Islamic Values and the Civil State: A Systematic Review on the Application of Maqasid Al-Shariah in Madani Nation-Building

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ABSTRACT

This systematic literature review explores the integration of Islamic values in the conceptualization of the civil state, focusing particularly on the application of Maqasid al-Shariah across various domains. The study addresses a growing academic interest in how Islamic principles, especially those rooted in Shariah objectives, can inform contemporary governance, policy, and ethical frameworks within modern civil society. Despite numerous discussions on Islamic governance, there remains a lack of synthesized understanding regarding how Maqasid al-Shariah intersects with current global challenges. Using an advanced search strategy on Scopus and Web of Science databases, and guided by the PRISMA framework, the review was conducted based on two primary keywords: "Islamic education" and "AI". A total of 571 records were initially identified, and after a rigorous screening and eligibility process, 35 articles were selected for in-depth analysis. The findings were thematically categorized into three major areas: (1) Maqasid al-Shariah in Ethics, Law, and Governance, which examines Islamic perspectives on corporate ethics, social responsibility, and legal inclusivity; (2) Maqasid al-Shariah in Human Wellbeing, Social Justice, and Public Policy, which focuses on mental health, public service, zakah, and holistic development; and (3) Maqasid al-Shariah in Environmental Ethics, Bioethics, and Sustainability, which discusses Islamic responses to modern challenges such as biotechnology, ethical economics, and philanthropic reform. This review highlights the multidimensional role of Maqasid al-Shariah as a normative and functional framework capable of guiding policy, promoting justice, and supporting inclusive civil development. The study concludes that Islamic values, when interpreted through the lens of Maqasid al-Shariah, offer constructive pathways for rethinking governance, ethics, and sustainability in the civil state model.

Keywords: Islamic Values, Civil State, Maqasid al-Shariah, Madani Nation-Building

INTRODUCTION

In recent years, the concept of a "civil state" (al-dawlah al-madaniyyah) has emerged as a central theme in political discourse across the Muslim world. This model advocates a state governed by the rule of law, pluralism, accountability, and institutional governance while respecting religious, ethical, and cultural traditions [1], [2], [3]. The relevance of Islamic values in shaping such a civil state has sparked significant academic interest, particularly in contexts where the balance between religious principles and democratic governance remains contested [4], [5], [6]. As nations in the Muslim world continue to grapple with governance models that reflect both their Islamic heritage and modern civil expectations, this discussion becomes increasingly pertinent. Understanding how Islamic values-such as justice ('adl), consultation (shura), Public welfare (maslahah) and human dignity (karamah insaniyyah) can integrate with the framework of a civil state, which is critical for promoting inclusive, ethical, and sustainable governance.

The existing body of literature presents diverse interpretations and trajectories in linking Islam with civil state principles. Scholars such as Yusuf al-Qaradawi, Rashid Ghannouchi, and Abdullahi An-Na'im have argued that Islam inherently supports many aspects of a civil state, provided that religious values are not misused for authoritarian control [7], [8], [9]. For instance, Ghannouchi emphasizes that Islamic teachings on shura align

with democratic deliberation, while An-Na'im proposes a secular state model informed by Islamic ethics rather than religious law enforcement. On the other hand, studies also highlight tensions between traditionalist interpretations of Islamic governance (such as caliphate models) and contemporary civil state requirements. Research from post-Arab Spring contexts—like Tunisia and Egypt—has contributed to evolving understandings of how Islamic parties navigate power within civil democratic frameworks. Yet, despite this growing body of work, there remains considerable diversity in how scholars and practitioners define and apply Islamic values within the civil state model [10], [11], [12].

Nevertheless, several gaps and unresolved issues persist. One major challenge is the lack of consensus on the definitional boundaries of a civil state in the Islamic context. Is it simply a state that respects religion, or does it require a complete reformation of Islamic legal and political theory? Furthermore, the practical implementation of Islamic values in civil institutions often encounters resistance due to political instability, sectarian divides, and differing schools of jurisprudence. There is also a paucity of empirical research on how Islamic values function in policy-making and public service delivery in states that claim Islamic legitimacy. To address these gaps, future studies must adopt interdisciplinary approaches that blend political theory, Islamic jurisprudence, sociology, and public administration. It is recommended that scholars and policymakers shift the focus from binary debates—such as "Islamic vs secular," towards models of governance that embrace ethical pluralism and contextual flexibility. By doing so, Islamic values can enrich the moral foundation of civil states while ensuring justice, equality, and public trust in governance.

LITERATURE REVIEW

Maqasid al-Shariah, or the objectives of Islamic law, have been a focal point of Islamic jurisprudence since the era of al-Juwaini and al-Ghazali. The primary aim of Maqasid al-Shariah is to avoid evil and uphold public interest, ensuring that laws are effective and acceptable among Muslims and in the eyes of God [13]. This framework is essential for Islamic countries, especially when participating in international treaties, as it provides a guideline to ensure that all laws, including international agreements, align with Islamic principles [13]. The historical development of Maqasid al-Shariah has seen its application in various domains, including Islamic banking and finance, where it serves as a benchmark for justice, transparency, and economic viability [14]. The concept has also been integrated into the issuance of fatwas in Malaysia, aiming to preserve unity and uniformity within the Muslim-majority community [15].

Role of Islamic Values in Nation-Building and Civil Society

Islamic values play a crucial role in nation-building, particularly in postcolonial contexts like Indonesia, where Islam is the dominant societal culture. Organizations such as Muhammadiyah and Nahdlatul Ulama have been instrumental in nurturing nation-building and multiculturalism, especially in the face of contemporary challenges like the post-truth era [16]. These organizations help shape the contours of religious authority and contribute to the prospects of multiculturalism and nation-building by promoting democratic norms and religious pluralism [17]. The integration of Islamic values into the ethos of a nation significantly accelerates national development, ensuring identity, unity, and stability [18]. This is evident in the concept of Malaysia Madani, which aims to strengthen racial unity and socio-economic stability through the application of core Islamic values [19] [20].

Application of Maqasid al-Shariah in Modern Governance

The application of Maqasid al-Shariah extends beyond traditional jurisprudence to modern governance and political development. Sustainable development initiatives, as outlined in the 2030 Agenda, resonate with Islamic values of justice, equity, and societal well-being, providing a foundation for political development within an Islamic framework [21]. Governance models in Islamic societies incorporate participatory decision-making through institutions like Shura (consultative councils) and Hisbah (public oversight mechanisms), ensuring justice and accountability in policy implementation [21]. The concept of Maqasid al-Shariah also plays a role in the checks and balances within state institutions, aiming to consolidate executive and legislative functions to serve the nation's interests effectively [22]. This holistic approach to governance aligns with the

broader goals of Maqasid al-Shariah, ensuring that contemporary rulings fulfill the objectives of Shariah while addressing new challenges [23].

Summary Table

Aspect	Details
Historical Context	Development since al-Juwaini and al-Ghazali; aims to avoid evil and uphold public interest [13].
Application in Finance	Benchmarks for justice, transparency, and economic viability in Islamic banking [14].
Fatwa Issuance	Ensures unity and uniformity within the Muslim-majority community in Malaysia [15]
Nation-Building	Role of Muhammadiyah and Nahdlatul Ulama in Indonesia; promotes multiculturalism and democratic norms [16] [17].
Ethos and Development	Integration of Islamic values accelerates national development; Malaysia Madani as an example [18] [19] [20]
Modern Governance	Sustainable development aligned with Islamic values; participatory decision-making through Shura and Hisbah [21]
Checks and Balances	Consolidation of executive and legislative functions to serve national interests [22]

In conclusion, the application of Maqasid al-Shariah in nation-building and governance demonstrates the dynamic and evolving nature of Islamic jurisprudence. By integrating these principles into modern contexts, Islamic countries can ensure that their laws and policies are not only effective and acceptable but also aligned with the broader objectives of justice, equity, and societal well-being.

MATERIAL AND METHODS

Identification

According to the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) framework, the Identification stage is the critical first step in conducting a systematic literature review (SLR). It involves a structured and replicable search strategy to identify all relevant studies addressing the research topic. In this study, three carefully selected keywords—Islam, Maqasid al-Shariah, and Madani—were used to explore the intersection between Islamic governance principles and the modern conceptualization of a civil or "Madani" state. A comprehensive database search was conducted using Scopus and Web of Science (WoS), two of the most reputable and high-impact indexing platforms. This process yielded 136 records from Scopus and 435 from WoS, amounting to a total of 571 unique academic sources. These databases were chosen to ensure broad coverage across disciplines including Islamic studies, law, philosophy, political science, and public policy, all of which are relevant to the topic. Scopus tends to focus more on applied research and multidisciplinary outputs, while WoS offers in-depth access to high-quality journals in the humanities and social sciences, thus justifying their combined use to reduce selection and publication bias.

The significant difference in the number of records WoS produces, more than three times the number of relevant sources compared to Scopus, warrants a closer examination of database scope and indexing trends. This disparity can be attributed to WoS's stronger representation of research in Islamic thought, theology, and sociopolitical studies, which are often published in journals that prioritize conceptual and normative discussions over empirical methodologies. The high yield from WoS indicates a robust and growing academic

interest in topics like Maqasid al-Shariah and their application to governance frameworks such as the Madani concept. Conversely, Scopus's lower count may reflect its emphasis on empirical, policy-oriented, or technical research, capturing a more focused but narrower subset of studies. The identification of 489 total records demonstrates a promising research landscape, offering a diverse pool of literature to critically examine how Islamic values—particularly the higher objectives of Shariah—are being integrated, interpreted, or contested in the vision of a Madani state. This extensive initial dataset forms a robust foundation for the next stages of the PRISMA process, including screening and eligibility. Ultimately, the dual database strategy enhances the review's credibility, ensuring that the analysis is both comprehensive and representative of scholarly debates across different epistemological and disciplinary boundaries.

TABLE 1 The search string.

Scopus	Title-Abs-Key (Islam And Maqasid Al-Shariah Or Madani) And (Limit-To (Pubyear , 2015) Or Limit-To (Pubyear , 2016) Or Limit-To (Pubyear , 2017) Or Limit-To (Pubyear , 2018) Or Limit-To (Pubyear , 2019) Or Limit-To (Pubyear , 2020) Or Limit-To (Pubyear , 2021) Or Limit-To (Pubyear , 2022) Or Limit-To (Pubyear , 2023) Or Limit-To (Pubyear , 2024) Or Limit-To (Pubyear , 2025)) And (Limit-To (Subjarea , "Soci") Or Limit-To (Subjarea , "Arts")) And (Limit-To (Doctype , "Ar")) And (Limit-To (Pubstage , "Final")) And (Limit-To (Srctype , "J")) And (Limit-To (Language , "English")) **Date Of Access: July 2025**
Wos	Islam And Maqasid Al-Shariah Or Madani (Topic) And Preprint Citation Index (Exclude – Database) And Open Access And 2025 Or 2024 Or 2023 Or 2022 Or 2021 Or 2020 Or 2019 Or 2018 Or 2017 Or 2016 Or 2015 (Publication Years) And Article (Document Types) And Religion Or Arts Humanities Other Topics Or Social Sciences Other Topics Or Government Law (Research Areas) **Date Of Access: July 2025**

Screening

In alignment with the PRISMA framework, the Screening phase marks the second crucial step in a systematic literature review (SLR), where initial search results are refined through the application of predefined inclusion and exclusion criteria. From the original 571 records identified across Scopus and Web of Science (WoS), a total of 82 articles were retained after the screening process—65 from Scopus and 17 from WoS. This significant reduction in eligible studies reflects a rigorous filtration process grounded in methodological transparency and scholarly precision. The exclusion criteria included non-English publications, studies published prior to 2015, and non-peer-reviewed sources such as conference proceedings, books, and review articles. Additionally, records listed as "in press" were excluded due to their incomplete peer-review status, and any publications outside the disciplinary scope of Social Sciences, Arts, and Humanities were also removed. These criteria were designed to ensure that only current, high-quality, and thematically relevant journal articles were included in the analysis, thereby enhancing the academic rigor and reliability of the review.

The removal of 489 records through this process, including 1 duplicate record, is not merely a quantitative reduction but a qualitative refinement. Eliminating non-English sources, while potentially limiting the geographic scope, was necessary to ensure consistency in interpretation and accessibility of academic discourse. Restricting the time frame to post-2015 publications align with the evolving discourse on Maqasid al-Shariah and Madani governance in the context of contemporary Islamic thought and modern nation-building. Moreover, excluding publication types such as reviews and books narrows the focus to original research that presents empirical or theoretical innovations, which are essential for deriving novel insights and

constructing a focused analytical narrative. By limiting the scope to the Social Sciences, Arts, and Humanities, the study ensures that the selected literature deeply engages with sociopolitical, legal, and philosophical dimensions, key to understanding the implementation of Islamic values within the Madani framework. This deliberate and justified screening strategy not only enhances the thematic coherence of the review but also ensures that the findings are rooted in credible and peer-reviewed academic sources, thereby maintaining the integrity and scholarly contribution expected of high-impact journal publications.

TABLE 2 The selection criterion is searching

Criterion	Inclusion	Exclusion
Language	English	Non-English
Time line	2015 – 2025	< 2015
Literature type	Journal (Article)	Conference, Book, Review
Publication Stage	Final	In Press
Subject	Social science, computer Science and Engineering	Besides Social science, computer Science and engineering

Eligibility

In the Eligibility stage of the PRISMA framework, a more focused and in-depth assessment is conducted to determine the final set of studies to be included in the systematic review. From the 82 articles that passed the initial screening, 81 were retrieved for full-text analysis (excluding one duplicate), marking the transition from superficial filtering to content-level evaluation. This phase applied a set of stringent eligibility criteria to ensure alignment with the review's core objectives-namely, the exploration of how Islam, Maqasid al-Shariah, and the concept of a Madani state are addressed in scholarly literature. A total of 46 full-text articles were excluded for several critical reasons: articles deemed to be outside the thematic field, titles that lacked significance in relation to the research focus, abstracts that diverged from the study's objectives, and the unavailability of full-text access despite initial indexing. This rigorous appraisal ensures that the included studies not only meet formal criteria but also offer meaningful content that contributes substantively to the research question.

Ultimately, 35 articles were retained for qualitative synthesis, representing those that demonstrated clear thematic relevance, theoretical coherence, and full-text availability. This refined dataset embodies a curated body of knowledge that reflects both depth and specificity, making it suitable for in-depth qualitative analysis. The decision to exclude studies based on criteria such as vague or unrelated abstracts and inaccessible full texts is rooted in academic best practices, as the integrity of a systematic review depends on the evaluability and clarity of the primary data sources. Moreover, excluding studies "out of field" ensures conceptual consistency, essential when dealing with interdisciplinary topics such as Islamic governance, ethical jurisprudence, and modern statecraft. These 35 studies form a credible and analytically rich foundation upon which to build thematic interpretations and extract meaningful insights. This process also underscores the necessity of access to high-quality, peer-reviewed research in constructing a reliable scholarly synthesis—an expectation in high-impact academic publications. Through this rigorous eligibility stage, the review strengthens its analytical validity, positioning itself to offer a well-substantiated and impactful contribution to the ongoing discourse on Maqasid al-Shariah and the Madani paradigm in Islamic thought and governance.

Data Abstraction and Analysis

An integrative analysis was adopted as a key assessment strategy in this study to examine and synthesise a range of qualitative research designs. The primary objective was to identify and organise key themes and subthemes relevant to the research focus. The process began with data collection, which served as the initial

step in theme development. As illustrated in Figure 2, the authors conducted a thorough analysis of 35 selected publications, carefully extracting statements and content directly related to the study's core topics. These publications were then critically evaluated to assess their significance in the context of Islamic Values and the Civil State, including a close examination of their methodologies and findings.

Following this review, the lead author worked collaboratively with co-authors to construct themes grounded in the evidence gathered. Throughout the analysis, a reflective log was maintained to document emerging interpretations, analytical observations, and any questions or uncertainties encountered during the process. Once themes were developed, the research team compared and cross-checked the findings to ensure consistency and coherence in the thematic structure. In instances where conceptual disagreements arose, the authors engaged in internal discussions to resolve differences and reach a collective understanding, thereby enhancing the credibility and reliability of the thematic analysis.

Based on the identified themes in your systematic literature review titled "Islamic Values and the Civil State", the following three research questions are proposed to align with your results and guide future scholarly inquiry:

How can Maqasid al-Shariah principles be operationalized to strengthen ethical governance and legal inclusivity in contemporary civil state institutions?

In what ways do Maqasid al-Shariah-based frameworks contribute to enhancing human wellbeing, social justice, and public policy development in diverse sociopolitical contexts?

What role does Maqasid al-Shariah play in addressing contemporary environmental and bioethical challenges within the paradigm of sustainability and global ethics?
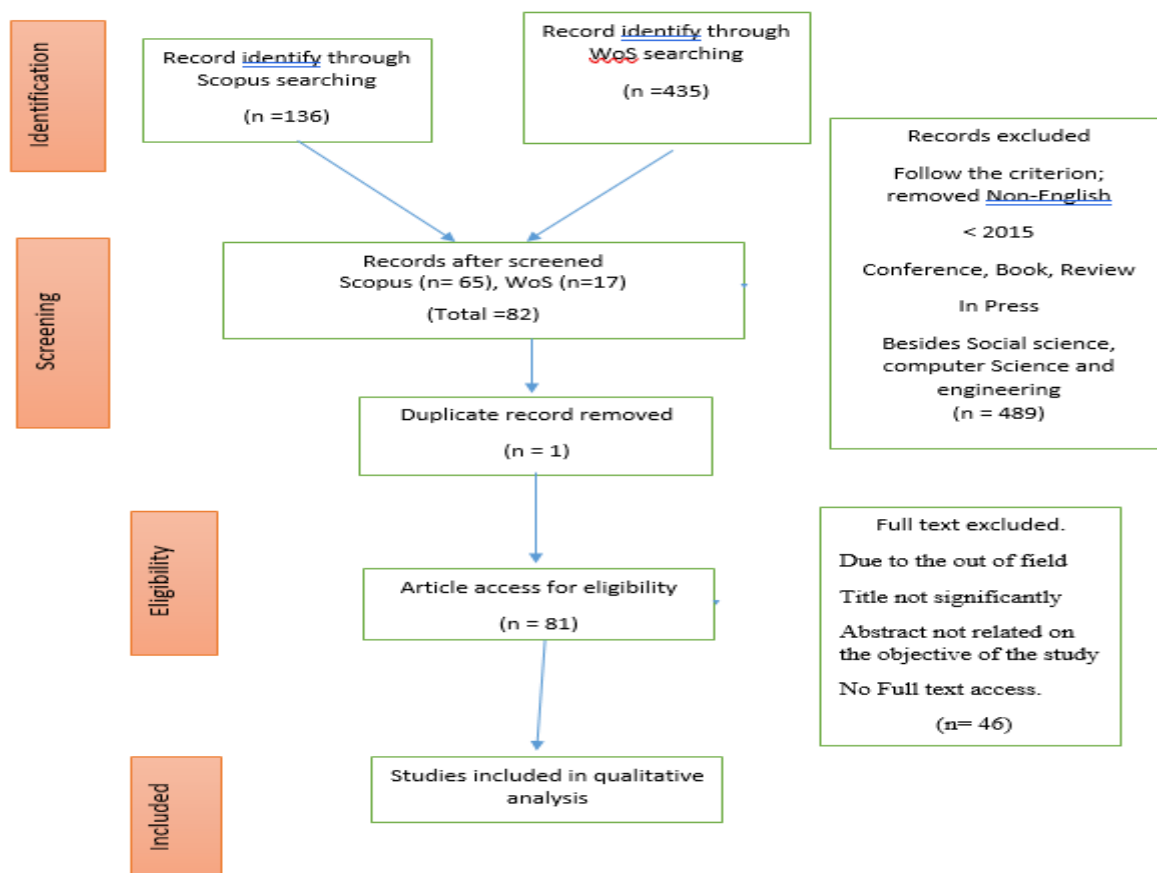

FIGURE 2. Flow diagram of the proposed searching study

RESULT AND FINDING

Maqasid al-Shariah in Ethics, Law, and Governance

Based on a comprehensive analysis of the findings and discussion sections from the abstracts under the theme Maqasid al-Shariah in Ethics, Law, and Governance, several converging themes emerge, highlighting Islamic normative frameworks' contributions to governance, social responsibility, legal justice, and interreligious engagement.

One significant body of research explores the intersection of corporate governance and Islamic ethics, particularly through the lens of maqasid al-Shariah and maslahah principles. Dusuki and Abdullah (2024) emphasize the limitations in conventional Corporate Social Responsibility (CSR) models, suggesting that Islamic jurisprudential principles offer a more consistent ethical foundation that prioritizes societal well-being over profit maximization [29]. Murphy and Smolarski (2018) reinforce this view by proposing an Islamic political model of CSR, advocating for an inclusive governance structure that embeds Shariah scholars and stakeholders within corporate decision-making [30]. Their model addresses power asymmetries and promotes accountability in Muslim-majority corporate environments. These efforts reflect a shared objective to harmonize economic operations with Islamic ethical mandates, emphasizing justice, stakeholder rights, and the public good as guiding pillars of Islamic business ethics.

Legal and jurisprudential dimensions of maqasid al-Shariah are further examined in contexts of justice, security, and reinterpretation of Islamic law. Hamzah (2015) confronts the misuse of Islamic rhetoric by extremist groups, identifying a critical gap in how Islamic jurisprudence addresses violence falsely framed as jihad. His analysis underscores the need for robust Islamic legal interpretations that preserve societal security and uphold life dignity [31]. Mohadi (2023) provides a complementary view by analyzing the evolution of normative Islamic perspectives on family and kinship through the maqasid lens [32]. His study demonstrates how classical legal principles shaped social order and family structure, aiming to ensure communal stability and cohesion. Together, these contributions underline the capacity of maqasid al-Shariah to adapt legal interpretations in ways that safeguard human dignity, ensure justice, and reflect contemporary realities.

Another critical dimension involves religious diplomacy and the advocacy of Islamic moderation in pluralistic societies. Taufiq, Harisudin, and Maimun (2022) examine how the Nahdlatul Ulama diaspora in the Netherlands engages in multi-track diplomacy to combat Islamophobia [33]. Their strategy, grounded in fiqh al-siyasah and maqasid al-Shariah, fosters interreligious tolerance and presents Islam as a peaceful and moderate tradition. Their work exemplifies the broader application of Islamic legal objectives in contemporary socio-political activism, demonstrating how Islamic principles can inform global diplomacy and community resilience against discrimination.

Collectively, these studies demonstrate a shared commitment to aligning Islamic ethics with governance, legal justice, and social harmony. While diverse in their focal issues—from corporate frameworks to familial law and counter-extremism—the studies converge on a central principle: that maqasid al-Shariah, as a dynamic and purposive approach to Islamic jurisprudence, can be an effective framework for addressing the moral and practical challenges of modern governance systems.

Maqasid al-Shariah in Human Wellbeing, Social Justice, and Public Policy

The analysis of research findings and discussion sections from the selected abstracts under the theme Maqasid al-Shariah in Human Wellbeing, Social Justice, and Public Policy reveals multiple dimensions in which Islamic principles, particularly the objectives of Shariah, serve as a foundational framework for evaluating and enhancing individual and societal welfare.

One recurring focus among the studies is the integration of mental and holistic wellbeing within the Maqasid al-Shariah framework. Zainudin et al. (2023) conducted a thematic analysis of literature addressing mental health through the lens of Maqasid al-Shariah, revealing that while the discussion is gaining traction, the topic remains underdeveloped in scholarly discourse [34]. The study emphasizes the importance of addressing

mental health across various social groups—children, adolescents, and the elderly—within an Islamic epistemological framework to fulfill not only essential (daruriyyat) needs but also complementary (tahsiniyyat) aspects of life. Complementing this view, Yusof et al. (2019) explored holistic development in South Kalimantan using the five principles of Maqasid al-Shariah [35]. Their findings highlight education and marital stability as core contributors to wellbeing, showing that intellect, life, posterity, wealth, and religion are interconnected elements that elevate human quality of life when preserved. Ashafa and Raimi (2025) further expand this narrative by demonstrating that Islam's principles of social wellbeing and economic justice contribute positively to peaceful coexistence in Nigeria's multi-religious society [36]. Their empirical evidence affirms that integrating Maqasid al-Shariah into welfare policy can bridge religious values with inclusive public policy frameworks.

The relationship between public services and Islamic governance surfaces prominently in the analysis. Khazani et al. (2017) evaluate how the planning and provision of public facilities in Malaysia align with the five essentials of Maqasid al-Shariah [37]. The study demonstrates that such alignment contributes directly to human welfare, indicating that urban planning guided by Islamic principles ensures equitable access to services and the protection of communal interests (maslahah). The authors suggest that this perspective not only enriches policy design but also enhances Islamic legitimacy in public infrastructure planning. Similarly, Kusuma and Ryandono (2016) developed a Zakah Index as a welfare measurement tool rooted in Maqasid al-Shariah [38]. This index goes beyond conventional metrics like GDP by incorporating spiritual, social, and economic dimensions into the assessment of national progress. The study argues that insufficient observance and monitoring of Zakah undermine Islamic economics' potential to achieve its intended social justice objectives. By applying the index to East Java, the researchers present a practical model for evaluating welfare within an Islamic paradigm.

Together, these studies contribute significantly to the understanding of how Maqasid al-Shariah principles can shape public policy, mental health support, and social development strategies. Whether through conceptual tools like the Zakah Index or empirical measurements of wellbeing, each contribution reaffirms the relevance of Islamic values in shaping a more just, inclusive, and ethically grounded civil state. The application of Maqasid principles across health, education, economy, and governance underscores their versatility and enduring importance in contemporary policymaking.

Maqasid al-Shariah in Environmental Ethics, Bioethics, and Sustainability

The exploration of Maqasid al-Shariah in the context of Environmental Ethics, Bioethics, and Sustainability presents a diverse application of Islamic values in addressing ethical and societal challenges emerging from modern developments. Several studies have examined how the preservation of core values—life, intellect, wealth, posterity, and religion—serves as a compass to regulate practices across sectors such as biotechnology, environmental management, economics, and philanthropy.

One notable area of application is in Islamic bioethics and biotechnology, particularly regarding genetically modified organisms (GMOs). Idris, Abdul Majeed, and Chang (2020) highlight that the halal status of food is not sufficient under Islamic ethical scrutiny; rather, the entire process leading to its production must be consistent with ethical standards rooted in Maqasid al-Shariah [39]. They argue that GM technology, while offering solutions to food insecurity, also poses bioethical challenges, especially when production methods contradict Islamic values such as transparency, natural balance, and public welfare. In addressing these concerns, Maqasid al-Shariah offers a comprehensive moral framework that extends beyond the surface legality of food status and into the broader ethical implications of biotechnology. The findings underscore the relevance of maqasid-based reasoning in modern dilemmas not explicitly addressed in traditional texts, offering a robust lens for Islamic bioethics.

Another cluster of research focuses on performance, sustainability, and ethical economic models within the maqasid framework. Bedoui and Mansour (2015) present a Pentagon-shaped ethical performance model built upon the five essentials of Maqasid al-Shariah [40]. Their quantitative analysis demonstrates that firms focusing solely on financial performance at the expense of ethical considerations underperform holistically. Similarly, Furqani and Haneef (2023) emphasize the need to unify the practical realities of economic life with

Islamic moral objectives, distinguishing between problems "as they are" and "as they ought to be." This synthesis, which aligns actual socio-economic issues with aspirational Islamic goals, proposes a new direction for Islamic economics rooted in maslahah (public interest) [41]. Tazul Islam (2022) further expands the conceptual scope by proposing Maqasid al-Qur'an as an evolved paradigm to encompass a broader methodological framework, capable of addressing complex modern issues beyond the normative focus of Maqasid al-Shariah [42]. These studies demonstrate that Islamic ethical values can serve as a tool for evaluating sustainability and justice in economic decision-making.

A complementary perspective is seen in research dealing with philanthropy and social equity through the institution of waqf. Gebara (2018) investigates the relevance of waqf in a non-Muslim majority context such as Australia. Her analysis shows that even in secular environments, the objectives of Maqasid al-Shariah— preserving life, intellect, property, and religion—can be served through the revival of waqf practices to meet modern welfare needs [43]. This research broadens the operational scope of Islamic values, suggesting that principles of Maqasid can be adapted for universal benefit, provided the framework is critically reinterpreted and contextualized to local settings. The implications of her findings extend beyond the religious sphere into public policy and legal frameworks, supporting the argument that maqasid-aligned philanthropy remains relevant in diverse socio-political contexts.

Collectively, these studies contribute to the growing evidence that Maqasid al-Shariah offers more than just normative legal rulings; it provides a dynamic ethical infrastructure to guide contemporary decisions in technology, economics, sustainability, and community welfare. Whether through reimagining economic priorities, addressing modern bioethical debates, or revitalizing traditional philanthropic models, Maqasid al-Shariah demonstrates substantial applicability in pursuing ethical sustainability and social justice in the modern civil state.

The findings of this study affirm the wide applicability of Maqasid al-Shariah across domains such as governance, social justice, sustainability, and public health. However, several critical observations and limitations of the maqasid framework merit deeper reflection to offer a more balanced scholarly engagement.

While many studies position maqasid al-Shariah as a comprehensive moral compass, critics argue that its abstract and aspirational nature may hinder consistent operationalization across pluralistic legal systems. For example, in the area of corporate governance, Dusuki and Abdullah's application of maslahah principles to CSR ethics reflects a positive normative framework. Nevertheless, this model may struggle with enforceability in secular or hybrid jurisdictions where Shariah principles are not institutionalized. A visual mapping of governance domains versus Maqasid priorities (Table 2) would reveal implementation gaps, such as weak regulatory mechanisms or stakeholder resistance, when Islamic ethics interface with profit-driven environments.

Similarly, legal and jurisprudential applications of Maqasid often assume interpretive consensus. Hamzah (2015) critiques extremist misuse of Islamic legal concepts, calling for renewed ijtihad. Yet, there remains a critical tension: who holds epistemic authority to reinterpret Shariah in modern contexts? The decentralized nature of Islamic scholarship can result in fragmented applications, weakening the framework's impact on issues such as security, human rights, and minority inclusion. A matrix comparing traditional versus contemporary applications (Table 2) would show divergence in priorities, particularly in areas like gender justice and political participation, which remain underdeveloped in classical maqasid discourse.

Table 2: Comparison Between Classical and Contemporary Maqasid Priorities

Domain	Classical Maqasid Priority	Contemporary Priority Expansion
Life (Nafs)	Protection from physical harm	Healthcare, mental health, pandemic response

Intellect ('Aql)	Preservation of rationality	Digital literacy, AI ethics, misinformation
Faith (Din)	Freedom to practice Islam	Religious harmony, anti-extremism policies
Wealth (Mal)	Protection of property	Economic justice, sustainable finance
Lineage (Nasl)	Family structure and reproduction	Gender equity, family law reform
Environment	(Not a classical category)	Climate change, sustainability

In public policy, studies by Zainudin et al. and Khazani et al. demonstrate how Maqasid principles shape wellbeing frameworks and infrastructure planning. Nevertheless, these models often rely on retrospective justification rather than forward design. This reactive approach can limit the framework's role in preemptive policymaking. Additionally, the assumption that Maqasid-based welfare policies are universally acceptable neglects potential resistance from non-Muslim communities, raising questions about inclusivity and pluralism in diverse societies. A SWOT analysis of maqasid integration in public governance would highlight strengths (ethical depth, moral clarity), weaknesses (subjectivity, variability), opportunities (interfaith dialogue, policy innovation), and threats (legal incompatibility, politicization).

The environmental and bioethical discussions highlight the evolving utility of Maqasid. Idris et al. and Furqani and Haneef push for aligning biotechnology and economics with Islamic moral ends. However, the framework faces limitations in addressing emerging challenges like AI, climate migration, and global inequality. These transnational issues may exceed the traditional Maqasid taxonomy. A proposed expanded framework, perhaps "Neo-Maqasid" or "Maqasid al-'Asr," could address this by including new objectives such as environmental justice or digital dignity.

Finally, although empirical studies validate Maqasid's relevance, many remain conceptual or small-scale. There is a lack of standardized indicators to measure the real-world impact of maqasid-aligned initiatives. For instance, while the Zakah Index offers innovation, its scalability across regions with varying socio-economic realities remains questionable. Future research should adopt mixed method approaches and develop measurable proxies (e.g., wellbeing indices, sustainability metrics) grounded in Islamic objectives.

In sum, while the reviewed literature shows a growing enthusiasm for Maqasid al-Shariah, a more critical engagement reveals the framework's interpretive fluidity, contextual dependency, and institutional limitations. Integrating visual tools such as comparative tables, policy matrices, and analytical frameworks can help clarify the applicability, gaps, and reform potential of Maqasid within contemporary systems.

DISCUSSION AND CONCLUSION

This systematic literature review aimed to explore how Islamic values, particularly Maqasid al-Shariah, are operationalized in the context of civil state development and Madani nation-building. The review focused on studies published between 2015 and 2025, using strict inclusion criteria—peer-reviewed journal articles in English within the social sciences, law, and governance domains. The analysis addressed three core research questions related to ethical governance, public policy, and sustainability through the lens of Maqasid al-Shariah.

The thematic synthesis of 35 eligible studies revealed three prominent clusters: (1) ethics, law, and governance, where Maqasid underpins inclusive governance models and legal reinterpretation; (2) social justice, wellbeing, and public policy, which demonstrates how Islamic principles influence mental health frameworks, welfare metrics, and urban planning; and (3) environmental ethics and sustainability, highlighting

the adaptation of Maqasid values to address contemporary challenges in bioethics, economic equity, and climate responsibility. A variety of methodologies, ranging from conceptual discourse to empirical measurement models like the Zakah Index, demonstrate the breadth of this emerging field.

This review contributes to the field by synthesizing fragmented discussions across Islamic jurisprudence, civil policy, and socio-ethical reform. It introduces a novel cross-domain classification of maqasid themes and underscores the shift from static legalism to dynamic ethical governance. The comparison between classical and contemporary maqasid priorities further illuminates how Islamic legal objectives evolve in response to new epistemic, political, and technological contexts. These findings consolidate existing scholarship and create space for more grounded, operational models of Islamic civil governance.

In practical terms, this synthesis offers policymakers, educators, and civil society leaders a conceptual and normative foundation for designing inclusive governance systems. The review supports the strategic application of Maqasid principles in formulating welfare policies, educational reforms, sustainability frameworks, and ethical economic practices. It also provides a basis for harmonizing Islamic values with pluralistic democratic norms, particularly in multicultural and multireligious societies.

Nevertheless, several limitations must be acknowledged. The study was confined to English-language articles, potentially excluding relevant regional scholarship. The review also excluded non-peer-reviewed literature and publications before 2015, which may affect the longitudinal depth of historical perspectives. Additionally, while conceptual analyses dominate the reviewed literature, fewer empirical studies offered direct measurement or implementation metrics for Maqasid-aligned systems.

Future research should expand empirical inquiry by designing tools to measure the impact of maqasid applications in governance, such as ethical policy indicators or wellbeing scales. There is also a need to explore how emerging global issues, such as artificial intelligence, ecological migration, and global inequality, can be addressed through an expanded maqasid framework. Interdisciplinary studies that integrate theology, public policy, and data science are especially recommended.

Systematic reviews such as this play a critical role in advancing structured, evidence-based discourse in Islamic governance studies. By synthesizing existing knowledge, identifying gaps, and proposing new conceptual pathways, such reviews contribute to a deeper and more actionable understanding of how Islamic values can shape equitable and ethical nation-building in the modern world.

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