BEYOND LAW AND FAITH: INTEGRATING *SHARIAH* ETHICS INTO GLOBAL HUMANITARIAN GOVERNANCE

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Article Info

ABSTRAK

This article proposes an integrative paradigm that incorporates Shariah ethics, specifically Maqasid al-Shariah (the objectives of Islamic law), as a supplementary moral foundation for International Humanitarian Law (IHL). Secular frameworks that underpin global humanitarian governance often overlook the moral depth of faith-based ethical systems. The study identifies conceptual connections between Islamic jurisprudential ethics and modern humanitarian principles such as justice, kindness, human dignity, and harm prevention, using a comparative normative approach. It reinterprets Shariah as a universal ethical framework that can enrich humanitarian reasoning and policy discourse, rather than presenting it as a competing legal code. The article concludes that integrating Shariah ethics into international governance frameworks offers a pluralistic moral basis for promoting humanitarian practices that are inclusive, equitable, and morally sound. This integration could contribute to more holistic and culturally sensitive approaches to humanitarian action and policy at the global level.

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Pendahuluan

The concept of *Maqasid al-Shariah* has been crucial in Islamic law for centuries, seeking to delineate the fundamental aims of *Shariah*.These objectives are recognised as protecting fundamental human interestslife, intellect, religion, lineage, and propertywhile ensuring that legal regulations promote human welfare *(maslahah)* and mitigate harm *(mafsadah)*. Modern scholarship has progressively acknowledged the relevance of *Maqasid* beyond individual or communal contexts, broadening its influence to encompass social, political, environmental, and governance spheres. This expansion facilitates a connection between traditional legal thinking and modern global issues, such as human rights protection, humanitarian action, and international government.The ethical justification of *Maqasid al-Shariah* corresponds with the aims of humanitarian efforts: safeguarding human life, upholding dignity, ensuring equitable resource allocation, and reducing harm.

International humanitarian governance is conventionally guided by a framework of normative principles, encompassing humanism, impartiality, neutrality, independence, and damage reduction. Although these concepts are sound, their implementation frequently faces practical and ethical challenges.Humanitarian organisations often function in environments marked by cultural, religious, and socio-political diversity, where Western-centric ideals may clash with local ethical values.Moreover, the immediacy of crisis situations can generate conflicts between operational efficiency and ethical principles.Under these conditions, *Maqasid al-Shariah* provides an auxiliary ethical framework that can enhance humanitarian reasoning.The five principal objectives—protection of life (*hifz al-nafs*), intellect (*hifz al-'aql*), religion (*hifz al-din*), lineage (*hifz al-nasl*), and property (*hifz al-maal*)—serve as a moral framework that aligns with universal humanitarian principles of justice, human dignity, and harm prevention.

The methodology presented here fundamentally contrasts with efforts to establish *Shariah* as a concurrent legal framework within the realm of international humanitarian law.This study promotes the normative incorporation of *Maqasid al-Shariah* into current humanitarian frameworks.*Shariah* ethics is characterised as an adjunct moral foundation rather than a rival one.Surwandono, Retnoningsih, and Meiliyana (2018) contend that *Maqasid* provides a methodological alternative that overcomes specific constraints of secular analytical frameworks—such as realism, neoliberalism, and rational choice theory—in the interpretation of global governance and compliance.Integrating *Shariah* ethics into humanitarian governance aims not to supplant secular standards but to enhance them with a value-driven ethical dimension that promotes moral plurality and cross-cultural resonance.

Another justification for incorporating *Shariah* ethics is its potential universality.Research conducted by Surwanto illustrates that *Maqasid al-Shariah*, when viewed within the framework of "humanitarian fiqh," underscores stewardship, justice, and human rights as universal ethical imperatives. This highlights that *Shariah* ethics is not merely a doctrinal framework for Muslims but also has interpretive and practical relevance in diverse humanitarian settings. Incorporating these principles might enhance the moral legitimacy of international humanitarian governance, so encouraging trust and acceptance among impacted populations and enabling more context-sensitive decision-making.

Notwithstanding the theoretical benefits, numerous obstacles persist.The incorporation of *Shariah* ethics may be regarded as shallow or utilitarian, especially if humanitarian organisations implement it merely to showcase inclusivity.Interpretive divergences within Islamic law may influence the implementation of *Maqasid al-Shariah* in multi-ethnic and multi-religious environments. Moreover,the institutional frameworks of international humanitarian groups, typically grounded in secular legal systems, may present practical obstacles to the incorporation of ethical principles.This study utilises a normative comparative methodology to examine the similarities and differences between *Shariah* ethics and modern humanitarian values, while offering a practical framework for their integration.

This study has three objectives.Initially, to discern aspects of *Maqasid al-Shariah* pertinent to global humanitarian governance.Secondly, to conduct a comparative analysis of *Shariah* ethical principles and international humanitarian norms, emphasising justice, compassion, human dignity, and damage prevention.Thirdly, to present a comprehensive framework that allows humanitarian organisations to integrate *Maqasid* values into practice, so enhancing ethical reasoning while preserving existing secular structures.

The importance of this research is multifaceted.Theoretically, it broadens the literature on *Maqasid al-Shariah* to encompass global governance and humanitarian regulation, a field that has garnered less academic focus. It effectively aids policy-making by providing an alternative ethical perspective that boosts moral legitimacy, fosters context-sensitive governance, and fortifies the protection of vulnerable populations. It asserts that secular humanitarian frameworks may inadequately address the spiritual and moral aspects essential to several impacted cultures, therefore allowing for ethical heterogeneity and moral inclusion.

Nonetheless, specific limits must be recognised.The study use normative and comparative analyses instead of empirical fieldwork; hence, direct implementation in humanitarian practice necessitates additional adaption.Furthermore, although *Maqasid al-Shariah* offers a comprehensive ethical framework, its implementation in foreign settings requires an awareness of varying interpretive traditions and local cultural dynamics.The paper concludes with suggestions for additional research and practical implementations of a comprehensive framework designed to enhance humanitarian ethics in culturally and religiously diverse contexts.

This introduction delineates the theoretical and practical justification for incorporating *Shariah* principles through *Maqasid al-Shariah* into global humanitarian governance.It delineates the study's aims, underscores its importance, and specifies the scope and restrictions.The next parts will establish a theoretical framework, elucidate the fundamental principles of *Maqasid al-Shariah*, and provide a comparative normative analysis that leads to a cohesive paradigm for ethical humanitarian practice.

Metode Penelitian/Metode Kajian

This study employs a normative comparative approach to examine the integration of *Shariah* ethics, particularly *Maqasid al-Shariah*, into global humanitarian governance. Given the study's theoretical and ethical focus, a qualitative, conceptual methodology is most appropriate. Rather than generating empirical data, this approach analyses principles, values, and ethical frameworks to identify areas where Islamic jurisprudential ethics can complement secular humanitarian norms.

The research begins with a review of both classical and contemporary Islamic scholarship. Primary attention is given to the five fundamental objectives of *Maqasid al-Shariah*: protection of life (*hifz al-nafs*), intellect (*hifz al-'aql*), religion (*hifz al-din*), lineage (*hifz al-nasl*), and wealth (*hifz al-maal*), alongside extended objectives recognised in modern scholarship, such as social justice and ethical governance. This stage establishes a conceptual foundation for understanding how *Maqasid* ethics emphasises human welfare, justice, and moral responsibility.

Concurrently, international humanitarian principles are analysed, drawing on instruments such as the Geneva Conventions and ICRC guidelines. Core principles, including humanity, impartiality, neutrality, and harm prevention, are examined for both ethical rationale and practical limitations. Secondary literature provides critical insights into operational dilemmas, highlighting the potential for ethical gaps in predominantly secular frameworks.

The core of the methodology involves a comparative normative analysis, exploring three dimensions: ethical convergence, where *Shariah* objectives align with humanitarian principles; ethical enhancement, where *Maqasid* provides a deeper moral dimension; and operational feasibility, assessing how *Maqasid* ethics could be practically incorporated without undermining secular legal frameworks. Each objective of *Maqasid* is mapped onto corresponding humanitarian norms, creating a structured and integrative framework.

Validity and reliability are ensured through conceptual triangulation, consistent application of analytical criteria, and careful sourcing. Ethical rigour is maintained by accurately representing Islamic jurisprudence, respecting secular humanitarian norms, and emphasising pluralism. While limited by its conceptual nature, this methodology provides a robust platform for theorising how *Shariah* ethics can enrich global humanitarian governance, offering both normative insights and practical guidance.

Result and Discussion

A. Ethical Convergence: Aligning Maqashid al-Shariah with Humanitarian Principles

The discussion on humanitarian governance has historically been influenced by secular frameworks based on international law, human rights standards, and practical considerations. Although these paradigms establish a crucial legal and procedural basis for humanitarian operations, they frequently lack the moral and spiritual profundity that faith-based ethical systems can provide. *Maqasid al-Shariah*, the purposes of Islamic law, offer a normative ethical framework that can augment and reinforce humanitarian concepts such as humanism, impartiality, neutrality, and justice. The concept of ethical convergence suggests that the two seeming disparate frameworkssecular humanitarian principles and Maqasid ethicscan intersect to improve both normative consistency and practical efficacy, so establishing a solid ethical basis for global humanitarian governance.

Maqasid al-Shariah is based on the safeguarding and advancement of five essential objectives: life (*hifz al-nafs*), intellect (*hifz al-'aql*), religion (*hifz al-din*), lineage (*hifz al-nasl*), and wealth (*hifz al-maal*). These objectives are not solely legalistic mandates but are rooted in a comprehensive view of human wellbeing, which includes bodily survival, cognitive advancement, spiritual integrity, social cohesiveness, and ethical economic conduct. Humanitarian principles aim to safeguard human life and dignity, mitigate suffering, and promote justice and equity across many cultural and geopolitical situations. The ethical alignment between these frameworks is apparent since both systems inherently prioritise human welfare, dignity, and harm prevention.

The preservation of life (*hifz al-nafs*) exemplifies a prominent point of confluence. Secular humanitarian frameworks underscore the necessity of preserving life during emergencies, such as armed conflicts, natural disasters, and pandemics. Maqasid ethics corresponds with this aim while

augmenting it by incorporating factors of long-term welfare and comprehensive human development. Tahir and Hamid\assert that the safeguarding of life under Maqasid includes access to sufficient healthcare, nutrition, psychosocial assistance, and protection from social marginalisation. This comprehensive viewpoint guarantees that humanitarian initiatives tackle not just urgent survival requirements but also the wider context of human flourishing, including mental health, social engagement, and dignity.

Likewise, the preservation of intellect (*hifz al-'aql*) provides a vital aspect that strengthens humanitarian principles while introducing a normative complexity frequently overlooked in secular frameworks. Safeguarding human intelligence entails guaranteeing educational access, cultivating informed decision-making, and enhancing critical reasoning skills. In humanitarian contexts, this principle manifests as interventions that emphasise educational continuity for displaced children, the dissemination of accurate and accessible information to impacted populations, and participatory methods that enable individuals to make informed decisions regarding their well-being. By including these factors, Maqasid ethics guarantees that interventions not only fulfil immediate survival goals but also foster cognitive resilience, personal agency, and enduring human potential.

The safeguarding of religion (hifz al-din) further illustrates ethical convergence in culturally attuned humanitarian behaviour. Although secular principles prioritise neutrality and non-discrimination, Maqasid ethics imposes a moral duty to acknowledge and address the spiritual needs of impacted communities. Religious activity is fundamental to identity, social cohesiveness, and psychological well-being, especially during crises. Humanitarian actions guided by Maqasid ethics may encompass the provision of worship spaces, adherence to food restrictions, and facilitation of religious festivals and ceremonies. This alignment does not undermine neutrality; instead, it bolsters cultural legitimacy and community acceptability, so enhancing the efficacy and ethical integrity of humanitarian programs.

The maintenance of lineage (hifz al-nasl) overlaps with humanitarian goals, particularly regarding the protection of children, families, and vulnerable populations. Secular humanitarian law requires the protection of children and family units, but Maqasid ethics provides a normative rationale based on the ethical obligation to ensure intergenerational continuity and social stability. Practical applications may encompass family reunion initiatives, child protection programs, and community-based interventions that preserve social networks and familial integrity. By harmonising these objectives, Maqasid ethics enhances legal responsibilities with a strong moral foundation, promoting interventions that are both legally compliant and ethically persuasive.

The safeguarding of wealth (hifz al-maal) provides an ethical framework for fair resource distribution and social fairness in humanitarian efforts. International humanitarian law underscores impartial distribution, whereas Maqasid ethics highlights the moral obligation to manage resources equitably, avert corruption, and guarantee the equitable treatment of all recipients. This ethical obligation fortifies operational responsibility and bolsters trust between humanitarian entities and impacted communities, consequently augmenting program legitimacy and efficacy. Maqasid informed

interventions cater to both immediate need and the structural conditions essential for sustainable recovery, ranging from basic provisions to long-term livelihood support.

The convergence of Maqasid ethics and humanitarian principles illustrates both complementarity and the potential for a synergistic ethical system. The integration of these paradigms establishes a normative framework that is principled, culturally attuned, and operationally pertinent. In conflict-affected areas, the ethical guidance of Maqasid principles can inform priority decisions, ensuring that interventions honour local norms while fulfilling universal humanitarian requirements. In natural disaster response, including Maqasid ethics can inform resource allocation, psychosocial assistance, and educational continuity, thereby optimising both immediate relief and long-term human development.

Furthermore, the incorporation of Maqasid ethics introduces a progressive ethical aspect to humanitarian government. Secular frameworks typically emphasise immediate compliance and procedural efficiency, but Maqasid principles advocate for a focus on long-term welfare, cognitive empowerment, spiritual integrity, and intergenerational equality. This comprehensive approach guarantees that humanitarian actions are not solely reactive but are deliberately integrated with sustainable human development and ethical accountability. Maqasid ethics both as a normative guide and a practical framework for integrating moral depth into humanitarian efforts, resulting in solutions that are ethically robust, culturally relevant, and socially significant.

In summary, the ethical alignment between Maqasid al-Shariah and humanitarian principles provides a strong and multifaceted basis for global humanitarian governance. The congruence of life, intellect, religion, lineage, and financial aims illustrates the compatibility of Shariah ethics with secular humanitarian principles. By incorporating moral, cognitive, spiritual, and social components into operational practice, Maqasid ethics not only strengthens but also elevates the ethical quality of humanitarian operations. This convergence highlights the possibility to establish a comprehensive, culturally attuned, and ethically sound framework for humanitarian governance that integrates legal adherence with moral and spiritual accountability, thereby fostering interventions that are effective, equitable, and sustainable.

B. Ethical Enhancement: Expanding Humanitarian Governance through Maqashid Ethics

The incorporation of *Maqasid* ethics with humanitarian governance offers a spiritual and communal aspect frequently neglected in secular settings.The safeguarding of religion (*hifz al-din*) compels humanitarian actors to honour and address the spiritual and cultural requirements of impacted populations, acknowledging that these aspects are essential to human dignity and psychosocial resilience.This may entail offering prayer areas, accommodating dietary requirements, and ensuring that aid programs are attuned to religious customs and social rituals.This ethical perspective fosters communal solidarity, moral accountability, and collective responsibility, which are vital for sustainable recovery and social stability. ncorporating these factors into operational design, *Maqasid* informed humanitarian governance guarantees that interventions are culturally valid and ethically thorough.

A crucial element of ethical development is the *Maqasid* focus on justice and equity.Secular humanitarian law mandates unbiased and equitable treatment, whereas *Maqasid* ethics offers a normative basis for comprehending equity via the lenses of moral duty, social justice, and intergenerational fairness.The safeguarding of lineage (*hifz al-nasl*) embodies an ethical commitment to the welfare of children, families, and communities, guaranteeing that interventions foster enduring social stability and intergenerational continuity. The safeguarding of wealth (*hifz al-maal*) emphasises the ethical obligation to manage resources judiciously, avert corruption, and ensure equitable distribution, transcending mere administrative adherence to reflect a profound moral dedication to society wellbeing.These features collectively guarantee that humanitarian actions are both procedurally accurate and substantively equitable, fostering ethical outcomes that persist beyond the present crisis.

Table 1 demonstrates the ethical profundity that *Maqasid* contributes by mapping its objectives onto fundamental humanitarian principles, so elucidating the distinct ethical advances and practical applications arising from this synthesis.

Maqasid Objective	Corresponding Humanitarian Principle	Ethical Enhancement Provided	Practical Application Example
Hifz al-nafs (Life)	Humanity	Promotes holistic well-being, including physical, psychological, and social dimensions	Integrating psychosocial support and long-term health care into emergency relief
Hifz al-'aql (Intellect)	Informed Consent, Education	Embeds cognitive empowerment and rational agency	Education programmes for displaced children, informed decision-making in health interventions
Hifz al-din (Religion)	Neutrality, Impartiality	Adds spiritual and cultural sensitivity	Provision of prayer spaces, dietary accommodations, respecting religious festivals
Hifz al-nasl (Lineage)	Protection of Families, Child Welfare	Ensures intergenerational continuity and family integrity	Family reunification, safeguarding against child exploitation
Hifz al-maal (Wealth)	Equity, Accountability	Promotes ethical resource distribution and social justice	Transparent aid allocation, anti-corruption measures, community-led resource management

Source: Compiled from Auda (2008)

Furthermore, the ethical framework offered by *Maqasid* promotes humanitarian actors to embrace a long-term outlook.Traditional frameworks prioritise rapid assistance, whereas *Maqasid*

informed reasoning underscores sustainability, resilience, and intergenerational well-being.Interventions informed by *hifz al-maal* and *hifz al-nasl* focus on resource management, economic empowerment, and the safeguarding of family structures, hence facilitating sustainable recovery and mitigating the danger of secondary vulnerabilities. *Maqasid* ethics offers a progressive ethical framework, directing humanitarian practitioners to create interventions that are both effective in the present and ethically accountable for the future.

The incorporation of *Maqasid* ethics requires pragmatic modifications in policy and program development.Humanitarian organisations can implement ethically informed protocols that integrate *Maqasid* aligned criteria, including the safeguarding of dignity, cognitive empowerment, and cultural respect.Staff training programs may encompass modules on *Maqasid* ethics, equipping people to acknowledge the moral implications of their acts and integrate them into decision-making processes.Moreover, monitoring and evaluation procedures can be modified to evaluate not just adherence to international law but also the degree to which actions support the ethical principles outlined in *Maqasid*.This methodology connects normative theory with practical practice, guaranteeing that ethical improvement is both implementable and quantifiable.

The collaboration between *Maqasid* ethics and humanitarian principles enhances cross-cultural validity.In largely Muslim situations, *Maqasid* informed initiatives align with local moral frameworks, enhancing community trust, engagement, and acceptance.In varied cultural contexts, the universal ethical principles inherent in *Maqasid*human dignity, justice, and welfareoffer a moral framework that enhances secular ideals, fostering inclusivity and mitigating possible ethical conflicts between humanitarian agents and beneficiaries. This synergy illustrates that ethical improvement is not about enforcing religious standards but about augmenting the moral framework of humanitarian governance, rendering it more sophisticated, contextually aware, and universally applicable.

Ethical enhancement via *Maqasid al-Shariah* provides a multifaceted advancement of humanitarian government.*Maqasid* ethics offers a normative framework that enhances current principles by incorporating moral depth, spiritual awareness, social responsibility, and intergenerational justice into humanitarian practice.The integration of these factors guarantees that humanitarian initiatives are legally compliant, operationally effective, ethically sound, culturally attuned, and socially sustainable.This integrated approach enables *Maqasid* informed humanitarian government to realise a comprehensive vision of human wellbeing, meeting physical, cognitive, spiritual, and social requirements while enhancing legitimacy, trust, and long-term efficacy.

C. Operational Feasibility and Policy Implications of Integrating Maqasid Ethisc into Humanitarian Governance

The preceding sections have illustrated the ethical convergence and improvement provided by *Maqasid al-Shariah*; nonetheless, the true assessment of any integrative framework is its practical viability.Theorising about alignment or ethical amplification is inadequate without examining the practical procedures, policy modifications, and institutional frameworks essential for enacting *Maqasid* informed governance in intricate humanitarian contexts.This part analyses the operationalisation of

Maqasid ethics, highlights barriers to practical implementation, and delineates policy implications that can improve the efficacy, legitimacy, and cultural sensitivity of humanitarian initiatives.

A crucial factor in implementing *Maqasid* ethics is the creation of normative frameworks that are universally applicable yet contextually adaptable.Humanitarian organisations function in culturally diverse settings, requiring an approach that honours local ethical standards while adhering to international humanitarian law. *Maqasid al-Shariah* presents a flexible ethical framework that delivers principled direction without enforcing strict legalistic regulations, hence enabling flexibility in many operational circumstances.The preservation of life (*hifz al-nafs*) can be construed to endorse both urgent medical interventions and sustained public health initiatives, enabling organisations to prioritise actions based on situational demands while adhering to ethical principles.

The operational viability of *Maqasid* informed humanitarian governance is contingent upon institutional capacity and staff training.Humanitarian practitioners must possess an understanding of the ethical concepts that inform *Maqasid*, as well as the practical strategies for their implementation.Incorporating *Maqasid* ethics into standard operating procedures, staff training programs, and monitoring and evaluation frameworks helps guarantee that personnel internalise these concepts and consistently implement them in decision-making. Training modules may encompass case studies on culturally appropriate aid distribution, ethical issues in resource allocation, and participatory approaches that uphold the protection of intellect (*hifz al-'aql*) and religion (*hifz al-din*).Capacity-building efforts improve operational performance by promoting ethical awareness, cultural competence, and moral accountability among humanitarian practitioners.

A notable application of *Maqasid* ethics in operational contexts is the incorporation of ethical auditing and evaluation systems.Conventional humanitarian assessment frameworks often emphasise procedural compliance and output metrics, but a *Maqasid* informed approach integrates moral and ethical indicators to evaluate the quality and impact of interventions.Metrics may encompass the extent to which programs maintain dignity, foster cognitive empowerment, safeguard familial systems, and guarantee equitable resource allocation.These assessments offer practical insights for program enhancement and strengthen the organization's dedication to ethical superiority.A refugee assistance program may assess the sufficiency of educational resources for children, the availability of culturally suitable religious services, and the clarity of resource distribution in accordance with the *Maqasid* framework. By integrating these indicators into operational control, humanitarian agencies can convert abstract ethical ideas into quantifiable and concrete practices.

The policy ramifications stemming from the implementation of *Maqasid* ethics are similarly substantial.Governments, international organisations, and non-governmental entities can integrate *Maqasid* informed principles into national disaster management strategies, transnational humanitarian efforts, and multilateral governance structures. These laws may necessitate the incorporation of spiritual, cognitive, and social aspects in program design, enforce participatory community consultation methods, and set requirements for fair and transparent resource distribution.Moreover, policy frameworks can facilitate inter-agency collaboration that amalgamates secular and faith-based

ethical reasoning, fostering a pluralistic approach that bolsters legitimacy, cultural relevance, and community trust.*Maqasid* ethics aims to complement and enhance existing international legal instruments rather than replace them, providing an additional layer of normative guidance that addresses moral, spiritual, and social considerations frequently neglected in traditional governance frameworks.
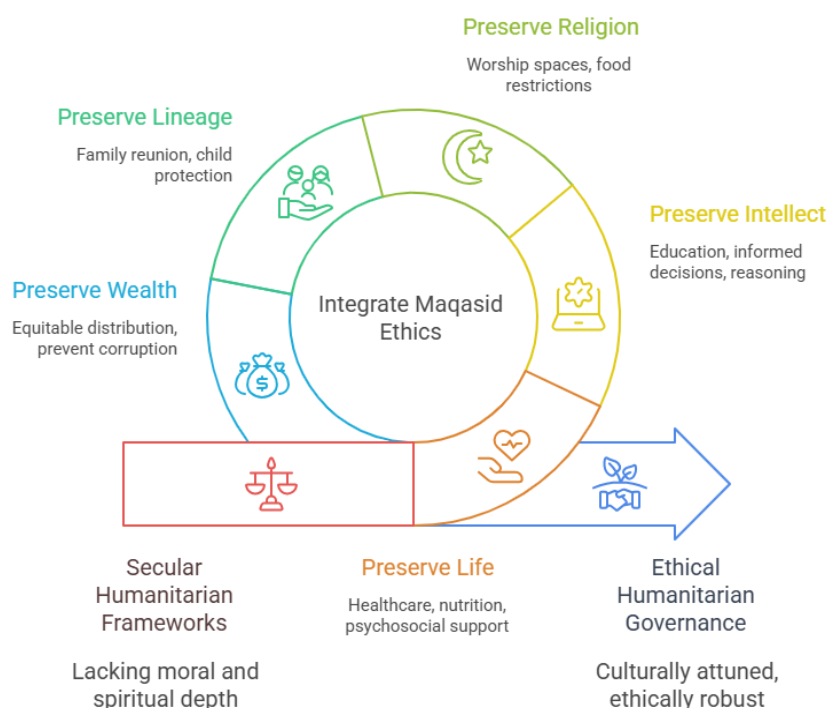
Notwithstanding its operational potential, the implementation of *Maqasid* informed governance encounters numerous practical obstacles.A key impediment is the perceived conflict between religious ethics and secular humanitarian standards.Critics may contend that the integration of *Shariah*-based reasoning poses a risk of prejudice or compromises neutrality. Nonetheless, as illustrated in the previous sections, *Maqasid* ethics is fundamentally universalist in its moral considerations, emphasising human wellbeing, dignity, and fairness in alignment with secular humanitarian principles.The difficulty lies not in conceptual incompatibility but in institutional sensitisation, ensuring that humanitarian actors perceive *Maqasid* principles as a complementing ethical framework rather than a prescriptive legal code.

Another operational consideration is to resource allocation and prioritising.Incorporating ethical aspects like family safeguarding, cognitive advancement, and spiritual health may necessitate further allocation of human, financial, and technical resources.Although these expenses are significant, they are offset by the enduring advantages of culturally attuned, ethically sound, and socially sustainable initiatives.Evidence indicates that interventions based on *Maqasid* principles promote increased community engagement, trust, and compliance, hence improving operational efficiency and effectiveness. By presenting these investments as ethical necessities and strategic facilitators, humanitarian groups can align immediate financial limitations with enduring operational benefits.

Another concern is the necessity for flexible governance frameworks.Humanitarian operations frequently encompass various stakeholders, including governmental bodies, international organisations, non-governmental organisations, and local populations.Implementing *Maqasid* ethics necessitates frameworks for inter-agency collaboration, ethical advisory processes, and inclusive decision-making.Policies may create advisory boards, ethical review committees, or community councils to ensure monitoring, direction, and responsibility. These institutions guarantee the translation of ethical ideas into consistent and contextually appropriate actions, so enhancing the integrity and legitimacy of humanitarian governance.

The implementation of *Maqasid* ethics has significant ramifications for international government.It presents a paradigm for pluralistic moral government by demonstrating the potential of merging faith-based ethical frameworks with secular humanitarian values.This methodology is pertinent not only for humanitarian interventions but also for global development efforts, conflict resolution, and transnational policy formulation.It demonstrates how moral universals inherent in religion ethical systems can enhance secular frameworks, promoting collaboration, ethical clarity, and legitimacy across many cultural and legal contexts.

Ethical Convergence in Humanitarian Governance

Preserve Religion
Worship spaces, food restrictions

Preserve Lineage
Family reunion, child protection

Preserve Intellect
Education, informed decisions, reasoning

Preserve Wealth
Equitable distribution, prevent corruption

Integrate Maqasid Ethics

Secular Humanitarian Frameworks
Lacking moral and spiritual depth

Preserve Life
Healthcare, nutrition, psychosocial support

Ethical Humanitarian Governance
Culturally attuned, ethically robust

In conclusion, the operational viability of incorporating *Maqasid al-Shariah* into humanitarian governance is both pragmatic and strategically beneficial.Integrating ethical principles into program design, staff training, monitoring and evaluation, and policy frameworks enables humanitarian actors to improve the moral and operational efficacy of their initiatives.Despite existing problems such as perceptions of religious bias, resource implications, and coordination complexity, these issues can be mitigated by sensitisation, capacity building, and adaptive governance frameworks.The policy implications are significant, indicating that governments, international organisations, and NGOs can implement *Maqasid* informed principles to guarantee that actions are ethically sound, culturally relevant, and socially sustainable.The incorporation of *Maqasid* ethics offers a thorough framework that connects normative theory with practical application, enhancing global humanitarian governance through a morally sound, culturally aware, and ethically inclusive basis.

Conclusion

This study has rigorously analysed the feasibility of incorporating *Maqasid al-Shariah* within the framework of global humanitarian governance, illustrating that faith-based ethical paradigms can significantly enhance and enrich secular humanitarian legislation and practices.The analysis demonstrates that *Maqasid* ethics is not solely doctrinal or theoretical; it is a pragmatically relevant, normatively robust, and operationally viable ethical framework that may guide humanitarian operations in culturally varied and morally intricate circumstances.This study examines the alignment between *Maqasid* objectives and fundamental humanitarian principlesspecifically humanity,

impartiality, neutrality, and justicedemonstrating the ability of *Shariah* ethics to serve as both a moral guide and an ethical enhancer, thereby broadening the normative scope of traditional international humanitarian law.

The results demonstrate that the goals of *Maqasid*, which include the protection of life (*hifz al-nafs*), intellect (*hifz al-'aql*), religion (*hifz al-din*), lineage (*hifz al-nasl*), and wealth (*hifz al-maal*), are in harmonious agreement with essential humanitarian principles.This alignment not only validates compatibility but also demonstrates that *Maqasid* ethics offers supplementary dimensions of moral profundity, encompassing cognitive empowerment, spiritual dignity, social cohesion, and intergenerational justice, which are often inadequately represented in secular governance.*Maqasid* ethics, through these methods, improves the normative clarity of humanitarian action, allowing practitioners to move beyond limited procedural adherence and consider the wider ethical implications of their acts.

The approach emphasises the function of *Maqasid* as a means for ethical improvement.*Maqasid* informed governance, by including concepts of fairness, accountability, and cultural sensitivity, not only protects immediate human welfare but also fosters lasting and ethically consistent actions.This enhancement operationally emerges through activities including participative community participation, provision of culturally and spiritually relevant services, educational empowerment, and equitable resource distribution.These interventions cultivate community trust, social legitimacy, and enduring resilience, thereby enhancing both the efficacy and ethical integrity of humanitarian government.

The implementation of *Maqasid* ethics illustrates practicality while maintaining universality.By incorporating ethical auditing, adaptive governance frameworks, and staff training, humanitarian organisations can systematically implement *Maqasid* principles in various operational settings.Potential obstacles, such as perceptions of religious bias and resource consequences, can be alleviated via sensitisation, strategic resource allocation, and framing *Maqasid* as a universal moral framework instead of a sectarian legal code.These procedures guarantee that governance guided by *Maqasid* is both implementable and expandable, closing the conventional gap between normative theory and practical application.

The integration of *Maqasid al-Shariah* significantly influences the formulation of ethically diverse humanitarian frameworks from a policy standpoint.Governments, international organisations, and non-governmental entities can implement *Maqasid* principles to improve program design, reinforce ethical accountability, and promote culturally relevant interventions.This integration fosters inclusivity, equity, and ethical consistency, creating a form of humanitarian government that is ethically founded, socially valid, and operationally efficient.Furthermore, it illustrates the capacity of faith-based ethical reasoning to influence global government in a way that surpasses local confines and responds to the moral demands of current humanitarian crises.

The incorporation of *Maqasid al-Shariah* into global humanitarian governance represents a significant ethical advancement, providing a thorough, morally aligned, and culturally aware

framework that can improve both the normative integrity and operational effectiveness of humanitarian efforts.This method integrates secular and faith-based ethical frameworks to promote a vision of humanitarian governance that is legally compliant, morally consistent, culturally relevant, and socially sustainable.Future research must emphasise empirical validation via case studies and field applications, thus enhancing operational strategies and establishing *Maqasid* informed governance as a benchmark for ethically sound and globally responsive humanitarian practices.

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