

Islamic Public Policy: Fundamentals, Historical and Contemporary Applications

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Abstract—This research presents the theoretical framework and real-world empirical implementations of Islamic public policy on present-day governments. The study explores how the principles of Islamic Shariah which are derived from the Quran and Sunnah may be applied in the modern states with a view to achieving justice and progress in present-day governance system. Thus, the present qualitative approach used secondary data through text analysis, as based on the conventional, classical Islamic sources and peer-reviewed articles and case studies. This study undertakes a critical evaluation of both the historical and contemporary dimensions of Islamic public policy, employing content analysis as the primary methodological approach. Further, it was observed that although the Islamic governance offers a full ethical agenda based on justice, equity and public interest yet it faces certain shortcomings in its practice, some of them are how can we explain the revealed truths in the light of modern world and the deficiency of competent scholars in the sphere of policy making. Such challenges were discovered to be tractable with a dynamic approach that accommodates ijthad and partnerships between scientists and economist. Based on this study, it was found that the incorporation of Islamic ethics into policy system could offer a workable solution to current challenges of governance, not simply restricted to the Islamic countries only, but as part of the discussion on justice and governance in the international level as well. Islamic public policy was present as a model for contemporary management of the state pointing out social justice, economic justice and the public good as its rationales.

Keywords—Islamic public policy, modern governance, justice, equity, ijthad, maqasid al-shari'ah, public welfare, Islamic ethics, collaboration, contemporary applications.

I. INTRODUCTION

ISLAMIC public policy has been explained as a governance system which is firmly embedded in ethical-moral principles of Islam. It begins with the revelation and is derived from the fourth source of Islamic law primarily the Quran and the Sunnah. These sources give broad principles on issues of leadership, law, and social order. As previously noted, it has been articulated that while secular governance systems are adopted, Islamic public policy engulfs a comprehensive interconnection or amalgamation of a person's spiritual and socio-economic dimension [1]. This integration enhances the efficiency of the formulated policies and at the same time guarantees that they are a mirror image of the moral standards given by the faith. It is unimaginable to think that tawhid or the concept of oneness of God will not be central to Islamic public policy. This principle then forms a cornerstone upon which all remnants of governance are anchored starting from accountability to Allah in private as well as public life. In this

regard, some scholars have pointed out that governance under an Islamic regime is considered neither just an act of political authority, but divinely ordained responsibility [2]. Hence the objectives of Islamic public policy are justice (adl), and welfare (maṣlaḥa) for the society and conformity to the maqasid al-shariah which are the higher objectives and aim of the Islamic Shari'ah and among them are the protection of the religion, life, intellect, offspring and wealth [3].

In the past times, Islamic mode of governance has not been indifferent to the well-being of the public. This commitment was predictable during the Rashidun Caliphate since policies were made in the interest of social justice in their economy. The payment of zakat and formation of bayt al-mal offices played great roles in combating poverty and changing the status of wealth [4]. Measures such as these demonstrated the way in which Islamic precepts could be put into operation within the realm of governmental policies and demonstrated that Islamic government was welcoming of all citizens both Muslim and non-Muslim citizens of the empire would be catered for. Another major Islamic principle of public policy is shura (consultation). This has been noted to enhance participative form of governance by encouraging formation of decisions in a group [5].

Shura provides the various interests in society as a way of getting their input in the decision-making process so that revelations made are what society needs and wants. They have been equally viewed as a way of deepening the features of transparency and accountability in governance. In the modern period, the importance of Islamic public policies has been noted. Several Muslim countries have tried to adopt Islamic values in systems of governing their nations. For instance, Malaysia has Vision 2020 which aimed at the forces of Islamization in the country's drive towards economic prosperity and human progression [6]. Likewise Saudi Arabia's Vision 2030 raised the social-economic policies to be based on Islamic history and culture and values [7]. These examples show the execute ability of the Islamic public policy to qualify to the modern-day governance challenges without compromising the ethical base. But obstacles have been realized in the application of the Islamic public policy in modern societies. These are some of the challenges; one of the challenges concentrates on the integration of the Islamic law and the current legal and political systems [8].

Some authors pointed out that the reconciliation of various aspects of Islamic jurisprudence is rather challenging because different opinions in this case may lead to contradictions in

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policies. Furthermore, the shortage of competent scholars in the fields of Islamic Sharia and contemporary politics as well as dearth of scholars competent in the systems of Islamic jurisprudence and modern governance has been noted to present a major challenge in the formulation and realization of Islamic public policy. The role of external environmental factors including globalization and political instability, has also been described as a potential issue. These factors put some conditions on the capacity of the Muslim majority to come up and uphold policies that are in accordance with Islamic teachings. With respect to these challenges, it has been held that the only way is the dynamic way and especially *ijtihad*. Hence, it could also be made as a discovery through *ijtihad* that the political directives came up with the policies that are Islamic but suitable to the contemporary society [9].

However, these challenges do not reduce the importance of Islam in advancing the Islamic public policy's contribution to the discourse on global governance. The facts of justice, equity and general good in Islamic governance are significant paradigms in tackling problems such as poverty, inequality and environment. Thirdly, the commitment to ethical governance and accountability offers the theory that supports the need to restore the believing and legal status of the public entities [10]. For the enhancement of this area of scholarship, the scholars, policymakers and academics in the fields of Islamic law must work together. Such partnerships can help to build an integrated approach that will enable Muslim countries or to find a compromise between the Shari'ah legacy and the requirements of the modern state. If an action is not going to contribute positively towards addressing the peculiarity of Muslim-majority states, nor catalyze positive contributions into ethical and sustainable governance, then one might wonder what the fact of such deed is [11]. Islamic public policy then can be described as an ethical and pragmatic orientation to government and policy making. Well, rooted in the Qura'an and Hadith it offers a solid basis for tackling the multifaceted phenomena of modern government. Thus, while focusing on the analysis of its historical usage and modern applicability this paper will add to the discussion of Islamic public policy as an appropriate model of ethical public governance.

A. Research Question

How can the concepts of Islamic public policy be defined in today's contemporary context together with the guidelines governing these concepts?

B. Research Methodology

The research used primary and secondary data research technique therefore making it to be of a qualitative nature. This paper reviewed classical Islamic texts alongside academic articles published in peer-reviewed journals together with the case studies under the themes and principles discussed earlier in this paper. Qualitative analysis in form of content analysis was performed to understand historical and contemporary adoption of Islamic public policy. Due to this, only valid credible and academic sources were used to support the findings.

II. FOUNDATIONS OF ISLAMIC PUBLIC POLICY

Islamic public policy stems mainly from primary sources which cover the Quran and Sunnah and from the secondary sources *Ijma* and *Qiyas*. It consists of three categories of sources that offer principles of governance based on moral values and social justice. The principle of *Tawhid*, absolute monotheism, therefore, guides the Islamic public policy at its core to make every policy decision answerable to the Almighty Allah. The role of Consultation, known as *Shura* in the Islamic structure is also emphasized since it *inter alia* symbolizes the populist conduct of the Islamic governmental structure. It is from the Quran that much of the Islamic laws and public policy are derived since as a guide in governance the Quran establishes the principles of justice and dealings, and rights of the people and obligation of rulers. The Sunnah refers to sayings and practices of the Prophet Muhammad (PBUH) and provides paradigm for ethical governance to augment the Quranic teaching. These basic sources are furnished by *ijma* and *qiyas*. In *Ijma*, it is the decision that all the scholars of Muslims accept and in *qiyas*, a decision is arrived at on other situations that are not covered in holy Quran and Hadiths. Both *ijma* and *qiyas* allows the Islamic law as well as the public policy to be active to societal changes [12].

It should be mentioned that the concept of *Tawhid* or the oneness of God is one of those principles that define the Islamic understanding of public policy. It emphasizes that every single action possible – in politics and administration first must not be contrary to the divine will of Allah. Instead of having dictatorial powers, leaders are portrayed as agents of destiny, who are expected to reign with reference to Islam. This accountability preserves equality and fairness in framing policies. The concept of the 'oneness of God' is core to the ethical understanding of the Islamic nature of political authority and therefore their legitimate authority, especially when engaging in rule-giving activity, is if and only if to further the ethical and social ends of Islam [13]. *Shura* is the fundamental principle in the Islamic system of governance. This process also involves the participation of the public in taking important decisions since it adopts the system of consensus where people's leaders, elite and the public takes critical decisions. This is quite different from what we see in authoritarian systems of leadership, where a leader decides on behalf of the others. *Shura* guarantees that the procedure of policymaking considers the needs of the community and therefore makes the Islamic governance representative and fair [14]. Furthermore, *ijma* and *qiyas* contributors can enhance the Islamic public policy since this concept is flexible. *Ijma* leads the scholars to the consensus of the legal matters and *qiyas* which deal with the new situations by making a comparison with the like situation mentioned in the Quran as well as in the Sunnah. This feature makes sure that Islamic public policy is coping with the contemporary issues as an ethical system is observed. Guidelines of Islamic public policy are justice, accountability and ethical leadership. Islamic public policy adopting sourced from Quran, Sunnah, *ijma* and *qiyas* is the politico-legal blueprint that seek to attain efficient governance of the people for the benefits of the individual and the society as a divine providence. *Tawhid* and *shura* act as the

principles that guarantee that policies are fair and sustainable since Islamic governance system aims at maximal utilitarianism in the best interest of the society.

III. MAIN PRINCIPLE OF ISLAMIC PUBLIC POLICY

The principles which reflect the Islamic public policy includes justice (adl), public welfare (maṣlaḥa) and protection of fundamental rights (ḥifṣ al-daruriyat). These principles are based on the maqāṣid al-shariah the Shariah goals which include the preservation of the faith, the soul, the mind, the lineage and the property. Such principles are incorporated to guarantee that the concept of governance within an Islamic context is grounded in the principles of fairness and social and individual liberty. According to Shari'ah, justice or 'adl is the foundation of the Islamic public policy. Thus, it is present in all types of governments to ensure that it responds to shaping of policies to ban exploitative practices and encourage equity in the distribution of resources. Justice is not merely about people's and societies' fair shares, which also refers to fair distribution of benefits, but also about people's and specific groups' special protection. Which was to improve society in ways in which everyone has their chance to get a good quality of life and prevent any type of subjugation or discrimination. Esposito has differentiated between Islamic justice and the Sharia whereby justice in Islam is a process of establishing moral and social standards in accordance with the principle of justice and equity [15]. The legal principle of maṣlaḥa or public interest require the developments of policies from the aspect of their positive contributions towards the well-being of people. It calls for the advancement of governance decisions in the interest of society, economic stability and well-being of all people, being especially sensitive to the poor and the needy. To avoid policies that may have a detrimental effect on the immediate future of the community, Maṣlaḥa makes sure that what it does ushers in commonwealth for the long run. It ensures equitable utilization of resources and utilization of policies that enhance the development of social capital through the well-being of the people to enhance people's well-being. Auda notes that maṣlaḥa is used in supporting policies that will assist the public and individuals at the same time [16].

However, the safeguard of important rights or protection of necessary rights or protection of exigent rights otherwise called 'ḥifṣ al-darūrīyāt' is another doctrine of Islamic public policy. The rights of affiliation and religion, life, and intellectual property, and property are seen as human and social rights and rights to lineage requisite for human dignity and social order. Measures implemented under this principle protect those rights and ensure that citizens do not lose the rights which are rightfully theirs. The protection of human rights also helps in avoiding any ordeal or unfairness that resultant from the infringement of part of the rights. This principle is in union with the maqāṣid al-sharī'ah which aims at promoting the welfare of people to live like human beings, well protected and fully free [17]. Justice, public welfare, and protection of some rights are interconnected rights that also interact with each other to support one another. When Islamic public policy is operationalized on the mentioned principles, it seeks to

establish social justice in Mod optimism. The maqāṣid al-sharī'ah give consistency on how public policies would be fashioned out to address ethical and social goals of Islam; the establishment of social justice, equality and welfare of all people in the society. Concisely, Islam's guiding principles of public policy justice, public welfare, rights protection are the foremost vital in the construction of a justice ethical, and equal societies. These principles contained in the maqāṣid al-shariah make sure that the Islamic governance is anchored on fairness and social responsibilities to try and preserve the rights of the people and any important rights that are recognized by the law.

IV. HISTORICAL APPLICATIONS

The practice of Islamic public policy can in its historical account be dated back to the Rashidun Caliphate period which provides the yard stick for practicing Islamic governance. Here policies were deliberately developed to replace the social injustices in resource allocation and give everyone in society a fair chance. Also, the department of zakat compulsory alms, and bayt-al-mal the state treasury, had a significant function of the correct distribution of wealth and taking care of Muslim and non-Muslim citizen's needs. The aspect of Islam involvement and integral in this type of governance is well exemplified by the welfare of all people as age, gender and their faith in God was put into consideration. The four successive leaders of the Rashidun Caliphate established the first fundamentals of Islamic public policy. Economic justice had been also realized through another of the Five Pillars of Islam zakat. It was taken from the rich, then shared with the needy, the poor, the orphans, and other vulnerable groups of people. This was the case with the bayt-al-mal which acted as a bank to the state in that wealth collection and distribution was affected so that the state could meet all its financial needs while those of its citizens were also protected. Indeed, the sound administration of zakat and bayt-al-mal during the Companions' world underlines the effective imposition of Islamic economic principles and a great harmonization of the objectives of justice and social welfare [18].

A great impact of Islamic public policy during the Rashidun rule was the sequence of administrative changes initiated by Umar ibn al-Khaḥḥab. These reforms are often used with examples as Islamic public policy in action. In these areas he succeeded in achieving major advancements even in the structure of an administrative organization. During his reign, however, there was a reformation of the judiciary where courts were formed to try and determine fairly the issues in conflict. Umar ibn al-Khaḥḥab also recognized a tax system declaring the rights and requirements of the state and citizens. He built programs that required the wealth of the state for public welfare services, social costs and to support the needy. This way people could see that the state arranged the delivery of food supplies to families of soldiers, or created new public works, all examples of how the state could affect people's lives directly. Not only and perhaps most significantly for the Qur'an these administration reforms played a role in establishing the stability as well as the success of the Caliphate but in addition to that they further defined the potential for systems of Islamic

government systems as they would evolve over centuries to come [19]. The Rashidun Caliphate was justice seeking, inclusive, and obligated to care for the people of the caliphate's domain. Legal measures were taken to guarantee what we may call nondiscrimination or equal treatment for Muslims and non-Muslims. This has so much played out in the way the non-Muslims were treated in the Islamic State where there was religious liberty given to the people and they were offered an Asylum. Al-Tawhid says that the changes in the caliphates came about in response to both the Islamic empire growing and more areas being assimilated into it. The element can sometimes be seen when caliphs found new ways to deal with new challenges. In the late 10th century, the governors have kept the principles of justice and welfare as they flexibly responded to new issues [20]. One can better understand early Islamic organization and government from Ibn Khaldun and his work, "Muqaddimah." To Ibn Khaldun, the early conquests were not just a military endeavor but also forming a new political system based on justice. Especial emphasis was placed on the political position of the Rashidun Caliphate as the first fundamental stage in the further evolution of the Islamic state and its management [21]. Various administrations throughout the Rashidun Empire are considered as the basis for Islamic public policy and other later Islamic governing systems. As major policy-making principles of the period concerned justice, public interest, and openness, Muslim and non-Muslim citizens got fair treatment and the former's needs got addressed. The administrative reforms of the Second caliph Umar ibn al-Khahhab have served often as the paradigm cases of Islamic public policy in action demonstrating the dynamism of Islamic governance. The Rashidun Caliphate's legacy spilled over into the modern looming guidance on Islamic public policies and government.

V. CONTEMPORARY APPLICATIONS

Over the modern era, the process of the implementation of Islamic values into legislation across Muslim majority nation-states has been deliberate. This process is spurred by the aspiration to bring national governance system in the country in conformity with the Islamic precepts and tenets and therefore bringing in policies that are ethical and moral in line with Islamic laws to tackle contemporary issues. Though such attempts have been made in many countries, the extent to which Islamic provisions have been enforced within the framework of public policies is not the same in all the countries and this may mainly be due to the political, social and cultural context of the country in question. In Malaysian context, the policy called Vision 2020, launched by the former Prime Minister Mahathir Mohamad in 1991, is to bring the country to developed nation status by the year 2020. An important part of this vision was the integration of the and Islamic values into the future development of the nation economy and society.

Vision 2020 policies were like Islamic values in that were founded on social justice, development, and the betterment of every man and woman within the Kingdom. These policies aimed at the achievement of a harmonious society in which economic growth was to be initiated in equal distribution of

wealth. Many of the policies based on the concept of justice outlined by the Islamic religion were formulated to ensure that the poor segments of the society and other vulnerable groups in the society benefited from the governments development policies particularly on poverty, education and health care delivery systems. As Nasr points out, the successful integration of the Islamic world view with theories of development was exemplified by Malaysia by virtue of illustrating how Islamic fundamental principles can be effectively applied for economic, as well as social reforms [22]. Like the Oman Vision, another ambitious socio-economic plan of the kingdom that was rolled out in 2016 under the leadership of Mohammed bin Salman, the Vision 2030 also embrace the Islamic roots of the kingdom and its great influence on the process of creating socio-economic model of the future Saudi Arabia. Vision 2030 is an effort to diversify the Saudi Arabian economy outside of revenues from oil, and to make the country a better place. The emancipation of Islamic values in the national framework is apparent from the focus is placed on the awareness of the ethical business standards, social justice as well as priceless culture. The Saudi Arabian people believe embracing the Islamic justice, equality rights and protection of the community interests are important for the kingdom's advancement. According to Gause, the Vision 2030 of Saudi Arabia relies on the idea of the compatibility of Islam and modernity that orders the modern process of Saudi Arabian development and offers moral and cultural foundation for its economic and social reforms [23]. Yet, the level of application of Islamic values in the state legislation is highly dependent on political, social and cultural conditions of the Muslim state.

This paper explains the difficulties of reinstating Islamic values in the framework of the contemporary state in those countries that embrace people with different religious perceptions of the Islamic values, different aims and levels of political stability. In some countries the use of Islamic principles in policy in one's society as a method to consolidate power and dominate the people, while in other countries to aid in the process of implementing modernization and addressing modern issues. To what extent that Islamic principles are incorporated into the public policy may vary by strength of leadership, the population's political support on the adoption of Islamic values or extent of the government's understanding of the moderate implementation of Islamic values and modernization. At many times, the processes of merging Islamic principles into public policies are also influenced by the transnational level. Roy argues that re-Islamization happens because of Western influences and migration which creates a new kind of ummah that is not tied to one land. Neofundamentalism and post-Islamism show the new interest in personal religion apart from political Islam and established religious groups [24]. However, few Muslim countries have made some little advancement towards the establishment of Islamic codes in the policy domain. These efforts are not devoid of controversy because the issues of the understanding and application of Islamic values remain inflammatory in many polities. However, the principle of Islamic integration as an essential aspect of governance remains widespread in many

countries with a predominantly Muslim population to meet the generally formulated need to find a balance between tradition and modernity. In conclusion, the process of providing the application of Islamic public policy in the modern states remains a continuous process in many countries with a Muslim majority while the success of which is rather inconsistent. The Malaysia's Vision 2020 and the Saudi Arabia's Vision 2030 explain how Islamic values can be embraced to shape national development goals as well as policies on economic, social, and cultural respects. However, the observation of these principles depends on the political, social and cultural base of a country or region. The struggle between the retention of the tradition and the progress along with consideration of the political changes arising from the globalization influences the future of Islamic public policy.

VI. CHALLENGES IN IMPLEMENTATION

The approach to the formulation of Islamic public policy and its integration in the contemporary system of governance raises several crucial problems. Maybe one of the greatest difficulties is perceived in the attempts to apply and appropriate Islamic law notions and concepts in the modern state's legal and political systems. Interpreting the Islamic rules current in fragile topics may involve adjustment of the principles in a manner that may be in tandem with the modern prevalent values and leadership systems. This task poses a set of difficulties especially because Islamic scholarship is diverse, and the interpretations of Islamic texts are many and diverse. The two branches of Islam have somewhat a disagreement on how they want the Islamic concepts of governance to be adopted in the contemporary world to form a subject of controversy. Essentially, Islamic law impregnates most of the decisions made and therefore its application is not a simple process especially when a clear answer from the texts is not easily discernible but rather is a process that requires understanding of not only Islamic law texts, but also modern legal systems as has been noted by Sachedina when pointing out that many possible solutions found have to be both right in the eyes of God, moral and legal under [25]. Another vice in the realization of Islamic public policy direction is the unavailability of qualified scholars especially those trained in Islamic policies in the modern world. However Islamic tradition is rich in jurisprudential and theological knowledge. It is more and more detached from the real-life management concerns in contemporary states. These days' politics and economics ground the intricately graduated emerging societies thus the need to produce a generation of scholars who can produce understanding the tenets of the Islamic tradition on the one hand and understand the modern statecraft on the other. But, as Zaman argues, the contemporary ulama are obviously not endowed with such skills necessary for policy engagements in the modern world [26].

A significant number of scholar's blog about faith without tackling pertinent questions of state, polity, and society for which implementing solutions is necessary. The dearth of scholars who can interface both with the Islamic tradition on one side, and with modern structures of governance on the other side has been seen as a critical challenge to the formulation of

effective Islamic public policy. However, civil unrest and regional pressures in some of the countries with the largest Muslim populations only exacerbate problems of policy conception and execution. Political instability should be understood as internal or external conflict, including authoritarian regimes, which usually hamper the development of united and efficient policies. Where there is instability, governance assumes a crisis response over contingency planning hence a difficult time in planning for the future. Countries with a Muslim majority and the laws they pass following sharia may be contested by those outside their borders. As Eisenman and Piscatori indicate, laws pushed on Islamic countries from the West and other areas contradict the teachings of Islam. Internal problems along with challenges from outside such as the war on terrorism, also make it difficult for Islamic government to build a strong model [27].

Besides these, it is noted that rapid globalization poses one more antecedent to achieve the goal. As countries get involved with the international system and globalization, the impact of these globalization systems and values becomes dominant. There is latent conflict of interest between the drive to remain an Islamic country and the drive to be part of the global experience. For instance, those having origins from the Islamic Faith may be deemed as irrelevant or unfit for the rapidly changing world economy, thus enforces governments from implementing Islamic policies that are also competitive internationally. In conclusion, the following has been identified as some of the challenges affecting the integration of Islamic public policy in contemporary governance; these include the following: Lack of expertise in the understanding of the Islamic principles in modern governance, Political instabilities, External interference, and lack of competent Islamic scholars in formulation of policy. These challenges are fully manifested to create the potential for the effective application of Islamic public policy in view of today's political and economic realities.

VII. TOWARD A UNIVERSAL FRAMEWORK

A modern Islamic public policy matrix that harmonizes classical Islamic theory with modern practice in governance is useful when resolving the issues of modern Muslim countries that experience great difficulties when trying to implement the principles of the Islamic culture in the context of the modern political system. Religious ethical values that can immediately be accessed include those that are Islamic and originate from the holy book of Quran, prophetic traditions or sayings of Prophet Mohammed Sunnah and Islamic jurisprudence. Nevertheless, there are concerns when applied directly to present day problems, especially in the context of an increasingly globalized society. The dynamic approach that can be applied today is called *ijtihad*, it fits the modern world, but it is loyal to its sources as the Islamic law and government. *Ijtihad* has been understood historically to provide rulings for previously unaddressed realities of human life. In this regard, it is proposed that the concept of *ijtihad* should be used more liberally in the formation of public policies to translate classical Islamic legalism to the current state of governance. The approach of *ijtihad* is more beneficial to practice due to the need

to adapt to the current issues that are globalization, economic disparity, technologic development and social transformation. Hence, the scholars could engage their independent judgment to figure out how the Islamic perspectives could be called into these present-day concerns, hence guarantee the policies on the ground are Shariah compliant but also feasible and efficient. There is a need for implementation of Islamic public policies that calls for contribution from various fields with relevance to both ethics and socioeconomic realities of modern society.

Islamic public policy must therefore be anchored on justice, equity and human dignity since these are accorded a productive place in Islamic governance. In his book an Introduction to Islamic Economics written in 1994, Muhammad Akram Khan explains the ethical and spiritual foundations of Islamic economics. He points out that the Eastern approach is different from Western ones which are mainly materialistic. Khan points out that justice, zakat and preventing riba make Islamic economics a moral solution for promoting fairness, social wellbeing and balanced growth [28]. In this context, the policy decisions in question must follow the principles of *maṣlaḥa* (public welfare) therefore the policy decisions must not be in favor of the particular interest or the corporation. This must therefore mean that a universal framework must consider not only the tenets of Islam but also the social economic challenges facing most populations today. In addition, the framework must consider the ever-interconnected situation of the global region in the present day and age. Globalization of business implies that events and policies in one country are inevitably linked and connected to other countries. This interconnectivity requires that the Islamic public policy is in harmony with norms and standards of best practices and is nonetheless Islamic.

Islamic governance is also not an entity on its own, but it is part of a global village that faces similar issue. Islamic governance has not only to respond to the needs of the region and nation but also has a task of speaking at the international level about ethics, justice and human rights. The elaboration of a paradigm for Islamic public policy also entails the assessment of different political regimes and governmental systems in the Muslim majority states. Due to differences in the political systems of these countries, it is virtually impossible to approach the problem uniformly. The reason is that the framework should be easily adaptable to the existing political, cultural and historical conditions of the given country. As to the once and for all principles of Islam, such as justice, equity, and welfare of society, these principles should not be changed, but their practical application depends on the political climate and society. For example, the Islamic public policies in a Monarchical differentiation from those in a Democratic system are distinctive because the structure of power and decision-making systems are dissimilar.

The establishment of a general theory because of Islamic public policy involves the combination of traditional Islamic law and the function of contemporary political system. The approach that must be taken must be adaptive and malleable, to employ *ijtihad* to strew to modern issues, while staying true to the moral Systems of Islam. As it is demonstrated by the example of Islamic scholars then, when interacting with

policymakers as well as economists, it is possible to develop policies that are both efficient in terms of real economies' performance and at the same time, purely ethical. This framework should also be sensitive to political systems of various countries and should also consider the fact that countries with Muslim-majority are operating in the global village. At the same time peace, freedom justice and equality along with analytical tools and experiences of the contemporary world of knowledge and practice the rich ethical experiences of Islam as a solution to the new challenges of the 21st century a universal framework of Islamic public policy can be constructed.

VIII. CONCLUSION

Consequently, this paper has discussed the incorporation of Islamic values within public policy, past current uses for the principles. From earlier discussions on democratic governance and values base on Islamic if observed and implemented it enhances justice, equity and general welfare of societies. Thus, it has been stated that whilst there is a degree of problems like an ambiguity of the interpretation of Islamic teachings for a modern society, or a lack of sufficient scholars on policy-making and political instability, the all the mentioned problems can be anathematized with a flexible and an open framework. Independent reasoning *ijtihad* and cooperation between scholar's policymakers and economists is critical in establishing policies that can be implemented as well as being moral. As such, an understanding of the potential role for an Islamic conception of public policy will involve the application of traditional Islamic principles to modern requirements of public policy. framework can help Muslim majority countries to meet those challenges as well as it can positively contribute to the conceptual discourses of governance, justice, and human welfare around the world. As such, a role for Islamic public policy in improving the trend of governance in today's world cannot be ruled out entirely as it enshrines the obtainable model of ethical leadership grounded in social justice, economic equity and general well-being of the people.

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