Book of Abstract Conference Proceeding

https://mafisconference.com/

MAFIS

The International Conference on Maqasid Al-Waḥy and the Future of Interdisciplinary Scientific Research

**Virtual Conference:
June 10-11, 2025**

Book of Abstract Conference Proceeding

The International Conference on Maqasid Al-Waḥy and the Future of Interdisciplinary Scientific Research (MAFIS)

Virtual International Conference
June 10-11, 2025

Book of Abstract Conference Proceeding
The International Conference on Maqasid Al-Waḥy and the Future of Interdisciplinary Scientific Research (MAFIS)

FOREWORD

Research Synergy Foundation is a digital social enterprise platform that focuses on developing the Global Research Ecosystem towards outstanding global scholars. We build collaborative networks among researchers, lecturers, scholars, and practitioners globally for the realization of knowledge acceleration and to contribute more to society and humanity. As a social enterprise, our aim is to provide a good research ecosystem and platform for researchers to share, discuss, and disseminate their ideas. In addition, it helps you to improve your research and contribute to the knowledge. Therefore, creating social value and impact is our priority.

From 2017 to 2024, more than 30.000 scholars have participated in our programs from Asia, Australia, Africa, America, and Europe continents. With the average of the increasing number of members by more than 5.000 each year, we continuously strengthen the global research ecosystem by having five support systems that are ready to help members from across the world.

There are various agendas (work and program) that we have already done since 2017 up to present. The agendas are coming from all the support systems in the Global Research Ecosystem, named: Scholarvein, ReviewerTrack, Research Synergy Institute, Research Synergy Press, and Global Research Community. Research and publication cannot be seen as a separate part. Otherwise, we should take both as a comprehensive program. Moreover, the quality of the paper is the biggest concern for publication. To achieve the Organization/University/ Institution goal, we provide some agendas that can support you in research and publication enhancement. Some of the prominent agendas are:

a. International Conferences: It aims to create a "tipping point" of opportunities for participants to disseminate their research globally and have reputable scientific publication output.
b. Scientific and Academic Writing Coaching Clinics: It aims to provide a targeted and intensive learning strategy for publishing papers in high-impact Scopus/ WOS international journals.
c. Workshops: It aims to provide a vibrant learning forum to enhance the author's capability of scientific writing skills and the manuscript's quality.
d. Learning and Knowledge Sharing Programs: It aims to provide the best practice and guide from the experts, editors, and publishers' perspectives in research and publication enhancement.
e. Social Programs: It aims to empower and encourage society to share the value of creating an impactful program with us.

Research Synergy Foundation welcome all individuals, organizations/institutions (universities, governments, and private sectors) to be part of our Global Research Ecosystem.
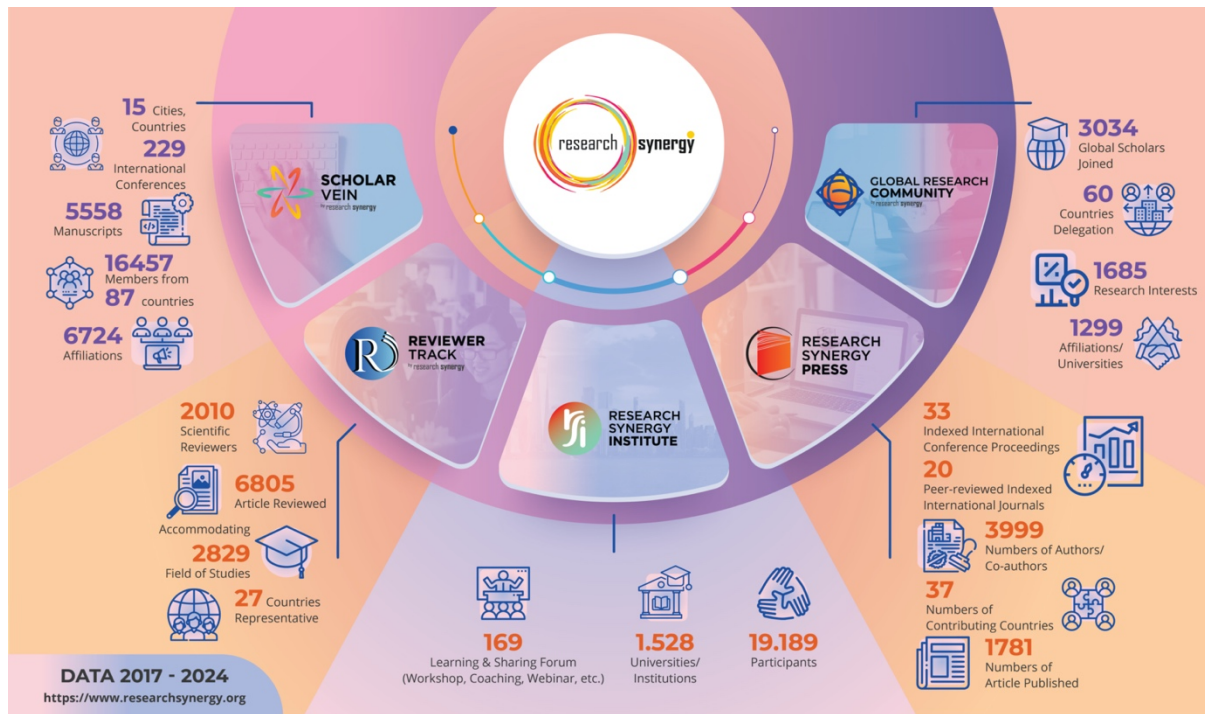
Figure: Global Research Ecosystem owned by Research Synergy Foundation (data from 2017 – 2024)

Please find other important links related to RSF profile:

- https://www.researchsynergy.org/
- http://globalresearchecosystem.com/
- https://f1000research.com/rsf
- https://journals.researchsynergypress.com
- https://proceeding.researchsynergypress.com
- https://www.researchsynergysystem.com
- https://www.facebook.com/ResearchSynergy/
- https://www.instagram.com/researchsynergyfoundation/
- https://www.youtube.com/@researchsynergyfoundation8675

TABLE OF CONTENTS

ORGANIZING COMMITTEE

Conference Chair

Dr. Zaid Barzinji
President of The Maqasid Institute

Co-Conference Chair

Dr. Hendrati Dwi Mulyaningsih
Founder and Chief Executive Officer of Research Synergy Foundation

Organizing Committee

Dr. Ildus Rafikov
Vice President of Research at The Maqasid Institute

Santi Rahmawati
Research Synergy Foundation

Ani Wahyu Rachmawati
Research Synergy Foundation

Donny Maulana Jefrianto
Research Synergy Foundation

Finna Zephyrine
Research Synergy Foundation

Mochammad Fachrizal
Research Synergy Foundation

SCIENTIFIC REVIEWER COMMITTEE

Dr. Mawloud Mohadi - Maqasid Institute

Dr. Motaz Al-Thaher - Maqasid Institute

Dr. Ildus Rafikov - Maqasid Institute

Eric Agullana Matriano, Ed. D., Ph. D - Columban College, Inc., Phillipines

Prof. Chia Pin Kao - Southern Taiwan University of Science and Technology, Taiwan

Dr. Piyanard Ungkawanichakul - Srinakharinwirot University, Thailand

Dr. Moawiah Awad Abdulraheem Alghizzawi - Universiti Sains Islam Malaysia (USIM), Jordan

Dr. Dr. Kshitij G. Trivedi - School of Management, PP Savani University, India

Dr. Mageswari Ranjanthran - Sunway University Business School

CONFERENCE CHAIR MESSAGE

Distinguished Participants and Guest,
Excellencies, Ladies, and Gentlemen

Good morning, esteemed guests, respected attendees, and beloved members of our community. It is with great pleasure that I extend a warm welcome to each and every one of you on this special occasion. Today marks a significant milestone in our shared journey as we gather for "The International Conference on Maqasid Al-Waḥy and the Future of Interdisciplinary Scientific Research (MAFIS)" organized by Maqasid Institute, and Research Synergy Foundation, Co-Hosted by International Institute of Islamic Thought and Civilisation (ISTAC-IIUM). I am deeply honored to address you all as we embark on this remarkable event.

Hosting this conference has been a privilege, and we extend our heartfelt gratitude to our esteemed Keynote Speakers:

- Prof. Dr. Jasser Auda
  Founding Chairman, Maqasid Institute Distinguished Visiting Professor at ISTAC-IIUM
- Prof. Dr. Halim Rane
  Professor at School of Humanities, Languages and Social Science, Griffith University, Australia
- Prof. Dr. Basma Abdelgafar
  Vice President, Public Policy Maqasid Institute
- Datuk Prof. Dr. Abdelaziz Berghout
  Dean of ISTAC-IIUM, Malaysia

and also to our Session Chairs:

- Dr. Seyfeddin Neslinebi
  Yıldırım Beyazıt University, Turkey
- Dr. Alam Zeb Khattak
  IQRA National University Peshawar, Pakistan

The conference aims to provide a platform for gathering scholars, researchers, and practitioners to disseminate ongoing research related to Maqasid Al-Waḥy and the interdisciplinary studies around the topic. The conference seeks to generate new insights and solutions to the global community's complex challenges by bringing together diverse perspectives and expertise in the interdisciplinary fields. In today's interconnected world, addressing complex challenges requires a multifaceted approach that draws upon insights from diverse fields. By bringing together experts from different disciplines, we can gain a deeper understanding of the interconnectedness of issues and develop comprehensive solutions that are both effective and sustainable.

Furthermore, I encourage each of you to be actively engage in discussions, share insights, and make the most of the wealth of knowledge that will be imparted during this conference.
I extend heartfelt gratitude to each and every one of you for being with us today, particularly our Keynote Speakers, Session Chairs, Scientific Reviewers, Conference Committee, Presenters, and Attendees from around the globe. Despite gathering virtually, your participation and enthusiasm serve as inspiration to us all. I am hopeful for a smooth and successful conference ahead. Thank you.

Best regards,

Dr. Zaid Barzinji
Conference Chair of MAFIS

CONFERENCE CHAIR

Dr. Zaid Barzinji

Conference Chair of MAFIS
President of The Maqasid Institute

Dr. Zaid Barzinji is a founder and president of the Maqasid Institute, a global think tank dedicated to re-envisioning and revitalizing Islamic scholarship. He is a member of the International Union of Muslim Scholars and the International Islamic Fiqh Academy.

He has over 25 years of leadership experience in educational institutions and NGOs and 15 years of advanced analytics and AI in banking and finance.

Dr. Barzinji's background in Islamic economics, with a bachelor's degree from the International Islamic University Malaysia and a Ph.D. in Economics from the University of Utah, specializing in international monetary systems, positions him to explore the intersection of faith, finance, and technology.

He actively contributes to this dialogue through his commentary on business and economic affairs at major news outlets and his ongoing research on re-imagining economics and finance, Artificial Intelligence, and global strategic studies from a maqasid (higher objectives of Islam) perspective. Zaid serves on the boards of several non-profit organizations and is actively involved in local and global community development projects. Driven by a belief in the power of global collaboration and innovative ideas, Dr. Barzinji strives to build a compassionate world for all of Allah's creations.

CO-CONFERENCE CHAIR

Dr. Hendrati Dwi Mulyaningsih

Co-Conference Chair of MAFIS
Founder and Chief Executive Officer of Research Synergy
Foundation

Dr. Hendrati Dwi Mulyaningsih is the chairperson and founder of Research Synergy Foundation that has shown great commitment on creating Global Network and Research Ecosystem. This GNR ecosystem has been developing since 2017 up to the present and having increasing numbers of the member up to more than 35.000 from all around the globe. Her passion in how to create impact and co creation value among all the stake holder of RSF has made her focus on upholding integrity in the scientific process through enhancement of RSF's support-support system as like Reviewer track, Scholarvein, Research Synergy Institute and Research Synergy Press. Thus, her work in this area has made her as the Nominee of Impactful Leadership Awards from Tallberg Foundation Sweden 2019 and 2024

As lecturer, she has been working in the University since 2008 – at present in Indonesia as assistant professor and she hold her Doctoral Science of Management graduated from School of Business and Management Institute of Technology Bandung (SBM-ITB) and she has strong interest to her research project as well as her research field in Social Entrepreneurship, Social Innovation and Knowledge Management.

As researcher, her work studies and research on this research field made her be invited as reviewer in many reputable Scopus and WOS indexed journals and as keynote speaker in many International Conferences in Philippines, Thailand, Malaysia, Indonesia, Australia, Japan, and US. She also has shown her great passion on writing her research study into some books chapter, papers and contemporary scientific articles that has already been published in Springer, Emerald, Taylor and Francis and in many reputable international publishers. The terrific association between her professional experiences as researcher, lecturer, the certified Trainer & Coach combined with her wider horizon on networking in the research area made her establish the strong commitment on having global learning platform to accelerate knowledge through many workshops and research coaching in Research Synergy Institute as one of RSF's support system.

OPENING SPEECH

Dr. Ildus Rafikov
Vice President of Research at The Maqasid Institute

Dr. Ildus Rafikov is vice president of research at the Maqasid Institute. holds a Ph.D. from ISTAC/IIUM in Philosophy, Ethics, and Contemporary issues with a special interest in Islamic economics, banking, and finance. He also holds a Chartered Islamic Finance Professional (CIFP) degree in Islamic banking and finance from the International Center for Education in Islamic Finance (INCEIF), Kuala Lumpur, and a bachelor's degree in Communications from IIUM. Dr. Ildus Rafikov has written and published a number of academic articles in indexed and non-indexed journals on economic methodology, speculation, scarcity, sustainability, financial crises, banking and finance, monetary policy, awqaf, reform in education from historical and contemporary perspectives

Dr. Rafikov has extensive managerial experience in education and technology fields working for organizations in Malaysia, Georgia, and the US. In his current position Dr. Rafikov has successfully initiated and is overseeing several research projects and partnerships. He also delivers lectures in the fields of Islamic economics, Research Methodology and Epistemology at IKI Academy, where he had also served as Managing Director for two years.

KEYNOTE SPEAKERS

Prof. Dr. Jasser Auda

Founding Chairman, Maqasid Institute Distinguished Visiting Professor at ISTAC-IIUM

Professor Jasser Auda is a scholar of Islam and a founder of the Maqasid Institute. His latest contribution is a New Maqasid Methodology that aims to bring about a restructuring of Islamic scholarship around a complex network of the higher objectives/Maqasid of the Quran and Prophetic traditions. He is Al-Shatibi Chair for Maqasid Studies at the International Peace University in South Africa, a Distinguished Visiting Professor at ISTAC-IIUM, a Founding and Board Member of the International Union for Muslim Scholars, a member of the Fiqh Council of North America, a Member of the European Council for Fatwa and Research, and the Chairman of the Canadian Fiqh Council.

He has a PhD in the philosophy of Islamic law from the University of Wales, UK, and a PhD in systems analysis from the University of Waterloo, Canada. Early in his life, he memorized the Quran and undertook traditional studies at the Study Circles of Al-Azhar Mosque in Cairo, Egypt. He has held professorial positions at the universities of Waterloo, Ryerson and Carleton in Canada, Alexandria University in Egypt, Faculty of Islamic Studies in Qatar, American University of Sharjah in UAE, and University of Brunei Darussalam in Brunei. He continues to lecture on Islam and its law internationally and has written 25 books in Arabic and English, some of which have been translated into 30 languages.

Summary of Speech: This lecture aims to demonstrate the significance of "Maqasid Al-Waḥy", where Al-Waḥy (Revelation) is the basic source of knowledge for the Maqasid Methodology. It briefly discusses the relationship between "Maqasid Al-Waḥy" and "Maqasid Al-Shariah" as two approaches to the Maqasid, and their impact on a much-needed re-structuring of academic disciplines, from an Islamic worldview. This restructuring has direct implications on the research agendas, course curricula, and mission for research and educational institutes. Currently, both Islamic and secular classifications, classical and contemporary, are not compatible with the Islamic/Quranic principles, hence the re-structuring proposed. The ultimate goal of the Maqasid Methodology is phenomena-based knowledge that transcends disciplinary classification and lays the foundation for new knowledge in a post-secular Islamic worldview and, hopefully, Islamic new order.

KEYNOTE SPEAKERS

Prof. Dr. Halim Rane

Professor at School of Humanities, Languages and Social Science, Griffith University, Australia

Prof. Dr. Halim Rane is a leading Australian academic in the field of Islamic Studies, known for his scholarly work on Islam–West relations, political Islam, Islamic hermeneutics, and the sociology of religion. He currently serves as Professor at the School of Humanities, Languages and Social Science at Griffith University, Australia, where he is also a member of the Centre for Social and Cultural Research.

Prof. Rane holds a Ph.D. in Islamic Studies and International Relations from Griffith University, with his doctoral research focused on the evolving concept of jihad in relation to the Israel–Palestine conflict. He also obtained a Master of Arts in Communications and Media Studies from Bond University and earned his bachelor's degree in Human Sciences—specializing in Sociology and Islamic Revealed Knowledge—from the International Islamic University Malaysia (IIUM).

His academic interests are wide-ranging and interdisciplinary, including the contextual interpretation of Islamic texts through maqasid (objectives of Shariah), Muslim representation in Western media, narratives and counter-narratives of Islamist extremism, as well as the socio-political dynamics of Muslim communities in Western societies, particularly in Australia.

Prof. Rane has authored six scholarly books and more than 40 peer-reviewed journal articles and book chapters. His publications reflect a commitment to bridging gaps between Islamic and Western worldviews, and to offering critical insight into contemporary challenges related to extremism, identity, coexistence, and policy engagement.

In recognition of his excellence in teaching and curriculum development, Prof. Rane was awarded the prestigious title of Australian University Teacher of the Year in 2015 by the Australian Federal Government—one of the highest accolades in Australian higher education. He is also a founding member and former president of the Australian Association of Islamic and Muslim Studies (AAIMS).

Through his academic leadership, teaching, and public engagement, Prof. Rane continues to play a pivotal role in shaping the discourse around Islam in contemporary global contexts, advocating for scholarly rigor, mutual understanding, and the pursuit of just and inclusive societies.

Summary of Speech: In his keynote address, "Maqāṣid of 'Ahd and Mīthāq in the Qurʾān and Sunnah: Implications for Interreligious and International Relations", Professor Halim Rane highlights the covenantal foundations of Islam—namely the concepts of ʿahd and mīthāq—as core to the Qurʾānic worldview and the Prophet Muhammad's Sunnah of peaceful interreligious coexistence and just governance. Drawing from an extensive content analysis of Qurʾānic verses, covenants of the Prophet, and of later Muslim rulers, the presentation emphasises how covenants structure the moral and ethical terms of relationships between Allāh and humanity, and among communities and nations.

The presentation draws attention to the higher objectives of covenants for human existence and coexistence. Humans have freedom to act on Earth with limited capacity, from which arises responsibility and accountability to Allāh. As a just Lord, Allāh does not leave human beings uninformed of the terms and conditions of existence and coexistence, particularly given the high

stakes nature of the experience of life on Earth and the afterlife. Rather, the terms and conditions, expectations and obligations, rights and responsibilities are conveyed through the covenants of Allāh. The covenants ensure accountability, certainly and trust—imperatives for human existence and coexistence.

Professor Rane illustrates the prevalence and function of covenants in the Qurʾān—between God and humanity, prophets, communities (e.g. the Children of Israel), and between Prophet Muhammad and diverse religious and tribal groups. Key historical covenants, such as the Constitution of Medina, the Treaty of Hudaybiyyah, and the Prophet's covenants with the Monks of Mt Sinai and Christian of Najran, are examined as practical expressions of human security and peaceful coexistence in Islam. These are reaffirmed by later covenants issued by Muslim rulers including ʿUmar ibn al-Khaṭṭāb, ʿAlī ibn Abī Ṭālib, and Ṣalāḥ al-Dīn, which refer back to the covenants of the Prophet and Covenant of Allāh ('Ahd Allāh).

The presentation argues for a revival of the covenantal paradigm in contemporary Islamic thought, emphasising its relevance to just and peaceful interreligious and international relations. Professor Rane contends that the maqāṣid of ʿahd and mīthāq, as revealed by Allāh and exemplified by the Prophet, establishes a principled framework for coexistence rooted in accountability to Allah, shared humanity, and a just peace. He concludes that covenants are central to the human experience from time immemorial and throughout history, and continue to resonate with modern international covenants and the rules-based order.

KEYNOTE SPEAKERS

Datuk Prof. Dr. Abdelaziz Berghout
Dean of ISTAC-IIUM, Malaysia

Datuk Prof. Dr. Abdelaziz Berghout is an esteemed academic and scholar in the fields of Islamic civilization, Islamic thought, and strategic education development. He currently serves as the Dean of the International Institute of Islamic Thought and Civilisation (ISTAC) at the International Islamic University Malaysia (IIUM). He holds a Ph.D. in Islamic Civilization and History from the University of Malaya and has been affiliated with IIUM for over 25 years in various academic and leadership capacities.

Prof. Berghout's scholarly work spans interdisciplinary areas including Islamic heritage, education, creativity, global peace, and the role of mosques in civilizational development. He has published extensively in Arabic and English and is known for his thoughtful contributions to interfaith dialogue and initiatives that promote civilizational understanding.

In recognition of his outstanding service to academia and contributions to Malaysian society, he was awarded the honorary title of "Datuk" in 2023. Through his leadership at ISTAC, Prof. Berghout continues to advance intellectual excellence and meaningful engagement between Islamic and global civilizations.

KEYNOTE SPEAKERS

Prof. Dr. Basma Abdelgafar

Vice President, Public Policy Maqasid Institute

Professor Basma Abdelgafar is a founder of the Maqasid Institute and Vice President of Policy and Governance. She consults and provides training internationally on policy, governance and Muslim affairs. Prof. Abdelgafar has worked in the Canadian federal government, academia, and the third sector. She has contributed to the development of graduate studies in public policy at the American University in Cairo, Qatar Foundation, and the International Peace College of South Africa. She was the founding head of the Public Policy in Islam Masters Program at the Qatar Faculty of Islamic Studies, Hamad Bin Khalifa University. She has a keen interest in research and teaching in public policy and governance in Islam as well as in Muslim history, thought, institutions, and communities

She obtained her Ph.D. in Public Policy from Carleton University, Ottawa, in 2003. Her book publications include: Public Policy Beyond Traditional Jurisprudence (London: IIIT), Thriving in a Plural World (Singapore: MUIS), M.A. Draz's Morality in the Quran and the Greater Good of Humanity (Wales: Claritas), and The Illusive Trade-off (Toronto: University of Toronto Press).

Summary of Speech: Among the multitude of maqasid or objectives of wahy (revelation) is the preservation and upholding of Arabic both as a spoken language and as an instrument of discovery, correction and clarification. Respecting this objective has the potential to address one of the greatest challenges of interdisciplinary studies, namely, agreement and utilization of a common language. The inability to share basic understandings of concepts, objectives, values, rules, universal laws, parties and proofs hampers genuine scientific research. It also betrays the efforts of those seeking deep Quranic knowledge and guidance. Many scholars have examined the importance of language in the acquisition, generation, dissemination of knowledge. Language is the instrument that determines what and how we learn about things and in turn how we respond to their meaning. Language shapes our worldview.

The revelation of the Quran started with a demand that we read in the name of our Lord who created and who taught us by the pen that of which we had no knowledge. This conveyance of knowledge from Allah (SWT) to the human is the focus of the first Quranic narrative about Adam (AS). Allah (SWT) taught Adam (AS) the names or asma'. Names that have sultan, that represent the truth of all matters, the qualities and essence of all things, their purposefulness, connection, and how they fit in the whole. These are the names to which those seeking knowledge must yield and upon which successful interdisciplinary studies can be built.

Arabic is, as the Quran tells us, both a tongue, lisan or spoken language as well as a technique in its essential essence of truth, eloquence, unambiguity, clarity, and expansiveness. It is a pre-established language that was not constructed bit by bit, but rather as the late renowned linguist Tahia Ismail noted: "It was conceived and built on one master plan, on a grand scale, into one self-integrating, self-maintaining system." Its capacity to correct and enrich interdisciplinary studies is truly marvelous as both tongue and technique are presented to Arab and non-Arab alike. "And had We made it [Quran] a non-Arabic Quran, they would have said, 'If only its ayat were detailed [tailored for us]. Non-Arab or Arab, say, 'It is for those who believe, a guidance and healing. And those who do not believe, in their ears is deafness and it [their disbelief] is on them blindness [prevents truthful vision]. It is these who are being called from a faraway place" (Fussilat 41:44). We cannot speak of maqasid al-wahy and the future of interdisciplinary studies while neglecting the language in which the written/symbolic form of the wahy is conveyed. Arabic is used to present and explain Reality and Truth. Even as learning Arabic may be considered a laborious task, we must admit its centrality in acquiring truthful knowledge. Our lack of proficiency weakens our collective and comprehensive grasp of the world in which we live, its past, present and future. In doing so we deny ourselves a credible opportunity to generate robust interdisciplinary studies.

SESSION CHAIR

Dr. Seyfeddin Neslinebi
Yıldırım Beyazıt University, Turkey

Dr. Seyfeddin Neslinebi is a seasoned expert in political science, human rights, and project management, with extensive experience in both academia and field research. As an Assistant Lecturer at Yıldırım Beyazıt University, Dr. Neslinebi has taught courses on Islamic Political Thought, Turkish Political History, and Turkey-EU Relations. His background includes serving as Director of Human Resources and General Coordinator for a joint project between UNHCR and the General Directorate of Migration Administration of Turkey (GDMD), overseeing a large team of interpreters and coordinating with Turkish officials to support refugee communities.

Dr. Neslinebi's research experience includes fieldwork for Navanti Group, covering topics like public perceptions in southeastern Turkey, illegal migration, and cross-border smuggling. He also contributed to TUBİTAK's Human Rights Project, supporting several prominent Turkish NGOs. With a Ph.D. from Yıldırım Beyazıt University, he has further education from Istanbul Bilgi University and London Kaplan Academy. His professional journey spans roles as Foreign Relations Coordinator at TUMSİAD, editor for Mostar Journal, and contributor to various news outlets. Dr. Neslinebi's scholarly contributions include co-authoring an anthology on Islamic Political Thought, reflecting his commitment to advancing Turkey's socio-political research and analysis.

SESSION CHAIR

Dr. Alam Zeb Khattak
IQRA National University Peshawar, Pakistan

Dr. Alam Zeb Khattak Ex Faculty member, Dept. of Education & Psychology Kohat University of Science and Technology Kohat, currently engaged as Research Scholar Dept. of Psychology International Islamic University Islamabad Pakistan. He has Doctorate in Psychology from International Islamic University Islamabad and master of Philosophy in Psychology with distinction from Preston University and having Post graduate Diploma in Criminology from Allama Iqbal Open University. He has experience in research in multiple areas including Organizational Psychology, Clinical Psychology, Criminology, extremism, substance abuse and psychological testing.

He has published number of articles in the mentioned areas in different research journals and presented in national and international conferences. He has also worked as expert reviewer in different national and international journals including Armed Forces Medical Journal, Global Journal of Psychology, Int Research Journal of Science and Technology etc. He is member of the scientific review committee of Research Synergy Foundation (RSF). Research articles of Dr. Alam Zeb Khattak can be seen in different well reputed journals like PLOS one, Journal of Substance Abuse, Pakistan Journal of Psychological Research, International Journal of Creativity and Change etc. Currently Dr. Alam is working on Islamic Psychology, the emerging area of Psychology.

Dr. Alam is actively involved in different national and international academic societies like Pakistan Psychological Association, Pakistan Psychological Society, International Society of Substance use Professionals (ISSUP), The World Association of Scientists and Professionals (TWASP), Australian & New Zealand Mental Health Association and British Council for Complementary Therapies.

CONFERENCE PROGRAM
Tuesday | June 10, 2025

8:50 - 8:55	0:05	**Participant Login and Join Virtual Conference by ZOOM**
8:55 - 9:00	0:05	Welcome Address and Conference Publication Announcement by MC
9:00 - 9:15	0:15	**Welcome Remarks of The MAFIS Conference** Dr. Zaid Barzinji Conference Chair of MAFIS Conference President of The Maqasid Institute
9:15 - 9:30	0:15	**Opening Speech** Dr. Ildus Rafikov Vice President of Research at The Maqasid Institute
9:30 - 9:45	0:15	**Global Research Ecosystem Introduction** Dr. Hendrati Dwi Mulyaningsih Co-Conference Chair of MAFIS Conference Founder and Chief Executive Officer of Research Synergy Foundation
9:45 - 9:50	0:05	**E-Group Photo**
9:50 - 10:40	0:50	**Keynote Speaker :** **Prof. Dr. Jasser Auda** **Founding Chairman, Maqasid Institute Distinguished Visiting Professor at ISTAC-IIUM**
10:40 - 10:45	0:05	Token of Appreciation for Keynote Speaker
10:45 - 11:35	0:50	**Keynote Speaker :** **Prof. Dr. Halim Rane** **Professor at School of Humanities, Languages and Social Science, Griffith University, Australia**
11:35 - 11:40	0:05	Token of Appreciation for Keynote Speaker
11:40 - 12:40	1:00	Lunch Break (Video played: Maqasid Institute Profile; Research Synergy Foundation Profile; ISTAC-IIUM; MAFIS Agenda & Sessions)
	Academic Online Presentation DAY 1		
12:40 - 12:50	0:10	**Session Chair Introduction** **Dr. Seyfeddin Neslinebi - Yıldırım Beyazıt University, Turkey**
12:50 - 15:20	2:30	**Online Presentation Session, maximum 10 presenters** **15 minutes/presenter**
15:20 - 15:30	0:10	Awarding Certificate of Presentation, Testimonial, and Post-conference information announcement
15:30 - 15:40	0:10	**Short Break**

15:40 - 15:55	0:15	**Awarding Ceremony DAY 1** **Best Presentations** **Session Chairs Recognition**	
15:55 - 16:00	0:05	**Closing Remarks**	

CONFERENCE PROGRAM
Tuesday | June 11, 2025

8:50 - 9:00	0:10	**Participant Login and Join Virtual Conference by ZOOM**
9:00 - 9:15	0:15	Welcome Address and Conference Publication Announcement by MC
9:15 - 9:30	0:15	**Welcome Remarks of The MAFIS Conference** Dr. Zaid Barzinji Conference Chair of MAFIS Conference President of The Maqasid Institute
9:30 - 9:35	0:05	**E-Group Photo**
9:35 - 10:25	0:50	**Keynote Speaker :** **Prof. Dr. Basma Abdelgafar** **Vice President, Public Policy Maqasid Institute**
10:25 - 10:30	0:05	Token of Appreciation for Keynote Speaker
10:30 - 11:20	0:50	**Keynote Speaker :** **Datuk Prof. Dr. Abdelaziz Berghout** **Dean of ISTAC-IIUM, Malaysia**
11:20 - 11:25	0:05	Token of Appreciation for Keynote Speaker
11:25 - 12:25	1:00	Lunch Break (Video played: Maqasid Institute Profile; Research Synergy Foundation Profile; ISTAC-IIUM; MAFIS Agenda & Sessions)
Online Presentation DAY 2			
12:25 - 12:35	0:10	**Session Chair Introduction** **Dr. Alam Zeb Khattak - IQRA National University Peshawar, Pakistan**
12:35 - 15:05	2:30	**Online Presentation Session, maximum 10 presenters** **15 minutes/presenter**
15:05 - 15:15	0:10	Awarding Certificate of Presentation, Testimonial, and Post-conference information announcement
15:15 - 15:30	0:15	**Short Break**
15:30 - 15:45	0:15	**Awarding Ceremony:** **Best Presentation** **Best Paper** **Session Chair**
15:45 - 15:50	0:05	**Closing Speech**

Track Maqasid Al-Shariah

Analyzing Kızılay's Zakat Management Model: Alignment with Objectives of the Revelation

| Enes Ozcan

Maqasid Institute

Abstract

Background – Zakat, a key pillar of Islam, has important social, moral, and economic objectives inspired by the Revelation. Traditionally managed by states, its administration has shifted to NGOs like Kızılay, which offers a contemporary model raising questions about compliance, transparency, and effectiveness in zakat distribution.

Purpose – This study explores contemporary challenges in zakat collection and distribution by non-governmental organizations (NGOs), focusing on efficiency, compliance, eligibility, and transparency.

Design/methodology/approach – Using the case of Kızılay (Turkish Red Crescent), the research analyzes the alignment of their model with zakat principles and objectives, particularly in identifying and accessing benefactors and beneficiaries. The study employs Jasser Auda's Maqasid methodology and a qualitative approach, utilizing a semi-structured interview with a senior Kızılay official and secondary data from organizational reports.

Findings – Findings will provide insights into Kızılay's zakat management approach, its strengths and challenges, and its efficiency in achieving zakat objectives. The results aim to demonstrate how to fulfill the Revelation's objectives through Kızılay's mechanisms and their concrete impacts, contributing to broader discussions on NGO involvement in contemporary zakat management and its effectiveness.

Research limitations – This study is limited to a single case study (Kızılay), which may affect the generalizability of the findings. The reliance on qualitative data, particularly a semi-structured interview, may introduce subjectivity.

Originality/value – This study offers an in-depth examination of zakat management within an NGO context, using Kızılay as a case study. By applying the Maqasid framework, it bridges Islamic principles with practical challenges in zakat administration, providing insights that can inform both policy and practice in similar organizations.

Keywords: Zakat, Kızılay, NGOs, Maqasid, Zakat Management

Resonating Maqasid al-Shari'ah with Generation Alpha: A Critical Inquiry into Contemporary and Emerging Realities

| Rabia Ijaz

ISTAC, IIUM

Abstract

Background – Generation Alpha embodies the upcoming wave of global influence over the next eighty to a hundred years, aligning with the typical generational lifespan. There is a lack of systematic inquiry into how Maqasid al-Shari'ah can be meaningfully integrated into the digital lifestyles and value systems of Generation Alpha. This emphasizes the imperative to position Maqasid al-Shari'ah as the foundational framework for a coherent social, economic, and governance structure, enabling the youth to engage and be equipped to live and function within Maqasid-driven systems. Emerging behavioral and ethical trends shaped by evolving digital, social, and ideological influences unique to Generation Alpha can risk marginalizing the foundational role of Maqasid al-Shari'ah in shaping their values and worldview. For example, the objective of preservation of life can be extended to individualism due to a hyper-connected, personalized digital environment that fosters self-curation and individual preference, which can jeopardize the higher objective of the public benefit.

Purpose – To enhance the resonance of Maqasid al-Shari'ah with Generation Alpha and help shape their emerging lifestyles in alignment with its higher objectives.

Design/methodology/approach – This study uses descriptive analysis to explore Gen Alpha's digital habits and values, and critical inquiry to assess how these align or conflict with the goals of Maqasid al-Shari'ah.

Findings – The essence of Maqaid Shari'ah can be reflected in the lives of Gen Alpha through their incorporation into their pivotal realities, such as the digital world, where Maqasid Shari'ah can be integrated into a virtual reality via podcasts, gaming apps, digital stories, etc. Engaging through the paradigms valued by Generation Alpha with a strategic aim of making Maqasid Shari'ah more practical and relatable. When Maqasid al-Shari'ah becomes sufficiently widespread and deeply integrated into societal norms through saturated exposure with the right purpose, it transcends association with any specific group or religious identity, enhancing its resonance and viability to Gen Alpha.

Research limitations – The speculative analysis of a developing generation amid the complex and evolving interplay between digital culture and Maqasid frameworks.

Originality/value – This study bridges Maqasid al-Shari'ah with Gen Alpha's digital world, proposing a novel framework for future value-based integration.

Keywords: Gen Alpha, resonance, Maqasid Integration, viability, Virtual and Tangible realities

Track Islamic Studies

A Qualitative Content Analysis of the Concept of "Shar'a" in the Holy Quran: A Semantic Study of Quranic Legislation

| Samy Mahdy
International Quran Research Association

Abstract

Background – The root word "Sharia" and its derivatives appear in a limited number of verses in the Holy Quran, but they carry profound meanings that reflect important legislative, doctrinal, and historical dimensions. This study of Sharia, its purpose, and its wisdom, traces the logic behind the arrangement of the words of the Holy Quran to know and identify its basic and secondary elements. This research fills gap lies in most previously researches which adopted a logical-philosophical approach to juristic reasoning for the objectives of Islamic law, and there was great shortage in researches relies on a content analysis approach.

Purpose – This research aimed to extract and trace the occurrence of the word "Shar'a" and its derivatives in the Holy Quran, analyze the linguistic and thematic contexts, explore the semantic structure of the concept, explain the relationship between the word "Shar'a" and the greater objectives of Islamic law, trace the words associated with word "Shar'a" in the five verses, identify their occurrences in Quran, and to find evidence of their connection to the concept of Islamic legislation.

Design/methodology/approach – The method type was Qualitative Textual Content Analysis, analysis tool was Textual Trace and Thematic Analysis, unit of analysis was The Quranic Verse in which the root "Shar'a" appears, and classification criteria was Linguistic Connotation, Thematic Context, Doctrinal or Legislative Reference

Findings – The study will clarify original Quranic image of the concept of "Sharia, " and tracing the important results of relationship between the meaning of word "Sharia" and its associated words in Quranic text.

Research limitations – Limitations was a Textual boundary limited to Quranic verses in which the root "shara'a" appears, and Conceptual boundaries focused on the semantic structure of the concept without expanding into jurisprudential applications.

Originality/value – The value of this research lies in presenting a foundational vision of the concept of Sharia from the Qur'an itself, which contributing to renewal of contemporary legislative understanding and providing an analytical tool for researchers that helps connect the Qur'anic concept to its purposive and functional dimensions.

Keywords: Quran, Legislation, law, Analysis, Objectives

Faith, Science, and Family: Rethinking Pre-Marital Screenings in Northern Nigeria Through Maqasid al-Shari'ah and Fiqh al-Waqi'

| Khalid Idris Musa

Universitas Islam International Indonesia

Abstract

Background – People in Northern Nigeria are more likely to have pre-marital screening now because sickle cell anemia, HIV and Hepatitis are common there. The shift has brought about the cancellation of several arranged marriages, mainly among Muslims and this has inspired concerns about the right direction in Islam, people's mental health and social expectations. While conducting research in Jos, I discovered that few people were familiar with and accepted these screenings. Because of this, I decided to include both Shari'ah and non-Shari'ah regions in surveys throughout Northern Nigeria.

Purpose – This research aims to understand how Muslims see pre-marital screening and to find out if it follows Islamic legal rules—especially those that support life and stability in society. The plan is to develop an ethical framework based on faith that can lead religious scholars, families and policy-makers through tough issues. As a result, fatwas could be simpler to follow, treatments like surgery would align with religious beliefs and general education in Islam would be considered.

Design/methodology/approach – Mixed-method approaches were carried out: interviews with 25 Muslim scholars, doctors and couples, as well as 100 surveys completed by participants in Plateau, Bauchi, Kaduna and Kano. Sampling took place using media landscape for digital ethnography.

Findings – 1. Most Muslim groups back mandatory pre-marital checks when the process agrees with Islamic rules. 2. Caring for children with genetic illnesses tends to bring emotional and financial hardship to families. 3. People with incompatible health concerns may have to face difficult ethical questions before they decide if they ought to marry. 4. Many religious scholars say that fresh, independent thinking guided by Maqasid al-Shari'ah principles can help solve these challenges.

Research limitations – The research area restriction to northern states and the potential risks associated with respondents reporting their data limit the findings. The researcher faced two major obstacles while exploring medical records and researching health and marital topics.

Originality/value – Even though the research is restricted to certain states and self-reported information. The incorporation of fetal genotype tests into Islamic moral debates about genetic health problems creates fresh methods for health practitioners and religious scholars to handle these conditions through religiously appropriate procedures.

Keywords: Pre-marital, medical screening, genotype, shariah, mandatory

Track Islamic Education

Toward Inclusive Islamic Education: Addressing Gender, Disability, and Marginalization

| Suhendri Suhendri, Nazla An Nuha

University of Dharmawangsa, International Islamic University Malaysia

Abstract

Background – Islamic education plays a pivotal role in shaping values and worldviews in many Muslim-majority societies. However, challenges remain in translating core Islamic principles into inclusive practices, particularly concerning gender equity, disability inclusion, and the integration of marginalized communities.

Purpose – This study aims to explore how Islamic education can be re-envisioned to promote inclusivity while remaining faithful to foundational Islamic values. It investigates theological, pedagogical, and institutional approaches to address exclusion within Islamic educational systems.

Design/methodology/approach – This research adopts a qualitative and interpretive approach, analyzing classical Islamic texts, contemporary academic literature, and three case studies of Islamic educational institutions in Southeast Asia, the Middle East, and Africa. The case studies were selected based on their documented efforts to implement inclusive educational practices, as well as their accessibility through credible secondary sources. Data were collected through document analysis and literature review, and thematically analyzed to identify patterns of inclusive practice and their theological underpinnings

Findings – The study finds that Islamic theology, particularly the concepts of rahmah (compassion), 'adl (justice), and maqāṣid al-sharī'ah (higher objectives of Islamic law), provides a strong foundation for inclusive education. However, cultural practices and institutional inertia often hinder their application. Several emerging models—such as inclusive pesantren in Indonesia and gender-equity policies in Turkey's Imam-Hatip schools—demonstrate the potential for systemic transformation when inclusivity is deliberately prioritized.

Research limitations – The study draws on secondary sources—journal articles, institutional reports, and case studies—published between 2010 and 2024. While offering useful insights, the lack of primary fieldwork limits generalizability. Future research should include empirical methods to strengthen the proposed framework.

Originality/value – This research contributes to the discourse on inclusive education by offering a faith-integrated perspective rooted in Islamic ethics. It proposes a contextualized model for inclusive Islamic education that addresses global educational justice while affirming religious identity. The study provides valuable insights for both Islamic education scholarship and wider initiatives aimed at building sustainable, inclusive learning systems.

Keywords: Islamic education, inclusion, gender equity, disability, marginalized groups

Reviving Islamic Teaching Values Through the Higher Objectives of Shariah

| Jalaldeen Jemeela, Mohammad Ghous Mohammed Insaf

ISTAC-IIUM, ISTAC-IIUM

Abstract

Background – In today's rapidly changing cultural landscape, particularly within Muslim societies, the rise of secular education poses significant challenges to institutions. This decline in value-based learning raises important questions about the ability of schools to effectively transmit fundamental moral principles to younger generations. Islamic education, which has traditionally aimed at the holistic development of individuals—intellectually, spiritually, and morally—must be revitalised to address these contemporary challenges while remaining faithful to authentic Islamic principles.

Purpose – This study explores how *Maqāṣid al-Sharīʿah* (the higher objectives of Islamic law) can serve as a solid ethical framework for revitalising Islamic teaching values such as integrity, justice, responsibility, and compassion within the contemporary educational landscape.

Methodology – This research employs a qualitative analytical approach to investigate how these principles can shape pedagogy, curriculum design, and educator conduct. Data collection included semi-structured interviews with educationalists, education officers, and in-service teachers from the Sabaragamuwa province of Sri Lanka.

Findings – The findings suggest that an educational approach centred on Maqāṣid can play a crucial role in developing morally grounded educators and fostering spiritually aware learning environments. This approach emphasises fundamental values vital for teacher development, including fairness, patience, empathy, wisdom, and moral integrity, all of which align with the higher objectives of Shariah.

Research Limitations – Although the relevance of values education extends globally, the research is confined to in-service Muslim teachers in the Sabaragamuwa province of Sri Lanka, thus limiting its geographic and demographic scope.

Originality/Value – This study presents a significant contribution by integrating classical Islamic objectives with modern educational requirements. It is founded on original fieldwork, during which the researchers' conducted interviews with educationalists, education officers, and teachers from the Sabaragamuwa province, guided by an in-depth contextual analysis of the region's educational needs. Additionally, the study is rooted in a comprehensive review of Islamic literature on education and the framework of Maqāṣid al-Sharīʿah, providing both a practical and philosophical foundation for the implementation of value-based education in Muslim schooling systems. The paper offers a fresh perspective on how Islamic ethics can be meaningfully incorporated into teacher training, curriculum development, and school policymaking.

Keywords: Islamic teaching values, Maqāṣid al-Sharīʿah, Islamic education, teacher ethics, Teaching values..

Track Islamic Phychology

Recognizing the Divine Wisdom in Neurodivergence: Exploring Autism through Maqasid Al-Wahy and Islamic Psychology

| Nurul Ain Norman

International Islamic University Malaysia

Abstract

Background – Autism Spectrum Disorder (ASD) and Sensory Processing Disorder (SPD) are typically framed within clinical psychology and neuroscience as cognitive impairments or developmental disorders. However, these models often neglect spiritual, philosophical, and cultural perspectives. Within the Islamic tradition, particularly under the framework of Maqasid al-Wahy, human cognitive and sensory differences can be interpreted as meaningful variations of divine design. A deeper understanding of neurodivergence in light of Islamic psychology is necessary to advance a more dignified, inclusive, and spiritually resonant discourse.

Purpose – This study aims to reframe autism and sensory processing differences through Maqasid al-Wahy and Islamic psychology, offering a holistic view that upholds human dignity (Takrim al-Insan) and intellectual preservation (Hifz al-'Aql). The paper seeks to provide Muslim caregivers, educators, and mental health practitioners with a spiritually grounded framework that affirms the worth and potential of neurodivergent individuals.

Design/methodology/approach – This is a conceptual-philosophical study that integrates classical Islamic sources with contemporary literature on autism and neurodivergence. The study draws upon the Qur'anic worldview, including the concepts of fitrah (innate disposition), ruh (soul), and hikmah (divine wisdom). It critically analyzes how Maqasid al-Wahy—particularly the objectives of preserving intellect, life, and dignity—can inform alternative readings of neurodevelopmental conditions.

Findings – The paper proposes a theoretical model that views neurodivergent conditions not as deficits but as divinely willed cognitive diversities. It illustrates how Islamic values can reshape intervention approaches, shifting from deficit correction to dignity-centered care, spiritual accommodation, and inclusion in both therapeutic and educational settings.

Research limitations – As a theoretical paper, it does not include empirical validation. The application of the proposed model in clinical settings remains to be tested in future interdisciplinary and qualitative studies involving Muslim families and practitioners.

Originality/value – This study is one of the first to apply the Maqasid al-Wahy framework explicitly to the subject of autism and neurodivergence. It bridges Islamic metaphysics, psychology, and disability discourse, offering a transformative and faith-sensitive model for rethinking neurodiversity in Muslim contexts.

Keywords: Maqasid al-Wahy, Islamic Psychology, Autism, Neurodivergence, Human Dignity

---

Exploring the Needs and Support of Hifz Learners in Cape Town, South Africa

| Faiza Toefy

University of the Western Cape

Abstract

Background – This study explores the emotional, academic, and psychosocial challenges faced by learners in Hifz (Qur'anic memorisation) schools in Cape Town, with the aim of informing the development of a well-being programme for Hifz learners in Cape Town. The main study consists of four phases of which this was Phase 1.

Purpose – The purpose is to inform the development of a contextually relevant well-being programme for Hifz learners in Cape Town.

Design/methodology/approach – Qualitative research design using focus group discussions. Braun and Clarke's thematic analysis was utilised to analyse the data

Findings – The findings revealed that learners experienced high levels of stress and emotional fatigue due to the dual demands of Hifz and academic subjects, compounded by limited parental support and the pressure of unrealistic expectations. Educators expressed feeling ill-equipped to address the growing psychological needs of learners, signalling a gap in current school-based support. However, learners also described various internal and external coping mechanisms, including spiritual practices, peer solidarity, and occasional individualised teacher support. Participants offered clear recommendations for the design and timing of a well-being programme. These findings underscore the urgent need for structured, resilience-based interventions to enhance academic buoyancy and learner well-being in Hifz settings.

Research limitations – While Phase 1 of this study provides rich, contextual insights into the challenges and support needs of Hifz learners in Cape Town, limitations should be acknowledged. The qualitative nature of the study and the use of purposive sampling limits the generalisability of the findings to broader Hifz learner populations. The socio-cultural and institutional characteristics of the selected schools may have shaped participants' experiences in ways not reflective of other settings. Nevertheless, these findings offer a valuable contribution to the limited body of empirical research on Hifz schooling in Cape Town and help to illuminate the specific needs of this under-researched learner population.

Originality/value – Building on my earlier research that explored the psychosocial and emotional challenges of Hifz learners, this study is the first to develop a structured well-being programme specifically designed to support Hifz learners in Cape Town. As such, it makes an original and significant contribution to the limited body of research on learner support within Hifz schooling contexts.

Keywords: Hifz Education, Learner Well-being, Academic buoyancy, Support Systems, coping strategies

---

Assessing perceived understanding and self-efficacy in a compulsory Islamic Psychology course among IIUM students

| Amanina Hussaini Dzulkeflee, Mariam Adawiah Dzulkifli

International Islamic University Malaysia, International Islamic University Malaysia

Abstract

Background – The course Psychology from an Islamic Perspective serves as a cornerstone of the International Islamic University Malaysia's (IIUM) effort to actualize its educational philosophy by integrating Islamic perspectives into modern disciplines. As a compulsory component of the Psychology program, it reflects the university's broader commitment to holistic education.

Purpose – This study explores undergraduate students' perceived understanding and self-efficacy in "Psychology from Islamic Perspective" course, assessing its pedagogical effectiveness and alignment with IIUM's educational vision.

Design/methodology/approach – A mixed-methods design was employed, involving purposive and snowball sampling. Participants consist of 46 Psychology-major students (85% female, 15% male), aged 20–25.

Findings – Descriptive findings showed exposure to general Islamic Psychology was rated highest, while exposure to the research component of Islamic Psychology was rated lowest. Students reported stronger understanding in applying Psychology from the Western perspective compared to Islamic Psychology. While overall self-efficacy and satisfaction were high, students expressed neutral confidence in course comprehension and low engagement with lecturers outside class. Inferential analysis using the Friedman test indicated significant differences between perceived exposure and understanding across course aspects. Spearman's rho revealed significant positive correlations among students' exposure, understanding, and self-efficacy, most notably between understanding and self-efficacy. Strong correlations also emerged between course feedback, course structure and materials. Qualitative data highlighted difficulties with core concepts like Islamization, Integration, and Relevantization, indicating the need for greater emphasis on these areas. Although students reported insufficient course materials, the lecture slides and academic readings provided support, while in-class discussions were particularly effective in enhancing their understanding.

Research limitations – Limitations include a small sample size and the exclusion of potentially relevant variables such as student motivation.

Originality/value – This study offers practical insights for educators and students, particularly those involved in teaching and learning Islamic Psychology by informing more effective course design and instructional strategies to ensure greater effectiveness in learning outcomes. As one of the few studies examining an Islamic Psychology course, it may also serve as a valuable reference for other universities, particularly those pioneering initiatives in this emerging field.

Keywords: Islamic Psychology, Islamization, pedagogy, perceived understanding, self-efficacy

Track Islamic Finance

Reimagining the Waqf System in the Bangsamoro Region of the Philippines

| Jason Paulo Cristobal, Ildus Rafikov

University of Philippines / Maqasid Institute, Maqasid Institute

Abstract

Background – The Waqf institutions found in the Philippines offer a great potential to alleviate the socioeconomic challenges faced by Filipino Muslims in the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM). This study aims to reinterpret the Islamic system of Waqf through the Maqasid approach to fully understand its "purposeful" significance in the Bangsamoro setting that would lead to the reimagining of the Waqfs' operations for long-term sustainability. Currently, the long-term sustainability of Waqfs in the Bangsamoro is hampered by several factors, such as the absence of effective governance structures, limited management expertise in managing Waqfs, a lack of development-focused outreach projects, and a lack of creative investment strategies to address the constraints of financing operations.

Purpose – The purpose of this research is to determine the problems and issues faced in operating Waqfs in the Bangsamoro region and to identify efficient best practices that will aid in the development of the Waqf, which are mostly stagnant in the infancy stage.

Design/methodology/approach – To address these challenges, this study will develop a framework grounded in divine revelation (Al-Wahi) to provide a holistic understanding of the Awqaf system and the utilization of Infaq, Sadaqah, and Zakat. Then compare funding sources, governance mechanisms, and management systems of Waqf institutions in the Bangsamoro with those found in selected Southeast Asian nations to identify meaningful, effective, and sustainable systems as well as shortcomings and flaws in the operation of Waqfs across the region.

Findings – The study identifies specific flaws and problems in the operation of the Waqf in the Bangsamoro region and proposes several policies that will renew and reinvigorate the system of Waqf utilising the precepts of the Maqasid approach. It also proposes a development-oriented outreach approach based on Ta'awun for Waqfs to adopt in Bangsamoro. This approach primarily focuses on offering technical training and technology transfer to communities to address unemployment, the scarcity of human capital, and poverty.

Research limitations – The study is limited by data from the Bangsamoro region, Malaysia, Indonesia, and Brunei from 2010 to 2025.

Originality/value – The originality and value of this research stem from its beneficial use to advise policy-makers in the Bangsamoro.

Keywords: Waqf, Bangsamoro, Foundation, Zakat, Sadaqah

Reintegrating the Economic Objectives of the Sharī'ah: A Study of Mawdūdī's Thought in Pakistan

| Zain Razzaq, Rab Nawaz

HITEC University Taxila, Pakistan, HITEC University Taxila, Pakistan

Abstract

Background – The objectives of Sharī'ah are traditionally focused on the protection of religion, life, intellect, offspring, and property. However, over time, they have incorporated broader social and economic aspects, especially in response to modern challenges. In Pakistan, Mawdūdī was a pioneer in emphasizing economic objectives, aligning them with his vision of dīn and the Islamic state. He developed foundational principles of Islamic economics based on the objectives of Sharī'ah. However, with the rise of Islamic banking, attention has shifted from these broader objectives to addressing specific matters in the light of Islamic Fiqh.

Purpose – This paper aims to highlight the need for reintegrating economic objectives proposed by Mawdūdī into modern Islamic financial practices.

Design/methodology/approach – The study employs a qualitative textual method, analyzing Mawdūdī's major economic works—First Principles of the Islamic Economic System, Ribā, and Economic System of Islam—selected for their strong focus on economic themes and their influence on Islamic economic thought in Pakistan and beyond. The content analysis followed three steps: first, key economic concepts and references to Sharī'ah objectives were identified in Mawdūdī's writings; second, central themes like justice, wealth distribution, and social welfare were coded and interpreted within his broader religious and political thought; and third, the analysis highlighted how Mawdūdī's vision contrasted with capitalist and socialist models, presenting a distinct maqāṣid-oriented approach to Islamic economics.

Findings – The study concludes that reintegration of economic objectives outlined by Mawdūdī, such as preserving freedom, harmony in moral and material progress, promoting cooperation, and justice, etc., is very crucial for establishing a just, comprehensive Islamic financial system that transcends a fiqh-based approach.

Research limitations – This research focuses exclusively on Mawdūdī's works, which may not represent the full range of perspectives in Islamic economic thought. However, it contributes to filling a significant gap by reconnecting Islamic finance with its original maqāṣid-oriented foundations.

Originality/value – This study provides new insight by placing Mawdūdī's economic vision within the ongoing debate on Islamic finance and suggesting ways to align modern financial practices with the economic objectives of the Sharī'ah.

Keywords: Sharī'ah objectives, Islamic economics, Islamic finance, Maqasid

Track Islamic Political Thought and Governance

Islamic Blueprint for Promoting Global Peace and Harmony Through Effective Governance

| Saima Ali, Prof. Dr. Abdelaziz Berghout, Ghulam Mohyiddeen

International institute of Islamic thought and Civilization (ISTA-IIUM), AHAS-IRKHS, Dean of International Institute of Islamic thought and Civilization (ISTA-IIUM), Campus Manager at KAG Science Academy, Faisalabad, Pakistan

---

Abstract

Background – A thorough response to the world's most demanding issues, such as poverty, inequality, and climate change, is the United Nations Sustainable Development Goals (SDGs). However, the progress on these goals is undermined by structural inequalities, institutional corrosion, and the manipulative influence of powerful entities. Despite growing discourse on ethical governance, the potential of Islamic frameworks remains underexplored in mainstream policy and academic literature. This gap persists despite their historical success in fostering justice-based governance and ethical development across diverse societies.

Purpose – A constructive reconsideration of normative frameworks is therefore required in this setting to ensure a fair, ethical and sustainable development. This paper argues that Islam provides a time-tested model to attain the SDGs vision.

Design/methodology/approach – This study employs a conceptual and interpretive methodology, drawing upon primary Islamic sources and classical governance models, including Prophetic leadership and the early Caliphate administration. It explores the application of core principles such as Adalah (justice), Salam (peace), Shura (consultation), and Ummah (universal solidarity) in addressing developmental challenges. Additionally, the ethical dimensions of Iman (faith), Taqwa (God-consciousness), and Rehma (mercy) are analysed as drivers of accountable leadership, institutional integrity, and inclusive policy-making. The study also offers comparative insights aligning these values with contemporary global development norms.

Findings – The Islamic ethical framework presents significant potential for addressing the aims of SDG 16 (Peace, Justice, and Strong Institutions), SDG 17 (Global Partnerships), SDG 10 (Reduced Inequalities), and SDG 11 (Sustainable Cities and Communities). Furthermore, the study introduces a proposed complementary SDG 18, centered on culture, spirituality, ethics, and intrinsic accountability, to promote holistic development.

Research limitations – As a conceptual inquiry grounded in textual interpretation and historical examples, the framework requires further empirical validation. Its practical application may vary across contexts, necessitating contextual adaptation, particularly outside Muslim-majority societies.

Originality/value – This study introduces a novel and historically grounded lens through which Islamic moral philosophy and governance practices can enrich SDG discourse. It challenges the dominance of secular models by offering an alternative pathway rooted in justice, peace, inclusivity, and spiritual accountability, values deeply embedded in Islamic tradition and universally resonant.

Keywords: Sustainable Development Goals (SDGs), Islamic governance, Accountability, Spirituality, SDG 18

CLOSING REMARKS

Excellencies, Presenters, Attendees,
Ladies and Gentlemen,

As we conclude The International Conference on Maqasid Al-Waḥy and the Future of Interdisciplinary Scientific Research (MAFIS), organized by Maqasid Institute and Research Synergy Foundation, Co-Hosted by International Institute of Islamic Thought and Civilisation (ISTAC-IIUM) and supported by Scholarvein, Reviewer Track, Research Synergy Institute, Global Research Community, and F1000Research, I am honored to deliver the closing remarks. This virtual gathering has been a significant milestone in our collective pursuit of knowledge and innovation.

Over the course of this conference, our discussions have spanned various fields, including Maqasid Al-Shariah, Islamic Studies, Islamic Education, Islamic Psychology, Islamic Finance, Islamic Law, Islamic Political Thought and Governance, Islamic Ethics, and many more. The insights shared have enriched our understanding and opened new avenues for research and collaboration.

I extend my deepest gratitude to all participants, keynote speakers, invited speakers, reviewers, presenters, attendees, and session chairs from various countries. Your contributions have been invaluable, fostering a vibrant and engaging conference environment. Special thanks to the organizing committee for their dedication and hard work in ensuring the success of this event.

Congratulations to the recipients of the Best Paper and Best Presentation awards. Your exemplary work sets a high standard for us all. The feedback provided by our session chairs has been instrumental in enhancing the quality of discussions, and we look forward to future collaborations.

As we part ways, I encourage you to carry forward the knowledge and connections gained during this conference. May they serve as catalysts for your professional development and contribute to building a more sustainable, equitable, and prosperous future for all.

Thank you for your participation. Stay safe and healthy, and I look forward to seeing you at our upcoming events.

Best regards,

Research Synergy Foundation

Future Events

9th IBEMS

The 9th International Conference on Interdisciplinary Business, Economy, Management, and Social Studies (9th IBEMS)
https://www.ibemsconference.com
Hybrid conference (Perth, Australia) – July 3, 2025

10th MASOS

10th International Conference on Management Studies and Social Science (10th MASOS)
https://www.masosconference.com
Virtual Conference – August 12, 2025

7th ICISS

7th International Conference on Islamic Education Studies and Social Science (7th ICISS)
https://www.icissconference.com
Virtual Conference – September 2, 2025

5th ICLET

5th International Conference on Language, Education, and Teaching Research (5th ICLET)
https://icletconference.com
Virtual Conference – October 2, 2025

6th MESS

6th International Conference on Management, Education, and Social Science (6th MESS)
https://messconference.com
Virtual Conference – November 4, 2025

Supported by :