

Rethinking Islamic Political Thought in Contemporary Muslim Societies

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ABSTRACT

Contemporary Muslim societies face political transformation involving democracy, citizenship, religious authority, state power, and public ethics. Debates on Islamic politics often remain polarized between formalistic legalism and secular exclusion, making contextual reconstruction necessary. This study aims to formulate a renewed framework of Islamic political thought that connects classical Islamic principles with contemporary civic realities. This research used a qualitative conceptual design with a library research approach. Data were taken from recent peer-reviewed literature on Islamic political thought, maqasid, democracy, citizenship, governance, and public reason. Data collection was conducted through documentation, source selection, thematic classification, and critical reading. Data were analyzed through conceptual analysis and philosophical-hermeneutical interpretation to build a contextual model of Islamic political reasoning. The main finding shows that Islamic political thought needs to move from state-centric legalism toward an ethical-deliberative paradigm based on justice, welfare, plural citizenship, accountability, and non-coercive morality. The study concludes that Islamic political concepts remain relevant when reinterpreted through maqasid-oriented reasoning, democratic participation, and sensitivity to contemporary realities. This article contributes a conceptual model for developing Islamic political discourse that is ethical, inclusive, democratic, and responsive to modern public life.

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INTRODUCTION

Islamic political thought in contemporary Muslim societies is increasingly shaped by the tension between inherited normative vocabularies and the institutional realities of modern nation-states (Addi, 2021). Classical concepts such as shura, bayah, maslaha, siyasa shar'iyya, and adl continue to provide moral language for public order, yet they operate today within constitutional, bureaucratic, electoral, and transnational settings that differ substantially from pre-modern Muslim polities (Cesari, 2021). This tension requires a renewed conceptual framework that neither romanticizes the classical past nor reduces Islam to a private spirituality detached from public ethics (Laurence, 2021).

The contemporary debate is often polarized between Islamist legalism and secular containment, and this polarization weakens the possibility of a more nuanced Islamic contribution to public reason (Addi, 2021). Islamist legalism tends to equate political authenticity with state enforcement of religious norms, while secular containment tends to treat public Islam as a problem to be managed rather than a moral tradition capable of ethical deliberation (Barton et al., 2021). A rethinking of Islamic political thought must therefore move beyond binary oppositions and examine how Islamic values can inform justice, citizenship, accountability, and the common good without legitimizing coercive domination (Yilmaz & Morieson, 2021).

Recent Muslim societies face intertwined challenges of authoritarian resilience, religious populism, sectarian mobilization, democratic fatigue, digital disinformation, economic inequality, and contested citizenship (Barton et al., 2021). These challenges reveal that the main crisis is not merely the absence of Islamic terminology in politics but the frequent instrumentalization of Islamic symbols by competing state and non-state actors (Hadiz, 2021). The question is consequently not whether Islam should have a public role, but how Islamic political reasoning can be ethically reconstructed so that it resists authoritarian capture and serves human dignity (Addi, 2021).

Previous studies have discussed political Islam, Islamism, secularism, and Muslim democracy as separate fields, but many of them remain trapped in movement-centered or state-centered analysis (Cesari, 2021). Such approaches are valuable for explaining parties, regimes, and institutions, yet they often do not reconstruct the deeper normative architecture of Islamic political thought in relation to contemporary civic life (Laurence, 2021). This article addresses that gap by synthesizing recent scholarship into a conceptual model of Islamic political thought as ethical deliberation, public welfare, and plural citizenship (Braun & Clarke, 2022).

The originality of this study lies in its attempt to reposition Islamic political thought as a dynamic intellectual tradition rather than a fixed ideology or a mere historical legacy (Addi, 2021). This repositioning makes it possible to read shura

as participatory deliberation, *maslaha* as public welfare, *maqasid* as ethical orientation, and *adl* as institutional justice in contemporary Muslim societies (Duderija, 2023). The study therefore argues that Islamic political thought should be reconstructed through contextual hermeneutics and civic ethics rather than through rigid restorationism or uncritical secular imitation (Cesari, 2021).

METHODS

This study employs a qualitative conceptual research design with a library research approach. This design was selected because the object of inquiry is not an empirical population or measurable variable, but a set of ideas, concepts, arguments, and normative traditions within contemporary Islamic political thought. The research is directed toward reconstructing conceptual meanings and developing a theoretical framework that is relevant to the changing realities of Muslim societies.

The methodological orientation of this study combines conceptual analysis, philosophical hermeneutics, and thematic synthesis. Conceptual analysis is used to clarify the meanings and relations of key political categories such as *shura*, *maslaha*, *maqasid*, *adl*, authority, legitimacy, citizenship, and public ethics. Philosophical hermeneutics is used to interpret these categories contextually so that classical Islamic political concepts can be critically dialogued with contemporary issues of democracy, pluralism, governance, religious authority, and digital public life.

The data sources consist of peer-reviewed journal articles, academic books, and recent scholarly works published primarily between 2021 and 2026. The selection of sources was guided by three criteria: direct relevance to Islamic political thought and Muslim societies, contribution to contemporary debates on religion and politics, and academic traceability through complete bibliographic information, especially DOI identifiers for journal articles. Literature that was purely descriptive, unrelated to contemporary political reconstruction, or lacking clear scholarly relevance was excluded from the analysis.

Data collection was conducted through documentation and systematic literature mapping. The researcher identified relevant literature using thematic keywords related to Islamic political thought, *shura*, *maqasid*, *maslaha*, citizenship, Islamism, democracy, religious authority, populism, digital religion, and Muslim societies. The selected texts were then read critically, coded thematically, and organized according to their conceptual contribution to the research problem.

Data analysis was carried out in four stages. First, the literature was identified and classified according to its relevance to the research focus. Second, the data were reduced by selecting arguments that directly addressed contemporary reinterpretation of Islamic political thought. Third, the selected materials were categorized into five analytical clusters: normative resources, political authority, civic citizenship, institutional accountability, and digital public life. Fourth, the categories were synthesized into an integrative framework explaining how Islamic political thought can be rethought as an ethical, civic, and deliberative tradition for contemporary Muslim societies. To strengthen trustworthiness, the

analysis used source comparison, conceptual consistency checks, and reflective interpretation so that the resulting framework remained grounded in the literature while offering a clear theoretical contribution.

RESULT AND DISCUSSION

Normative Foundations and Contemporary Reinterpretation

The first finding shows that Islamic political thought cannot be adequately understood as a single doctrine of the state because the Islamic intellectual tradition contains a plurality of normative resources, interpretive schools, and historical experiences that have produced diverse political orientations across Muslim societies (Cesari, 2021). In this sense, rethinking Islamic political thought requires moving beyond the assumption that the political meaning of Islam is exhausted by formal state ideology, legal codification, or the symbolic adoption of religious vocabulary (Addi, 2021). *Shura*, *bay'ah*, *maslaha*, *maqasid*, *amanah*, and *hisbah* must be read as ethical-political concepts that guide consultation, legitimacy, welfare, trust, and public accountability rather than as rigid institutional formulas that must be replicated without contextual judgment (Duderija, 2023). This finding indicates that the central problem in contemporary Muslim politics is not the absence of Islamic values but the reduction of those values into slogans of power, identity, and political competition (Laurence, 2021). *Maslaha* and *maqasid* emerge as the most productive concepts for contemporary reconstruction because they allow Islamic political reasoning to evaluate political institutions through the protection of religion, life, intellect, dignity, property, justice, and public welfare (Ibrahim, 2022). This *maqasid*-oriented perspective shifts the focus from formalist rule enforcement to the ethical consequences of governance, especially in societies shaped by constitutional law, plural citizenship, economic inequality, digital mobilization, and competing religious authorities (Hassan et al., 2022). The study finds that the strength of *maqasid* lies in its capacity to connect scriptural normativity with changing social realities without dissolving religious commitment into mere pragmatism (Duderija, 2023). Therefore, the renewal of Islamic political thought should not begin with the question of how to Islamize the state, but with how political life can realize justice, prevent harm, protect human dignity, and create accountable institutions that serve the common good (Cesari, 2021).

The study also finds that the classical vocabulary of Islamic politics becomes problematic when detached from contemporary institutional safeguards because concepts such as obedience, unity, authority, and public order can be selectively mobilized to silence dissent, weaken criticism, and legitimize authoritarian practices (Laurence, 2021). Classical Islamic political vocabulary remains valuable, yet it requires contextual reconstruction so that it supports accountable leadership rather than unconditional submission to power (Addi, 2021). In contemporary Muslim societies, political legitimacy must be assessed not only through religious symbolism but also through transparency, legal restraint, protection of minorities, participatory decision-making, and the ethical use of public authority (Mavelli & Petito, 2022). This finding demonstrates that Islamic

political thought must be reconstructed as a discourse of public ethics rather than as a mechanism for sacralizing rulers, parties, or ideological movements (Haynes, 2021).

A deeper implication of this finding is that Islamic political language must be evaluated according to its capacity to humanize political power rather than merely to sacralize political identity (Ibrahim, 2022). The concepts of justice, consultation, trust, and public welfare become politically meaningful only when they are connected with concrete mechanisms of representation, transparency, judicial independence, and social protection (Hassan et al., 2022). Without these mechanisms, Islamic concepts can be reduced to ornamental rhetoric that gives moral appearance to practices that may actually contradict Islamic ethical objectives (Addi, 2021). Therefore, the reconstruction of Islamic political thought should be simultaneously normative and institutional, because values require structures that prevent their manipulation by rulers, parties, movements, or religious elites (Laurence, 2021).

This interpretation also shows that the classical heritage should not be abandoned, but it should be approached through a critical and contextual hermeneutic that distinguishes permanent ethical principles from historically contingent institutional forms (Duderija, 2023). The plurality of Muslim political experience across history demonstrates that Islamic normativity has never appeared in one single political model, since caliphates, sultanates, reform movements, nation-states, and civil society organizations have all interpreted Islam through different institutional arrangements (Cesari, 2021). Contemporary Muslim societies therefore need an intellectual approach that respects tradition while recognizing that modern constitutionalism, citizenship, human rights, and digital publics have created new conditions for political reasoning (Mavelli & Petito, 2022). In this sense, rethinking does not mean rejecting tradition, but renewing its public meaning through ethical interpretation and institutional responsibility (Ibrahim, 2022).

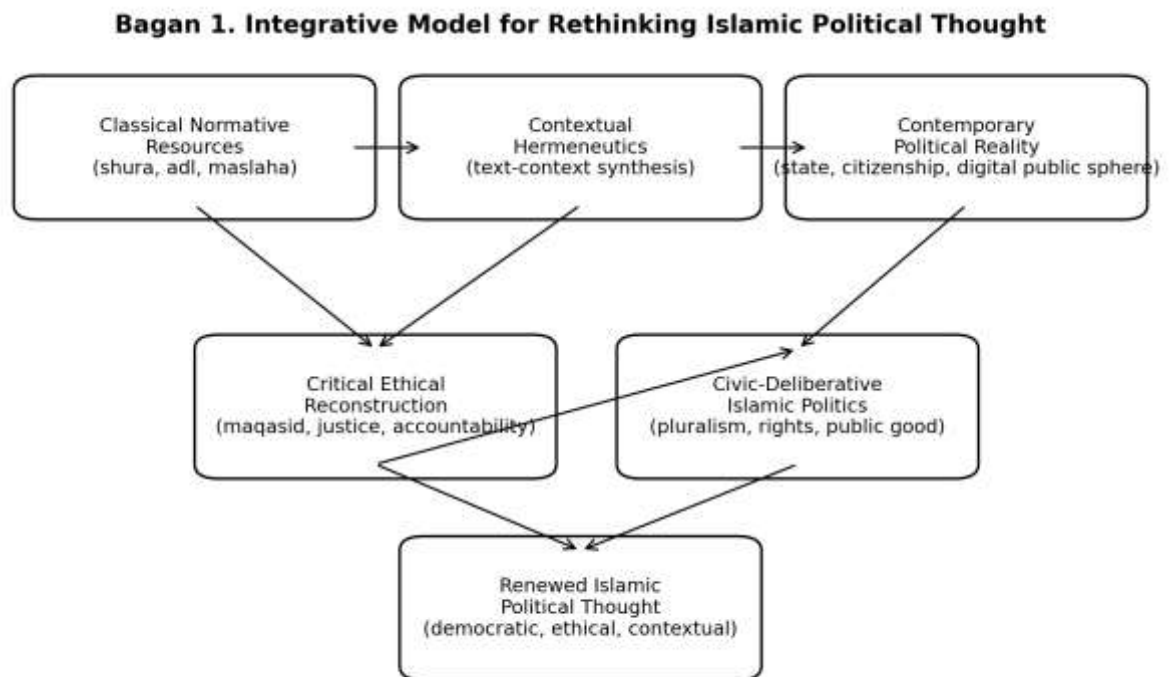


Figure 1. Integrative model for rethinking Islamic political thought in contemporary Muslim societies.

From State-Centric Legalism to Civic-Deliberative Politics

The second finding indicates that contemporary Muslim societies require a movement from state-centric legalism toward civic-deliberative Islamic politics because the realities of modern governance cannot be managed only through the aspiration to control state law in the name of religious authenticity (Addi, 2021). State-centric legalism tends to identify Islamic political success with formal legislation, institutional capture, or the expansion of coercive moral regulation, while civic-deliberative politics emphasizes public reasoning, ethical persuasion, equal citizenship, and social responsibility (Cesari, 2021). This shift is important because contemporary Muslim societies are not socially homogeneous, since they contain multiple schools of law, ideological tendencies, ethnic communities, gender experiences, generational voices, and minority groups that must be included in the public sphere (Duderija, 2023). The finding therefore suggests that Islamic politics becomes more constructive when it strengthens citizens' moral agency rather than merely expanding the regulatory reach of the state (Mavelli & Petito, 2022).

Civic-deliberative Islamic politics emphasizes public participation, moral persuasion, legal equality, and shared welfare because the ethical force of Islamic political thought becomes stronger when it can be translated into arguments that are intelligible, accountable, and beneficial within plural public life (Ibrahim, 2022). This does not mean that religion must be excluded from politics, but it does mean that religious claims should be articulated through deliberative processes that respect constitutional rights, institutional checks, and the dignity of all citizens (Haynes, 2021). The study finds that shura can be reconstructed as a

modern principle of participatory governance when it is connected with transparency, public consultation, legislative accountability, and protection from arbitrary power (Hassan et al., 2022). In this framework, Islamic political ethics functions as a source of moral orientation that motivates justice and solidarity without becoming a tool for coercive domination (Duderija, 2023).

This finding does not imply the secular exclusion of religion from politics because Islamic values may still inform public ethics, social welfare, anti-corruption movements, civic education, and the moral critique of injustice (Cesari, 2021). The issue is not whether Islam has a public role, but how Islamic political ideas are translated into democratic and accountable institutions that protect both religious conviction and civic equality (Mavelli & Petito, 2022). Religious arguments may enter public life through persuasion, dialogue, and policy reasoning, yet they should not be imposed through exclusionary claims that deny the rights of those who interpret religion differently or belong to other communities (Saeed, 2021). In this respect, rethinking Islamic political thought means developing a public theology of citizenship in which Muslim identity contributes to justice, compassion, and responsibility while remaining open to plural deliberation (Haynes, 2021).

The civic-deliberative orientation proposed in this article is also important because it relocates Islamic political thought from the narrow arena of state control to the wider field of civic formation (Haynes, 2021). In many Muslim societies, the moral quality of politics is shaped not only by legislation but also by education, community organizations, mosques, universities, media networks, charitable institutions, and everyday civic practices (Cesari, 2021). When Islamic politics is understood primarily as state capture, these social arenas may be neglected even though they are crucial for forming citizens who are honest, responsible, tolerant, and capable of deliberation (Addi, 2021). Therefore, the reconstruction of Islamic political thought must include civil society as a space where Islamic values are practiced through service, dialogue, anti-corruption culture, and solidarity with vulnerable groups (Duderija, 2023).

This model further emphasizes that public reason in Muslim societies does not require the erasure of religious identity, but it requires the translation of religious commitments into arguments that can be discussed, criticized, and institutionally tested (Mavelli & Petito, 2022). Such translation is necessary because plural societies cannot be governed sustainably through claims of exclusive access to divine will by one group or one party (Saeed, 2021). Islamic political actors may bring religious motivations into the public sphere, yet they must also accept that public policy requires evidence, deliberation, accountability, and respect for the equal dignity of citizens (Haynes, 2021). This is why the civic-deliberative model treats religious conviction and democratic accountability as mutually corrective rather than mutually hostile (Ibrahim, 2022).

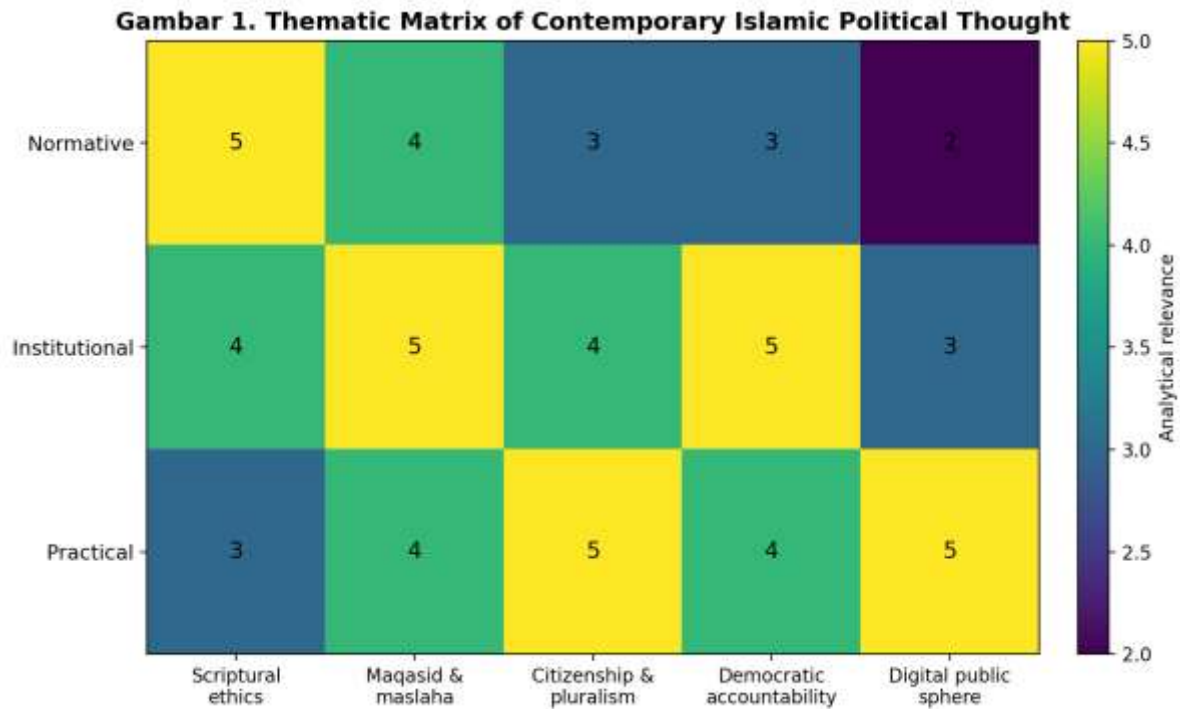


Figure 2. Thematic matrix of normative, institutional, and practical priorities in the reconstructed framework.

Religious Authority, Populism, and the Digital Public Sphere

The third finding shows that contemporary Islamic political thought must address the transformation of religious authority in the digital public sphere because religious meanings are now produced, circulated, contested, and politicized through platforms that accelerate emotion, visibility, and polarization (Barton et al., 2021). Digital media democratizes access to Islamic discourse, yet it also creates new vulnerabilities because charismatic influencers, partisan preachers, and algorithmic communities can bypass traditional scholarly mediation and redefine religious authority through popularity rather than competence (Yilmaz & Morieson, 2021). This transformation affects political thought because many citizens encounter Islamic political ideas not through sustained scholarly argument but through fragments, slogans, short videos, viral sermons, and emotionally charged identity narratives (Yilmaz & Morieson, 2023). The study therefore finds that any contemporary reconstruction of Islamic politics must include digital ethics, media literacy, and responsible religious communication as core elements of public reason (Barton et al., 2021).

Religious populism often mobilizes Islamic symbols by framing politics as a struggle between a pure religious people and corrupt enemies of faith, thereby transforming political disagreement into moral hostility and religious suspicion (Barton et al., 2021). This pattern can produce short-term solidarity, but it risks narrowing Islamic political thought into resentment, exclusion, and civilizational antagonism rather than justice, mercy, and public responsibility (Yilmaz & Morieson, 2023). The study finds that populist uses of Islamic language frequently simplify complex social problems by blaming external enemies,

secular elites, minorities, or rival Muslim groups, while leaving structural issues such as corruption, poverty, inequality, and institutional weakness insufficiently addressed (Hadiz, 2021). Consequently, Islamic political thought must develop stronger criteria for distinguishing ethical religious mobilization from manipulative religious populism (Wagemakers, 2022).

The digital sphere also changes the relationship between ulama, intellectuals, activists, political parties, and ordinary citizens because authority is no longer transmitted only through traditional institutions but is constantly negotiated through online visibility, algorithmic amplification, and affective identification (Cesari, 2021). This condition requires Islamic political thought to rethink the meaning of scholarly responsibility, public accountability, and religious expertise in a media environment that often rewards speed more than depth and certainty more than reflection (Yilmaz & Morieson, 2021). The study finds that digital religious authority can be constructive when it expands access to knowledge and civic participation, but it can become destructive when it intensifies sectarianism, disinformation, and the sacralization of partisan interests (Barton et al., 2021). Therefore, a reconstructed Islamic political framework must integrate the ethics of speech, verification, humility, and public benefit into digital political engagement (Duderija, 2023).

The transformation of religious authority in digital space also requires a reconsideration of *adab* as a political virtue rather than merely a personal ethical quality (Duderija, 2023). In online political conflict, the absence of *adab* can be seen in slander, *takfir*, humiliation, hate speech, and the rapid sharing of unverified religious-political claims (Yilmaz & Morieson, 2021). These practices damage the ethical foundation of Islamic public life because they replace deliberation with accusation and replace the search for truth with the pursuit of viral influence (Barton et al., 2021). Therefore, Islamic political thought must formulate digital *adab* as a set of civic obligations that includes verification, restraint, respect for disagreement, and refusal to exploit religion for hatred (Ibrahim, 2022).

Digital publics also expose the weakness of purely elite-centered models of Islamic political authority because ordinary users now participate directly in interpreting, distributing, and contesting political meanings (Cesari, 2021). This participatory condition can enrich Islamic political discourse when it creates wider access to knowledge, but it can also fragment authority when popularity becomes more influential than scholarship and moral integrity (Yilmaz & Morieson, 2023). The study therefore suggests that religious institutions should not respond to digital transformation only through censorship or defensive control, but through education, credible communication, open dialogue, and responsible engagement with young Muslim citizens (Barton et al., 2021). Such an approach would enable Islamic political thought to remain relevant in the digital era without surrendering its ethical standards to platform logic (Haynes, 2021).

Synthesis and Novel Framework

The synthesis of this study proposes that Islamic political thought should be reconstructed through five interrelated axes: normative ethics, contextual interpretation, civic citizenship, institutional accountability, and digital responsibility (Duderija, 2023). Normative ethics ensures that Islamic politics remains connected to justice, amanah, mercy, consultation, and public welfare rather than becoming a mere language of domination or identity competition (Ibrahim, 2022). Contextual interpretation prevents the uncritical transfer of classical categories into modern political realities by requiring scholars and public actors to examine the historical, legal, social, and institutional conditions in which Islamic concepts are applied (Addi, 2021). Civic citizenship affirms that public life must protect equal dignity and shared responsibility among Muslims and non-Muslims, while institutional accountability prevents religious language from being used to evade transparency, criticism, and legal restraint (Saeed, 2021). Digital responsibility then extends Islamic public ethics into the platformized public sphere, where truthfulness, verification, restraint, and civic respect become necessary conditions for political communication (Yilmaz & Morieson, 2023).

Civic citizenship ensures that Muslims and non-Muslims can participate in public life on the basis of equal dignity and shared responsibility because the legitimacy of contemporary political communities depends on their ability to protect diversity without abandoning moral commitments (Saeed, 2021). In this study, citizenship is interpreted not merely as a legal status but as a moral-political relationship that binds individuals to the common good through rights, obligations, participation, and mutual recognition (Mavelli & Petito, 2022). This view is important for Muslim societies in which religious plurality, sectarian diversity, gender justice, and minority protection remain central political challenges (Duderija, 2023). Institutional accountability also becomes essential because no ruler, party, movement, or religious elite should be allowed to monopolize Islamic legitimacy without being subject to law, public criticism, and ethical evaluation (Laurence, 2021). Thus, the reconstructed framework joins Islamic normativity with democratic responsibility rather than separating them into opposing domains (Cesari, 2021).

The novel contribution of this framework is its refusal to choose between secular privatization and Islamist statism because both positions tend to reduce the complexity of Islamic political thought (Addi, 2021). Secular privatization may ignore the ethical and motivational power of religion in shaping justice-oriented public life, while Islamist statism may reduce Islam to the legal-symbolic control of the state and neglect the moral agency of citizens (Cesari, 2021). The framework proposed here argues that Islamic political thought can remain religiously grounded while being democratically accountable, socially inclusive, and institutionally realistic (Duderija, 2023). This synthesis contributes to the field by offering a middle path in which Islamic values are neither removed from public life nor converted into coercive instruments of political domination (Mavelli & Petito, 2022). In this way, Islamic political renewal becomes a project of ethical reconstruction rather than ideological repetition (Ibrahim, 2022).

The proposed framework also contributes by clarifying the relationship between maqasid reasoning and institutional reform in contemporary Muslim societies (Hassan et al., 2022). Maqasid cannot remain an abstract moral vocabulary if it is not operationalized through public policies that reduce poverty, prevent corruption, expand education, protect religious freedom, and ensure fair access to justice (Ibrahim, 2022). The ethical objectives of Islamic law therefore require institutional indicators that allow citizens to evaluate whether political authority actually serves the public good or merely claims religious legitimacy (Duderija, 2023). In this way, maqasid becomes a critical tool for public accountability because it asks whether governance protects life, dignity, intellect, property, family, and social harmony in concrete political practice (Saeed, 2021).

This framework is also relevant for societies where Islamic identity is used as an electoral resource, because it provides criteria for evaluating whether political mobilization produces justice or merely intensifies polarization (Hadiz, 2021). When parties and movements use religious symbols to mobilize voters, Islamic political thought must ask whether such mobilization strengthens honesty, compassion, institutional integrity, and care for the marginalized (Yilmaz & Morieson, 2023). If religious mobilization produces hatred, corruption, exclusion, and authoritarian tendencies, then it contradicts the ethical objectives that it claims to defend (Barton et al., 2021). The reconstruction offered here therefore encourages Muslim citizens to judge political actors by ethical outcomes rather than by symbolic performance alone (Ibrahim, 2022).

The integrated analysis also shows that the future of Islamic political thought depends on its ability to speak to concrete lived realities rather than to abstract ideological formulas (Cesari, 2021). Muslim societies today face urban inequality, youth unemployment, ecological vulnerability, political polarization, and declining trust in public institutions, all of which require ethical-political reasoning that is both religiously grounded and practically responsive (Hassan et al., 2022). If Islamic political thought remains limited to debates about labels, identity, and formal authority, it will fail to address the urgent social problems that shape citizens' everyday experiences (Addi, 2021). Therefore, Islamic political renewal must become a project of public problem-solving guided by justice, mercy, welfare, and accountability (Ibrahim, 2022).

In this perspective, the role of Muslim intellectuals is not merely to defend inherited concepts but to clarify how those concepts can guide responsible action under contemporary conditions (Duderija, 2023). Intellectual renewal requires courage to criticize authoritarian uses of religion, populist manipulation of identity, and reductionist interpretations that equate Islam with one political model or one ideological camp (Hadiz, 2021). It also requires humility to engage modern disciplines, constitutional debates, and empirical social realities without losing the ethical depth of the Islamic tradition (Mavelli & Petito, 2022). Thus, the scholar becomes a mediator between text, tradition, society, and policy rather than a producer of slogans for political contestation (Haynes, 2021).

The reconstructed framework can also guide future comparative studies across Muslim-majority and Muslim-minority contexts because Islamic political

thought develops differently under different constitutional, demographic, and historical conditions (Laurence, 2021). In Muslim-majority settings, the central question may involve how Islamic values shape state institutions without marginalizing minorities or weakening accountability (Saeed, 2021). In Muslim-minority settings, the question may involve how Muslims participate ethically in plural democracies while preserving religious identity and contributing to the common good (Cesari, 2021). This comparative potential demonstrates that Islamic political thought should be studied as a flexible ethical discourse rather than as a single institutional blueprint (Duderija, 2023).

Overall, the result-and-discussion section demonstrates that rethinking Islamic political thought requires the integration of normative, institutional, civic, and digital dimensions within one coherent analytical model (Ibrahim, 2022). The model does not deny the importance of Islamic law, tradition, or religious identity, but it situates them within a broader ethical framework that prioritizes justice, dignity, welfare, participation, and accountability (Hassan et al., 2022). It also recognizes that the legitimacy of Islamic politics in contemporary societies depends on its capacity to protect the vulnerable, restrain power, cultivate responsible citizens, and communicate truthfully in digital public life (Yilmaz & Morieson, 2023). This synthesis is the central finding of the study and the main basis for its contribution to contemporary Islamic political scholarship (Braun & Clarke, 2022).

CONCLUSIONS

This study concludes that rethinking Islamic political thought in contemporary Muslim societies requires a shift from rigid state-centric legalism toward ethical, civic, and deliberative political reasoning. Classical concepts such as shura, maslaha, maqasid, and adl remain highly relevant, but their contemporary relevance depends on contextual interpretation, public accountability, and institutional responsibility. Islamic political thought should therefore be understood as a living tradition of public ethics rather than as a closed ideology of state control.

The findings demonstrate that contemporary Muslim societies face challenges that cannot be addressed through nostalgic restoration of pre-modern political forms or through the secular exclusion of Islamic values from public life. Authoritarianism, populism, sectarianism, inequality, and digital polarization require a political framework that integrates religious normativity with democratic accountability, plural citizenship, and civic responsibility. The proposed civic-deliberative model offers a conceptual foundation for Islamic politics that is morally grounded, socially inclusive, and institutionally realistic. Future research should examine this framework through empirical studies in different Muslim-majority and Muslim-minority contexts. Comparative studies involving Indonesia, Malaysia, Turkey, Tunisia, and Muslim diasporic societies would enrich understanding of how Islamic political concepts operate within different constitutional, cultural, and civic arrangements. Further studies should also investigate how digital religious authority shapes political imagination

among young Muslims in the era of algorithmic public discourse.

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