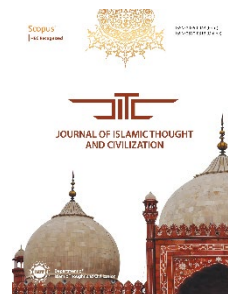
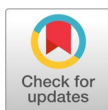


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***Maslahah*-based Religious Model as a Foundation for Building a Global Civilization Grounded in Humanity, Ecology, and Peace**

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Abstract

This research proposes a brand new *Maslahah*-Based Religious Model to tackle global issues of civilizations like unfairness in social democracy, imbalance between humans and the environment, and religiosity based on identity. Through qualitative, conceptual, and normative modes, it reviews the primary Islamic sources, classical texts on maqāṣid, and current religious ethics problems. Traditionally, this Islamic term has been used almost exclusively to refer to legal considerations. The main thrust of this paper is to reinvent it as an all-encompassing ethical framework for rituals and understanding of religion in the contemporary world. The findings indicate that *maṣlaḥah*-centered perspective integrates the three main religious ethical components (humanity, Ecology and peace). Hence, religiosity in this case is not a question of identity assertion but rather of moral responsibility. The major moral yardsticks become the inherent worth of humans, justice, and social welfare, while the safeguarding of ecology is regarded as a religious duty connected with not causing harm or endangering life. Peace is viewed as a by-product that naturally stems from ethical religiosity, as reflected in justice/existence and goodness. This study argues for contemporary Islamic thought by presenting a new, integrative, and coherent paradigm of normative religious frameworks in conjunction with global ethical issues. Promotion of the *Maslahah*-Based Religious Model is a rejection of the very basic character of religion as a totalized moral arbiter, unchangeable under all circumstances - in fact, it is its very promise that it is transformative and that it must change, evolve, and be sustained as a positive force for justice, sustainability, and peaceful coexistence. This study paves the way for both the academic world and actual religious practice towards a culture of sustainability.

Keywords: Ecology, humanity, Islamic civilization, *maslahah*, normative paradigm, peace building.

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religious ethics

Introduction

Currently, a great number of moral, social and ecological crises are challenging the foundations that make human existence possible.¹ These crises are not only compounded by the ever-deepening inequality between the rich and poor, but also by the disparity between the local and global economy and environment, the spread of diseases, as well as war and ethnic violence. Several institutions, such as the UN, the World Bank, and the Intergovernmental Panel on Climate Change, among others, have reported that technological and economic growth alone cannot solve the structural nature of today's crises.² Hence, these facts indicate that the dominance of our current civilizational discourse is devoid of a moral-spiritual basis which inclusively and effectively enables us to tackle global challenges holistically and sustainably.

A normative Qur'ānic perspective, which highlights the dignity of humans in relation to their role as stewards of creation and the sacred duty not to inflict harm, may also shed light on this ethical gap. The Qur'ān also reaffirms the dignity of human beings as such: "We have certainly honoured the children of Adam."³ It then affirms humanity as trustees of morality on earth: "Indeed, I will place upon the earth a vicegerent (*khalifah*)."⁴ For it is, at the same time, a clearly stated warning about environmental damage: "Do not cause corruption on the earth after it has been set in order."⁵ The principles above demonstrate that the ethical foundations of religion are inseparable aspects of upholding human dignity, preserving the environment, and minimizing harm.

In this context, religion presents a paradox between its universalistic humanitarian teachings and their divisive manifestations in practice. Religions generally preach universalistic, humanitarian values of compassion, justice, dignity, and peace, which correspond to the rhetoric of global human development discourse.⁶ In practice, though, religion is often expressed in polarising exclusivist terms that reinforce division rather than engendering unity. As Korostelina writes, time and again, religion has been a source of identity that divides rather than provides peace.⁷ This paradox is a sign that the religious crisis is not directly related to the doctrinal teachings themselves but rather with the interpretative and institutional paradigms through which religious practices are carried out.⁸

The sociology and philosophy of law deal more deeply with this dynamism. Van Wijngaarden argues that late modernity is a world defined by uncertainty and moral fragmentation, conditions that

¹John C. Little et al., "Earth Systems to Anthropocene Systems: An Evolutionary, System-of-Systems, Convergence Paradigm for Interdependent Societal Challenges," *Environmental Science & Technology* 57, no. 14 (2023): 5504–5520, <https://doi.org/10.1021/acs.est.2c06203>.

²Muhammad, Iqbal et al., "Mitigating Religious Radicalism and Polarization through the Integration of Artificial Intelligence (AI), Internet of Things (IoT), Blockchain and Cognitive Science," *AMPLITUDE: Journal of Science and Technology Innovation* 5, no. 1 (2026): 148-157, <https://doi.org/10.56566/amplitudo.v5i1.551>.

³Al-Quran Al-Isrā' 17:70.

⁴Al-Baqarah 2:30.

⁵Al-A' rāf 7:56.

⁶Charles Kwuelum, "Navigating the Complexities of Inter-religious Peacebuilding: Implications for Theory and Practice," *Religions* 15, no. 10 (2024): Article e1201, <https://doi.org/10.3390/rel15101201>.

⁷Karina V. Korostelina et al., "The Role of Identity and Religion in Peace Processes," *Negotiation Journal* 41 (2025): 195–227, <https://doi.org/10.1162/ngtn.a.00019>.

⁸Husna Amin et al., "Environmental Paradigm Transformation through Integrative Interpretation: Perspective of Quranic Ecological Hermeneutics," *International Journal of Islamic Thought* 28 (2025): 53–64, <https://doi.org/10.24035/ijit.28.2025.334>.

stress identity, including religious identity, to its utmost.⁹ Also, Vencatsamy shows that contemporary expressions of religion are profoundly influenced by socio-political relationships of power, detached from the ethical universality inherent to religion.¹⁰ These analyses argue that religion appears to play a public role primarily through identity politics rather than ethical obligation.

In this context, the Islamic intellectual tradition has normative value, providing instruments for addressing civilizational crises through the doctrine of *maṣlahah* (public good). From even before the time of the prophet to now, classical Islamic scholarship has consistently held that, at its most foundational level, the goal of religion is to ensure human wellbeing. As Al-Shatibi puts it, the Sharī'a was established to preserve the welfare of human beings in both this world and the hereafter.¹¹ This teleological framing of religion does not reduce religion to a legal system; it frames it as an ethical undertaking engaged in justice, dignity, and social cohesion.

Nonetheless, a rift persists between this normative ethical ideal and contemporary faith-based discourse. In contemporary Islamic thought, *maṣlahah* has been narrowed to a technocratic legal mechanism rather than being cultivated as an integrative ethical framework. Auda criticizes this reductionism, stating that contemporary Islamic thought is not inferior in text but lacks a goal-oriented approach.¹² This epistemological limitation prevents religious normativity from being integrative in addressing global issues such as humanity, ecology, and peace.

This limitation becomes even clearer when confronted with the ecological crisis as a manifestation of civilizational failure. The climate crisis, biodiversity collapse, and environmental destruction illustrate that the centre ground of our worldviews has failed to integrate ethical responsibility toward nature. According to Adow, the environmental crisis is first and foremost spiritual, driven by our worldview, and, most importantly, by a decoupling of humanity from its moral obligation as stewards of the earth.¹³ Ecotheology is (slowly) on the rise, but for now, Christian theology still falls woefully short in addressing ecological responsibility.

Moreover, the concurrent prevalence of violence legitimized by religious narratives illustrates the weaknesses in existing models of religiosity for peace. In fact, Badrun famously said that there is no peace between nations unless there is peace between religions.¹⁴ A reconstruction of the religious understanding itself is thus paramount, as this statement makes clear.

The combination of these dynamics reveals a current gap in the scholarship. Research on

⁹Els van Wijngaarden, "How Choice Became a Goal in Itself: Analysing the Emphasis on Choice and Control at the End of Life through the Work of Charles Taylor," *Medicine, Health Care and Philosophy* 29, no. 2 (2026): 439–450, <https://doi.org/10.1007/s11019-025-10321-3>.

¹⁰Beverly Vencatsamy, "The World Religions Paradigm: Why Context Matters in Religious Studies," *Critical Research on Religion* 12, no. 1 (2024): 12–25, <https://doi.org/10.1177/205030322412269>.

¹¹Ishfaq Amin, Parrey, "The Interplay of Ijtihād and Maqāsid al-Sharī'ah in Pre-Modern Legal Thought: Examining the Contributions of Al-Ghazali and al-Shatibi," *Hamdard Islamicus* 47, no. 2 (2024): 37–59, <https://doi.org/10.57144/hi.v47i2.894>.

¹²Mohamed Fouz Mohamed Zacky, and Md Moniruzzaman, "'Islamic Epistemology' in a Modern Context: Anatomy of an Evolving Debate," *Social Epistemology* 38, no. 4 (2024): 511–525, <https://doi.org/10.1080/02691728.2023.2227945>.

¹³Abdi Haji Elmi, Adow et al., "A Synthesis of Academic Literature on Eco-Spirituality," *Global Journal of Environmental Science and Management* 10, no. 4 (2024): 2163–2178, <https://doi.org/10.22034/gjesm.2024.04.40>.

¹⁴Sujadi Badrun et al., "Pancasila, Islam, and Harmonising Socio-Cultural Conflict in Indonesia," *Al-Jami'ah: Journal of Islamic Studies* 61, no. 1 (2023): 137–156, <https://doi.org/10.14421/ajis.2023.611.137-156>.

maṣlahah, human dignity, ecology, and peacebuilding rarely takes place in silos. Very few efforts have attempted to rethink *maṣlahah* as a comprehensive paradigm of religiosity that can anchor global civilization.¹⁵ Relevant also, however, are the kinds of philosophically critical approaches that reconstruct religion as an integrative ethical force (as opposed to one lost within a legalistic or identity-bound system), which are still relatively underdeveloped. Table 1 summarizes the ethical limitations of dominant religious paradigms addressing contemporary global crises.

Table 1. Global Civilizational Crises, Dominant Paradigm Failures, and *Maslahah*-Based Ethical Responses

Global Crisis	Dominant Paradigm Failure	<i>Maslahah</i> -Based Ethical Response
Humanitarian Crisis	Identity absolutism, exclusion, and dehumanisation	Human dignity (<i>al-Insāniyyah</i>) as the primary moral axis; justice, social welfare, and protection of life
Ecological Crisis	Anthropocentric utilitarianism and exploitative worldview	Stewardship (<i>amanah/khilāfah</i>), ecological responsibility, sustainability, and intergenerational justice
Religious Conflict	Exclusivism, antagonism, and sacralisation of violence	Justice-based peace, harm prevention, interreligious coexistence, and conflict transformation

To fill this gap, this article introduces a *Maslahah*-Based Religious Model as a basis for achieving a global, human-oriented civilization grounded in environmentalism and peace. This research aims to move *maṣlahah* from a narrow jurisprudential paradigm into a general expression of religiosity and, therefore, provides normative conceptual apparatuses for Islam, deploying its heritage as an ethical force for transformative change. Through this, the study seeks to contribute to discussions in contemporary scholarship on religion and civilization, as well as to provide a theoretically informed model able to prevent contemporary moral and existential dilemmas at the global scale.

2. Research Methodology

2.1 Research Design and Methodology

This study is a qualitative, conceptual, and normative research based on the philosophical–critical methodology. Since the study aims not to measure empirical variables or test statistical hypotheses but to analyse, interpret, and reconstruct religious ideas, as well as ethical values, while orienting paradigms of religiosity in regard to contemporary global civilizational challenges, a qualitative design is appropriate. Qualitative research is appropriate for studies that focus on interpretation, meaning, and conceptual understanding rather than numerical measurement.¹⁶

Informed by normative religious sources and situated against current scholarly discourse, the research is specifically conceptual normative. Conceptual research is appropriate when a study seeks to develop, clarify, integrate, or reconstruct concepts and theoretical propositions rather than conduct

¹⁵Verena Meyer, “Learning at graves: The living, the dead, and questions of belonging in Islamic Java,” *History and Anthropology* 36, no. 3 (2025): 497–515, <https://doi.org/10.1080/02757206.2025.2452450>

¹⁶Weng Marc, Lim. “What is Qualitative Research? An Overview and Guidelines,” *Australasian Marketing Journal* 33, no. 2 (2025): 199–229. <https://doi.org/10.1177/14413582241264619>

empirical testing.¹⁷ Normative research examines values, principles, standards, and judgments about what ought to be, rather than merely describing what is.¹⁸ In this study, the normative dimension is concerned with examining religious and ethical principles regarding what ought to be valued, pursued, and considered desirable in relation to humanity, ecology, and peace. Simultaneously, the study is based on a philosophical critical stance that provides an opportunity to reflect upon what fruitful paradigms of religiosity imply for humanity, ecology, and peace. This is how the paper passed from descriptive research to reconstruct an alternative, ethical and civilization-relevant model of religiosity.

2.2. Study Nature and Characteristics

This research is characterized by several key features. Firstly, the study is primarily theoretical and conceptual, as it is designed to formulate a structured *Maslahah*-Based Religious Model rather than document actual religious practices empirically. Second, it is normative-critical in the sense that it enters into dialogue with classical and modern religious texts but assumes a critical distance from exclusivist, literalist, and legalistic readings of religion, which cause social fragmentation, ecological destruction, and violence. Thirdly, this study is interdisciplinary as it combines information from Islamic studies, philosophy, sociology of religion, environmental ethics, and peace studies. Finally, it is progressive and transnational, placing religious discussions in the context of global contemporary issues rather than in a narrowly confessional or local context.

2.3. Data Sources

The data sources of this research include instrument texts which are split between primary and secondary. The primary sources are normative Islamic texts concerned with passages that speak to *maṣlahah*, human dignity (*al-insaniyyah*), justice, being good custodians of the environment, and attaining peace, all represented in the Qur'ān and Prophetic traditions. Furthermore, ancient and contemporary Islamic scholars, through their writings on *maṣlahah*, *maqāṣid al-sharī'ah*, ethics and interfaith relations, constitute a major portion of the primary data.

Secondary sources consist of peer-reviewed scholarly books and journal articles (from both local and global authors) on topics related to contemporary Islamic thought, religious humanism, ecological theology, sustainability ethics, and peace-building. The analysis is framed within the larger civilizational discourse, which, in addition to about 20 years of published experience-oriented conceptual papers, also draws from relevant policy documents, global reports, and academic literature covering humanitarian, ecological, and peace issues.

2.4. Data Collection Technique

Data were collected by systematically reviewing existing literature. This method involves several stages. The first stage was to search for relevant literature in academic databases and on major publishers' websites. This search was based on the main subjects of religiosity, *maṣlahah*, civilization, humanity ecology, and peace. Second, the works were screened for academic quality, conceptual fit, and theoretical significance. After that, three main tables were created by organizing the data for better analysis and conceptual synthesis. During this, I also kept a detailed record of the sources with accurate and scholarly citations.

¹⁷Adam J. Nichol et al., "Putting Philosophy to Work: Developing the Conceptual Architecture of Research Projects," *Journal of Critical Realism* 22, no. 3 (2023): 364-383. <https://doi.org/10.1080/14767430.2023.2217054>

¹⁸Jonas, Tallberg et al., "The Global Governance of Artificial Intelligence: Next Steps for Empirical and Normative Research," *International Studies Review* 25, no. 3 (2023): viad040. <https://doi.org/10.1093/isr/viad040>

Explicitly defining what makes a piece of literature qualify for or be excluded from the study is also a good practice to increase the quality of the methodology. So, the inclusion criteria were 1) peer-reviewed journal articles and academic books that came out during the last ten years, 2) documents on *maṣlahah*, *maqāṣid al-sharīʿa*, religious ethics, ecological ethics, and peace studies; created by using search terms like *maṣlahah*, *maqāṣid al-sharīʿa*, religious ethics, ecological ethics, and peace, 3) for global civilizational discourse-related theoretical or conceptual contribution, sources addressing issues in relation to humanity, ecology, and peace were considered, it contained classical sources, which were most likely chosen for their fundamental role in Islamic legal and ethical framework.

Non-academic pieces, opinion articles without any evidence, and those not directly related to the theoretical framework of this paper were excluded. Besides, duplicate and unnecessary materials were actively removed for the sake of analytical sharpness and clarity.

For searching, literature was scanned using primary scholarly databases (Scopus, Web of Science, and Google Scholar) with the terms “*Maslahah*,” “*maqasid al-sharīʿa*, religious ethics, environmental ethics, and peacebuilding. This pre-planned operation made certain that all frameworks were documented and diminished the possibility of bias after selection.

2.5. Data Analysis

The qualitative data analysis was performed in three phases of analytical work. Content analysis was the first step to identify consistent recurring themes, concepts, and the set of normative values within religious texts and academic materials, especially those dealing with public good, ethical responsibility, and civilizational goals. Critical-hermeneutical analysis was the medium by which the primary documents were located historically and were thus capable of being thoroughly interpreted beyond their literal meaning, and were properly explained in light of the present global situation.

Philosophical-critical examination was the technique employed to identify the key issues in the main paradigms of religiosity and, at the same time, to introduce the *Maslahah*-Based Religious Model as one of the ethical-model alternatives.

This multi-layered analytical process makes it possible to systematically combine normative religious insight with critical philosophical reflection. Each of the three techniques was carried out through a planned methodology so as to retain the analytical strength and accuracy. Concepts connected to *Maṣlahah*, ethical responsibility, and civilizational values were first identified through content analysis, then separated into different groups and assigned code throughout classical and contemporary sources. On the contrary, the hermeneutical phase exposed the external contexts of the texts and allowed for the two-way interaction between the classical sources of inspiration and the present realities.

Besides, the philosophical-critical investigation took place in the reconstructive mode of reasoning: at first, it highlighted the shortcomings of the main paradigms of religiosity such as law reductionism and identity-driven exclusivism, then it generated a moral discourse on *Maṣlahah*, which directly confronted those shortcomings. This comprehensive analytical process guarantees that the proposed model is not only descriptive but also critically elaborated and theoretically well grounded.

2.6. Framework for Analysis and Phases of Research

This section is made up of a few analytical motions: Step one was about mapping *Maṣlahah* in Islamic intellectual history and its role both as a civilizational current as well as a moral imperative. The second step was a systematic review of the contemporary models of religiosity, mainly those that are usually marked by exclusivism, legalism, and identity orientation. The third step was about transplanting the values of humanity, ecology, and peace from both normative sources and global

current conversations. The last step was to build and design a coherent actualised theory of the *Maslahah*-Based Religious Model as an integral theoretical framework for global civilization.

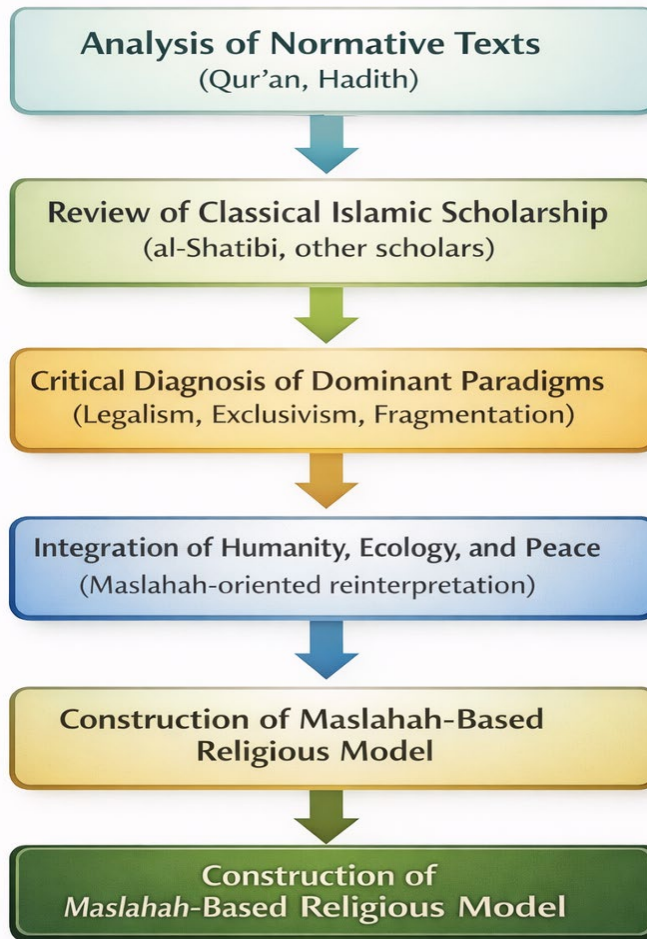


Figure 1. Analytical Stages Employed in Constructing the *Maslahah*-Based Religious Model

2.7. Validity and Trustworthiness

The triangulation of sources was done by comparing classical and contemporary academic views. I ensured argumentative coherence throughout the analysis to maintain logical consistency across conceptual stages. To improve transparency and minimise interpretive bias, rigorous academic referencing was used. In combination, these methods enhance the conceptual validity of the results.

2.8. Scope and Limitations

The study is also necessarily restricted to conceptual and normative analysis, omitting empirical fieldwork or quantitative investigation. It is most concerned with formulating a theoretical model of religiosity built from *maṣlaḥah* as the basis of a global civilization on human, ecological, and

peacetime principles. Although empirical validation (beyond the correlation analysis already presented, and which can be achieved in any alternative model of IS) is outside this research remit, an extensive and tentatively verifiable theoretical framework for future empirical and comparative research is proposed.

3. Results

This study produces integrated conceptual findings that, together, establish a *Maslahah*-Based Religious Model as an up-to-date, workable ethical, and civilizational model to redress contemporary world crises. These are not empirical measures, but theoretical results based on systematic textual, hermeneutical, and philosophical analysis. They show how *maṣṭalah* can function as a unitive paradigm that redirects religiosity toward humanity, our ecological footprint, and peace. The study results are structured around six interconnected dimensions.

3.1. Extension in the Understanding of *Maṣṭalah* Beyond Jurisprudential Functionalism

One important finding of this study is how *maṣṭalah* was conceived as a juridical mechanism and extends well beyond this narrower scope as a paradigm of religiosity. Classical Islamic scholarship shows that *maṣṭalah* was never meant to be a purposive tool restricted to technical use in legal adjudication as it has come to be understood through practice. Rather, it was a teleological principle informing the entire moral architecture of religion. But contemporary Muslim scholarship has tended to reduce *maṣṭalah* to a mere auxiliary mechanism in the toolbox of legal reasoning, separating it from broader relevant ethical and civilizational issues.

The article shows that *maṣṭalah* is already intrinsically and normatively elastic in its functioning at the ethical, social, and global levels. As a paradigm, *maṣṭalah* serves as a meta-norm for assessing the validity of religious beliefs, practices, and institutions on the grounds of their ability to promote benefit in society and to avoid harm. This reconceptualisation changes religiosity from a conformity-based system to a purposeful ethical project.

More than that, this step not only raises an epistemological challenge that is a core issue in modern theology: the problem of reconciling normative scope with practical utility, but also shows that this move gives *maṣṭalah* a paradigm status, thus allowing normative religion to adjust itself dynamically to the changing contexts of history, society, and ecology while at the same time not losing theological validity.

3.2. Reinvigorated Religiosity as Ethical Imperative, not Identity

Another finding relates to the assertion that religiousness or religiosity itself is given a new significance. The new worldview understands religiosity not as a way of asserting religious identity or aiming to impose religious doctrine on others, but rather as a way of presenting one's ethical responsibility towards others in their care. Exclusivism, one of the main criticisms of the transactional nature of religion, is seen as a hermeneutic through which claims about religion and its connection with the building of boundaries are made. In contrast, ethical engagement becomes the focus.

According to the new approach, religiosity is measured by its pragmatic effects, i.e., the extent to which it leads to the promotion of justice, human dignity, and better social relations. Religious observance and the adherence to doctrines still have their role, but they are now considered the means to the fulfillment of the highest categorical imperative. This change, consequently, leads to a total reshaping of the role of religion in public sphere: religion is no longer seen as a symbol of difference but rather a source of moral responsibility.

The results also demonstrate that this redefinition of morality, in turn, allows religion to function positively within the framework of pluralistic societies. When religiosity is grounded in *maṣṭalah*,

religious commitment harmonizes with universal human values and global ethical norms. At any rate, religion again becomes seen as a player in the public square on morality rather than a factor in identity conflict.

Table 2 shows the comparison of Dominant Legalistic–Identity-Based Religiosity with *Maslahah*-Based Religious Model. To clarify the paradigmatic shift, table 2 compares the two approaches across several analytical dimensions.

Table 2. Paradigmatic Comparison of Legalistic–Identity-Based Religiosity vs. *Maslahah*-Oriented Religiosity

Analytical Dimension	Legalistic / Identity-Based Religiosity	<i>Maslahah</i> -Based Religiosity (Proposed Model)
Foundational Orientation	Legal compliance and formal obligation	Ethical purpose and civilizational responsibility
Primary Function of Religion	Preservation of doctrinal boundaries and group identity	Promotion of public good (<i>jalb al-maṣāliḥ</i>) and harm prevention (<i>dar' al-mafāsid</i>)
Understanding of Normativity	Rule-centred, rigid, and ahistorical	Purpose-oriented, contextual, and ethically evaluative
Humanity (<i>al-Insāniyyah</i>)	Secondary or instrumental	Central moral axis of religiosity
Human Dignity and Justice	Subordinated to legal formalism	Core criteria of religious authenticity
Ecological Responsibility	Marginal or treated as non-religious	Integral ethical obligation rooted in stewardship
Approach to Nature	Anthropocentric and utilitarian	Ethical trusteeship and sustainability-oriented
Peace and Violence	Peace is aspirational; violence may be legitimised	Peace as a structural outcome; violence delegitimised
Interreligious Relations	Exclusive and competitive	Dialogical, inclusive, and justice-based
Civilizational Impact	Fragmentation, polarisation, and conflict	Global civilization grounded in humanity, ecology, and peace
Relevance to Global Crises	Limited and reactive	Holistic and transformative

3.3. The Centralisation of Human (*al-Insāniyyah*) as the Ethical Axis of Religion

The third finding places humans at the moral centre of *maslahah*-oriented religiosity. The study reveals that dignity, life preservation, and justice go beyond mere "secondary interests" to become the main objectives of religious engagement. In this perspective, humans are not just a biological unit; rather, they constitute a moral unit which entails not only rights and responsibilities but also carries some sort of intrinsic value.

Such results are inconsistent with religious beliefs that demote human welfare to the level of legalistic strictness or ideological programs. The *Maslahah*-Based Religious Model affirms that any religious faith or practice that results in systematic harm, exclusion, or dehumanization is radically opposing the fundamental ethical goal of religion. As a result, humanity becomes the measure through which religious genuineness is assessed.

Moreover, the results indicate that rooting religiosity through being human, result in a more holistic ethical perspective that can even reach across denominational divisions. Religious value

expressions that resonate with the language of secular human rights, humanitarian ethics, and social justice advocacy remain firmly based in religion.

3.4. The Integration of Ecological Ethics as an Ineliminable Aspect of *Maṣlaḥah*

This study also highlights the integration of ecological care in the religiosity framework. The study finds that caring for the environment should not be seen as an external or secondary ethical issue, but as a natural follow-up to the principle of *maslahah*. In fact, since ecological degradation threatens life, health, and the rights of future generations, it is actually one of the main concerns of religion in its ethical role.

The *Maslahah*-Based Religious Model considers humans as moral caretakers of the earth who have the responsibility to maintain the ecological balance and not to harm the environment. This concept addresses a particular void in the religious discourse, especially in relation to environmental issues, which are often ignored or considered as secular subjects, far removed from the ethics of faith.

Another finding is that integrating ecology within religious communities changes the nature of environmental protection from being a mere technical obligation to a moral and spiritual duty. It can serve as a strong base for religion to be a part of global sustainability, climate ethics, and environmental justice movements, not just by providing normative influence but also by complementing scientific and policy-based approaches.

3.5. Peace as a Derivative of *Maslahah*-Seeking Piety

The analysis further shows what identifies peace as a structural and crucial consequence of *maslahah*-oriented religiosity. The proposed model is [structured] less in terms of treating peace as a goal, or having secondary (or aspirational) value, and more by embedding it within the ethical logic of religion itself. If public good and harm prevention are the principles we use to guide our actions; violence, coercion, and exclusion cannot morally stand.

The analysis shows that much religious violence generates from the interpretive frameworks that absolutise identity and authority while disregarding ethical purpose. In contrast, extremism is delegitimised by a *maslahah*-based approach which places all demands for religious authority under the scrutiny of ethical evaluation. Peace, in this model, is regarded to exist under conditions of justice, mutual recognition, and sustainable coexistence.

The results further suggest that this model can form a strong normative basis for interreligious dialogue and conflict transformation. This *maslahah*-oriented religiosity enables productive inter-religious and intra-religious conversations on the basis of shared ethical goals rather than doctrinal conflict.

3.6. Study of *Maslahah* and Its Urgency: Formulation of an Integrated *Maslahah*-Based Religion Model for Global Civilization

Based on these findings, an Integrated *Maslahah*-Based Religious Model was poised to provide a contemporary framework in which the three dimensions of humanity, ecology, and peace are components of an interrelated ethical paradigm. The model is internally coherent, normatively rich and contextually adaptable, which makes it an ideal terrain to build the foundation of the renewal of a global civilizational project.

The findings reveal that this model overcomes three key limitations of dominant religious paradigms: legal reductionism, ethical fragmentation, and identity absolutism. Rather, it poses religion as a major reformative moral force which can address civilizational crises holistically. Importantly, the model does not dissolve the normativity of religion into secular ethics. Instead, it reconceives normativity in terms of ethical purpose (*Maṣlaḥah*) and civilizational duty. Accordingly,

this *Maslahah*-Based Religious Model provides a theoretically embedded infrastructure by which religion can positively impact the building of an equitable, sustainable, and quality global social order.



Figure 2. *Maslahah*-Based Religious Model as a Foundation for Global Civilization

Figure 2 synthesises the conceptual findings of this study by illustrating the *Maslahah*-Based Religious Model as a foundation for global civilization.

4. Discussion

This research is intended to reconceptualise *maṣlaḥah* as an integrative model of religiosity, able to address current global civilizational crises. The observations here ascertain that a comprehensive *Maslahah*-Based Religious Model provides an ethical platform that embeds humanity, ecological caregiving, and peace as inseparable dimensions of religious life. Here, the author relates the results of the study to previous research in the field and discusses the implications. This includes making theoretical contributions, highlighting the inadequacies of prevailing models, and connecting the findings to major discussions in religious studies and world civilization discourse.

4.1 Reframing *Maṣlaḥah*: From Legal Instrument to Civilizational Paradigm

This research probably makes its greatest contribution in changing the concept of *maṣlaḥah* from being simply a traditional jurisprudential tool to something else. The classical Islamic view considered *maṣlaḥah* as one of the main reasons behind heavy religious obligations (*maqāṣid*). However, the contemporary scholars have almost confined it merely to a technical legal meta-principle. This limitation fits perfectly with what Uthmān underlines as the present time Islamic

thought's disinclination to acknowledge a general purpose and systems-based perspective.¹⁹ The current paper follows up on that line of criticism by uncovering that this narrowing of the scandalization of law-minded thinking prevents religion from having a significant response to the evolving and seemingly complicated global situation.

Besides expanding the area of *maqāṣid* conversation, this study also moves into the arena of civilizational ethics of our times through reinterpreting *maṣlahah* as a religiosity system. The theoretical implication of this move is next to very significant: it brings religion out of a set of rules and into a moral framework that is capable of ethical evaluation. Hence, by this research, a step is made towards reconciliation between the normative religious ideals and their tangible implementation in pluralistic and global contexts, which has been a major problem for a long time.

4.2 Religion, Humanity, and the Ethics of Inclusion

The findings also contribute to ongoing debates concerning religion and human dignity. Contemporary religious conflicts often stem from interpretations that prioritise identity assertion over ethical responsibility. As Bahna has argued, religion becomes destructive when it is reduced to a marker of group identity rather than a source of compassion and justice.²⁰ This human-centered orientation is strongly grounded in Qur'ānic ethics. The Qur'ān explicitly affirms the sanctity of human life: "Whoever kills a soul... it is as if he had slain mankind entirely; and whoever saves one, it is as if he had saved mankind entirely."²¹ This verse reflects the centrality of human dignity and the preservation of life as core objectives of religious ethics, aligning closely with the *maṣlahah*-oriented framework proposed in this study.

The *Maslahah*-Based Religious Model directly addresses this problem by centralising humanity (*al-insāniyyah*) as the moral axis of religiosity. This human-centred orientation places religion in the orbit of ethical concern, common to all human beings, but without submerging theology. In contrast to secular humanism, which abstracts religion from the margins, the model shows how religious normativity can play a positive role in reinvigorating human dignity, social justice, and solidarity. This result helps dispel the assumption that religion and universal human values are necessarily at odds and, more generally, offers a model in which religious commitment advances ethical inclusivity.

4.3. Integrating Ecology into Religious Ethics

Another unique contribution of this study is the embedding of ecological accountability into the fundamental construct of religiosity. Although environmental ethics has matured as a field of study in philosophy and policy studies, engagement with ecological crises from religious perspectives continues to be underdeveloped and patchy. The findings confirm Ismail's claim about environmental degradation being, at heart, a spiritual crisis arising from an anthropocentric worldview that separates humans, ethically speaking, from nature.²²

The integration of ecological responsibility within religiosity is also deeply rooted in Qur'ānic

¹⁹Arip Purkon, "Rethinking of Contemporary Islamic Law Methodology: Critical Study of Muhammad Shahrūr's Thinking on Islamic Law Sources," *HTS Theologesie Studies/Theological Studies* 78, no. 4 (2022): Article ea7152, <https://doi.org/10.4102/hts.v78i4.7152>.

²⁰Vladimír Bahna, "Cultural Group Selection and the Russian Old Believers. Adaptive and Maladaptive Outcomes of the Group-Cohesive Effects of Religion," *Slovenský národopis* 70, no. 2 (2022): 248–272. <https://doi.org/10.61577/SN.2022.2.21>

²¹Al-Mā'idah 5:32.

²²Ahmad Munawar, Ismail and Mohd Farhan Firas, "Environmental Degradation and Radical Solution from Islamic Perspective," *International Journal of Islamic Thought* 26 (2024): 1–12, <https://doi.org/10.24035/ijit.26.2024.297>

teachings. The Qur'ān warns against environmental destruction as a moral failure: "Corruption has appeared on land and sea because of what people's hands have earned".²³ This reinforces the view that ecological degradation is not merely a technical issue, but an ethical and spiritual crisis, thereby supporting the inclusion of environmental stewardship within the framework of *Maslahah*.

By situating ecological stewardship within the framework of *Maslahah*, this study provides a normative basis for religious environmentalism that transcends instrumental or technocratic approaches. Ecological responsibility is framed not as an external obligation imposed upon religion, but as an intrinsic ethical demand arising from the imperative to preserve life and prevent harm. This integration expands the scope of religious ethics and positions religion as a meaningful contributor to global sustainability discourse.

4.4. Peace as an Ethical Necessity, not a Peripheral Ideal

Another main theoretical implication surrounds the discussion of peace. Mainstream religious models typically treat peace as a wanted asset that would have to be sacrificed for doctrinal or political ends. This framework is reinforced by the Qur'ānic foundation of peace. The Qur'an teaches: "If they incline to peace, then incline to it [also] and rely upon God".²⁴ This verse shows that peace is definitely not a secondary or extra value, but rather a normative duty naturally inherent in Islamic ethics. That is because it fits perfectly with the *Maslahah*-based viewpoint of harm prevention and coexistence.

On the other hand, the *Maslahah*-Based Religious Model describes peace as a structural product of ethical religiosity. This is consistent with Long's famous quote about global peace being interlinked with the peace between religions.²⁵ This study expands on this knowledge by demonstrating that violence and force are morally unacceptable when religious interpretation is guided by the principles of public good and no-harm. Peace is not considered only as the cessation of war but a state of justice, acknowledgement, mutuality, and co-existence. This new way of thinking leads to significant implications for interfaith dialogue and conflict resolution, creating a moral structure that successfully discredits extremism while remaining within religious authority.

4.5. Theoretical and Civilizational Implications

Taken together, the discussion indicates that the *Maslahah*-Based Religious Model should be understood as a civilizational ethics framework rather than a set of individual theological ideas. It addresses a major limitation in contemporary scholarship, as studies of religion, ecology, humanity, and peace are most often done separately. This research provides a direction for a unifying framework capable of interacting with global issues both normatively and conceptually by putting all these aspects in one model.

Moreover, the model serves as an important tool for dealing with the issues of religious exclusivism on one side and ethical relativism on the other. It neither raises the religious identity to an absolute level nor is it a loss of normative values in secular moral discourse. On the contrary, it redefines religious authority by the means of ethical will, hence allowing religion to have a more active role in the world of pluralism.

The *Maslahah*-Based Religious Model can primarily be used to tackle quite various types of contemporary issues. Hence, for example, in environmental governance, integrating religion can

²³Al-Rūm 30:41

²⁴Al-Anfāl 8:61

²⁵Ahmad Sunawari Long, and Mohd Hatib Ismail, "Fethullah Gülen: Interfaith Dialogue as a Way to the Global Peace," *International Journal of Islamic Thought* 21 (2022): 13–23, <https://doi.org/10.24035/ijit.21.2022.221>.

mean encouraging sustainability by means of faith-based initiatives that do not get into conflict with the idea of creative stewardship and ethico-moral responsibilities at the level of the local community. The model provides a normative basis for interreligious dialogue that places justice, recognition of common humanity, and prevention of harm above competition of doctrinal views in times of conflict. In education, the model can be a basis for setting up schools' curricula which are grounded in moral responsibility, the essence of global citizenship, and an understanding of ecological issues. Moreover, these empirical examples show that the suggested model is not merely theoretical but, on the contrary, is valid, effective, and social, environmental, and inter-religious.

4.6. Limitations and Future Research Directions

The present research work is conceptual and normative so it does not try to offer empirical verification of the presented model. Hence, its results should be understood as a theoretical foundation rather than a perspective just taken at face value. On the other hand, empirical researches could be employed to reveal how *maslahah*-targeted religiosity functions possibly in communities (e.g. environmental communities), through interreligious initiatives or other environmental movements. Comparative studies with analyses of the proposed model across different religions may also lead to a better understanding and increase the model's usefulness.

The book claims that religion's relevance today should be measured not only in terms of its potential for identity or authority claims but also its capacity to contribute ethically to human beings, nature, and peace. Giving a new shape to *maṣlaḥah* as a religiosity model can become a theology that has academic strength and immediate context sensitivity, a framework upon which religion can establish its role once again as an ethical force for the good of world civilization.

4.7. Conclusion

Global dangers to human civilization in the form of state-wise/local-global civilization governance stress that the world today is continuously and systematically facing ethical crises related to humanitarianism, ecology, and wars. In fact, such wars are often waged baselessly in the name of religion. These challenges reveal a big gap between what religions teach morally and the manner in which those teachings are interpreted from above. To bridge this gap, the author has, in a very preliminary manner, proposed the *maslahah*-Based Religious Model and, on an abstract level, has theorized it as a fundamental concept which might be suitable for developing a globally harmonious civilization based on humanity, ecology, and peace.

Based on the evidence, it is affirmed that *maṣlaḥah* cannot be confined to a limited juridical or instrumental role in religious discourse. However, instead of limiting religious faith to mere moral and civilizational goals, *maṣlaḥah* can incorporate them into a comprehensive model of religiosity. When *maṣlaḥah* is re-defined as a leading paradigm, religiosity changes from identity politics and legalistic formalism to a purposeful ethical orientation that is evaluated based on its effectiveness for public good as well as harm prevention.

The paper also discovers that the essence of moral *maslahah*-oriented religiosity is the concept of *al-insāniyyah* (humanity). From the perspective of this study, identifying a real connection in religion leads the way to the acceptance of human dignity, justice, and social well-being. It means that religion is enabled to address a diverse society and the human challenges of the world in a positive way, which is still theologically faithful to itself. Religion is a common morality instead of a dividing factor.

Just as important is the function of being environmentally responsible as a fundamental element of theological ethics. The paper ends with a recognition that caring for the environment is one of the objectives of *maṣlaḥah* since ecological deterioration is an infringement on both the right to life and the justice between generations. Hence, the *maslahah* approach in that sense effectively supports

religious communities in engaging with areas related to sustainability, climate ethics, and environmental justice, that are typically considered as the margins of traditional religious discourse.

Moreover, the paper does not consider peace an abstract concept but rather a permanency of *maslahah*-oriented religiosity. Religious exegesis, when it is aligned with the public good and harm prevention, makes violence and force devoid of morality. Peace, understood as co-existence based on human justice and sustainability, in fact, is a prerequisite for the implementation of *maṣlaḥah* worldwide and locally.

This paper presents, at a theoretical level, a comprehensive integrative model that recognizes religion as a potential tool for moral transformation in the contemporary global civilization. Even though it is limited to the level of conceptual and normative analysis, *Maslahah*-Based Religious Model presented in this study provides a foundation for the upcoming empirical research and policy-related implementation as well as the participation in inter-religious dialogue. In conclusion, the study greets future relevance of religion in the global age only if it can give an authentic and unconditional service to man on earth and actualize peace as transparent interdependent aspects of a common civilizational ethic.

Author Contribution

Muhammad Iqbal: conceptualization; methodology; supervision; writing – original draft; writing – review & editing. **Risna:** investigation; validation; writing – review & editing. **Hanif Maulana:** investigation; formal analysis; writing – original draft; writing – review & editing. **Miswatul Hasanah:** validation; writing – review & editing.

Conflict of Interest

The authors of the manuscript have no financial or non-financial conflict of interest in the subject matter or materials discussed in this manuscript.

Data Availability Statement

All data supporting the results of this research can be found within publicly available books, peer-reviewed journal articles and normative religious texts, all cited in the reference list.

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