

ISLAMIC LAW PRINCIPLES AS A PILLAR OF IDEAL CIVILIZATION AND GLOBAL STABILITY

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Abstract

This research is motivated by the role of law in building an ideal civilization and the relevance of Islamic legal principles in facing global challenges such as economic inequality, conflicts, and environmental crises. The purpose of the study is to analyze how Islamic legal principles, such as justice and the common good, can be the pillars of an ideal civilization and support global stability. This study uses a qualitative approach with descriptive-analytical methods, integrating literature studies and empirical data from interviews, observations, and documentation. The research informants include academics, zakat administrators, and Muslim community leaders. The analysis was carried out using the Miles and Huberman technique to identify patterns of the contribution of Islamic law to social, economic, and political stability. The results of the study show that the application of Islamic law in Indonesia, such as the management of zakat and the role of religious justice, has a positive impact in reducing poverty, improving social justice, and strengthening regional harmony. Globally, Islamic legal principles offer ethical and sustainable solutions in the face of modern challenges, including technology and globalization. This research emphasizes the importance of a holistic approach that integrates Islamic values with modernity to create a harmonious, just, and stable civilization. This result makes a real contribution to the development of Islamic legal discourse as a universal solution in a complex world order.

Keywords: Islamic Law, Civilization, Global Stability.

مستخلص البحث

الدافع وراء هذا البحث هو دور القانون في بناء حضارة مثالية وأهمية المبادئ القانونية الإسلامية في مواجهة التحديات العالمية مثل عدم المساواة الاقتصادية والصراعات والأزمات البيئية. والهدف من البحث هو تحليل كيف يمكن للمبادئ القانونية الإسلامية، مثل العدالة والصالح العام، أن تكون ركائز لحضارة مثالية وتدعم الاستقرار العالمي. واستخدم هذا البحث منهجا نوعيا ذا منهج وصفي تحليلي، دمج بين الدراسات الأدبية والبيانات التجريبية المستقاة من المقابلة والملاحظة والتوثيق. ومن بين مخبري البحث أكاديميون ومدراء الزكاة وقادة المجتمع المسلم. تم إجراء التحليل باستخدام أسلوب مایلز وهوبرمان لتحديد أنماط مساهمة الشريعة الإسلامية في الاستقرار الاجتماعي والاقتصادي والسياسي. أظهر نتائج البحث أن تطبيق الشريعة الإسلامية في إندونيسيا، مثل إدارة الزكاة ودور العدالة الدينية، له تأثير إيجابي في الحد من الفقر، وتحسين العدالة الاجتماعية، وتعزيز الوثام الإقليمي. على الصعيد العالمي، تقدم مبادئ الشريعة الإسلامية حلا أخلاقية ومستدامة في مواجهة التحديات الحديثة، بما في ذلك التكنولوجيا والعولمة. وأكد هذا البحث على أهمية

المقاربة الشمولية التي تدمج القيم الإسلامية مع الحداثة لخلق حضارة متناغمة وعادلة ومستقرة. وسهمت هذه النتيجة إسهاما حقيقيا في تطوير الخطاب الشرعي الإسلامي كحل شامل في نظام عالمي معقد.

الكلمات المفتاحية: الشريعة الإسلامية والحضارة والاستقرار العالمي.

INTRODUCTION

Law has a fundamental role in shaping an ideal civilization.¹ As a normative framework, the law not only regulates relationships between individuals, but also serves as a guide for creating a just, stable, and sustainable social order. In the history of human civilization, the progress of society has often been determined by the quality of the legal system they adopt. A law that is not only repressive but also able to provide moral and ethical guidance, will create a solid social harmony.²

In this context, the principles of Islamic law make a unique contribution. Islamic law, which is sourced from the Qur'an, Hadith, *Ijma'*, dan *Qiyas*, combining spiritual values with the rules of practice that govern various aspects of human life.³ Principles such as fairness (*'Adalah*), Public Benefit (*Maslahah Mursalah*), Equality (*Musawah*), and responsibility (*Amanah*) are not only a legal guide but also a moral and ethical foundation that makes Islamic law relevant in the life of people across the ages.⁴

However, in today's global dynamics, the world faces major challenges that threaten social, political, and economic stability.⁵ Humanitarian crises, conflicts between nations, economic inequality, and environmental degradation are problems that require universal and sustainable solutions.⁶ In this regard, Islamic values offer an inclusive and holistic approach, emphasizing the importance of justice, peace, and balance between rights and obligations on a global scale.⁷

¹ B. S. Chimni, "The Self, Modern Civilization, and International Law: Learning from Mohandas Karamchand Gandhi's Hind Swaraj or Indian Home Rule", *European Journal of International Law* 23, no. 4 (2012): pp. 1159–73. <https://doi.org/10.1093/ejil/chs075>.

² Basil Varkey, "Principles of Clinical Ethics and Their Application to Practice", *Medical Principles and Practice* 30, no. 1 (2021): pp. 17–28. <https://doi.org/10.1159/000509119>.

³ Rashwani, Samir. (2017). Al-Dars al-Akhlaqī lil-Qur'ān: Qirā'ah fī Ba'd al-Muqārabāt al-Ḥadīthah. *Journal of Islamic Ethics* 1, no. 1–2 (2017): pp. 158–94. <https://doi.org/10.1163/24685542-12340007>.

⁴ Mappasessu Akmal, Andi Muhammad, "Analysis of the Theory of the Enactment of Islamic Law: Implications and Challenges in the Indonesian Context", *Jurnal Hukum Dan Keadilan* 4, no. 2 (2024): pp. 49–56.

⁵ Achmad Irwan Hamzani and Soesi Idayanti, "The Evolution of Islamic Law in Indonesia: A Socio-Historical Perspective on Its Struggle for Existence," *Hamdard Islamicus* 47, no. 1 (2024): pp. 101–21. <https://doi.org/10.57144/hi.v47i1.891>.

⁶ Alfitri, "Protecting Women from Domestic Violence: Islam, Family Law, and the State in Indonesia", *Studia Islamika* A27, no. 2 (2020): pp. 273–307. <https://doi.org/10.36712/sdi.v27i2.9408>.

⁷ Lukman Nol Hakim, "The Influence of Islamic Education on the Formation of Adolescent Character Amid Globalization Challenges", *Lafadz Jaya Publisher* 3, no. 1 (2024): pp. 1–14.

Islamic law, with its benefit-based and justice-based approach, has the potential to make a significant contribution to answering these challenges.⁸ Its principles not only serve as a local guide but can also be applied as universal values that support global stability.⁹ Therefore, this study seeks to explore how the principles of Islamic law can be the pillars of an ideal civilization that is able to encourage stability in the midst of complex global dynamics.

Although much research has been done on the principles of Islamic law, most tend to focus on their application in domestic or regional contexts, such as the legal systems in Muslim-majority countries. However, studies that deeply link the principles of Islamic law to the construction of an ideal civilization and global stability are still very limited. Some research gaps can be identified, most of the previous research tends to focus on normative aspects of Islamic law, such as compliance with sharia or its application in a particular judicial system. However, studies that link the principles of Islamic law to their contribution to the development of an ideal global civilization, including in social, economic, and political aspects, have not been done much. Many studies of Islamic law address its relevance in Muslim countries but rarely explore how its principles can be a solution to global challenges such as economic inequality, conflicts between nations, and environmental degradation. This creates a need to examine Islamic values as a universal solution in a global context. Empirical studies showing the application of Islamic legal principles in creating global stability are still minimal. Data on the success or challenges of applying Islamic legal values in cross-cultural or cross-country contexts are very limited, so the urgency of this research lies in providing empirical evidence that supports the idea. Most research does not adequately integrate how the principles of Islamic law can adapt to modern challenges such as technology, globalization, and cultural pluralism. Therefore, a new approach is needed that demonstrates the flexibility and relevance of Islamic law in the modern era. Previous research has often been limited to a purely legal perspective, without considering the moral, spiritual, and social dimensions that are at the core of Islamic law. Studies that offer a holistic approach by integrating these dimensions are still rare.

This research aims to fill these gaps by providing a holistic analysis of how Islamic legal principles can become the pillars of an ideal civilization while supporting global stability. By exploring the relevance of Islamic values in the context of the challenges of the modern world, this

⁸ Rr Dewi Anggraeni, "Islamic Law and Customary Law in Contemporary Legal Pluralism in Indonesia: Tension and Constraints," *Abkam: Jurnal Ilmu Syariah* 23, no. 1 (2023): pp. 25–48. <https://doi.org/10.15408/ajis.v23i1.32549>.

⁹ Khaled Al-Farsi, "Exploring Sharia Law in Islamic Jurisprudence," *Social Science Chronicle* 2, no. 1 (2022): pp. 1–20. <https://doi.org/10.56106/ssc.2022.009>.

research offers a new perspective that can be the basis for a global dialogue on justice, peace, and balance in the world order.

This research offers significant novelty in scientific discourse related to Islamic law and its role in building an ideal civilization and supporting global stability. Some aspects of novelty that are the main contributions of this research are, that this research integrates legal, moral, spiritual, and social dimensions in studying the principles of Islamic law. This approach is different from previous research which tends to focus only on the normative or practical aspects of Islamic law without connecting it with the dimension of global civilization as a whole. This research highlights how the values of Islamic law can be applied to overcome global challenges. This study shows the flexibility and relevance of Islamic law in the modern era which has not been widely explained in previous studies. In contrast to previous studies that are often limited to the study of Islamic law in a domestic or regional context, this study explores the potential of Islamic law as a universal solution to realize global stability. It includes an analysis of how Islamic law can be adapted and applied in cross-cultural and cross-country contexts. This research not only identifies relevant principles of Islamic law but also develops a theoretical framework that can be used as a guide in building an ideal civilization. In addition, the study provides practical recommendations on how these principles can be applied in global policy. In this study, the principles of Islamic law are analyzed by considering the challenges of modernization, globalization, and pluralism. This approach shows how traditional Islamic values can synergize with the times to create relevant and sustainable solutions. This research seeks to provide empirical data and case studies that support the application of Islamic legal principles in various global contexts. Thus, this research makes a real contribution in bridging the gap between theory and practice.

This research confirms that the principles of Islamic law have the capacity to be the foundation for the development of an ideal civilization while supporting global stability. The holistic approach, global relevance, and combination of theory and practice offered by this research are new contributions that expand the horizon of Islamic law study to a broader and more complex realm.

METHOD

This study uses a qualitative approach with a descriptive-analytical method, as explained by Creswell (2014) which emphasizes in-depth exploration of social and cultural phenomena. This type of research is a literature and empirical study that aims to analyze the application of Islamic legal principles to global and regional stability, especially through case studies in Indonesia. The

research was conducted in the period from January to December 2024, with the research location covering legal institutions, Islamic financial institutions, and Muslim communities in Indonesia that are relevant to the application of Islamic law.

The data in this study were collected through in-depth interview techniques, participatory observation, and documentation studies. Interviews were conducted with key informants, including Islamic law academics, administrators of *zakat* institutions, judges in religious courts, and Muslim community leaders. Participatory observation is carried out to understand the direct application of Islamic law in society, such as the management of *zakat* and sharia economic practices. The documentation study includes the analysis of official documents, reports of relevant institutions, and applicable legal regulations. The data obtained is classified into primary data and secondary data (literature, reports, and official documents).

The data analysis technique used is the Miles and Huberman interactive model, which includes data reduction, data presentation, and conclusions drawn. The data was analyzed thematically to identify patterns, relationships, and the role of Islamic law in creating stability. Data validation is carried out through source triangulation to ensure consistency and credibility of findings. Operationally, this study produces findings that link Islamic legal theory with its applicative impact on social, economic, and political stability, both at the national and global levels.

RESULTS AND DISCUSSION

Islamic Law Definitions and Characteristics

Definition of Islamic Law: Sharia and Fiqh. Islamic law is a legal system that is derived from Islamic teachings and serves as a guideline for Muslims in carrying out life in this world and preparing for life in the hereafter.¹⁰ Islamic law is divided into two main concepts, namely Sharia and Fiqh, which have their respective roles and characteristics.

Sharia comes from the Arabic word “الشريعة”, which means “straight path” or “path to the source of water”. Terminologically, Sharia refers to the divine law revealed directly by Allah SWT through revelation, namely the Qur’an, and through the commands and examples of the Prophet PBUH which are reflected in the Hadith.¹¹ Sharia is universal, fixed, and unchanging, encompassing the basic principles of religion, worship, and morals.

¹⁰ Deden Najmudin, “Spirit Keilmuan Wahyu Memandu Ilmu Dalam Pengembangan Hukum Islam”, *ADLIYA: Jurnal Hukum Dan Kemanusiaan*, vol. 14, no. 2 (2021): pp. 243–56. <https://doi.org/10.15575/adliya.v14i2.9433>.

¹¹ Nurul Syazwani Mohd Noor, Abdul Ghafar Ismail, and Muhammad Hakimi Muhammad, “Shariah Risk: Its Origin, Definition, and Application in Islamic Finance”, *SAGE Open*, vol. 8, no. 2 (2018). <https://doi.org/10.1177/2158244018770237>.

Fiqh comes from the word “فهم”, which means understanding or in-depth knowledge.¹² In the context of Islamic law, Fiqh is the result of the interpretation and understanding of scholars towards Sharia. Fiqh is dynamic and flexible because it is developed through the *ijtihad* process (intellectual effort) to answer new problems that are not explicitly explained in Sharia.¹³ Fiqh includes more specific rules related to *muamalah*, criminal, family, economic, and interpersonal relationships in society.

Islamic law has several main sources that are the basis for establishing rules and laws. These sources include, The Qur'an is the holy book of Muslims and the main source of Islamic law.¹⁴ The Qur'an contains Allah's revelation which is a guideline for all mankind. In it, there are verses that are legal, both explicit such as rules on inheritance and worship, as well as general principles such as justice and honesty.¹⁵ Hadith (Sunnah Rasulullah SAW) are words, deeds, and approval Rasulullah SAW which became a legal guideline after the Qur'an. Hadith functions to explain, detail, or interpret verses of the Qur'an that require further explanation.¹⁶ An explanation of the procedures for prayer, *zakat*, and other practical rules. *Ijma'* is the agreement of scholars in establishing a law after his death Rasulullah SAW. *Ijma'* It is important because in the course of time, Muslims face various new problems that are not directly explained in the Qur'an and Hadith. *Ijma* shows the existence of a collective dimension and dynamics of thought in Islamic law. *Qiyas* is an analogous method in establishing the law on a matter that is not contained in the Qur'an, Hadith, or *Ijma'*. *Qiyas* is done by comparing the new problem with the problem that already has the law based on similarity *illat* (Legal grounds).¹⁷ The prohibition on consuming liquor was extended to narcotics because it had the same *illat*, which is an intoxicating and instructive effect.

The characteristics of Islamic Law, which are divine, namely Islamic Law are sourced from the revelation of Allah, so that it has a spiritual dimension and universal values.¹⁸ Comprehensive

¹² Wahyuddin, “Hubungan Ilmu Fiqih Dengan Ilmu Pengetahuan Lainnya”, *Jurnal Pendidikan Kreatif*, vol. 2, no. 2 (2021): pp. 57–68. <https://doi.org/10.24252/jpk.v2i2.31611>.

¹³ Arijulmanan, “Dinamika Fiqh Islam Di Indonesia”, *Jurnal Hukum Dan Pranata Sosial Islam*, vol. 1, no. 1 (2017): pp. 403–22.

¹⁴ Najmudin, “Spirit Keilmuan Wahyu Memandu Ilmu Dalam Pengembangan Hukum Islam”.

¹⁵ Saifullah Basri, “Hukum Waris Islam (Fara'id) Dan Penerapannya Dalam Masyarakat Islam”, *Jurnal Kepastian Hukum Dan Keadilan* 1, no. 2 (2020): p. 37. <https://doi.org/10.32502/khdk.v1i2.2591>.

¹⁶ Mappasessu, “Pluralism dalam Islam: Kajian Eksistensi Makhluk dan Esensi Khalik”, *KANGMAS* 4 (2023): p. 150–59.

¹⁷ Osman Bakar, “Family Values, the Family Institution, and the Challenges of the Twenty-First Century: An Islamic Perspective”, *ICR Journal* 3, no. 1 (2011): pp. 13–36. <https://doi.org/10.52282/icr.v3i1.578>.

¹⁸ Nurhajjah Zulfa et al., “Konsep Maqashid Syariah Dalam Praktik Strategi Pemasaran Tiktok Dengan Landasan Etika Bisnis Islam”, *AB-JOIEC: Al-Bahjah Journal of Islamic Economics* 1, no. 2 (2023): pp. 79–94. <https://doi.org/10.61553/abjoiec.v1i2.64>.

is to regulate all aspects of life, from worship to social, economic, and political relations. Flexible and Dynamic, namely Through *ijtihad*, Islamic law can adapt to changing times and social contexts.¹⁹ Prioritizing Benefit, namely, the basic principle of Islamic law is to create goodness (*maslahah*) and prevent damage (*mafsadah*).²⁰ Justice is Islamic Law affirms the importance of justice in all aspects of life, both on an individual and societal scale.²¹

By understanding the definition, sources, and characteristics of Islamic law, we can see how this system is not only relevant to Muslims but also has the potential to make a significant contribution to global life.

Main Principles of Islamic Law

Islamic law is built on basic principles that are the foundation in creating an ideal order of life.²² These principles not only provide guidance in the lives of individuals, but also contribute to the formation of a just, harmonious, and prosperous society. Here are the main principles of Islamic law:

1. Justice (*‘Adalah*)

Justice is a fundamental principle in Islamic law and is the core of all rules set by the sharia.²³ Justice in Islam does not only mean giving rights to the rightful but also includes balance, honesty, and equal treatment of all parties. The Qur’an commands to be fair even to those who are not liked, as stated in Surah Al-Maidah (5:8):

“And do not let your hatred of a race cause you to act unjustly. Be just, because justice is closer to piety.”

In Islamic law, this principle is manifested through rules that prohibit discrimination, require the granting of rights proportionately, and uphold objectivity in dispute resolution.²⁴

2. Public Benefit (*Maslahah Mursalah*)

This principle emphasizes that any law or policy must aim to achieve good and avoid harm to humanity. *Maslahah* includes the protection of five fundamental things: religion

¹⁹ Abd Wafi Has, “Ijtihad Sebagai Alat Pemecahan Masalah Umat Islam”, *Epistemé: Jurnal Pengembangan Ilmu Keislaman*, vol. 8, no. 1 (2013). <https://doi.org/10.21274/epis.2013.8.1.89-112>.

²⁰ Zamroni Wafa, “Metode Instintif (Penetapan) Hukum Melalui Maqasid Al-Shari’ah”, *Ad-Da’wah*, vol. 19, no. 02 (2021): pp. 9–22.

²¹ Marilang Marilang, “Menimbang Paradigma Keadilan Hukum Progresif”, *Jurnal Konstitusi*, vol. 14, no. 2 (2017): p. 315. <https://doi.org/10.31078/jk1424>.

²² Aldi Sofandi et al., “Explore the Foundations and Principles of Islamic Family Law”, *ANAYASA: Journal of Legal Studies*, vol. 1, no. 2 (2024): pp. 168–77. <https://doi.org/10.61397/ays.v1i2.107>.

²³ Ata ur Rehman, Mazlan Ibrahim, and Ibrahim Abu Bakar, “The Concept of Independence of Judiciary in Islam”, *International Journal of Business and Social Science*, vol. 4, no. 2 (2013): pp. 67–75.

²⁴ Andi Muhammad Akmal, “Fiqh Haji Mabur: Makna, Implementasi Dan Implikasinya”, *Umrab Dan Keislaman*, vol. 1, no. 2 (2020): pp. 43–46.

(*din*), soul (*nafs*), Akal (*'aql*), descendants (*nasl*), and property (*mal*).²⁵ The implementation in Islamic Law on the application of *maslahah* is the prohibition of *riba* (interest), which aims to prevent economic exploitation. In the modern context, the principle of *maslahah* is applied to support policies that provide broad benefits, such as environmental protection, public health, or natural resource management.²⁶ *Maslahah* is flexible and allows Islamic law to adapt to the needs of the times without sacrificing its basic principles.

3. Equality and Responsibility (*Musawab dan Amanah*)

Equality (*Musawab*), Islam affirms that all human beings are equal before Allah, regardless of race, color, social status, or gender.²⁷ Surah Al-Hujurat (49:13) explain:

"Indeed, the noblest among you in the sight of Allah is the most righteous."

In Islamic law, equality is realized by giving equal rights and obligations to each individual according to his position in society. Responsibility / *Amanah* refers to the obligation of an individual to maintain and carry out the responsibilities assigned to him, whether as a leader, a member of society, or an individual.²⁸ Rasulullah SAW Saying:

"Each of you is a leader, and every leader will be held accountable for his leadership." (HR Bukhari dan Muslim)

In Islamic law, trust is manifested through the necessity to uphold justice, respect the rights of others, and carry out duties with integrity.

4. Legal Certainty (*Istiqamah* and *Qanuniyah*)

Istiqamah (Consistency), is a principle that emphasizes consistency in law enforcement and the application of rules.²⁹ Islam teaches that the law must be enforced fairly without any discrimination or favoritism so that a sense of security and trust is created in society.

Qanuniyah (Legal Certainty), means that Islamic law must provide clarity, transparency, and certainty to individuals and society. This is important to avoid confusion or injustice due

²⁵ Andi Muhammad Akmal, "Kehujahan Maqasid Al- Syari' Ah", *Jurnal Pendidikan Studi Islam*, vol. 4, no. 1 (2018): pp. 20–27.

²⁶ Mappasessu, "Analysis of the Role of Judicial Institutions in Sharia Economic Law Enforcement in Indonesia", *Journal of Islamic Economy*, vol. 1, no. 2 (2024): pp. 1–7. <https://doi.org/10.62872/t7yh4453>.

²⁷ Abdul Syatar et al., "Examining Call for the Dissolution of Indonesian Ulama Council: Siyāṣah Syar'īyyah Perspective", *Jurnal Ilmiah Syariah*, vol. 22, no. 2 (2023): pp. 199–211. <https://doi.org/10.31958/juris.v22i2.6678>.

²⁸ Ahmad Assidik and A. Qadir Gassing, "Tinjauan Hukum Islam Dan Hukum Positif Terhadap Prenuptial Agreement atau Perjanjian Pra Nikah", *Qadauna: Jurnal Ilmiah Mahasiswa Hukum Keluarga Islam*, vol. 1, no. 1 (2020): pp. 1–16. <https://doi.org/10.24252/qadauna.v1i1.11424>.

²⁹ Muhammad Ibnu Sholeh, "Relevansi Dan Tantangan Implementasi Hukum Islam Dalam Konteks Sosial Masyarakat Modern", *As-Salam Jurnal Studi Hukum Islam & Pendidikan*, 2023.

to the ambiguity of the rules.³⁰ In Islam, legal certainty is realized through clear, specific, and in accordance with valid sharia postulates.

These key principles of Islamic law reflect universal values that are relevant to building a just, harmonious, and civilized society.³¹ By upholding justice, prioritizing the common good, upholding equality and responsibility, and ensuring legal certainty, Islamic law makes a significant contribution to creating an ideal and stable civilization.

Discussion

The Context of the Ideal Civilization in the Islamic Perspective

The ideal civilization in Islam is an order of life-based on divine values, reflecting the balance between material and spiritual aspects. Islam emphasizes that the development of civilization does not only rely on the achievement of physical progress but also on the formation of a high moral character in society. Two important elements in this discussion are the concept of *Khairu Ummah* and the role of morals in building civilization.

a. Concept *Khairu Ummah* (The Best People)

Concept *Khairu Ummah* derived from Surah Ali-Imran (3:110): “You are the best people born for man, commanding *the ma’ruf*, and preventing the unrighteous, and believing in Allah.” This verse stipulates that Muslims have a responsibility as the best ummah with three main characteristics, the first is to call for goodness (*amar ma’ruf*). Actively promote positive values that bring benefits to humanity. Second, preventing iniquity (*nahi munkar*) by trying to eliminate ugliness and injustice that damage the social order. Third, faith in Allah, the spiritual foundation that is the source of moral and ethical strength of Muslims.

The ideal civilization in Islam is built on the basis of the ummah that fulfills the role of the *Khairu Ummah*. This means that Muslims must be agents of positive change in society by integrating religious values into all aspects of life, including education, economics, politics, and social relations. Thus, Muslims are not only an example for their own communities but also contribute to the good of humanity as a whole.

b. The Importance of Morals in Building Civilization

Morals are the core of Islamic teachings and are the main foundation in the development of an ideal civilization. Rasulullah SAW said, “*Indeed, I am sent to perfect my noble character.*” (HR

³⁰ Mappasessu, “Penerapan Teori Pembuktian Dalam Sengketa Milik Tanah Agar Putusan Makin Efektif”, *Jurnal Pendidikan Tambusai*, vol. 7, no. 2 (2023): Agustus 2023 (2023): pp. 18891–901.

³¹ Misbahuddin Mappasessu, Kurniati, “The Sociological Roots of the Emergence of Terrorism in Indonesia: An Interdisciplinary Approach,” *Journal of Strafjvordering*, vol. 1, no. 3 (2024): pp. 10–19. <https://doi.org/10.62872/5rddn156>.

Ahmad). This statement shows that the formation of morals is the main goal of Islamic treatises because good morals are the key to creating a harmonious and civilized society.

Morals as Social Glue, good morals create harmonious relationships between individuals and groups, reduce conflicts, and strengthen social solidarity. The values of honesty, justice, and compassion in Islam encourage the creation of trust in society. Morality is the Foundation of Leadership, Leaders who have noble morals will carry out their mandate with full responsibility and justice. This is important to ensure that the policies taken bring benefits to the community. Morality as a Driver of Progress, Islam emphasizes the importance of traits such as discipline, hard work, and trust, which are the keys to the success of individuals and society in building civilization.

Morality is not only related to the relationship between individuals but also reflects a person's relationship with Allah SWT. The ideal civilization of Islam teaches that people should live their lives with an awareness of moral responsibility to Allah, which is reflected in their behavior toward others.

The concept of *Khairu Ummah* and the importance of morals are the two main elements in the context of Islamic ideal civilization. *Khairu Ummah* describes the role of Muslims as pioneers of goodness and enforcers of justice values, while morals are the moral foundation that supports the lives of individuals and society. The combination of the two creates an order of life that is not only materially advanced but also spiritually rich, thus making a great contribution to global stability and harmony.

Implementation of Islamic Law Principles in Shaping Civilization

The principles of Islamic law play an important role in shaping an ideal civilization that is harmonious and stable. The implementation of these principles is carried out through various aspects of social, political, and economic life that are managed based on justice, benefits, and moral and spiritual values. The following are the three main dimensions of the implementation of Islamic legal principles in building civilization, Islam places social justice as the main pillar in the social order. The social justice system aims to create a balance in the distribution of rights and obligations so that all individuals can live in a state of peace, prosperity, and dignity. Social justice explained in Al-Qur'an, in Surah An-Nisa' (4:58):

"Indeed, Allah commands you to deliver a mandate to those who are entitled to receive it, and when you establish a law among men that you may establish it justly."

Islamic law encourages the fair distribution of wealth through mechanisms such as zakat, almsgiving, and the prohibition of usury. *Zakat* functions to reduce economic inequality by

distributing wealth to those in need. Islamic law protects individual rights, including the rights to life, education, work, and fair treatment. In the modern context, this principle supports the elimination of discrimination based on race, gender, or social status. In resolving conflicts, Islamic law prioritizes the principle of justice by proportionately punishing the perpetrators of crimes and protecting the rights of victims.

Islam emphasizes that every policy taken must aim to create public benefits and prevent damage. The principle of *maslahat* is a guide for policymakers to formulate rules that bring good to the wider community. The concept of *maslahat* is referred to in the principle of *maqashid syariah* (Sharia Objectives), which includes the protection of religion, soul, intellect, heredity, and property. In Surah Al-Baqarah (2:185), God said: *“God will ease for you and does not want difficulty for you.”*

The principle of *maslahat* supports policies that maintain a balance between economic development and environmental sustainability. For example, Islam prohibits the excessive exploitation of natural resources that can damage the balance of the ecosystem. In the modern context, benefits are applied through the provision of quality health and education services as the basic right of every individual. Islam provides balanced rights between men and women in terms of inheritance, education, and family life, based on considerations of benefits that are adapted to the social context. Spiritual and moral values are the main foundations in the formation of civilized individuals and societies. Islamic law encourages the practice of religious teachings that are balanced between ritual and social aspects of worship.

Islam commands its people to live a life in accordance with noble morals, as the saying Rasulullah SAW: “Indeed, I was sent to perfect my noble character.” (HR Ahmad). Islamic law teaches the importance of honesty, trust, and responsibility in daily life. These values are strengthened through religious education and the example of community leaders. Piety is not only individual, but also collective, manifested through a work culture of integrity, justice in government, and social responsibility. Islamic law commands the elimination of behaviors that undermine the social order, such as corruption, fraud, and abuse of power.

The implementation of Islamic legal principles in shaping an ideal civilization is carried out by upholding the social justice system, establishing policies oriented to the general welfare, and strengthening spiritual and moral values. These principles are not only relevant in the context of Muslims, but also make a significant contribution to building a harmonious, just, and sustainable global civilization.

The Role of Islamic Law in Overcoming the Challenges of Modern Civilization

In the modern era, human civilization faces various major challenges, such as the impact of technology and globalization, as well as environmental and humanitarian crises. Islamic law, with its universal principles, has the potential to provide holistic and applicable solutions in dealing with these issues. The following is a description of the role of Islamic law in the two main challenges of modern civilization. Technology and globalization have brought about major changes in various aspects of life, from communication patterns to economic structures. However, the impact is not always positive. There are moral, social, and cultural challenges that require an ethical approach to manage. Islamic law serves as a moral guide in the use of technology. Sharia principles can be applied to ensure that technology is used for the benefit and does not cause damage, Islam emphasizes the importance of integrity and trust in technological innovation. For example, this principle can be used to prevent misuse of technology such as privacy violations, the spread of hoaxes, or the exploitation of personal data. In Islam, technology must be directed for the benefit of the people, such as innovations in the fields of health, education, and social welfare. An example is the development of medical technology in accordance with halal and tayyib principles.

Globalization creates extensive intercultural interactions, but it also carries the risk of cultural homogenization and economic inequality. Islamic law offers principles for managing globalization fairly. Islam encourages its people to stick to sharia values while adapting to global progress. For example, the sharia economic system can be an alternative in the midst of global capitalism dominance. Islamic law prohibits *riba* and trade practices that are detrimental to certain parties. In the context of globalization, this can be applied to encourage a fair and ethical trading system.

Environmental and humanitarian crises are two major issues that threaten the sustainability of modern civilization. Issues such as climate change, pollution, exploitation of natural resources, and social conflicts require an approach based on universal values. Islam has a strong concept related to the environment based on the principle of responsibility as a caliph on earth. This principle encourages humanity to maintain the balance of the ecosystem. In the Qur'an it is stated, "*And do not do any damage to the earth after (Allah) has repaired it.*" (QS Al-A'raf: 56). This verse teaches that humans must prevent environmental damage through sustainable management of natural resources. Islamic law regulates the use of resources with the principle of *maslahah* and opposes exploitation that is detrimental to the environment. For example, the prohibition of deforestation without reforestation efforts.

Islam emphasizes the importance of cleanliness (*thaharah*) which can be applied in waste management and efforts to reduce pollution to maintain environmental balance.

The Role of Islamic Law in the Humanitarian Crisis. Humanitarian crises, such as conflict, hunger, and refugees, require an approach based on Islamic values. Islamic law encourages the peaceful resolution of conflicts through negotiation, mediation, or arbitration. This principle is in accordance with the teachings of the Qur'an, "*And if two factions of the believers are at war then make peace between them...*" (QS Al-Hujurat: 9). Islam has a wealth distribution system such as zakat, infaq, and waqf that can help overcome poverty and social inequality. This approach is relevant to address hunger and improve the well-being of the global community. Islamic law teaches the principle of *al-jihar* (Protection for the needy) and the obligation to help the persecuted. This principle can be applied in dealing with the problem of refugees due to conflict or disasters.

Islamic law plays a significant role in overcoming the challenges of modern civilization by offering an ethical, just, and benefit-oriented approach. In technology and globalization, Islamic law provides moral guidance and directs progress for the welfare of mankind. In environmental and humanitarian crises, Islamic law offers the principles of justice, nature conservation, and social solidarity to create a more harmonious and sustainable world.

CONCLUSION

The results of this study confirm that the principles of Islamic law, such as justice (*'Adalah*), Public Benefit (*Maslahah Mursalah*), dan Equality (*Musawah*), have a significant role in building an ideal civilization and supporting global stability. The study found that the application of Islamic law in Indonesia, such as the management of zakat, the role of religious courts, and sharia-based policies in Aceh, has succeeded in having a positive impact on social harmony, economic justice, and political stability. In addition, the study reveals that the universal values of Islamic law can be adapted to face modern challenges, such as globalization, technology, and environmental crises. This proves the flexibility of Islamic law as a solution across cultures and eras.

Logical Consequences in the Science and Praxis of Islamic Education. This research opens up opportunities for interdisciplinary studies between Islamic law and global issues, such as the green economy, peace diplomacy, and ethical technology. The findings also call for the development of a new theoretical framework that integrates Islamic legal principles with modern approaches to address global challenges holistically. In Islamic education, these findings emphasize the importance of a curriculum that combines Islamic legal values with global skills, such as cross-cultural problem analysis and conflict resolution. Islamic education needs to strengthen learning based on the application of Islamic law in contemporary contexts, including Sharia economics and global diplomacy, so as to produce a generation of leaders who are able to apply Islamic principles

in modern contexts. An important finding that is only known after the research is the practical relevance of Islamic law in creating cross-border stability and its relevance in answering global challenges, making it a strategic contribution to the development of universal civilization.

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