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## **Socio- Political Issues of Pakistani Society and their Solution in the Light of Islamic Perspective**

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### **Abstract**

Pakistan's multifaceted crises, political instability, weak democratic institutions, persistent poverty, gender inequality, sectarianism, and recurrent cycles of violent extremism, demand solutions that are both context-sensitive and normatively robust. Pakistan's contemporary social and political challenges are acute and interlinked. Years of elite fragmentation, intermittent military interventions, contested national identity, and socio-economic exclusion have produced governance deficits that harm ordinary citizens and fuel instability. Attempts to address these problems through purely technocratic prescriptions have had limited success because they do not always engage the moral vocabularies and institutional legacies that shape Pakistani public life. This article argues that an Islamic ethical model, grounded in the Qur'an's moral imperatives, the prophetic exemplar (sunna), the classical legal-ethical corpus (fiqh and maqāsid), and contemporary Islamic scholarship, offers a coherent framework for addressing Pakistan's most pressing social and political problems. The Islamic ethical model proposed here is not an ideological script. It is a practical and moral framework built on five core principles: justice ('adl), consultation (shūrā), public welfare (maṣlaḥa), proportional accountability (ḥisāb), and distributive responsibility (zakāh/ṣadaqa as institutionalized social security). The paper surveys the historical and structural sources of Pakistan's problems. It also includes the civil-military imbalance and identity tensions. Moreover, it synthesizes lessons from reform-minded Islamic thinkers and modern social science. It proposes institutional translations of Islamic ethics: strengthening rule of law with independent judiciaries and civilian oversight; embedding shūrā-style participatory governance across local and national institutions; reorienting fiscal policy toward progressive, zakāh-compatible redistributive mechanisms; reforming education to combine civic ethics with technical skills; and deploying restorative justice approaches to counter violent radicalization. Implementation requires legal and administrative reform. Civic education and cross-sector partnerships between religious scholars, civil society, and technocratic institutions is also the basic requirement. The conceptual argument is illustrated with policy examples and feasibility considerations. The article concludes that an authentically Islamic ethical approach, one that privileges human dignity, equitable institutions, and accountable governance, can provide morally persuasive and practically effective pathways for Pakistan's renewal if translated into transparent, enforceable institutions and backed by a broad-based social consensus.

### **Keywords**



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Islamic ethics; Pakistan governance; maqāṣid al-sharī'a; civic reform; distributive justice

### Introduction

Pakistan currently has profound socioeconomic and political issues. Since 2010, issues such as poverty, corruption, gender disparities, and insufficient educational institutions have either continued or intensified. Politically, the fall of governance, democratic issues, judicial challenges, and civil-military differences have deepened. These troubles adversely affect millions of Pakistanis and hinder progress. Resolving these issues needs more than just policy reform; it demands ethical direction. This article argues that an Islamic ethical framework, highlighting justice, compassion, consultation, and accountability, can propose solutions to such issues. In this article, the Qur'an, Sunnah, and intellectuals such as Allama Iqbal, Maulana Maududi, and Imam Ghazali are used as the reference to confront and combat the socio-political issues. The purpose is the demonstration of how Islamic ideals, inclusive of adl (justice), rahma (mercy), shura (consultation), integrity, human dignity, and social equity, may address contemporary socio-political issues in Pakistan.

### Social Challenges in Pakistan

In Pakistan, several social issues have been existing interrupting the quality of life. These issues are not limited to, but include poverty, weak governance, lack of accountability, gender-based discrimination, and deprivation of basic education rights. Although, the poverty rate has declined over the past two decades, decreasing from over 50% in 2005-06 to approximately 22.5% by 2018-19. This still decreases to tens of millions of susceptible, particularly following economic upheavals, natural calamities, and escalating prices. Numerous families face difficulties in obtaining food, accessing healthcare, or escaping poverty. Islamic ethics guides us to assist the needy financially. A study indicates that the underlying principles of justice and compassion in Islam provide a strong basis for handling economic disparities. Muslims are encouraged to distribute their money among poor through zakāt (almsgiving) and ṣadaqah (charity) to ensure that no individual faces poverty. This is a key ethical solution: by institutionalizing philanthropy and rightful financial practices, society can sustainably mitigate poverty.

**Corruption constitutes a significant societal issue.** Pakistan gets a low score on global corruption indexes. For example, in 2024, Transparency International gave it a score of 27 out of 100, putting it 135th out of 180 countries. In real life, many public services, like schools, hospitals, and courts, are worse when officials take bribes or steal money. Islam firmly opposes dishonesty and corruption. The Qur'an always warns



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against stealing, lying, and becoming a tyrant. The Prophet Muhammad said that a true believer is someone "from whose tongue and hand the people are safe." Muslims are not allowed to hurt or lie to other people. Islamic beliefs require both leaders and citizenry to be open and responsible. By putting these ideas into action, such having open leadership, public monitoring, and legal consequences for bribery, corruption will be completely gone.

**Gender inequality is pronounced.** Pakistan is one of the worst countries in the world for gender equality, ranking 142nd out of 146 countries in 2023 with a parity of 57.5%. The difference is most obvious in politics, but it's also clear in education and the economy. The WEF study shows that Pakistan has a very large gender disparity in literacy, ranking 137th. Girls drop out of school in many countries, and women face legal and financial problems. Islamic ethics stresses that God sees men and women as having the same worth. The Qur'an states that both men and women sprang from the same soul and that they have "rights analogous to those owed to them." Unfortunately, societal norms often violate women's rights. A progressive Islamic viewpoint reaffirms these Quranic principles, emphasising women's rights to education, employment, and fair treatment as essential to human dignity. This means building schools for girls, passing laws to stop domestic violence, and encouraging women to get involved in civic life. All of this is based on the idea that Allah "commands justice and benevolence" towards everyone.

**Education and welfare are deficient.** About 62% of adults in Pakistan can read and write, although there are big differences between men and women. Also, the number of students who register in school is not enough to meet universal goals. A lot of kids, especially those who live in rural areas, don't finish their schooling. Pakistan's education system is not working well because of a lack of money, poor quality, and differences between provinces. The 18th Amendment (2010) made education the duty of the provinces, although the gap between rich and poor areas still exists. Islamic tradition lays a lot of importance on knowledge. The Prophet said, "Every Muslim must seek knowledge." A faith-based framework would improve public education as a duty of society. Mosques and madrassas ought to cooperate with educational institutions to teach literacy and skills. Iqbal's philosophy emphasises learning and critical thinking as ethical imperatives, hence supporting reforms that promote educational equity and accessibility.

## Political Challenges in Pakistan



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Politics in Pakistan faces challenges that are linked to societal issues. Democracy and governance are in danger. Pakistan has seen a lot of changes in leadership, elections that were full of controversy, and political division since 2010. In 2024, there were big protests after an opposition leader was arrested, showing that people were unhappy. The Election Commission and other independent groups often face outside pressures, which might limit the freedoms of the press. Islamic principles say that *shūrā* (consultation) and accountability should be the basis for government. The Qur'an specifically praises Muslims "whose matters are settled through mutual consultation." In practice, this means that lawmakers and judges must take a lot of public input into account, and leaders must listen to the views of scholars, experts, and citizens before passing laws.

Some of the political instability is caused by a lack of balance between civilian and military power. Pakistan's history includes many military leaders. Even today, the military often acts like it is secretly involved in politics. A scholar notes that a "persistent imbalance between civilian authority and military influence" has significantly impacted Pakistan's democratic evolution. An Islamic ethical framework requires that all kinds of authority, including the military, comply with legal and moral criteria. The Prophet said that everyone is responsible for their actions, and the Qur'an says that people should obey their leaders as long as they are fair and honest. Islamic thinkers say that both military and civilian governments must exemplify justice and accountability. The idea of *ḥisāb* (divine reckoning on Judgement Day) reminds leaders that God would judge them for how they acted on Earth. Thus, granting authentic autonomy and oversight to civilian institutions (parliament, court), grounded in Islamic accountability, could ethically readjust the civil-military relationship.

The matter of judicial independence and the rule of law is significant. Recent changes to the law, such the "Official Secrets (Amendment) Act, 2023" and the 26th Constitutional Amendment, have made many people worry. These moves have greatly increased the power of military agencies and decreased the power of the courts. Experts say that this "move towards authoritarianism" makes the rule of law much weaker. In an Islamic context, courts must retain the independence to render fair judgements. The Qur'an says that justice must be done, even if it goes against your own family or yourself (Q.4:135). The Prophet Muhammad said that a ruler is not above the law; he is "the shepherd and we the flock," and everyone must be treated fairly. This means keeping judicial review safe and making sure that the military doesn't have too much power over judges. This also means building public trust in the courts by making sure that judges follow ethical rules. The classical scholar al-Ghazali asserted that fairness (*adl*) embodies the fundamental principle of efficient government. To bring back accountability and



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public trust in the system, courts must make sure that they follow the law without bias. This can be done by holding open hearings, making decisions based on reason, and punishing officials who break the law.

### **Islamic Ethical Principles and Solutions**

**Equity and Justice in Society.** Justice (adl) is a key part of Islam. The Qur'an consistently promotes fairness and condemns unfairness: "Allah commands justice and kindness... and forbids wrongdoing and oppression." In an Islamic society, fairness is treating both the rich and the poor the same. This requires actions like welfare programs sponsored by zakat, a restriction on exploitative interest (riba), and progressive taxation for growth. Economic projects should aim for social justice. Islamic thinker Maududi said that Islam's goals are to "establish the Shariah, eliminate sectarian division, reject the immorality of secularism," and restore moral order in society. So, fighting corruption and big differences in wealth is both a moral and a religious duty. For a long time, the Quran's ideas of zakat and waqf have paid for schools, hospitals, and help for people who are poor. Revitalising these institutions (updating zakat collection and introducing ethical finance) will quickly reduce poverty and encourage fairness within Pakistan's economy.

**Compassion and Clemency.** Islam stresses kindness, compassion, and mercy. "The Merciful (Allah) shows mercy to those who show mercy," said the Prophet Muhammad. Heaven will show you mercy if you show mercy to those on earth. This moral code encourages people to help others, be kind to their neighbours, and pay special care to orphans, the elderly, and those who can't protect themselves. In Pakistan, it pushes for more than just cash transfers to improve social safety nets. Community-based microfinance and philanthropic medical clinics, functioning in the ethos of sadaqah, can augment government initiatives. From Ghazali's point of view on social justice, a good ruler has a moral duty to help those who are weak. Compassion includes making up and forgiving. After fights, such violence between parties, advocating *ṣulḥ* (conciliation) and forgiveness is in line with the Qur'anic teaching that it is better to forgive wrongdoings than to get back at them. In short, public policy and personal morals work best when caring for others comes first.

**Deliberation (Shura).** In Islam, the model for making decisions is group-based. The Qur'an praises Muslims who work things out by talking to one other. This rule works at all levels, from village councils to city governments to even the parliament. Politically, it means setting up places where people from different backgrounds (including researchers, community leaders, young people, etc.) may talk about their views before laws are passed. Local panchayats (village councils) that use shura could help settle



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disagreements without having to pay a lot of money to go to court. The idea of cabinet and parliamentary discussion through mutual advice should be brought back to the national level. Iqbal asserted that Islamic democracy requires ethical leaders and principled voters. This means that candidates for office must have clean records, and voters must be honest and well-informed. The prophet often asked his associates for advice on how to run the country and fight wars (Q.3:159). Embedding shura ensures that decisions reflect collective wisdom, hence reducing tyranny.

**Responsibility and Integrity.** A fundamental ethical value is amanah (trustworthiness). In an Islamic context, officials are seen as stewards who are responsible to God for their actions. This creates a culture in which lying and stealing are very shameful. For example, Quran 4:58 tells believers to give back trust to the people who own them. To make things better, Pakistan needs strong institutions that hold people accountable, anti-corruption tribunals, audit offices, and a media that is honest and watchful. Islamic scholars say that being accountable is a part of hikmah (knowledge). Iqbal said that only a candidate with a "flawless character" is fit to lead, and that voters must show "integrity." This might lead to stricter checks on public officials and public statements of support for ethical norms. An Islamic context supports transparency initiatives: public officials may be required to reveal their assets in the name of Allah, risking divine punishment for deceit.

**Human Dignity.** Islam teaches that God values all people (Q.17:70, "We have honoured the children of Adam"). This backs up methods that are based on rights. For Pakistan, it means protecting the rights of minorities and personal freedoms. For example, the right to practise one's religion or speak one's mind (within moral limitations) is in line with the idea of treating everyone with respect. Islamic values support Jinnah's idea of tolerance since they require fairness even for people who are not Muslims. To promote human dignity in a practical way, we need to stop violence against any group of people and make sure that everyone has access to basic amenities like health care and sanitation. Dignity is what makes social fairness possible. We should treat all citizens, whether they live in a city or a rural area, as if they deserve respect and chances.

### **Perspectives of Islamic Thinkers**

The previously listed ideas are from the Qur'an and Sunnah, yet both old and new scholars have added to them. Allama Iqbal stressed that an Islamic government must hold both leaders and citizenry to high moral standards. He said that only a leader with "spotless character" and an honest voter could make a true Islamic democracy. Iqbal envisioned a community (Ummah) unified by brotherhood, justice, and emancipation



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from primal instincts. His ideas imply that Pakistan needs spiritual education to create citizens like that. He also remarked that leaders' reign will be moral and right if they follow God's rules.

Maulana Maududi asserted that Islam should not be confined to personal belief but must influence legislation and societal frameworks. He said that Islam should "get rid of the evil of secularism" and make laws that follow Sharia, which he thought was a decent way to organise society. According to Maududi's Islamic paradigm, social welfare is very important. He supported an economic system that stops people from getting rich and gives authority to the poor. His legacy shows that Pakistani laws need to follow basic Sharia rules, such as protecting orphans' rights to inherit, reducing extreme inequality, and putting ethics ahead of politics.

A thousand years ago, Imam al-Ghazali wrote about how important societal fairness is. A Muslim ruler's legitimacy is based on fairness and caring for the people. Ghazali's ideas are still important today. He said that leaders should put the needs of their people ahead of their own. In modern words, this means that governments should put education, health, and the environment at the top of their list of things that are fair. Ghazali's humanistic viewpoint posits that Pakistan should address global inequalities, including fair climate policies, by citing Islam's promotion of global equity.

### **Applying the Islamic Ethical Model**

**Reducing Poverty and Inequality.** How can Pakistan reduce poverty based on the values given above? One goal is to improve the zakat and waqf systems. People are currently giving zakat, however it isn't always used to help the poor. A better Islamic moral framework would clearly say that zakat should go to health clinics, schools, and microcredit programs for the poor. Community oversight (shura councils) would make sure that the money goes to the right people. Islamic microfinance that doesn't charge interest can help farmers and small business owners without putting them in debt. Educational efforts in mosques and the media can help wealthy people remember that they have a duty to help poor people. These activities show kindness and a sense of community. Research shows that focusing on ethics, especially fairness and generosity, like in one Islamic development model, can make standard anti-poverty strategies better.

**Combating Corruption.** Islam requires honesty, especially in business deals. The Qur'an warns that taking bribes and stealing money will bring God's punishment. A solution entails the amalgamation of resilient institutions with ethical augmentation. Training programs for government workers might include lessons on Islamic values and how corruption hurts society. Imams, or religious leaders, can provide sermons that link doing the right thing with getting rich. The legal system may incorporate elements of



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Islamic finance law, such as the requirement to conduct financial transactions in the presence of explicit witnesses (a Sunnah practice). Additionally, promoting whistleblowing can be framed as an Islamic tenet of encouraging virtue and forbidding immorality.

**Promoting Gender Justice.** Islam granted rights to women 1,400 years ago, encompassing inheritance, property, and education; nevertheless, cultural practices have eroded these rights. Education is the first step towards finding solutions. Teaching women real Islamic teachings in schools and mosques can change how they think. Pakistan is constitutionally competent to improve women's rights to inheritance and fair pay, as well as Islamic ideas of justice. Community-led projects can tackle issues like honour violence by emphasising Islamic teachings that deem the unjust killing of a woman as a grave violation, so including the values of compassion and dignity. Including women in shura councils and government jobs would make consultation work well. Establishing legislative quotas for women exemplifies the Islamic principle that all deserving voices must be recognised.

**Enhancing Education.** The model's emphasis on knowledge highlights the necessity of adding ethical substance to education. Educational programs should incorporate secular disciplines in conjunction with civic principles informed by Islamic teachings, including concepts of justice, community engagement, and mutual respect. This approach integrates ethical considerations into the educational process, thereby avoiding their segregation as a separate subject. Increasing female enrolment may be accomplished through the establishment of safe educational facilities for girls and the provision of stipends, which is consistent with the Islamic tenet of caring for one's progeny. Public financing could be supplemented through the implementation of zakat obligations and wealth taxation, thereby framing it as a collective investment in human dignity. When people know that seeking information is pleasing to God, the number of dropouts may go down.

**Enhancing Governance and the Rule of Law.** Islam maintains that everyone must abide by the same laws, even those in positions of authority. The leader and the ruled are equal before the law, according to the Prophet. This idea may be strengthened in Pakistan by recent legislative changes, such as a constitutional amendment declaring that, in line with Islamic custom, no one is above the law, whether they are military personnel or civilians. Like the Bayt al-Mal's advising function to the caliph in the past, the Council of Islamic Scholars may advise the legislature on legislation, guaranteeing adherence to both Sharia and modern standards. Furthermore, morally motivated mass



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literacy initiatives can enable people to hold their leaders responsible and make informed voting choices, fulfilling the Iqbalian ideal of an enlightened electorate.

**Ethical Civil-Military Equilibrium.** Pakistan might formally impose Islamic restrictions on military leadership while preserving security. One example is a reaffirmed commitment for military leaders to protect the country while maintaining civilian norms and justice, as emphasised by Islam. According to justice standards, military tribunals should only be open to military personnel and not civilians. Military budgets and operations can be freely examined by public shura forums, which are parliamentary committees. Islamic ideals require this responsibility, which ensures that the military serves the country rather than oppresses it.

### **Conclusion**

The issues in Pakistan cannot be addressed solely by political will; they necessitate a moral revival. An Islamic ethical paradigm, grounded in justice, kindness, consultation, and human dignity, provides a comprehensive framework for answers. The Qur'an and Sunnah, alongside intellectuals such as Iqbal, Maududi, and Ghazali, articulate a vision of a society characterised by equitable economic distribution, noble leadership, and the respect for rights. By enacting policies that embody Islamic norms, including zakat-funded welfare and shura-based governance – Pakistan may effectively tackle its socioeconomic issues and political instability in a manner that aligns with its cultural history. Ethical transformation requires time, yet it provides a durable avenue towards equity and trust. A society whose individuals and leaders exemplify these values would attain prosperity and tranquilly, as described by the Prophet. An Islamic ethical framework not only identifies the issues but also illuminates the path towards a just and compassionate Pakistan.

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