamic Law."

²² Shukri and Azalan, "The Application of Maqasid Al-Shariah in Multicultural Malaysia: Developing Strong Institutions for Interethnic Unity"; Aji, "Breaking the Glass Ceiling for Indonesian Migrant Workers: Legal-Political and Maqasid Al-Shariah Analysis of Protection Policies"; AUDA, *Maqasid Al-Shariah as Philosophy of Islamic Law*; Hefni, Mustofa, and Ahmadi, "Looking for Moderate Fiqh: The Thought of Mohammad Hashim Kamali on the Reformation of Rigidity and Inflexibility in Islamic Law."



theological framework. Rather, they arise from the failure to effectively operationalize its principles through robust and adaptive legal and governance structures. This distinction is crucial, as it challenges prevailing stereotypes that equate underdevelopment with religious determinism.²³ Instead, this research affirms that when structural and systemic issues are adequately addressed, the Islamic world can reclaim its civilizational dynamism and contribute constructively to global governance.

One significant implication is the necessity of reassessing how Islamic law is integrated into national legal systems. The current variations in the application of Sharia across Muslim-majority nations, illustrated by examples from Indonesia and the UAE, underscore both the potential and the pitfalls of Islamic constitutionalism. While countries like Indonesia have made notable progress in harmonizing *Sharia* within a pluralistic democratic framework, others have manipulated religious norms for political gain, undermining their legitimacy and violating the principles of *maqāṣid al-sharīʿah*.²⁴ Foundational Islamic principles such as *shūrā*, *ijmāʿ*, and *maṣlaḥa* are not only compatible with democratic values but are also essential for ensuring legitimacy and responsiveness in Islamic governance. This suggests that recalibrating the integration of Islamic law must go beyond mere formalistic implementation and instead align substantively with justice, equity, and public welfare.²⁵

In the financial sector, the uneven development of Islamic finance poses a significant challenge to achieving socio-economic justice. While *sharia*-compliant financial instruments such as *zakat*, *waqf*, and *sukuk* provide alternative avenues for wealth redistribution and ethical investment, their institutionalization remains inconsistent across different jurisdictions. Regulatory ambiguities and limited technological integration further hinder their potential to foster financial inclusivity. The success of Indonesian Islamic banks in aligning *sharia* principles with national standards serves as an exemplary model for others to follow. However, comprehensive reforms are needed to standardize regulatory practices, enhance governance, and promote cross-sector collaboration, ultimately reinforcing the legitimacy and effectiveness of

²³ Saïd Amir Arjomand, "Islam, Political Change and Globalization," *Thesis Eleven* 76, no. 1 (February 1, 2004): 9–28, <https://doi.org/10.1177/0725513604040108>; Munawar Iqbal and Philip Molyneux, "Challenges Facing Islamic Banking," in *Thirty Years of Islamic Banking* (London: Palgrave Macmillan UK, 2005), 105–22, https://doi.org/10.1007/978-0-230-50322-9_7; Murtaza Mahmood et al., "Political Dynamics in Islam: Addressing Contemporary Challenges," *GUMAN* 7, no. 1 (March 30, 2024): 272–81, <https://doi.org/10.63075/guman.v7i1.730>; Imam Sujono, "Implementing and Developing Islamic Law Internationally: Challenges in the Modern Age," *Journal of Modern Islamic Studies and Civilization* 1, no. 02 (May 31, 2023): 112–19, <https://doi.org/10.59653/jmisc.v1i02.1162>.

²⁴ Efa Rodiah Nur, "Transformation of Islamic Values in the Development of the National Legal System," 2020, <https://doi.org/10.2991/assehr.k.201113.035>; Sujono, "Implementing and Developing Islamic Law Internationally: Challenges in the Modern Age"; Nur Insani et al., "ISLAMIC LAW AND LOCAL WISDOM: EXPLORING LEGAL SCIENTIFIC POTENTIAL IN INTEGRATING LOCAL CULTURAL VALUES," *Kanun Jurnal Ilmu Hukum* 26, no. 1 (April 29, 2024): 101–24, <https://doi.org/10.24815/kanun.v26i1.32930>; Khairuddin Tahmid and Idzan Fautanu, "Institutionalization of Islamic Law in Indonesia," *AL-'ADALAH* 18, no. 1 (June 29, 2021): 1–16, <https://doi.org/10.24042/adalah.v18i1.8362>.

²⁵ Tooba Khalid, Dr. Muhammad Sajjad Malik, and Siddiqua Aslam Qureshi, "Islamic and Western Ideology of Democracy: A Comparative and Analytical Study," *GUMAN* 7, no. 2 (May 14, 2024): 88–100, <https://doi.org/10.63075/guman.v7i2.783>; Muhammad Syaqiq Al-Azdi Bin Abd Razak, Sharifah Hayaati Syed Ismail, and Siti Arni Basir Basir, "Harmonizing Faith and Governance: A Comprehensive Study of Islamic Governance Frameworks," *Jurnal Pengajian Islam* 17, no. 2 (December 2, 2024): 87–101, <https://doi.org/10.53840/jpi.v17i2.304>; Irhamdi Nasda, "COMPARISON OF THE CONCEPTS OF DEMOCRATIC AND SHURA SYSTEMS OF GOVERNMENT," *MILRev: Metro Islamic Law Review* 2, no. 1 (June 30, 2023): 52, <https://doi.org/10.32332/milrev.v2i1.6862>.



Islamic finance.²⁶

The persistent challenge of Islamophobia represents a major threat to the constitutional rights and social inclusion of Muslim communities. The legal entrenchment of cultural exclusion, manifested in restrictions on religious expression, intrusive surveillance practices, and biased policy narratives, creates systemic barriers that marginalize Muslims and obstruct interfaith dialogue. Sikka's characterization of Islamophobia as a form of cultural racism (2022) underscores its structural nature and highlights the need for legal advocacy and institutional reform to address it. Such interventions should not only safeguard religious freedoms but also promote inclusive legal norms that embrace diversity while strengthening national cohesion.²⁷

Furthermore, the fragmented representation of the Islamic world within global institutions exacerbates these challenges. The absence of a unified position on platforms such as the United Nations Security Council diminishes the capacity of Muslim-majority nations to shape international standards related to justice, security, and development. Realizing this vision requires coordinated reforms in political leadership, legal capacity, and transnational solidarity.²⁸

The compatibility of Islamic legal principles with international human rights and governance standards necessitates a nuanced approach. Critics often contend that Islamic law is inherently incompatible with secular liberalism; however, the *maqāṣid al-sharī'ah* framework provides an ethical bridge by advancing justice, human dignity, and collective welfare. Issues such as child marriage, environmental protection, and educational equity demonstrate how Islamic jurisprudence can adapt effectively to contemporary challenges. The hermeneutical flexibility embedded in Islamic legal reasoning, grounded in *ijtihad* and guided by the principle of public interest, permits context-sensitive interpretations that align with global legal norms while preserving religious authenticity.²⁹

²⁶ Salah Alhammadi, "Islamic Finance as a Driver for Enhancing Economic Sustainability and Innovation in the GCC," *Journal of Science and Technology Policy Management*, January 25, 2024, <https://doi.org/10.1108/JSTPM-11-2023-0206>; Wissal Msellek, "Islamic Finance and Its Impact on Financial Inclusion," 2020, 81–90, https://doi.org/10.1007/978-3-030-39935-1_5; Nasda, "COMPARISON OF THE CONCEPTS OF DEMOCRATIC AND SHURA SYSTEMS OF GOVERNMENT"; Tooba Khalid, Dr. Muhammad Sajjad Malik, and Siddiqua Aslam Qureshi, "Islamic and Western Ideology of Democracy: A Comparative and Analytical Study."

²⁷ Muhammad Ibrar et al., "A Critical Analysis of Islamophobia in Gottschalk and Greenberg's Islamophobia: Making Muslims the Enemy," *The Critical Review of Social Sciences Studies* 3, no. 1 (February 11, 2025): 1848–63, <https://doi.org/10.59075/6fpezv92>; Aurelien Mondon and Aaron Winter, "Articulations of Islamophobia: From the Extreme to the Mainstream?," *Ethnic and Racial Studies* 40, no. 13 (October 21, 2017): 2151–79, <https://doi.org/10.1080/01419870.2017.1312008>; Kozaric, "Are Muslim Experiences Taken Seriously in Theories of Islamophobia? A Literature Review of Muslim Experiences with Social Exclusion in the West."

²⁸ David Krogmann, "International Organizations and Education in the Islamic World," 2022, 191–215, https://doi.org/10.1007/978-3-030-78885-8_7; Mohammad Talib, "The Idea of the Muslim World: A Global Intellectual History By Cemil Aydin," *Journal of Islamic Studies* 32, no. 1 (January 1, 2021): 127–29, <https://doi.org/10.1093/jis/etaa048>; Muhammad Riaz Khan, Zuhana Bt Mohamed Zin, and Wan Farah Wani Wan Fakhruddin, "Media Representations of Islam and Muslims in Global Contexts (2002-2022): A Systematic Literature Review," *Studies in Media and Communication* 13, no. 1 (December 28, 2024): 284, <https://doi.org/10.11114/smc.v13i1.6520>.

²⁹ Fhadli Nur Hudzaifah, "Development Of Renewal In Islamic Law And Human Rights In The Modern World," *Al-Mahkamah: Islamic Law Journal* 1, no. 1 (November 28, 2023): 7–13, <https://doi.org/10.61166/mahkamah.v1i1.2>; Zumiyati Sanu Ibrahim et al., "Islamic Law and Human Rights: Convergence or Conflict?," *Nurani: Jurnal Kajian Syari'ah Dan Masyarakat* 24, no. 2 (November 26, 2024): 431–48, <https://doi.org/10.19109/nurani.v24i2.19595>; Tamyiz Mukharrom and Supriyanto Abdi, "Harmonizing Islam and Human Rights Through the Reconstruction of Classical Islamic Tradition,"



This intersectionality is particularly evident in the discourse on legal pluralism. In societies where Islamic and secular laws coexist, the challenge lies in ensuring coherence, complementarity, and equitable protection under the law. When effectively managed, legal pluralism can enhance civic harmony and institutional legitimacy. However, uncoordinated or politicized applications of Islamic law may result in legal fragmentation and societal polarization. Therefore, legal reform must proceed through inclusive dialogues among jurists, lawmakers, and civil society, aiming to develop hybrid legal models that serve diverse constituencies while remaining faithful to Islamic ethical principles.³⁰

The findings presented in this chapter reinforce the notion that the path to reform within the Islamic world does not require the rejection of its legal and moral traditions, but rather their contextual revitalization. Islamic law provides a comprehensive framework for justice, responsibility, and communal welfare, values that remain as relevant today as in earlier times. The challenge for policymakers, scholars, and religious leaders is to reinterpret and institutionalize these principles in ways that address the realities of modern statehood, globalization, and pluralism. By undertaking this task, the Islamic world has the potential to transform its inherent resilience into external influence, thereby contributing meaningfully to the establishment of a just and inclusive global order.

Conclusion

This study concludes that the persistent challenges within the Islamic world arise not from religious or theological limitations, but from institutional and structural inefficiencies. The findings underscore the necessity of legal and financial reforms, highlighting the potential for Islamic legal and ethical principles to align with democratic governance, human rights, and inclusive economic development. The research demonstrates that the values embedded in *maqāṣid al-sharīʿah* can serve as a normative foundation for legal reform, financial innovation, and social justice. This study contributes to a growing body of interdisciplinary scholarship seeking to reposition Islamic legal thought within the framework of global governance by proposing a model that harmonizes Islamic jurisprudence with contemporary legal systems. Future research should explore empirical models for integrating Islamic law and examine the role of digital technologies in facilitating institutional reform in Muslim-majority contexts.

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³⁰ Muneeb Ahmad, "Human Rights in Islam: Compatible and Incompatible Aspects," *International Journal of Psychosocial Rehabilitation*, September 2020, 133402–12, <https://doi.org/10.61841/V24I8/400248>; Fhadli Nur Hudzaifah, "Development Of Renewal In Islamic Law And Human Rights In The Modern World"; Mukharrom and Abdi, "Harmonizing Islam and Human Rights Through the Reconstruction of Classical Islamic Tradition"; Karimullah, "For True Humanity: Harmonization of Islamic Law and Human Rights Towards Universal Justice"; Arifinsyah, Dalimunthe, and Riza, "Islamic Theological Perspectives on Human Rights: Bridging the Gap between Faith and Universal Principles."



CRediT Authorship Contribution Statement

Ahmed Mohamed Ahmed: Conceptualization, Methodology, Writing -original Draft. **Mad Farhan Hammadi:** Supervision, Methodology, Writing - review & editing, **Fajar Amansyah:** Supervision, Writing - review & editing, **Ahmad Rajafi:** Writing - review & editing, **Omer Mohamed Taha Alkanan:** Methodology, Writing - review & editing, **Israa Natiq Jabbar:** Methodology, Writing - review & editing

Declaration of Competing Interest

The authors declare that they have no competing financial interests or personal relationships that could influence the work reported in this paper.

Data Availability

Data will be made available on request.

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