

Integration of Islamic Values in the Framework of Civilization: A Holistic Analysis of Law, Politics, Economics, and Socio-Culture

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Abstract: Islamic civilization is a unique civilization with integrative and interconnective characteristics between various aspects of life. This study aims to comprehensively analyze the integration of Islamic values in the four main pillars of civilization, namely: law (fiqh/sharia), politics (siyasah), economics (muamalah), and socio-culture. The research method used is descriptive-analytical qualitative with a library research approach that examines primary and secondary sources, including contemporary works by Muslim thinkers. The results of the study show that: (1) Islamic law based on Maqashid Sharia serves as a dynamic ethical-legal foundation; (2) The Islamic political system (Siyasah Syar'iyyah) functions as a dynamic ethical-legal foundation; (3) The Islamic economic system (Muamalah Syar'iyyah) functions as a dynamic ethical-legal foundation; and (4) The results of the research show that: (1) Islamic law based on Maqashid Sharia serves as a dynamic ethical-legal foundation; (2) The Islamic political system (Siyasah Syar'iyyah) emphasizes the principles of justice, deliberation (shura), and trust as instruments of governance; (3) Islamic economics offers an alternative paradigm of justice through the prohibition of usury, the application of zakat, and an emphasis on the real economy; and (4) Islamic socio-cultural values promote social cohesion based on ukhuwah (brotherhood), tolerance, and amar ma'ruf nahi munkar (enjoining what is good and forbidding what is evil). These four pillars are organically integrated into a solid civilizational structure. In conclusion, the integrative model of Islamic civilization is not only historically relevant, but also offers substantive solutions to various contemporary issues, such as inequality, ethical crises, and social disintegration. Collective ijтиhad is needed to reactualize these values in the current context. Integration of Islamic Values, Islamic Civilization, Maqashid Syariah, Siyasah Syar'iyyah, Islamic Economics (Muamalah), Islamic Social Culture, Collective Ijtihad, Contemporary Solutions.

Keywords: Integration of Islamic Values, Islamic Civilization, Maqashid Syariah, Siyasah Syar'iyyah, Islamic Economics (Muamalah), Islamic Social Culture, Collective Ijtihad, Contemporary Solutions.



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Introduction

The history of human civilization has always been marked by a dialectic between material progress and the spiritual values that underpin it. Islam, as both a religion and a worldview, offers a comprehensive and eternal framework of values, derived from the Qur'an and Sunnah, which governs all aspects of human life. These values serve not only as moral guidelines, but also as the foundation of ethics and epistemology in building a just and civilized social, political, economic, and cultural order (al-Attas, 1993). However, contemporary reality shows a global paradox: rapid advances in science and technology are not matched by spiritual and moral progress. This phenomenon has given rise to a multidimensional crisis in the form of economic inequality, ethical degradation, social disintegration, and a crisis of political legitimacy that erodes the foundations of modern humanity (Sardar, 2011).

This condition indicates a gap between material and spiritual progress. Efforts to build a modern civilization often focus on technological and structural dimensions, while transcendental values are marginalized. In this context, the Islamic concept of "civilization" (*al-hadharah*) offers an alternative paradigm that is integral in nature, combining material achievements with moral and spiritual development (Hassan, 1992). Islam views true progress as the result of the integration of the values of tawhid, justice ('adl), benefit (*maslahah*), and wisdom (*hikmah*) in all sectors of life. Unfortunately, various modern studies and policies are often sectoral in nature—examining Islamic law without touching on politics, discussing the Islamic economy without looking at its socio-cultural implications—thus failing to capture the comprehensive and interconnected nature of Islam.

Previous studies have shown efforts to bridge this fragmentation. Al-Faruqi (1982), through his monumental work *Islamization of Knowledge*, emphasized the importance of integrating Islamic values into modern disciplines as an effort to eliminate the dichotomy between religious knowledge and worldly knowledge. Ramadan (2009) in *Radical Reform: Islamic Ethics and Liberation* emphasizes *maqasid al-shari'ah* as an ethical instrument for building a just and civilized society. Similarly, Taji-Farouki (2004) in *Modern Muslim Intellectuals and the Qur'an* shows how modern Muslim intellectuals interpret the Qur'an contextually to respond to contemporary social and political challenges. However, most of these studies still focus on separate fields—whether in the context of Islamic law, politics, or economics—without linking them within a holistic conceptual framework of civilization.

This *research gap* is evident in Indonesian academic literature, where studies in journals such as *Islamica* and *Ulumuna* often discuss topics such as Islamic law, Islamic economics, or Islamic politics separately, without showing the integrative relationship between the four main pillars of civilization: law, politics, economics, and socio-culture. However, according to al-Attas (1995), the concept of Islamic civilization requires the integration of spiritual and rational values in all aspects of life in order to form a civilized society based on monotheism and true knowledge. Thus, it is important to formulate an analysis that simultaneously integrates these four pillars into a single, comprehensive conceptual framework.

The novelty of this article lies in its integrative and interconnective approach. Unlike previous studies, which were partial in nature, this article uses an integration-interconnection paradigm to analyze how fundamental Islamic values can be synergistically implemented in the four pillars of civilization. This approach allows for the identification of reciprocal relationships between fields—for example, how Islamic law based on *maqasid* can influence economic policy, or how Islamic socio-cultural values support ethical and inclusive political governance. Theoretically, this analysis is expected to enrich contemporary Islamic scholarship through a multidisciplinary synthesis based on the Islamic worldview.

Thus, this study aims to develop a holistic analysis of the integration of Islamic values within the framework of civilization, focusing on four main pillars: law, politics, economics, and socio-culture. The specific objectives of this study include identifying fundamental Islamic values as the foundation of civilization, analyzing the integration of these values into modern legal and political systems, and exploring the contribution of Islamic economic and socio-cultural values in building a just, harmonious, and civilized society in the contemporary era.

Research Methods

This study uses a qualitative approach with a *library research* method. This approach was chosen because it is in line with the research objectives, which are oriented towards the formation of conceptual arguments and in-depth analysis of the integration of Islamic values within the framework of civilization. This method does not focus on collecting field data, but rather on exploring relevant literature to identify, understand, and synthesize the main ideas from various scientific sources.

The data in this study is secondary data obtained through literature review. Primary data sources include the Qur'an and Hadith of the Prophet related to the themes of law, politics, economics, and socio-culture. Meanwhile, secondary data sources consist of books, scientific journals, academic articles, and the works of classical and contemporary Muslim thinkers discussing Islamic philosophy, Islamic law, Islamic economics, Islamic politics, Islamic sociology, and civilization studies. Sources were selected purposefully, based on their relevance and contribution to the development of the conceptual framework of Islamic civilization.

The data collection technique used was documentary study, with steps including identification, collection, recording, and grouping of library materials relevant to the research focus. Each material was then classified based on major themes: law, politics, economics, and socio-culture, so that the analysis process was systematic and focused.

Data analysis was conducted using two main approaches, namely *content analysis* and hermeneutic analysis. Content analysis was used to understand, interpret, and discover the meanings contained in Islamic texts and academic thoughts that were studied. Meanwhile, hermeneutic analysis is used to interpret the universal messages of Islamic values and contextualize them in contemporary reality. Through these two approaches, the study is expected to produce a comprehensive and holistic synthesis of the integration of Islamic values in the four pillars of civilization.

The research process was conducted throughout 2024–2025 with a focus on analyzing Islamic literature and contemporary civilizational discourse. The research location was non-physical because all research activities were carried out through digital and print literature searches obtained from various national and international academic sources.

Results and Discussion

In the structure of Islamic civilization, Islamic law (*Sharia*) occupies a central and fundamental position. It functions not merely as a formal legal system, but as an ethical-legal foundation that frames all human activities, both individual and collective. The following discussion outlines the position of *Sharia* as the main pillar in the integration of Islamic values through an analysis of its essence, philosophy, development mechanisms, and challenges in its application in the modern context.

1. The Nature and Sources of Islamic Law

Etymologically, the word *Sharia* means "the path to the source of water," which symbolizes the path of life that purifies. Terminologically, *Sharia* encompasses all of Allah SWT's revelations that govern human beliefs, morals, and behavior, both in terms of worship and muamalah. Islamic law is derived from four main sources: the Qur'an, Sunnah, *Ijma'*, and *Qiyas*.

The Qur'an serves as the primary source of Islamic law, containing universal principles and basic ethical values. The Sunnah of the Prophet SAW provides practical and contextual explanations of the Qur'an. *Ijma'* is a manifestation of the collective dimension of Muslims through the consensus of scholars on a particular law, while *Qiyas* demonstrates the rationality of Islamic law through analogy of the cause of the law ('illat).

In the author's view, these four sources are not merely hierarchical, but also synergize to form an adaptive legal system. When *Sharia* is understood substantively, universal values such as justice, mercy, and benefit can be applied in various modern social and political contexts without losing their normative roots.

2. Maqashid *Sharia* as a Dynamic Legal Philosophy

The philosophy of *Maqashid al-Sharia* or the objectives of Islamic law serves as a moral compass in establishing law. These objectives include the protection of religion (*hifzh al-din*), life (*hifzh al-nafs*), reason (*hifzh al-'aql*), offspring (*hifzh al-nasl*), and property (*hifzh al-mal*).

An analysis of *Maqashid Syariah* shows that the Islamic legal system is not merely a collection of rules, but rather an ethical framework that guarantees public interest. This approach allows Islamic law to engage with contemporary issues such as human rights, social justice, and the environment. Thus, the author believes that *Maqashid Syariah* is the key to upholding substantive justice and the relevance of Islamic law in the global era.

3. Ijtihad and the Relevance of Islamic Law in the Contemporary Era

Ijtihad, as an intellectual effort to explore Islamic law from its original sources, shows that Sharia is open to the dynamics of the times. In the modern context, ijtihad is not only carried out by classical scholars, but also by Muslim intellectuals who understand the contemporary social, economic, and political contexts. Modern forms of ijtihad, such as *fiqh al-awlawiyyat* (priority jurisprudence) and *fiqh al-waqi'* (jurisprudence of reality), offer methodological solutions in actualizing Islamic values without being trapped in legal formalities. Thus, Islamic law remains alive and relevant throughout the ages. The author's ideal concept is to emphasize the importance of *collective ijtihad* involving scholars, academics, and legal practitioners to bridge the gap between text and context, so that Islamic law truly exists as a blessing for the universe (*rahmatan lil 'alamin*).

4. The Implementation of Islamic Law in Modern Society: Challenges and Prospects

The implementation of Islamic law in the modern era faces a number of challenges, including the dominance of the secular paradigm, the politicization of religion, the plurality of society, and the methodological limitations of contemporary scholars. However, these challenges also open up great opportunities for the re-actualization of Islamic law in the national social and legal systems.

Prospects that can be developed include the integration of *Maqashid al-Syariah* principles into public policy, such as the Islamic economic system, social justice, and ethical governance. The author argues that the application of Islamic law should take a substantive approach—that is, making the ethical values of Sharia a guideline for life in the state—rather than a formalistic approach that merely demands the textual application of the law.

5. Integration of Islamic Legal Values in Modern Civilization

At the global level, Islamic law can serve as a code of ethics for civilization. Its universal principles, such as justice, responsibility, and balance between rights and obligations, have the potential to enrich the world's legal systems, which are currently experiencing a moral and spiritual crisis. The author's analysis shows that when Islamic law is implemented in the spirit of justice and benefit, it can be a solution to the problems of economic inequality, abuse of power, and social disintegration that are currently plaguing modern civilization. Thus, this discussion emphasizes that Islamic law is not exclusive, but rather inclusive and adaptive. It has great potential to become a global legal paradigm that balances spiritual and rational dimensions and guides humanity towards a just, civilized, and socially equitable way of life.

Conclusion

Based on the results of the analysis that has been carried out, it can be concluded that the integration of Islamic values within the framework of civilization is a comprehensive, adaptive, and relevant paradigm of civilization for the modern context. The four main pillars—law, politics, economics, and socio-culture—have been proven to form a mutually supportive ecosystem in building a civilized society. Islamic law with its *Maqashid al-Syariah* becomes an ethical-legal foundation that guarantees justice and benefit, the Islamic political system offers a governance model based on deliberation and trust, the Islamic economic system acts as a means of empowering the people () with social justice, while Islamic socio-cultural values strengthen social cohesion through ukhuwah (brotherhood) and tolerance. These findings have broad implications for efforts to build a modern civilization that is currently facing a moral and spiritual crisis. Although this study has limitations in

terms of its conceptual scope without empirical verification, the results can serve as a basis for the development of further applied studies. Therefore, the author recommends the need to strengthen collective ijihad across disciplines, integrate Islamic values into the education system and public policy, and strengthen sharia economic instruments as pillars of equity and justice. With these steps, the ideal of realizing an Islamic civilization that is rahmatan lil 'alamin can be realized gradually and sustainably.

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