

## Islamic Jurisprudence and International Science Governance: A Comparative Analysis of Normative, Procedural, Institutional, and Outcome Compatibility

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### Abstract

International science governance increasingly operates across legal systems, raising questions about the compatibility of international regulatory standards with Islamic jurisprudence. This study examines the conditions under which Islamic legal principles can inform science governance without undermining scientific freedom, institutional autonomy, individual rights, or legal certainty. Employing a comparative legal approach, the research combines doctrinal analysis, structured legal coding, secondary quantitative indicators, and longitudinal policy analysis. It examines Malaysia, the United Arab Emirates, Turkey, Indonesia, and Saudi Arabia during 2010–2024, focusing on intellectual property, bioethics, environmental responsibility, data governance, research integrity, and international scientific cooperation. The findings identify four dimensions of compatibility: normative, procedural, institutional, and outcome compatibility. Normative convergence is evident in the protection of life, intellect, justice, public welfare, environmental responsibility, and research accountability. However, shared ethical objectives do not necessarily establish procedural or institutional compatibility. Conflicts arise when religious interpretations acquire binding authority without clear legal authorization, scientific expertise, procedural safeguards, or independent review. The

comparative findings suggest that hybrid governance arrangements are more legally defensible when jurisprudential consultation operates alongside scientific assessment, clearly defined institutional responsibilities, and effective rights protection. The study proposes a four-dimensional compatibility framework that distinguishes ethical convergence from enforceable legal integration. It concludes that Islamic jurisprudence can contribute to international science governance through transparent legal reasoning, institutional accountability, and proportionate regulatory arrangements rather than unrestricted religious oversight.

**Keywords:** Islamic jurisprudence; international law; maqāṣid al-Sharīʿah; scientific governance; legal pluralism;

## Introduction

It is becoming more common for scientific activities to transcend the national borders, in the form of joint research, technology transfer, regulation of intellectual property, sharing of data, and ethical principles, and this is likely to be the trend in the future. This growth has raised several legal challenges: issues of access to scientific progress, of scientific responsibility, of authority of the institution and of protection of individual and collective interests. Science governance on the international scale, therefore, should be judged not only by the technical results, but also according to legal principles, that is, by the individuals who are able to create, influence, apply, and challenge the scientific decisions.<sup>1</sup>

There are rules in international law concerning data protection, ethical responsibility, technology transfer, transnational research cooperation, access to scientific benefits and rules concerning intellectual property. The implementation of these standards within a country will depend on the national legislation, institutional capacity and the constitution of the country. International commitments could have an impact on Islamic jurisprudential rules and values that shape public policy, legitimacy of institutions and societal expectations in Muslim-dominant states. The central question is therefore not whether the two systems use similar ethical language, but whether their substantive rules, decision procedures, institutional authorities, and remedies can operate compatibly.<sup>2</sup>

The comparison should be able to distinguish between an agreement of general ethical norms and legal equivalence. It explores the similarities and differences of the international and Islamic legal systems regarding the

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<sup>1</sup> Sartika Meiliza, "Application of Humanity Towards Society in the Era of Globalization," *International Journal of Students Education* 2, no. 2 (04/27 2024), <https://doi.org/10.62966/ijose.vi.742>.

<sup>2</sup> K. Kolomoiets, "International legal regulation of the right to benefit from scientific progress and its application at the universal level," *Uzhhorod National University Herald. Series: Law* 3, no. 84 (2024), <https://doi.org/10.24144/2307-3322.2024.82.3.35>.

protection of interests, sources of authority, the rules of evidence, procedural protections and remedies. Although international law reserves rights for participation in scientific progress and enjoyment of its fruits, its application is dependent on the incorporation of such rights into the law, the capacity of international institutions and protection for academic freedom. Islamic jurisprudence includes the issue of knowledge in the context of public welfare, justice, avoidance of harm and moral responsibility; and there is a significant degree of interpretive difference between the legal schools and contemporary jurists.<sup>3</sup> There are therefore several different types of shared objectives to differentiate from procedural, institutional, and enforceable compatibility.

The acquisition and proper use of knowledge has always been a legal and ethical matter in Islamic intellectual and legal traditions. The modern scholarship of *maqāṣid* has expanded the classical concept of protection of life and intellect, religion, lineage and property to include public governance, social support, environmental care and new technological threats.<sup>4</sup> Thus, *maṣlaḥah*, 'adl, *amānah*, preventing harm, and consultation can be used to inform science governance, but this doesn't require an invocation of Islamic values in general, instead it requires recognised legal reasoning.<sup>5</sup> Another aspect to consider is that of changes in social conditions, which is also important in progressive Islamic legal analysis, along with the fact of the complexities of the regulated area.<sup>6</sup>

International science-governance standards are often touted as universally applicable, with a variety of constitutional, religious and institutional settings in which they are implemented. It is important to consider not whether Islamic law supersedes international law, but where the two meet, where they provide different rights or procedures and how conflicts of authority could be managed. Comparative analysis of Islamic and secular legal systems suggests that, besides a common moral vocabulary, it is also necessary to have clearly delineated jurisdictions, institutional capacity and review mechanisms for living together.<sup>7</sup>

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<sup>3</sup> S. Alhattab, & Jamil, K., "The Landscape of the Interplay between Religion and Science: The Experience of Islamic Discourse," *International Journal of Religion* 5, no. 1 (2024), <https://doi.org/10.61707/ybg86c06>.

<sup>4</sup> Aftab Haider et al., "From Stewardship to Sustainability: A Comparative Analysis of Islamic Ecological Jurisprudence and Western Anthropocentric Regimes," *JURIS (Jurnal Ilmiah Syariah)* 25, no. 1 (02/21 2026), <https://doi.org/10.31958/juris.v25i1.16040>.

<sup>5</sup> Rian Hidayat, "HARMONISASI PENGETAHUAN: MENELUSURI INTERAKSI ISLAM DAN FILSAFAT DALAM PENGEMBANGAN ILMU PENGETAHUAN," *EL-FIKR: Jurnal Aqidah dan Filsafat Islam* 5, no. 1 (06/20 2024), <https://doi.org/10.19109/el-fikr.v5i1.21680>.

<sup>6</sup> Mudzakir, "Legislasi Hukum Islam dalam Perspektif Produk Perundang-undangan di Indonesia: Integrasi antara Maqāṣid al-Sharī'ah dengan Tujuan Legislasi," *Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan* 11, no. 1 (2011), <https://doi.org/10.18326/ijtihad.v11i1.21-39>.

<sup>7</sup> Setiawan bin Lahuri et al., "Halal Certification Governance in Indonesia: An Islamic Legal Appraisal Based on Maṣlaḥah Principles," *JURIS (Jurnal Ilmiah Syariah)* 24, no. 2 (12/13 2025), <https://doi.org/10.31958/juris.v24i2.15411>.

This research looks at those conditions in relation to the intellectual property, bioethics, environmental responsibility, data governance, research integrity and international scientific cooperation.<sup>8</sup>

International science governance requires academic freedom, institutional autonomy, transparent decision-making, and effective protection of individual rights. Islamic jurisprudential participation may strengthen ethical accountability, provided that religious consultation remains legally authorized, scientifically informed, and subject to independent review. This study therefore proposes four dimensions of legal compatibility: normative compatibility, concerning shared protected interests; procedural compatibility, concerning evidence, consultation, consent, and review; institutional compatibility, concerning the lawful allocation of authority; and outcome compatibility, concerning enforceability, rights protection, and public welfare. These distinctions prevent shared ethical objectives from being mistaken for complete legal harmonization.

Scholarship on international science governance concentrates on transnational research cooperation, intellectual-property protection, access to scientific benefits, academic freedom, and institutional coordination.<sup>9</sup> Islamic-law scholarship examines knowledge through *maqāṣid al-Sharīʿah*, *maṣlaḥah*, justice, prevention of harm, and public responsibility, but much of this work remains confined to particular sectors. Research on communal intellectual property demonstrates that *maqāṣid*-based reasoning can connect ownership with social responsibility and collective interests.<sup>10</sup> Studies of institutional *istiṣlāḥ* similarly show that contemporary legal adaptation depends on a transparent method of legal reasoning and consistent institutional practice.<sup>11</sup> Research on the transformation of Islamic law further indicates that codification and state authority affect how jurisprudential principles operate in contemporary governance.<sup>12</sup>

Existing scholarship identifies three perspectives on international science governance.<sup>13</sup> The first emphasizes universal regulatory standards as safeguards

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<sup>8</sup> S. Mohammed, "Islamic View towards International Relations," *Indonesian Journal of Islamization Studies* 1, no. 2 (2024), <https://doi.org/10.21111/injas.v1i2.10472>.

<sup>9</sup> Börzel and Spannagel, "The globalization of academic freedom."

<sup>10</sup> Edi Rosman et al., "The Contestation of Legal Authority: Local Criminal Law, State Law, and Islamic Law in Nagari Pasia Laweh, West Sumatra," *JURIS (Jurnal Ilmiah Syariah)* 24, no. 2 (12/09 2025), <https://doi.org/10.31958/juris.v24i2.15092>.

<sup>11</sup> Salim, "Competing Political Ideologies on the Implementation of Islamic Law in Indonesia: Historical and Legal Pluralist Perspectives."

<sup>12</sup> S. Kayadibi, "The Theory of Shari'ah-Oriented Public Policy," *AHKAM: Jurnal Ilmu Syariah* 15, no. 2 (2015), <https://doi.org/10.15408/ajis.v15i2.2861>.

<sup>13</sup> Lahuri et al., "Halal Certification Governance in Indonesia: An Islamic Legal Appraisal Based on *Maṣlaḥah* Principles."

for scientific freedom and individual rights.<sup>14</sup> The second questions whether universal standards adequately accommodate non-Western legal traditions.<sup>15</sup> The third supports legal pluralism while acknowledging conflicts involving jurisdiction, interpretation, and institutional authority.<sup>16</sup> Previous studies have examined the relationship between Islamic jurisprudence, public welfare, and international governance, but have insufficiently distinguished shared ethical objectives from procedural safeguards, institutional competence, and enforceable legal outcomes.<sup>17</sup> This study addresses that gap by developing a four-dimensional compatibility framework and examining the conditions under which Islamic jurisprudential participation can operate within legally accountable science-governance institutions.<sup>18</sup>

The study advances the proposition that compatibility between Islamic jurisprudence and international science governance is conditional rather than absolute. Shared commitments to justice, public welfare, and the protection of knowledge require legally defined institutional authority, scientific competence, procedural fairness, and independent review before they can produce enforceable governance arrangements.

This study employed a mixed-methods comparative legal design combining doctrinal analysis, structured document coding, secondary quantitative benchmarking, and longitudinal policy analysis. The doctrinal component examined legal norms, institutional authority, procedural safeguards, and the interaction between Islamic jurisprudence and international science-governance standards. The quantitative component descriptively assessed governance integration, research capacity, innovation, public trust, and research integrity.

The principal analysis covered five jurisdictions—Malaysia, the United Arab Emirates, Turkey, Indonesia, and Saudi Arabia—during 2010–2024, providing a maximum of 75 country-year observations. Regional comparisons were conducted separately using available internationally comparable indicators.

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<sup>14</sup> Burhanudin Harahap, Tastaftiyan Risfandy, and Inas N. Futri, "Islamic Law, Islamic Finance, and Sustainable Development Goals: A Systematic Literature Review," *Sustainability* 15, no. 8 (2023), <https://doi.org/10.3390/su15086626>.

<sup>15</sup> Dalal Aassouli, Ayodele Akande, and Ray Jureidini, "Comparative Analysis of Sustainable Food Governance and the Alignment of Food Security Policies to Sustainable Development: A Case Study of OIC Countries," *Sustainability* 15, no. 22 (2023), <https://doi.org/10.3390/su152215789>.

<sup>16</sup> Toni Marzal, "Between Integration and the Rule of Law: EU Law's Culture of Lawful Messianism," *German Law Journal* 24, no. 4 (2023), <https://doi.org/10.1017/glj.2023.43>.

<sup>17</sup> Lahuri et al., "Halal Certification Governance in Indonesia: An Islamic Legal Appraisal Based on Maṣlaḥah Principles."

<sup>18</sup> Kayadibi, "The Theory of Sharī'ah-Oriented Public Policy."

Quantitative associations were interpreted descriptively rather than causally, given the limited sample and differences in national regulatory systems.

Those countries, which included Malaysia, United Arab Emirates, Turkey, Indonesia and Saudi Arabia, were included in the core sample. The selection of these jurisdictions was deliberately made based on the following criteria: there was a Muslim majority population, there was an obvious link between state law and Islamic law, there was public regulation relating to science, research, technology, data, bioethics or innovation and Islamic councils, fatwa institutions, or Shari'ah bodies took part in public governance.

The legal dataset covered six governance domains:

1. intellectual property;
2. bioethics;
3. environmental responsibility;
4. data governance;
5. research integrity; and
6. international scientific cooperation.

The documentary analysis covered six governance domains: intellectual property, bioethics, environmental responsibility, data governance, research integrity, and international scientific cooperation. Sources included international legal instruments, national legislation, regulatory policies, institutional guidelines, official fatwas, and relevant Islamic jurisprudential scholarship. Islamic legal materials were examined through *maqāṣid al-Shari'ah*, *maṣlaḥah*, justice, consultation, prevention of harm, and collective *ijtihād*.

Documents were eligible when their legal status, issuing authority, date, jurisdiction, and relevance to at least one governance domain could be verified. Anonymous commentary, duplicate records, undated materials, and unsupported policy claims were excluded. The analytical framework comprised 30 jurisdiction-domain combinations across five countries, with a maximum of 450 jurisdiction-domain-year coding units during the 15-year study period. Continuing legal instruments were not treated as new documents merely because they remained applicable across multiple years.

The analysis excluded anonymous commentary, undated online material, duplicated documents, unsupported policy claims, and sources whose original legal or institutional basis could not be confirmed. The analytical coding frame comprised 30 jurisdiction-domain units, obtained from five core jurisdictions and six governance domains: intellectual property, bioethics, environmental responsibility, data governance, research integrity, and international scientific cooperation. Across the 15-year analytical period from 2010 to 2024, the design therefore permitted a maximum of 450 jurisdiction-domain-year coding units ( $5 \text{ jurisdictions} \times 6 \text{ domains} \times 15 \text{ years}$ ), while the principal longitudinal panel contained 75 country-year observations ( $5 \text{ jurisdictions} \times 15 \text{ years}$ ). The same legal or institutional instrument could remain applicable across several years or

contribute evidence to more than one governance dimension; for this reason, raw document count was not treated as the statistical sample size. The final scholarly reference base contained 30 published studies, supplemented by official legal, regulatory, policy, jurisprudential, and statistical sources. Each analytical score was assigned only where the applicable rule, institution, procedure, or implementation status could be linked to identifiable documentary evidence.<sup>19</sup> This approach distinguishes the number of documentary sources from the number of analytical observations and avoids counting a continuing legal instrument as a new observation in every year.<sup>20</sup>

### Quantitative Data Sources

Patent and intellectual-property indicators were obtained from the World Intellectual Property Organization IP Statistics Data Center.<sup>21</sup> Data on R&D expenditure and researchers per million inhabitants and measures related to science capacity was extracted from the UNESCO Institute for Statistics.<sup>22</sup> When no UNESCO observations exist, the same was done, by using the appropriate World Development Indicators after ensuring consistency in the definition of the variable, its unit and the year it was reported.<sup>23</sup>

The Wellcome Global Monitor data, at country level, was used to get public confidence in scientists.<sup>24</sup> This measure was not seen as an unbiased measure of public trust in science but of public trust in the science informing a particular statute, Islamic institution, and/or governance model. Construction of definitions of research expenditure and research personnel was done in accordance with international accepted statistical principles for R&D.<sup>25</sup>

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<sup>19</sup> Aassouli, Akande, and Jureidini, "Comparative Analysis of Sustainable Food Governance and the Alignment of Food Security Policies to Sustainable Development: A Case Study of OIC Countries."

<sup>20</sup> Lahuri et al., "Halal Certification Governance in Indonesia: An Islamic Legal Appraisal Based on Maṣṭalah Principles."

<sup>21</sup> A. M. Nasih, "Pergeseran Pola Maqāṣid al-Sharī'ah dari Tradisional Menuju Modern: Membaca Pemikiran Jasser Auda," *Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan* 11, no. 1 (2011), <https://doi.org/10.18326/ijtihad.v11i1.1-20>.

<sup>22</sup> S. Riyanto, and Muhammadin, F. M., "The Urgency to Incorporate the Islamic Concept of Rights into the International Human Rights Law Course in Indonesian Law Schools," *Al-Ihkam: Jurnal Hukum dan Pranata Sosial* 14, no. 1 (2019), <https://doi.org/10.19105/al-lhkam.v14i1.2166>.

<sup>23</sup> F. M. Muhammadin, and El Mechwar, F., "Masyumi's "Djihad dan Qitaal" and Islamic Laws of War: Ahead of Its Time?," *Al-Ihkam: Jurnal Hukum dan Pranata Sosial* 18, no. 2 (2023), <https://doi.org/10.19105/al-lhkam.v18i2.6187>.

<sup>24</sup> M. Saadah, and Hasanah, U., "The Common Goals of BAZNAS' Zakat and Sustainable Development Goals According to Maqāṣid al-Sharī'ah Perspective," *Al-Ihkam: Jurnal Hukum dan Pranata Sosial* 16, no. 2 (2021), <https://doi.org/10.19105/al-lhkam.v16i2.4990>.

<sup>25</sup> A. Rusydiana, Sukmana, R., Laila, N., and Avedta, S., "Waqf, Maqāṣid al-Sharī'ah, and SDG-5: A Model for Women's Empowerment," *Al-Ihkam: Jurnal Hukum dan Pranata Sosial* 17, no. 2 (2022), <https://doi.org/10.19105/al-lhkam.v17i2.6572>.

The coding of national level legal measures, institutional changes, enforcement measures, and the involvement of Islamic legal authorities was based on the official legal databases, government publications, reports on regulatory measures, national level science-policy documents and officially issued fatwas or council decisions. Values provided by secondary academic sources were only accepted when the original institutional or statistical source was identified. Legal and policy instruments were coded according to six dimensions: legal status, protected interests, source of authority, procedural safeguards, implementation evidence, and relationships between legal systems. The latter distinguished convergence, partial convergence, and normative conflict based on substantive obligations, institutional competence, procedural protections, and available remedies.

Each item received a score from 0 to 4: 0 indicated absence; 1, recognition without implementation; 2, formal recognition with limited institutionalization; 3, operational implementation with identifiable institutional responsibility; and 4, monitored implementation supported by public reporting and review. Dimension scores were standardized to a 0–100 scale. Scores were assigned according to the legal and institutional arrangements applicable in each observation year, with changes recorded only when supported by identifiable documentary evidence.

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Five principal composite measures were used to assess the interaction between legal integration, scientific governance, institutional performance, and ethical accountability. The Legal Integration Index measured policy adoption, juridical enforcement, and civil-institutional engagement. The Ethical Compliance Index assessed research integrity, informed consent, privacy, environmental review, and conflict-of-interest safeguards. The Innovation-Governance Composite combined normalized innovation and research-capacity indicators with ethical compliance and policy implementation. The Civilizational Responsiveness Index assessed diversity inclusion, cultural-ethical balance, and

legal recognition accompanied by rights protection. The Research Integrity Score examined legal accountability, jurisprudential oversight, institutional independence, ethics enforcement, and documented misconduct.

Continuous indicators were normalized to a common 0–100 scale, while alternative weighting specifications were used to examine the sensitivity of composite rankings. Higher scores represented stronger documented legal or institutional safeguards rather than proof of actual compliance, ethical superiority, or causal influence on scientific outcomes. Longitudinal analysis examined verified legislative amendments, institutional reforms, jurisprudential consultations, and the adoption of international scientific standards between 2010 and 2024. Temporal changes were evaluated using the Legal Integration Index and documented harmonization events.

Coding reliability was assessed through agreement procedures for nominal and ordinal classifications, including Cohen's kappa and weighted Cohen's kappa. The coding framework was examined through theoretical and documentary triangulation to ensure that its dimensions represented identifiable legal and institutional characteristics. Quantitative analysis employed descriptive statistics, standardized scores, percentage changes, rank comparisons, and Spearman correlations.

Missing legal evidence was distinguished from confirmed regulatory absence. Missing quantitative observations were excluded from principal composite calculations and correlations, while limited interpolation was permitted only for graphical presentation. Sensitivity analysis compared alternative weighting and normalization procedures, indicator exclusions, and jurisdictional rankings. Given the small comparative sample, statistical associations were interpreted cautiously and were not treated as evidence of causation.

## **Discussion**

### **Legal Integration of International and Islamic Norms in National Scientific Governance**

The Legal Integration Index compares the incorporation of international and Islamic legal principles into national science-governance frameworks across five Muslim-majority jurisdictions. It assesses policy adoption, enforcement, and institutional participation, distinguishing formal legal integration from broader indicators of regulatory implementation and public compliance.

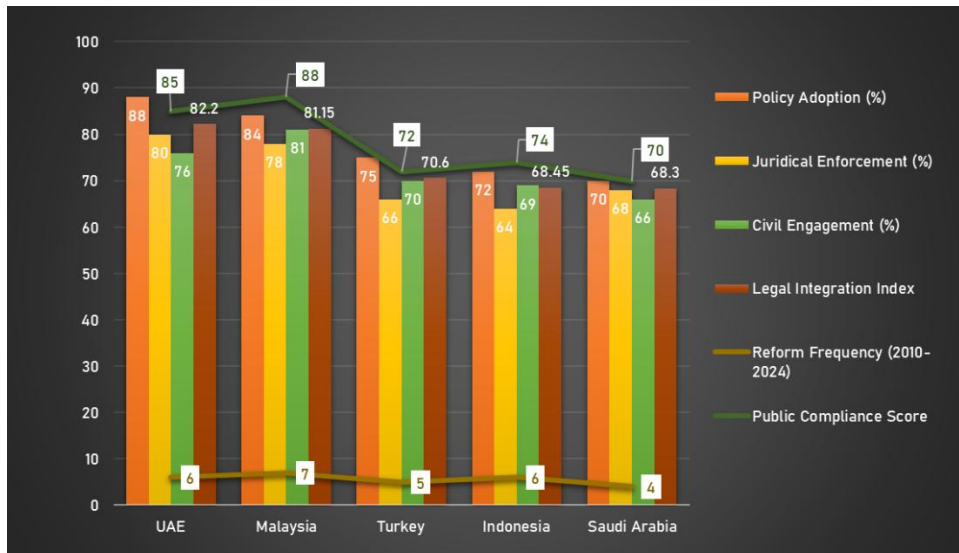


**Figure 1.** Integration of International and Islamic Legal Norms in National Science Governance

The UAE had the highest Legal Integration Index with recalculation (82.20) followed closely by Malaysia (81.15). The UAE's score is the result of higher scores for Policy Adoption and Juridical Enforcement while Malaysia has higher scores for Civil and Institutional Engagement. 70.60 was Turkey, in the middle. The composite value for Indonesia was also similar to that of Saudi Arabia which was 68.45 and 68.30, respectively. The Legal Integration Index excludes four other aspects of public compliance and reform, due to their conceptual and dimensional difference from the three aspects of the index.

The differences that were observed can't be exclusively blamed on the influence of Islamic law. Malaysia and the United Arab Emirates have both adopted formal policies and established special public institutions, as well as having administrative responsibility, and frequent revisions of the policies. Institutional capacity may thus be as much as normative integration in their better scores. Fewer scores in the other jurisdictions may be due to lack of authority cohesiveness, enforcement, or public participation, or to a lack of implementation records that are readily accessible. If there is a legal pluralism, then it can only affect governance if the competences of the institutions are identified and it has an impact on the rights of the affected persons who have the means to contest an unlawful or disproportionate decision. Disputes about

the supremacy, the interpretation of the law and jurisdiction between Islamic and state law do not disappear because of their coexistence.<sup>26</sup>

### Ethical-Legal Influence on Scientific Innovation Outputs

The regional innovation comparison evaluates how research capacity, patent activity, ethical safeguards, and policy implementation coexist within different regulatory environments. The Innovation-Governance Composite provides a descriptive measure of these characteristics without assuming that Islamic jurisprudential participation directly increases scientific productivity.

**Table 1.** Scientific Innovation Performance under Legal-Ethical Frameworks

| Region                 | Five-Year Patent Applications | 2022 Population | Patents per 1,000 | Ethical Compliance Score | Investment per Patent | Research Human Capital | Policy Impact Score | Normalized Patent Rate | Research Investment | Normalized Innovation Index | Innovation Composite Score |
|------------------------|-------------------------------|-----------------|-------------------|--------------------------|-----------------------|------------------------|---------------------|------------------------|---------------------|-----------------------------|----------------------------|
| European Union (EU-27) | 5,200                         | 446.7           | 11.6              | 85                       | 210,000               | 13.4                   | 76                  | 8.1                    | 0.0                 | 100.0                       | 46.6                       |
| GCC countries          | 4,500                         | 55.8            | 80.7              | 82                       | 185,000               | 11.2                   | 84                  | 100.0                  | 40.3                | 62.1                        | 75.4                       |
| Southeast Asia (ASEAN) | 3,800                         | 683.5           | 5.6               | 88                       | 160,000               | 10.5                   | 81                  | 0.0                    | 80.6                | 50.0                        | 51.5                       |
| North Africa           | 2,700                         | 220.2           | 12.3              | 76                       | 155,000               | 8.1                    | 67                  | 8.9                    | 88.7                | 8.6                         | 43.6                       |
| Central Asia           | 1,900                         | 79.4            | 23.9              | 70                       | 148,000               | 7.6                    | 62                  | 24.5                   | 100.0               | 0.0                         | 47.1                       |

After population adjustment, the GCC countries ranked first with an Innovation-Governance Composite of 75.4, supported by the highest patent rate, strong policy impact, and comparatively high research human capital. Southeast Asia ranked second at 51.5 because its strong ethical-compliance and investment-efficiency scores partly compensated for its lower patent rate. Central Asia ranked third at 47.1, followed by the European Union at 46.6 and North Africa at 43.6. The results demonstrate how population size differences can give misleading impressions of the level of innovation. The results are purely descriptive due to the potential role of research funding, industrial structure, reporting habits and patent quality in patent activity.

The evaluation of a scientist's performance from the Islamic jurisprudential point of view should be based on his/her innovative output in

<sup>26</sup> Lahuri et al., "Halal Certification Governance in Indonesia: An Islamic Legal Appraisal Based on Maṣlaḥah Principles."

addition to the benefit that he/she brings to the public. The concept of Maqāṣid al-Sharī'ah does not just mean to bring more patents but is connected with the protection of the intellect, life, property, human dignity and social welfare through the process of scientific activity.<sup>27</sup> Maṣlaḥah also demands proof of the benefits of innovation to society, as well as fair distribution of opportunities and the avoidance of disproportionate social or environmental harm. Legitimate invention should be linked to equitable access, communal interests and social responsibility, and be protected by intellectual-property rights.<sup>28</sup> Based on this comparison, the Islamic governance model that has been adopted allows for the evaluation of innovation, ethics, institutional capability and public good in tandem.<sup>29</sup>

### Civilizational Responsiveness in Scientific Governance Models

Civilizational responsiveness assesses whether science-governance arrangements accommodate cultural and religious diversity while maintaining legal equality, scientific autonomy, and institutional accountability. The comparison distinguishes the recognition of religious norms from the procedural and rights-based safeguards necessary for legitimate governance.

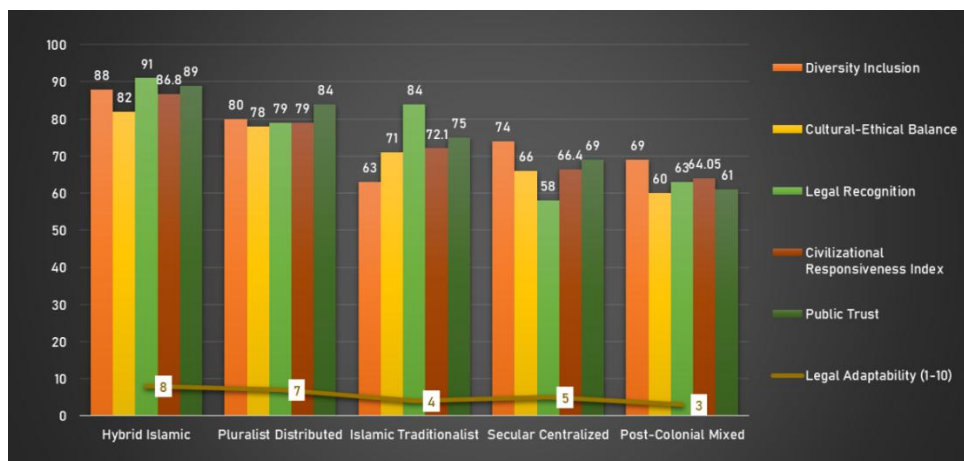


**Figure 2.** Civilizational Responsiveness of Global Science Governance Models

<sup>27</sup> Suud Sarim Karimullah, "Exploration of Maqasid Al-Shariah Concepts in The Development of Islamic Economic Policies," *Mu'amalah: Jurnal Hukum Ekonomi Syariah* 2, no. 2 (2023), <https://doi.org/10.32332/muamalah.v2i2.7747>.

<sup>28</sup> Rosman et al., "The Contestation of Legal Authority: Local Criminal Law, State Law, and Islamic Law in Nagari Pasia Laweh, West Sumatra."

<sup>29</sup> Mudzakir, "Legislasi Hukum Islam dalam Perspektif Produk Perundang-undangan di Indonesia: Integrasi antara Maqāṣid al-Sharī'ah dengan Tujuan Legislasi."

The Hybrid Islamic model had the highest CR index of 86.80 followed by Pluralist Distributed model with an index of 79.00. The Islamic Traditionalist model had good legal recognition of 80.00 but was not very divers inclusive with a score of 44.40. The Secular Centralized and Post-Colonial Mixed model had the lowest score of 66.40 and 64.05 respectively. This was of course the same with Public Trust, which was considered as an outcome in its own right, but not as part of the CRI.

Responsiveness to the civilizations should not be misinterpreted to mean unwarranted respect for religious leadership. A governance mechanism can include recognition of Islamic law values but not provide protection for scientific freedom, for the rights of minorities, for individual autonomy and for equal treatment. These characteristics of high-level legal recognition must be measured together with the characteristics of the competences, public reasoning and access to review that are made transparent. The competences, the public reasoning and the access to review, which aim to make something transparent, must be measured together with the characteristics of high level legal recognition. Hybrid models are better in situations where religious organisations are given a clear consultative or regulatory function, but lose their unchecked authority. Their powers are from connecting culturally accepted moral thinking with scientific testing and legal responsibility.

### **Temporal Convergence of Islamic Legal Norms and Science Governance (2010–2024)**

Temporal analysis examined changes in legal integration and documented harmonization events between 2010 and 2024. The Legal-Scientific Convergence Index combined the mean Legal Integration Index with a normalized measure of verified legal and institutional developments, allowing changes in formal regulatory alignment to be assessed over time.

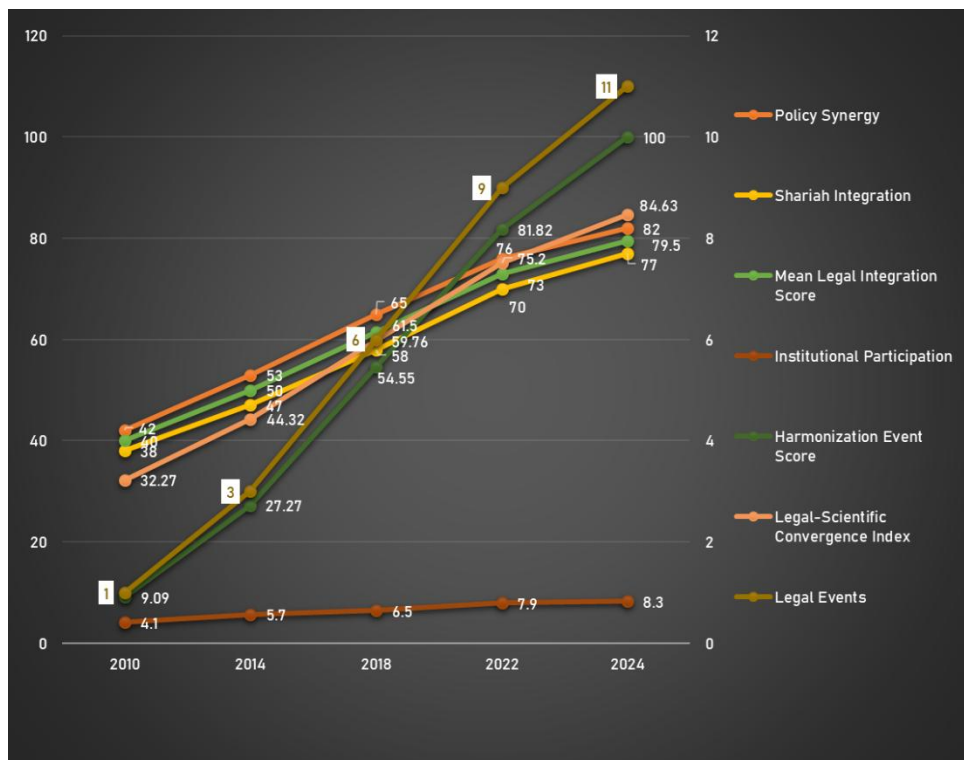


**Figure 3.** Temporal Evolution of Legal-Scientific Integration in Muslim-Majority Jurisdictions

The absolute rise of Legal-Scientific Convergence Index was 52.35 percentage points (162.22% relative growth) from 32.27 in 2010 to 84.63 in 2024. The growths at the highest level were in 2014–2018 (with a gain of 15.44 points, respectively) and in 2018–2022 (with a gain of 15.44 points, respectively). It has been increasing since 2022–2024 and it recorded a growth of 9.42 points. The pattern suggests a higher level of formal policy synergy, jurisprudential integration and of documented harmonization effort. It is not a statement that the reforms took place throughout the nation or that they led to better scientific results. The mean Legal Integration Index increased from 40.00 in 2010 to 50.00 in 2014, 61.50 in 2018, 73.00 in 2022, and 79.50 in 2024. Combining these values with the Harmonization Event Scores produced Legal-Scientific Convergence Index values of 32.27, 44.32, 59.76, 75.20, and 84.63.

The upward trend does not mean an effective implementation of all the reforms that occurred, but rather a formal policy and institutional activity. An increase in the number of consultations, declarations or codified standards does not necessarily indicate enforcement of the standards, independence of institutions and better research results. The temporal findings should therefore be interpreted as evidence of increasing formal interaction between Islamic

jurisprudence and science regulation. Evaluation of substantive effect requires case-level evidence concerning institutional practice, legal remedies, budgetary support, and stakeholder experience.

### Jurisprudential Impact on National Research Integrity Frameworks

Research integrity was assessed through legal accountability, jurisprudential oversight, institutional independence, and documented misconduct. These indicators distinguish the formal recognition of Islamic ethical principles from their institutional implementation and observable regulatory safeguards. Misconduct rates were interpreted cautiously because higher reported incidence may reflect stronger detection and reporting mechanisms rather than more widespread misconduct.

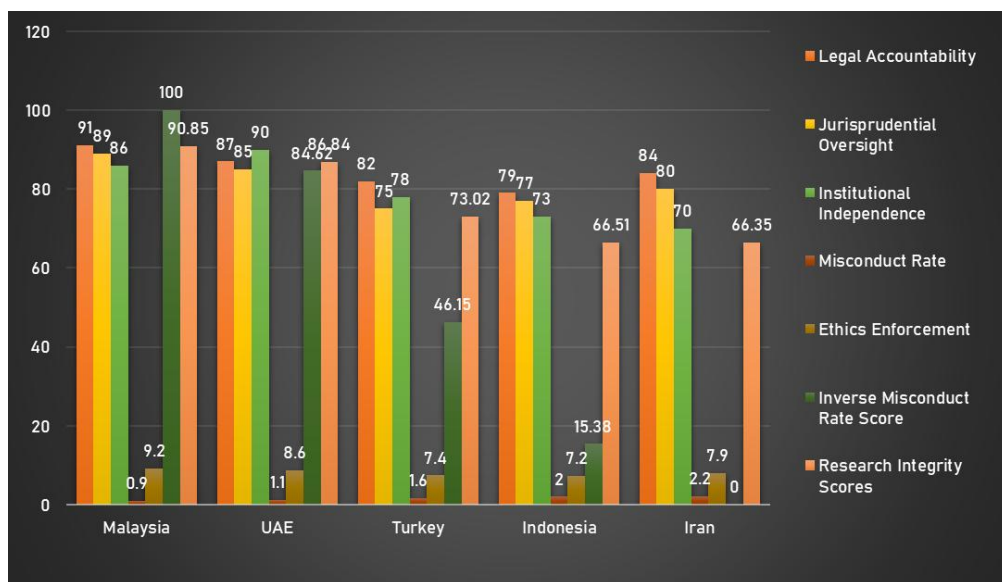


**Figure 4.** Jurisprudential Influence on Research Integrity in Muslim-Majority Countries

Malaysia recorded the highest recalculated Research Integrity Score at 90.85, followed by the UAE at 86.84. Malaysia combined high legal accountability, jurisprudential oversight, institutional independence, ethics enforcement, and the lowest documented misconduct rate. Turkey was in the middle ground with a score of 73.02. The composite values of Indonesia and Iran are similar, which are 66.51 and 66.35 respectively. Relatively high accountability and oversight scores were balanced by relatively low scores for institutional independence, and the highest rate of misconduct on record for Iran in the sample.

Sensitivity analysis showed that the main legal-governance rankings were stable under equal weighting. The Legal Integration Index retained the same

jurisdiction order, with equal-weight scores of 81.33 for the UAE, 81.00 for Malaysia, 70.33 for Turkey, 68.33 for Indonesia, and 68.00 for Saudi Arabia (Spearman  $\rho = 1.00$ ). The Civilizational Responsiveness and Research Integrity rankings also remained unchanged under equal weighting ( $\rho = 1.00$ ). The regional Innovation-Governance Composite was less stable: equal weighting produced 73.68 for GCC countries, 59.92 for Southeast Asia, 53.82 for the EU-27, 51.30 for Central Asia, and 49.84 for North Africa, with one adjacent rank change and  $\rho = 0.90$ . The legal-governance indices were therefore robust to alternative weights, while the regional innovation comparison was more sensitive to component weighting.

There is no causal relationship found between jurisprudential participation and research-integrity scores. The institutional independence, reporting capacity, research funding, professional training, enforcement or variation in publication volume may also result in stronger outcomes. Rates of recorded misconduct are particularly interesting since a high rate could reflect the presence of higher levels of misconduct or the ability for the misconduct to be identified and reported more successfully. Islamic ethical supervision is most justifiable when it complements, and does not supplant, independent investigation and scientific expertise, fair procedures, and the right of appeal.

### **Normative Compatibility and Institutional Limits**

Shared goals do not eliminate the need to consider who enforces the law, the institution(s) that make the decision, whether parties affected by it can challenge the decision, and how conflicts between rights are handled. Islamic law and international law both have a value for life, dignity, knowledge and social welfare, yet give a different value to the interests of the collective, choice, religious authority and state responsibility. Comparative legal analysis should not, therefore, rely on the fact that the doctrine is similar to drawing the conclusion that the same result will apply in all jurisdictions.

The classical theory of "protected necessities" (maqāṣid al-Sharī'ah) has come to be seen in today's legal discourse as a method, rather than a set of rights, and thus has broader applications beyond governance and social welfare, to the fields of public policy and institutional evaluation.<sup>30</sup> There are also methodological responsibilities associated with this expansion. The authors of a maqāṣid based decision are required to identify the protected interest, give legal evidence, evaluate the advantage/disadvantage of other interests, and give reasons as to why the chosen rule is proportionate. If the steps are not taken, maqāṣid language can turn into an overgeneralized reason for a preferred policy, instead of a methodical approach of Islamic legal reasoning.

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<sup>30</sup> Haider et al., "From Stewardship to Sustainability: A Comparative Analysis of Islamic Ecological Jurisprudence and Western Anthropocentric Regimes."

The linked coding of jurisprudential-participation mechanisms tended to be more positive with higher public-confidence and research-integrity scores in the selected sample. This correlation does not imply that the participation of Islamic law in the legal system led to a reduction of misconduct or an increase of public trust for legal participation on its own.

The comparative findings indicate that normative convergence does not automatically produce institutional or procedural compatibility. Although Islamic jurisprudence and international science-governance standards share commitments to human welfare, justice, and responsible knowledge production, their implementation depends on legally defined authority, institutional competence, and effective remedies. Maqāṣid-based reasoning contributes to governance when protected interests are identified, competing rights are assessed, and regulatory decisions remain proportionate and independently reviewable. Accordingly, jurisprudential participation should complement scientific expertise rather than replace it.<sup>31</sup>

There are still four legal conflicts to be resolved. Firstly, religious ethical consultation might be helpful in conducting responsible research but compulsory referral to an institution with neither scientific expertise nor legal responsibility could be counterproductive in relation to permissible research. The restrictions need to have a clearly defined statutory basis, a recognisable objective and be proportionate to the actual risk. Second, in medicine and biotechnology, there is a very strong basis for the protection of life and the concept of maṣlaḥah which can be used to defend robust safeguards, but does not eliminate informed consent, privacy, bodily integrity and equal treatment requirements. Collective-welfare arguments need to be accompanied by procedures which do not impose unnecessary or discriminatory restrictions on individuals.

Thirdly, Islamic jurisprudence is characterized by a number of schools of law and newer interpretations.<sup>32</sup> To adopt one opinion as the only legal one could mean that there are no other viable options and that this one opinion has unequal impacts on minorities. The selected Jurisdictional basis should be codified and recognised material disagreements and offer a means for reconsideration.<sup>33</sup> Fourth, governments can be used the Islamic language to generate decisions for political or administrative reasons. It is therefore important that there is a clear separation between the jurisprudential advice, the

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<sup>31</sup> Alhattab, "The Landscape of the Interplay between Religion and Science: The Experience of Islamic Discourse."

<sup>32</sup> Muhhamad Azam et al., *AI-Driven Sharia Governance in Islamic Digital Payment Systems: Developing a Contemporary Islamic Law Framework for Ethical and Regulatory Compliance*, Nusantara: *Journal of Law Studies*, vol. 5, 2026, <https://doi.org/10.66325/nusantaralaw.v5i2.339>.

<sup>33</sup> Kayadibi, "The Theory of Sharī'ah-Oriented Public Policy."

scientific risk assessment, executive action and judicial review. The findings indicated that there is no ideology compatibility without the modernization and inclusive government.<sup>34</sup>

Furthermore, it offers a sophisticated conception of the cultural and civilizational makeup of the context in which science comes into view. The Civilizational Responsiveness Index calls attention to the fact that it is important that legal systems are embedded in a broader social context. Both hybrid and pluralist models (refraining religious traditions and international law) score much better with regard to civilizational alignment; it confirms that scientific globalization would be sustainable only when it respects the cultural and civilization basis of the societies.<sup>35</sup>

The comparative innovation perspective also provides a throwback view on how the ethical fulfillment, expressed in the language of legal paradigms in Islam, can facilitate instead of inhibit scientific creativity. In the case of the governance of intellectual property, we can see an example of convergence and tension. International intellectual property rules safeguard the authorship, invention, investment and economic certainty, and the maqāṣid-based approach can accommodate the recognition of property rights along with public welfare, access to knowledge and the prevention of economic harm. The ownership and attribution of the information under the two systems need not be aligned on the issues of exclusivity, duration, licensing, traditional knowledge, and access to medicines.

The assessment should consider the existence of a legitimate intellectual effort that requires an exclusive right, the extent of harm caused by an exclusive right, and the lack of legal protection for collective knowledge, based on a maqāṣid approach. Studies in communal intellectual property reveal that Islamic legal logic does not provide any strong argument for the benefit of the community as opposed to the individual's right, if the legal design does not tie ownership with social responsibility.<sup>36</sup> This is applicable to scientific data, genetic resources, indigenous knowledge, pharmaceutical patents and publicly-funded research. In the sample, higher ethical-governance scores were associated with higher Innovation-Governance Composite scores for some parts of the sample. This correlation is descriptive, and possibly a reflection of research investment,

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<sup>34</sup> Jonas Rapsikevičius et al., "The Impact of Structural Reforms on Sustainable Development Performance: Evidence from European Union Countries," *Sustainability* 14, no. 19 (2022), <https://doi.org/10.3390/su141912583>.

<sup>35</sup> Benjamin Braun et al., "Structure, Agency, and Structural Reform: The Case of the European Central Bank," *Perspectives on Politics* 24, no. 1 (2024), <https://doi.org/10.1017/S1537592723002992>.

<sup>36</sup> Rosman et al., "The Contestation of Legal Authority: Local Criminal Law, State Law, and Islamic Law in Nagari Pasia Laweh, West Sumatra."

the quality of human capital, administrative capacity, institutional independence, and reporting quality.<sup>37</sup>

The present article goes beyond juxtaposition between Islamic and international law in theory and provides a bridge of methodology under the quotient of measurements. It validates the theory that, Islamic ideas can also be changed from being abstract to operative, and harmonizing the Islamic thoughts with the scientific governance in the global management. The contribution also highlights the necessity of science and technology ethics to have a more sophisticated and pluralist framework to accommodate the points of intersection between ethics, law and policy in science which evidence in this study strongly demonstrates can provide.

The proposed institutional model assigns complementary responsibilities to Islamic jurists, scientific experts, regulators, civil-society representatives, and independent review bodies. Scientific specialists assess technical evidence, risks, and potential outcomes, while jurists evaluate relevant jurisprudential sources, maqāṣid considerations, public interests, and competing interpretations. Regulators make decisions within their statutory authority, subject to procedural fairness, proportionality, and judicial or independent review.

Jurisprudential recommendations should provide written legal reasoning, disclose relevant evidence and dissenting opinions, and remain open to reconsideration when scientific knowledge changes. Institutional participation must also include conflict-of-interest safeguards, appropriate professional expertise, and protection of individual rights.<sup>38</sup> This arrangement enables Islamic legal reasoning to contribute to scientific governance without displacing institutional independence or legally established decision-making authority.<sup>39</sup>

The four-dimensional framework demonstrates that normative agreement, procedural safeguards, institutional authority, and enforceable outcomes must be evaluated separately. Legal pluralism becomes operationally sustainable when competing normative authorities are governed by clear jurisdictional boundaries, transparent procedures, and independent review. This separation provides an explanation for the fact that Islamic jurisprudence and international law could agree that the existence of harm, in the realms of life, intellect, knowledge, and justice, warrant their protection, but disagree on who deems harm to exist, when one's choice to choose is limited, when evidence

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<sup>37</sup> Harahap, Risfandy, and Futri, "Islamic Law, Islamic Finance, and Sustainable Development Goals: A Systematic Literature Review."

<sup>38</sup> Mudzakir, "Legislasi Hukum Islam dalam Perspektif Produk Perundang-undangan di Indonesia: Integrasi antara Maqāṣid al-Sharī'ah dengan Tujuan Legislasi."

<sup>39</sup> R. Ruslin, Idhan, M., & M., M., "Building Collaboration in Islamic Higher Education: Issues and Challenges," *International Journal of Social Science and Human Research* 6, no. 10 (2023), <https://doi.org/10.47191/ijsshr/v6-i10-24>.

becomes decisive, or what remedy is required after a harm is committed. Legal pluralism is only stable if the relationship between the various normative authorities is regulated by means of jurisdictional demarcation, procedures and independent review.<sup>40</sup>

## **Conclusion**

This study concludes that compatibility between Islamic jurisprudence and international science governance is conditional rather than absolute. The strongest normative convergence concerns the protection of life, intellect, justice, public welfare, environmental responsibility, and research integrity. Nevertheless, shared ethical objectives do not necessarily establish procedural, institutional, or outcome compatibility.

The study contributes a four-dimensional framework distinguishing normative agreement from procedural safeguards, institutional authority, and enforceable legal outcomes. Comparative findings suggest that jurisprudential participation is most defensible when supported by recognized legal reasoning, scientific expertise, clearly defined institutional responsibilities, proportionality, and independent review. Hybrid governance arrangements may accommodate Islamic legal principles while protecting scientific freedom, individual rights, and legal certainty. The proposed institutional model assigns complementary roles to Islamic jurists, scientific experts, regulators, civil society, and independent review bodies. Jurisprudential consultation should strengthen ethical accountability without replacing scientific assessment or exceeding statutory authority.

The findings are limited by the reliance on documentary evidence, secondary quantitative indicators, a small comparative sample, and differences in legal and institutional reporting across jurisdictions. Statistical associations do not establish causal relationships between jurisprudential participation and scientific outcomes. Future research should employ institutional case studies, interviews, and longitudinal evidence to assess the practical operation of the proposed framework, particularly in artificial intelligence, biotechnology, data governance, environmental science, and pharmaceutical innovation.

## **Author Contributions**

All authors contributed to the development of this manuscript. Their contributions encompassed conceptualization, research design, legal and jurisprudential analysis, comparative interpretation, manuscript preparation, and critical revision. All authors reviewed and approved the final version of the manuscript and agreed to be accountable for the accuracy and integrity of the work.

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<sup>40</sup> Marzal, "Between Integration and the Rule of Law: EU Law's Culture of Lawful Messianism."

## Conflict of Interest

The authors declare that they have no financial, professional, or personal relationships that could have inappropriately influenced the research, analysis, interpretation, or publication of this article.

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