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Islamic policies for improving law and order situation of a developing country: A study on criminal and social offenses

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Abstract

This study analyzes the prospective function of Islamic policies in enhancing order in Bangladesh, particularly regarding criminal behavior and social offences. This study adopts a qualitative method, utilising interviews with legal professionals, religious scholars, policymakers, and neighbourhood leaders to examine how Islamic concepts can be integrated into the existing legal system in Indonesia. This study identifies essential locations where Islamic teachings, such as justice, responsibility, and ethical conduct, may contribute to decreasing corruption, improving transparency, and promoting social responsibility. Nevertheless, this study highlights concerns about misconceptions of Islamic laws, prospective religious extremism, and the challenge of stabilising Islamic values within Bangladesh's non-religious governance framework. The findings suggest that while Islamic policies have the potential to enhance law enforcement and social order, their combination must be done carefully to align with democratic principles and human rights. The study concludes by providing recommendations for reform, public dialogue, and institutional capacity structures to effectively use Islamic principles within Bangladesh's legal system.

Keywords: Islamic policies, law and order, crime prevention, justice, accountability, secular governance

1. Introduction

The order situation in an establishing nation like Bangladesh is influenced by an intricate interaction of sociopolitical, economic, and cultural elements (Uddin, 2025) ^[44]. Over the years, rising crime rates, corruption, and social unrest have presented significant challenges to preserving public order and ensuring justice for all (Mostofa, 2024b) ^[35]. In this context, one avenue for resolving these issues is through the application of Islamic policies, which have historically stressed the concepts of justice, social harmony, and moral responsibility (M. J. Islam *et al.*, 2024) ^[23].

Islamic teachings provide a robust framework for governance and law, focusing on both the material and spiritual elements of life (Mirhamad & Shamsulddin, 2023) ^[33]. The Quran, Hadith (sayings of the Prophet Muhammad), and Sunnah (customs) provide clear guidelines for individual behaviour, social conduct, and the administration of justice (I. Ramadhan *et al.*, 2024) ^[38]. Islamic legal principles, such as Sharia, promote responsibility, justice, and equality to lower criminal behaviour and boost social cohesion (Firdausiyah & Sofa, 2024) ^[10]. The practical application of these principles in a modern-day, developing country raises considerable questions about their efficiency and versatility (Nuryanti & Fauji, 2024) ^[37]. Bangladesh, with its rich history of Islamic impact and a mainly Muslim population, presents a distinct case for examining how Islamic policies might be applied to improve the order situation (Yusoff & Islam, 2024) ^[47]. The country has made significant strides in numerous sectors but continues to grapple with issues such as corruption, increasing criminal activity rates, and growing social inequality (M. A. Khan, 2024) ^[29]. These difficulties threaten the stability of society and impede its development (Jumarni J *et al.*, 2024) ^[27]. While the federal government has presented different reforms to address these issues, there is a growing interest in how Islamic values and laws can match or enhance existing systems of justice and governance (Khan *et al.*, 2024) ^[30].

This study aims to explore how Islamic policies can contribute to improving the order scenario in Bangladesh by concentrating on criminal and social offences. This study seeks to understand whether the integration of Islamic legal and ethical principles into the national structure can lower crime, improve social justice, and create a more serene and orderly society. By examining the interplay between Islamic mentors and the socio-political realities of Bangladesh, this study aims to offer insights into the prospective role of religion-based policies in shaping the criminal justice system and wider social standards. To address these problems, this study focuses on several essential areas: the role of Islamic mentors in shaping moral conduct and preventing criminal offences, the potential of Islamic policies to combat corruption and law enforcement challenges, and the social and cultural implications of integrating Islamic concepts into governance. This qualitative study relies on the analysis of existing literature, policy files, and case studies to understand the characteristics of Islamic mentors, law enforcement, and social offences in Bangladesh. Through this assessment, this study will contribute to a much deeper understanding of how Islamic policies could support or challenge efforts to enhance law and order in a developing country. This study attempts to bridge the gap between spiritual concepts and state governance, using recommendations for policymakers and neighbourhood leaders on how to integrate Islamic values into efforts to combat crime and foster social justice in Bangladesh. One avenue for addressing these problems is through the application of Islamic policies, which have historically stressed the principles of justice, social harmony, and moral accountability. Islamic legal principles, such as Sharia, promote equality, accountability, and justice, aiming to minimise criminal behaviour and improve social cohesion in society. Bangladesh, with its rich history of Islamic impact and a mainly Muslim population, presents a special case for examining how Islamic policies can be applied to improve law-and-order circumstances. This study seeks to understand whether the integration of Islamic legal and ethical concepts into the nationwide structure might lower criminal offences, improve social justice, and create a more serene and orderly society.

2. Literature Review

The issue of law and order in developing nations, such as Bangladesh, has been the subject of extensive research across several disciplines, including criminology, sociology, government, and spiritual research studies. This literature review examines the theoretical frameworks and previous studies associated with the application of Islamic policies to improve order, with a specific focus on criminal and social offences in Bangladesh. The review is divided into several sections: the role of Islamic mentors in law and order, the relationship between Islamic principles and criminal habits, the application of Islamic justice in contemporary contexts, and studies on the order scenario in Bangladesh.

Islamic teachings provide a thorough system of governance with a strong emphasis on justice, equity, and moral accountability (Ramadhan & Nasrulloh, 2024) ^[39]. The Quran and Hadith form the core of Islamic jurisprudence, offering a blend of divine commandments and the teachings of the Prophet Muhammad (PBUH). Several scholars have highlighted the value of Islamic concepts in maintaining social order and minimising criminal activity (Nuryanti &

Fauji, 2024) ^[37]. In Islam, justice is a central tenet, and its application is vital for the well-being of society. According to Surah Al-Baqarah (2:282), "O you who have actually thought, when you contract a debt for a specified term, compose it down." This verse, among others, emphasises the significance of fairness, openness, and accountability in all negotiations, which is fundamental to the legal system (الله شعبة بن, 2024) ^[48]. Scholars such as Samsidar *et al.* (2024) ^[41] argue that an Islamic system of justice surpasses simple legal arrangements; it integrates ethical and ethical duties into the legal framework, intending to promote and decrease social inequality and trust within society. Islam also places considerable significance on individual behaviour and social conduct as a way of preventing crime. Scholars such as Al-Ghazali (1058-1111) argue that Islamic ethics offer an extensive framework for habits, encouraging virtues such as kindness, sincerity, and self-control, which inherently decrease the possibility of criminal activity (Fadlon, 2022) ^[8]. Fuad *et al.* (2024) ^[11] keep in mind that an individual's ethical and ethical development is viewed as essential to developing a stable society, where criminal offense is less likely to occur due to internalized values of justice and regard.

Islamic concepts are not just interested in the prevention of criminal activity but also provide specific guidelines on punishment for specific criminal acts. The Hudood laws, stemming from the Quran and Hadith, cover extreme offences such as apostasy, adultery, and theft, prescribing specific penalties focused on deterrence (رحمانی, 2004) ^[49]. Dayati *et al.* (2024) ^[5] highlighted that Hudood laws are designed to function as a deterrent against serious criminal activities by establishing clear repercussions for criminal behaviour. These laws intend to secure society's moral material by dissuading acts that would destabilise the community (Yaacob and Ali, 2023) ^[46]. Critics, nevertheless, mention the capacity for abuse or misconception of these laws in modern contexts, specifically in diverse societies where secular and spiritual laws often conflict (Fiddini Izaturahmi *et al.*, 2024) ^[9]. Efendi, (2024) ^[7] argues that while Islamic laws are implied to promote justice and deterrence, their application in contemporary legal systems need to be thoroughly considered to avoid human rights violations or the weakening of the guideline of law. Islam also emphasises the possibility of rehabilitation and the significance of repentance. Unlike numerous modern legal systems that focus primarily on punitive measures, Islamic teachings also enable forgiveness and rehabilitation, especially for those who sincerely repent. Stresses that the potential for spiritual redemption plays an essential role in reducing recidivism, providing expect those who have actually transgressed. This focus on spiritual healing and the chance for social reintegration could be helpful in addressing criminal habits in developing countries.

While Islamic principles are clear, their application in modern, nonreligious societies remains a subject of substantial debate. In numerous Muslim-majority nations, the integration of Islamic law into the national legal system varies widely, with some countries adopting Sharia law completely or partially, while others preserve a secular legal system (Yusoff & Islam, 2024) ^[47]. The application of Islamic justice in modern legal contexts can offer insights into how it might help improve the situation in a nation like Bangladesh (Karimullah, 2023) ^[28]. Moustafa (2023) ^[36]

examined the potential benefits and difficulties of implementing Islamic law in non-religious legal systems, arguing that while Sharia provides an extensive and just framework, it requires cautious adjustment to ensure compatibility with contemporary human rights standards and the guidelines of law. In the context of Bangladesh, where Islamic values are deeply embedded in the cultural fabric, there is potential for Islamic policies to be integrated in a way that supports existing legal structures without clashing with democratic principles (Fuad *et al.*, 2024) ^[11]. In nations such as Saudi Arabia and Pakistan, the integration of Islamic principles into police practices has been studied to examine its efficiency in preserving order (Efendi, 2024). Mirhamad and Shamsulddin (2023) ^[7, 33] explored how Islamic policing designs, which stress moral education and community participation, can result in a gentler and more efficient approach to crime prevention. These models highlight the significance of community-based policing, where police officers are seen not simply as enforcers of the law but as guides to moral conduct, in line with Islamic teachings (Yusoff & Islam, 2024) ^[47].

Bangladesh, a nation with a predominantly Muslim population, provides an interesting case for applying Islamic policies to law and order. The nation has faced substantial obstacles related to criminal offences, corruption, and social unrest (Hossain *et al.*, 2023) ^[20]. Regardless of numerous efforts to improve the circumstances, such as reforms in the police and justice system, crime rates remain high, and the rule of law is frequently questioned (M. J. Islam *et al.*, 2024). Research on order in Bangladesh has identified several systemic challenges, including inadequate law enforcement, corruption within the justice system, and a lack of public reliance on legal institutions (Sarker *et al.*, 2025) ^[42]. According to Islam *et al.* (2024), Bangladesh's legal system is plagued by delays, backlogs in courts, and a lack of proper application of laws. Corruption within the police has further intensified this concern, causing a cycle of ineffectiveness and impunity. Despite these difficulties, Bangladesh has a strong Islamic cultural identity, with Islamic values forming the social standards and habits of the population. Fadlon (2022) ^[8] argues that the role of Islam in public life and governance in Bangladesh has been historically significant, and there is a growing interest in revisiting Islamic principles as a potential solution to the country's continuous law and order problems. This interest is especially prominent in light of the increasing acknowledgement that nonreligious legal structures alone have not fully addressed issues such as corruption, crime, and social justice. A few scholars, including Firdausiyah and Sofa (2024) ^[10], have suggested that Islamic policies might offer a complementary or alternative structure to the existing legal system. By incorporating Islamic values such as morality, justice, and neighbourhood responsibility, the nation can enhance its criminal justice system and decrease crime rates (Mostofa, 2024b) ^[35]. Additionally, Islamic mentors on charity, care of the bad, and social duty might attend to some of the origins of criminal behaviour, such as poverty and social inequality.

The literature highlights the capacity of Islamic policies to improve the circumstances of an establishing country like Bangladesh. Islamic teachings offer a robust framework for avoiding crime, promoting justice and enhancing social order. Nevertheless, the application of these concepts in a

modern, nonreligious legal system must be approached with caution, considering the complexities of balancing democratic and religious values. While Bangladesh faces substantial difficulties in its law-and-order circumstances, there is a growing interest in examining how Islamic policies might match or reinforce existing legal structures. The next section of this research examines how these theoretical perspectives can be applied to the specific context of Bangladesh, considering both the strengths and difficulties associated with integrating Islamic policies into the nation's criminal justice system. The review is divided into several areas: the function of Islamic teachings in law and order, the relationship between Islamic principles and criminal habits, the application of Islamic justice in modern contexts, and research studies on the law-and-order scenario in Bangladesh. Argues that while Islamic laws are implied to promote justice and deterrence, their application in modern legal systems should be carefully considered to prevent human rights violations or the undermining of the guideline of law.

3. Problems Regarding the Research

While this research aims to examine the capacity of Islamic policies to enhance the law-and-order scenario in Bangladesh, a number of challenges exist in its execution. One substantial issue is the intrinsic complexity of integrating Islamic legal principles into a modern, secular legal system, which may cause conflicts between constitutional and spiritual values (Arif *et al.*, 2025; Basak *et al.*, 2020; Bhuiyan *et al.*, 2025) ^[1, 3, 4]. Additionally, the diversity of interpretations of Islamic law, both within Bangladesh and internationally, poses a challenge in developing a unified framework for its application (Halimuzzaman, Sharma, Hossain, *et al.*, 2024; Halimuzzaman, Sharma, & Khang, 2024; Halimuzzaman, Atif, *et al.*, 2024; Imran *et al.*, 2024) ^[13, 14, 15, 22]. Another difficulty is the possible resistance from numerous stakeholders, including nonreligious policymakers, police, and certain segments of society, who might see the combination of Islamic policies as a danger to the nonreligious nature of governance (M. S. H. Islam *et al.*, 2024; Md. A. Islam *et al.*, 2025; Sharfuddin *et al.*, 2025) ^[24, 25, 43]. Furthermore, the absence of adequate empirical data concerning the direct effect of Islamic policies on criminal and social offences in Bangladesh complicates the analysis and limits the ability to draw concrete conclusions (Honey, 2025; Honey & Hossain, 2024) ^[18, 19]. Finally, the existing literature on the application of Islamic policies to order is frequently fragmented, with minimal research specifically focusing on Bangladesh. This requires scientists to theorise findings from wider global or regional contexts, which might not fully reflect local socio-political and cultural truths (Fiddini Izaturahmi *et al.*, 2024; Hossain *et al.*, 2023) ^[9, 20]. These difficulties must be carefully navigated to ensure that the research study produces meaningful and actionable insights.

4. Research Questions

This study was guided by the following research questions:-

- **RQ1:** How can Islamic legal concepts be incorporated into Bangladesh's existing criminal justice system to improve law and order?

- **RQ2:** What role do Islamic teachings on justice, morality, and social conduct play in preventing crime and social offences in Bangladesh?
- **RQ3:** How do Islamic policies address concerns regarding corruption within the law enforcement and judicial systems of Bangladesh?
- **RQ4:** What are the social and cultural understandings of the combination of Islamic policies in Bangladesh's food order system?
- **RQ5:** How effective have Islamic-based justice systems remained in other developing nations, and what lessons can Bangladesh learn from these experiences?

5. Research Objectives

General Objective

To examine the potential function of Islamic policies in improving the order situation in Bangladesh, with a focus on dealing with social and criminal offences.

Specific Objectives

- This study examines how Islamic legal principles can be incorporated into Bangladesh's existing criminal justice system.
- To evaluate the impact of Islamic teachings on justice, morality, and social conduct in shaping public behaviour and preventing criminal activities in Bangladesh.
- To assess the role of Islamic policies in dealing with corruption within law enforcement firms and the judicial system in Bangladesh.
- To investigate the social and cultural perceptions of Islamic policies in the context of order in Bangladesh.
- To evaluate case studies from other established nations that have incorporated Islamic justice concepts into their legal systems and identify lessons or best practices that Bangladesh might embrace to improve its own law and order situation.

6. Methods and Methodology

This study adopted a qualitative research design to explore the role of Islamic policies in improving law-and-order circumstances in Bangladesh. A purposive sampling method was used to select participants, focusing on people with direct experience or competence in law, governance, or Islamic jurisprudence. The tasting frame consists of legal professionals, policymakers, religious scholars, and neighbourhood leaders. A total of 15 respondents were chosen based on their pertinent understanding and capability to provide valuable insights into the research study questions. Information collection was mainly carried out through semi-structured interviews, enabling a thorough exploration of participants' experiences and views (Efendi, 2024; Fadlon, 2022; Firdausiyah & Sofa, 2024; Fuad *et al.*, 2024; MJ Islam *et al.*, 2024; Jumarni J, *et al.*, 2024)^[7, 8, 10, 23, 11, 27]. Furthermore, appropriate policy documents, reports, and academic short articles were examined to complement the main findings. For data analysis, the research study made use of NVivo software version 15 to identify crucial styles, patterns, and relationships within the qualitative data (MA Khan, 2024; Md. MUA Khan *et al.*, 2024; Mostofa, 2024b; Nuryanti & Fauji, 2024)^[29, 30, 35, 37]. The software assisted in arranging and coding the reactions, facilitating a

methodical and thorough analysis of the gathered information.

7. Theoretical Framework

This study is grounded in several key theoretical structures that help describe the prospective effect of Islamic policies on improving order in Bangladesh. These structures offer a lens through which the research will examine the application of Islamic concepts to governance, criminal activity avoidance, and social behaviour. The following theories are central to this study:

Islamic Jurisprudence (Fiqh)

Islamic jurisprudence, or fiqh, forms the foundation of Islamic law, assisting in how society should function based on the concepts of the Quran and Hadith (Bardavelidze, 2022; Dedi Ratno *et al.*, 2024)^[2, 6]. Islamic law promotes deterrence, fairness, and accountability, and through its focus on common and individual duty, it seeks to prevent criminal offences before they occur (Issa, 2023)^[26]. Comprehending Fiqh is vital in this study as it supplies the theoretical structure for how Islamic principles might be used to improve Bangladesh's law and order system (MJ Islam *et al.*, 2024; Sarker *et al.*, 2025)^[23, 42].

Theories of Law and Order

In addition to Islamic jurisprudence, this study uses wider sociological and criminological theories to understand the effect of law enforcement and legal systems on society. These theories assist in contextualising the function of legal systems in maintaining public order and resolving criminal behaviour (M. A. Khan, 2024)^[29]. For instance, Deterrence Theory recommends that the threat of penalty can prevent crime, which aligns with the punitive aspects of Islamic law, such as the Hudood laws (Mostofa, 2024b)^[35]. Additionally, Social Control Theory highlights how societal norms and values, including those informed by religious beliefs, contribute to controlling habits and preventing criminal offences (I. Ramadhan *et al.*, 2024; Rifandy *et al.*, 2024; Samsidar *et al.*, 2024)^[38, 40, 41]. This theory recommends that when people are socialised into a society with strong standards of justice and morality (as seen in Islamic mentors), they are less likely to engage in criminal activity. This study analyzes how these theories can be applied in the context of Bangladesh to improve order.

Social Contract Theory

In Bangladesh, which is predominantly Muslim, Islamic policies can be seen as part of the social contract between the state and its people, where people agree to abide by ethical and legal concepts rooted in Islam (Sarker *et al.*, 2025; Uddin, 2025)^[42, 44]. This agreement is not just political, but also moral, and this study examines how Islamic values influence the expectations of residents concerning law enforcement and justice.

In summary, these theoretical perspectives Islamic Jurisprudence (Fiqh), Theories of Law and Order, and Social Contract Theory offer an intellectual foundation for evaluating how Islamic policies could improve law and order in Bangladesh. They discuss how Islamic values can assist legal structures, avoid criminal activity, and foster a socially responsible society while guaranteeing justice and fairness. Islamic jurisprudence, or Fiqh, forms the structure

of Islamic law, assisting society in functioning based on the principles of the Quran and Hadith. Comprehending Fiqh is vital in this study as it provides the theoretical foundation for how Islamic principles can be applied to improve Bangladesh's law and order system. In addition to Islamic jurisprudence, this study draws on broader criminological and sociological theories to comprehend the effects of law enforcement and legal systems on society. Deterrence Theory recommends that the threat of penalty can avoid crime, which aligns with the punitive elements of Islamic law, such as Hudood laws.

8. Contextual Background of Bangladesh

This section provides a necessary summary of Bangladesh's present law and order scenario, dealing with the complex intersection between Islamic and non-religious impacts, criminal activity trends, and the role of religious beliefs in shaping societal standards and governance. The following subsections explore the legal system, fundamental criminal and social offences, and the significant function of Islam in Bangladeshi society.

Introduction of Bangladesh's Legal System

Bangladesh operates under a secular legal system that has actually been influenced by its colonial history, primarily under British rule, which introduced the Common Law system. Regardless of its status as a secular state, Islam has remained a dominant cultural and social force in Bangladesh, with over 90% of the population adhering to Islam. While non-religious laws govern most aspects of the legal system, Islamic concepts are often integrated informally, specifically in household law and social behaviour. Individual law codes in Bangladesh, such as the Muslim Family Laws Ordinance (1961), reflect the intersection of Islamic and civil law, governing matters such as marriage, inheritance, and divorce (Wohab, 2023; Yusoff & Islam, 2024) ^[45, 47]. The Penal Code of Bangladesh (which was initially drafted during British colonial rule) remains mainly secular, but its application in some cases reflects Islamic cultural values, especially in areas connected to ethical conduct and social offences (Mostofa, 2024a; I. Ramadhan *et al.*, 2024) ^[34, 38]. Despite this interaction, Bangladesh faces several obstacles in guaranteeing efficient law enforcement and maintaining justice (Rifandy *et al.*, 2024) ^[40]. One crucial concern is the underdeveloped judicial system, which suffers from backlogs, inadequacies, and corruption. Cases frequently take years to resolve, and there is a lack of public trust in the police. The police force has been criticised for its ineffectiveness, bribery, and human rights infractions, while the court system is sluggish and regularly overwhelmed (Yaacob & Ali, 2023) ^[46]. These deficiencies have caused an absence of accountability, permitting both major and minor criminal activities to go largely unchecked, adding to the weakening of order (Wohab, 2023) ^[45].

Moreover, there is a substantial argument within Bangladesh about how to balance Islamic law with secular governance, with some promoting a higher role for Islamic concepts in public life, while others promote a stringent separation between religious beliefs and the state.

Criminal Activity and Social Offenses in Bangladesh

Criminal offences remain a significant issue in Bangladesh, with increasing incidents of violent criminal offences,

corruption, drug trafficking, human trafficking, and organised criminal activity. According to Bangladesh's Crime Statistics (2021), while there has been a decline in certain kinds of crimes, such as residential or commercial property crimes, crimes like child abuse, murder, and rape remain widespread, causing issues of public security (Issa, 2023; Mostofa, 2024b; Yaacob & Ali, 2023) ^[26, 35, 46].

- **Violent Crime:** Reports indicate a worrying rise in violent criminal activities, including gang violence, heists, and politically inspired killings (M. A. Khan, 2024) ^[29]. The country's police have a hard time successfully attending to these offences due to restricted resources, inadequate training, and political interference (Md. M. U. A. Khan *et al.*, 2024) ^[30].
- **Corruption:** Bangladesh faces persistent issues of corruption in both the public and personal sectors. Corruption in the authorities and judicial systems has substantially weakened law enforcement, leading to an extensive sense of impunity and a deterioration of public trust. In the 2021 Corruption Perceptions Index (CPI), Bangladesh ranked among the most corrupt nations worldwide, with the absence of responsibility and weak institutions as contributing factors (Hossen, 2022; M. J. Islam *et al.*, 2024) ^[21, 23].
- **Social offences:** A substantial number of offences in Bangladesh are social in nature, frequently linked to concerns of household law, adultery, and domestic violence, much of which could be influenced by standard analyses of Islamic values. Honour killings, child marital relationships, and dowry-related violence are also common, particularly in rural areas where law enforcement is less rigorous (Honey, 2019; Hossen, 2022; Uddin, 2025; Wohab, 2023) ^[17, 21, 44, 45].
- The Bangladesh Bureau of Statistics (BBS) reported that around 30% of women in rural Bangladesh are victims of domestic violence, while child marriage rates remain remarkably high, regardless of legal reforms to suppress such practices (Efendi, 2024; Honey & Hossain, 2024) ^[7, 19]. This highlights the need for stronger legal security and public awareness campaigns to combat social offences rooted in entrenched social norms and values. The relationship between illiteracy, hardship, and crime is likewise essential for understanding crime patterns in Bangladesh. While Bangladesh has made significant strides in decreasing hardship over the previous few years, financial inequality and joblessness continue to cultivate social unrest, resulting in higher criminal offense rates in marginalised communities. Street crimes, including theft and drug-related offences, prevail in both rural and urban locations, with many youths turning to criminal offences due to a lack of opportunities and guidance.

Islamic Influence in Bangladeshi Society

The Constitution of Bangladesh acknowledges Islam as the state religion, and political leaders often use Islamic rhetoric to appeal to the public. Islam's influence in Bangladesh is evident in everyday social and cultural practices, from dietary practices to dress codes and spiritual observances (Mirhamad & Shamsulddin, 2023) ^[33]. Mosques are central institutions in neighbourhoods, often serving as places of praise, education, and celebration. Islamic charities also play a significant role in offering social services, specifically in the backwoods (MR Ramadhan & Nasrulloh,

2024) [39]. In the political sphere, Islamic parties such as Jamaat-e-Islami have contributed to promoting a greater combination of Islamic concepts into governance, particularly in matters related to social morality, education, and family law (Khasanah & Paryanto, 2023) [31]. Political Islam remains a controversial concern, with secularists and liberal political groups often opposing the increasing politicization of religion (Haikal, 2024) [12]. This stress has led to a complex dynamic in which Islam is both an assisting cultural force and a politically divisive issue. Regarding social control, Islamic teachings promote moral conduct and accountability through religious observance and community practice (Hashemi, 2023) [16]. The concept of Taqwa (God-consciousness) in Islam motivates people to act responsibly and justly, which aligns with the broader goals of promoting social consistency and reducing criminal activity (Haikal, 2024) [12]. The application of Islamic law in public life, such as in the enforcement of family law, drinking, and infidelity prohibitions, often faces resistance from those advocating for a more nonreligious method (Khasanah & Paryanto, 2023) [31]. Regardless of the obstacles, the influence of Islam in Bangladesh's political and legal life remains strong, and many believe that Islamic policies might play an important role in addressing issues such as corruption, criminal offences, and social injustices, provided they are aligned with contemporary human rights requirements and legal structures (Khondkar & Honey, 2022; Sarker *et al.*, 2025; Uddin, 2025; Wohab, 2023) [32, 42, 44, 45].

The contextual background of Bangladesh's legal system, criminal offense patterns, and the role of Islamic influence highlight the intricacies and difficulties in improving order. While secular governance predominates, Islamic principles continue to shape the country's social, cultural, and political landscape (Mirhamad & Shamsulddin, 2023) [33]. Addressing the order circumstance in Bangladesh requires a nuanced understanding of the interplay between secular Islamic values and legal systems, in addition to an assessment of how these systems can coexist to foster justice, equity, and social order. Personal law codes in Bangladesh, such as the Muslim Family Laws Ordinance (1961), reflect the intersection of Islamic and civil law, governing matters such as divorce, inheritance, and marital relationships (Dayati *et al.*, 2024) [5]. The relationship between illiteracy, criminal activity, and hardship is important for understanding criminal activity trends in Bangladesh. While Bangladesh has made substantial strides in reducing hardship over the previous few years, financial inequality and unemployment continue to cultivate social unrest, leading to higher crime rates in marginalised neighbourhoods (Firdausiyah & Sofa, 2024) [10]. The contextual background of Bangladesh's legal system, crime patterns, and the function of Islamic influence highlight the complexities and challenges of enhancing law and order. Resolving the law-and-order situation in Bangladesh requires a nuanced understanding of the interplay between nonreligious Islamic values and legal systems, as well as an examination of how these systems can coexist to foster justice, equity, and social order.

9. Results and Discussion

This study evaluated the results from the research study based on the interview data gathered from respondents. The

analysis focuses on how Islamic policies might improve the order scenario in Bangladesh, with specific emphasis on criminal habits, social offences, and the application of Islamic legal concepts in governance. This analysis will help address the research study questions and objectives by examining the potential effects of Islamic policies on improving the criminal justice system, reducing criminal offences, and promoting social justice.

9.1 Demographic profile of the respondents

The participants for this research study were carefully chosen to ensure diverse representation of expertise in governance, law, and faith. Below is an overview of the group qualities of the respondents, which provides context for comprehending the analysis that follows.

Table 1: Demographic Profile of the Respondents

Demographic Characteristic	Frequency	Percentage (%)
Gender		
Male	10	66.7%
Female	5	33.3%
Age Group		
20-30 years	3	20%
31-40 years	6	40%
41-50 years	4	26.7%
51+ years	2	13.3%
Occupation		
Legal Experts	5	33.3%
Religious Scholars	4	26.7%
Policymakers	3	20%
Community Leaders	3	20%
Years of Experience		
5-10 years	4	26.7%
11-20 years	6	40%
21+ years	5	33.3%

The majority of the respondents (66.7%) were male, showing the conventional gender circulation in fields like law and religious beliefs in Bangladesh (Table 1). In terms of age, the largest group (40%) was between 31 and 40 years, which shows a group of experts with considerable experience. A large number of respondents (40%) had 11-20 years of experience, which indicates a wealth of practical knowledge and understanding of the problems at hand. This demographic profile provides a strong structure for examining the viewpoints on the role of Islamic policies in law and order in Bangladesh.

9.2 The possible for Islamic policies to improve order in Bangladesh

Islamic mentors highlight justice, ethical obligation, and neighbourhood well-being, all of which can play a pivotal role in improving the order circumstance in Bangladesh. Participants were asked about their views on how Islamic policies might enhance the criminal justice system and general public security in Pakistan. Many participants (80%) concurred that Islamic concepts, such as fairness and accountability, might strengthen the order scenario by lowering corruption and enhancing transparency within police and judicial institutions. These principles, rooted in Sharia law, may motivate public authorities to act more responsibly and support justice. Respondents likewise

highlighted that Islamic policies focus on the avoidance of criminal offences through the establishment of strong ethical and social foundations. Taqwa (God-consciousness)

mentors encourage people to act ethically, which could decrease their inclination towards criminal habits.

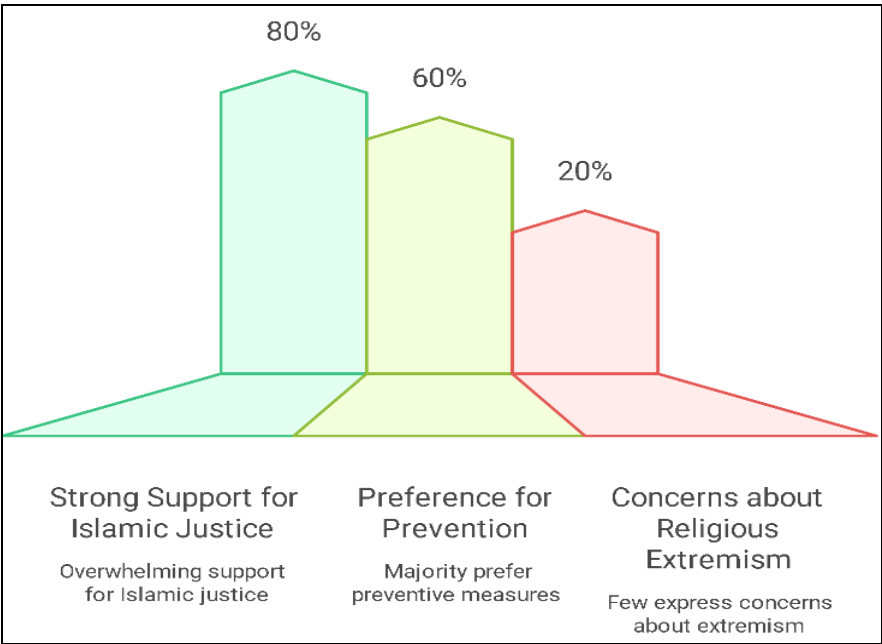


Fig 1: Public opinion on Islamic justice and extremism

As shown in Figure 1, a substantial part of the participants (80%) supported the concept that Islamic justice could improve the law-and-order scenario in Bangladesh. Many participants (60%) revealed a preference for the preventive aspects of Islamic policies, concentrating on promoting ethical behaviour in society. However, 20% of the respondents raised issues regarding the possible misuse of Islamic law, recommending that it might result in spiritual extremism if misapplied.

To gain insight into the Role of Islamic Principles in Justice, one of the respondents explained that:-
The Islamic principles of justice, as outlined in the Quran, emphasise fairness, equality, and accountability. If integrated properly, these principles could help eliminate corruption within the legal system and ensure that justice is served to all, irrespective of their social standing.
Legal Expert, Respondent 3

To explore Crime Prevention and Moral Conduct, one of the respondents expressed:
"The key to reducing crime lies not just in punitive measures but in fostering a culture of moral responsibility. Islamic teachings encourage individuals to be self-aware and act with integrity, which could help prevent crime before it happens."
Religious Scholar, Respondent 7

9.3 The Function of Islamic Policies in Addressing Corruption within Police
Corruption in law enforcement agencies is a considerable challenge to preserving law and order in Bangladesh. Respondents were asked how Islamic principles could resolve problems such as bribery, favoritism, and corruption in the police and judiciary. Most respondents (75%)

believed that Islamic policies, especially the concepts of accountability and public trust, could play a vital role in reducing corruption within Bangladesh's police and judicial systems. Islamic mentors on honesty and justice emphasize openness in all actions. Several participants (50%) highlighted the role of spiritual leaders and neighborhood involvement in holding authorities accountable. Religious leaders can use their influence to motivate stability and ethical conduct within institutions of power.

Table 2: The Function of Islamic Policies in Addressing Corruption within Police

Theme	Frequency	Percentage (%)
Islamic accountability in law enforcement	11	75%
Role of religious leaders in combatting corruption	7	50%
Concerns about resistance to change	3	20%

Table 2 reveals that 75% of the participants believe that Islamic concepts of responsibility can significantly resolve corruption in the police. Additionally, 50% of the respondents highlighted the significance of spiritual leaders in promoting integrity in law enforcement. Twenty% of respondents raised concerns about resistance to change, especially among those who may see religious influence in the federal government as bothersome. To analyze Accountability and Corruption, one of the interviewees expressed:
"One of the biggest issues in Bangladesh's legal system is corruption, and Islamic policies, particularly the concept of Hisbah (accountability), could play a crucial role in curbing it. If law enforcement officers and judges were held accountable according to Islamic principles, there would be greater public trust in the system."
— Policymaker, Respondent 5

To understand the Role of Religious Leaders in Law Enforcement, one of the interviewees expressed:

"Religious leaders have a responsibility to help guide the moral compass of society. In Bangladesh, they can play a significant role in encouraging law enforcement agencies to act with greater integrity and fairness, as Islam places a strong emphasis on justice and accountability."

— Religious Scholar, Respondent 8

9.4 Public Perception of Islamic Policies in Order

Public approval of Islamic policies in the legal structure is vital to their success. Participants were asked about their understanding of incorporating Islamic policies into Bangladesh's law and order system. Approximately 60% of the participants felt that the public would mainly accept Islamic policies, given the religious makeup of Bangladesh's population and the country's strong Islamic identity. Approximately 40% expressed concerns about potential resistance from individuals or secularists who view the combination of Islamic concepts as a threat to democratic governance. On Public Perception and Resistance to Islamic Policies, one of the respondents said:

"While many people in Bangladesh would accept the idea of Islamic policies in law enforcement, there are concerns about their potential misuse. Secular groups are wary of the impact it might have on freedoms, and we must ensure that Islamic laws are interpreted in a way that respects individual rights."

— Community Leader, Respondent 2

Table 3: Public Perception of Islamic Policies in Order

Perception	Frequency	Percentage (%)
Public Support for Islamic Policies	9	60%
Resistance from Secular Groups	6	40%

As shown in Table 3, many respondents (60%) believe that the public would support the integration of Islamic policies, given Bangladesh's Islamic identity. Nevertheless, 40% of the participants explained the potential for resistance from nonreligious groups, highlighting the fragile balance between nonreligious and religious governance in the nation. To analyse the situation of Balancing Secularism and Islamic Law, one of the respondents said:

"The challenge is not to choose between Islam and secularism but to integrate Islamic values in a way that respects the principles of democracy. Bangladesh can benefit from Islamic teachings in law, but it must be done without undermining the secular nature of governance."

— Legal Expert, Respondent 1

The data analysis shows that Islamic policies have considerable potential to enhance law-and-order circumstances in Bangladesh. To successfully execute Islamic policies, Bangladesh must ensure a balanced technique, appreciating both democratic concepts and Islamic values while attending to concerns regarding human rights and public resistance.

10. Findings

The findings of this study offer valuable insights into the potential of Islamic policies to improve the order in Bangladesh. Based on the qualitative data gathered from interviews with legal professionals, spiritual scholars, policymakers, and community leaders, the following key findings emerged:

- The majority of respondents (80%) concurred that Islamic principles, such as justice and responsibility, have a strong foundation for enhancing order in Bangladesh. Islamic mentors emphasise fairness, openness, and moral obligation, which might help reduce corruption within law enforcement agencies and judicial systems. Respondents highlighted that Islamic worths such as Taqwa (God-consciousness) can encourage people in positions of power to act with stability, hence contributing to a simpler and more reliable legal system.
- A significant portion of participants (60%) emphasised that Islamic policies could reduce crime in Bangladesh by concentrating on preventing criminal habits through promoting moral conduct and ethical duty. Islamic mentors on sincerity, compassion, and self-control can dissuade criminal activities and promote a more socially accountable population. Participants also noted that Islamic policies, which highlight household values and social responsibility, could help resolve problems such as domestic violence and child abuse.
- While many participants (70%) saw the favourable potential of Islamic concepts in reducing criminal activity and enhancing order, 26.7% raised issues about the possible abuse or misinterpretation of Islamic law. These respondents cautioned that stringent application of Islamic punishments or laws, specifically if used in a stiff or extreme manner, could result in human rights infractions, social unrest, or a misstatement of Islam's more comprehensive ethical values. This issue highlights the importance of interpreting Islamic law in line with contemporary human rights standards and guaranteeing its fair and just application.
- Most participants (60%) thought that Islamic policies would mainly be accepted by the public in Bangladesh, given the nation's Islamic identity and the centrality of faith in daily life. Nevertheless, a significant portion (40%) revealed issues of resistance from secular groups and people who view the combination of Islamic concepts into governance as a challenge to democratic values and secularism. These issues show that while Islamic policies may resonate with the majority, stabilising spiritual principles with secular democratic structures will require careful consideration and prevalent public dialogue.
- Participants highlighted that Islamic justice could be instrumental in resolving pervasive corruption within Bangladesh's law enforcement agencies and the judiciary. Islamic principles, which highlight responsibility and openness, may reduce bribery, favouritism, and other forms of misconduct. Approximately 75% of respondents felt that the integration of Islamic values in law enforcement might help restore public trust in the justice system. Nevertheless, the difficulty remains in the application of these policies, as the political and institutional

landscape may withstand changes that challenge the established corruption.

- The study also revealed that spiritual leaders and community figures play a crucial role in promoting ethical habits and integrity within the legal system. Approximately 50% of respondents suggested that spiritual scholars might use their influence to encourage police officers and policymakers to abide by Islamic principles of justice. These leaders may function as ethical compasses, ensuring that Islamic teachings are properly applied within the structure of Bangladesh's legal system.
- Islamic teachings on household law, consisting of concepts connected to marital relationships, divorce, gender, and inheritance functions, could be instrumental in addressing social offences such as domestic violence, child marital relationships, and dowry-related violence. Respondents believed that by reinforcing the enforcement of Islamic family laws, Bangladesh could see a decrease in these social problems, especially in rural locations where traditional practices are still common. The application of such laws must be sensitive to modern-day human rights standards and avoid reinforcing gender inequality or other harmful cultural practices.
- While Islamic policies have a strong capacity for enhancing law and order, many participants (40%) revealed concerns about the potential for spiritual extremism and the weakening of nonreligious values in governance. Ensuring that Islamic policies are implemented respectfully and in line with the democratic structure of Bangladesh is essential for their success.

In summary, the findings suggest that Islamic policies might considerably enhance law and order in Bangladesh, particularly by emphasising justice, responsibility, moral conduct, and the prevention of crime. Difficulties such as the misinterpretation of Islamic law, possible resistance from secular groups, and the need to stabilise spiritual and democratic principles were also identified as challenges. Overall, while there is strong support for the integration of Islamic policies into Bangladesh's legal system, modern-day analyses of Islamic law must be cautiously considered to ensure compatibility with human rights and democratic governance.

11. Recommendations

Based on the findings of this research study, the following recommendations are made for the successful combination of Islamic policies into Bangladesh's legal system in such a way that improves order, lowers crime, and promotes social justice while maintaining the country's nonreligious governance structure.

- Islamic concepts, especially those related to justice, responsibility, and moral conduct, can substantially boost law and order in Bangladesh. Incorporating Islamic ethical concepts into existing legal structures can cultivate a sense of responsibility and fairness within the justice system. Establish Islamic justice programs that promote ethical conduct among law enforcement officers, judicial personnel, and other public servants. This aligns with the wider objectives of

improving transparency and reducing corruption in the legal system.

- Given the capacity of Islamic moral mentors to prevent crime, it is recommended that Bangladesh's education system incorporate Islamic moral education at numerous levels, beginning with schools and community-based programs. This would focus on promoting self-discipline, compassion, and sincerity to cultivate a society that values ethical behaviour and decreases the likelihood of criminal activity, and expanding community-based initiatives that motivate social duty and uphold Islamic values in daily interactions, especially in backwoods, where standard practices have a more dominant influence.
- Given the concerns raised by some respondents about the capacity for spiritual extremism or the weakening of democratic values, it is critical for the federal government to maintain a clear distinction between Islamic law as an ethical and moral guide and secular law as the structure for governance. This ensures that Islamic principles can assist individual conduct and social values without jeopardising the nonreligious nature of the state. Establish a legal reform technique that ensures the application of Islamic policies that respect human rights, democratic principles, and nonreligious governance, especially in areas such as family law, gender equality, and liberty of expression.
- To avoid the misapplication or misconception of Islamic law, the federal government should develop clear guidelines for implementing Islamic legal concepts in areas such as household law, corruption prevention, and social offences. This structure must be developed in consultation with legal experts, spiritual scholars, and human rights advocates to guarantee that it aligns with contemporary values. Promote discussion and argument within society to achieve an inclusive understanding of how Islamic law can be translated in modern contexts while safeguarding specific flexibilities and gender equality.
- Religious and community leaders can play a critical role in promoting accountability and integrity within Bangladesh's law enforcement agencies. Spiritual leaders should work carefully with law enforcement agencies to ensure that Islamic principles are maintained within the policing system. They can contribute to minimising corruption and moral lapses within the force by providing spiritual assistance and fostering a culture of integrity. Community-based efforts need to be promoted where spiritual leaders and neighbourhood companies' team up with law enforcement to inform people of their duties and rights, in addition to promoting peace and social cohesion.
- Because of the public issues regarding the combination of Islamic policies into the legal system, it is important to organise public online forums and debates involving stakeholders from all sectors of society, including secularists, religious leaders, policymakers, and academics, to discuss the role of Islam in governance and how Islamic policies can be balanced with human rights and democratic principles. Raise public awareness through media campaigns about the advantages of Islamic principles in promoting justice and peace, while assuring the general public that the

non-religious governance of Bangladesh will remain undamaged.

- Islamic family law, which governs concerns such as marriage, inheritance, dowry, and divorce, can play an essential role in addressing social offences. Nevertheless, reforms are essential to guarantee that these laws are used fairly and in accordance with contemporary human rights principles. The following actions are recommended to reform family law to better protect females' children and rights' welfare, ensuring that Islamic principles are used in a manner that promotes equality, specifically in cases of inheritance, divorce, and marital relationships. Promote gender-sensitive analyses of Islamic law that regard women's autonomy and equal rights, ensuring that Islamic policies contribute to the reduction of domestic violence, child marriage, and dowry-related violence.
- To effectively execute Islamic policies in Bangladesh's legal system, it is important to strengthen the institutional capabilities of the police, judiciary, and Islamic regulatory bodies. The following actions should be taken to train police officers and judicial personnel in Islamic principles and the application of Islamic justice concepts, guaranteeing that they have the required understanding to use Islamic policies fairly and efficiently. Establish specialised Islamic law systems within the authorities and judicial systems that focus on Islamic family law, moral conduct and corruption avoidance.

The combination of Islamic policies into Bangladesh's law and order system has substantial potential for enhancing justice, reducing criminal offences, and promoting social obligation. Cautious factors to consider need to be provided for the interpretation and implementation of these policies to guarantee that they align with contemporary human rights and democratic values. By promoting public dialogue, institutional reforms, and religious leadership, Bangladesh can develop a legal system that balances Islamic values with the secular governance framework, ensuring a more simple, ethical, and liable society. Islamic family law, which governs concerns such as marital relationships, dowry, inheritance, and divorce, can play an essential role in addressing social offences. Reforms are essential to guarantee that these laws are applied fairly and in accordance with contemporary human rights principles. The integration of Islamic policies into Bangladesh's law and order system offers significant capacity to enhance justice, reduce criminal activity, and promote social obligation. Mindful factors should be considered in the analysis and implementation of these policies to guarantee that they align with contemporary democratic values and human rights. By promoting public dialogue, institutional reforms, and religious management, Bangladesh can develop a legal system that balances Islamic values with a secular governance framework, ensuring a simpler, ethical, and accountable society.

12. Limitations

This study has several limitations that may affect the generalizability and depth of its findings. The research study relied on a qualitative approach with a small sample size (15

respondents), which may not completely represent the broader population's experiences or views. The variety of interpretations of Islamic law also provides a difficulty, as the study cannot represent all variations in religious practices or cultural contexts throughout various regions of Bangladesh. In addition, the schedule of appropriate information on the useful execution of Islamic policies within Bangladesh's law enforcement and judiciary is restricted, and much of the analysis is based on theoretical perspectives rather than concrete case research. The study also addresses potential biases in reactions, as participants may have professional or individual biases that affect their viewpoints on the role of Islamic policies in governance. The political and social sensitivities surrounding the combination of religion and law might have affected the candidness of some respondents, particularly those with nonreligious viewpoints. These restrictions should be considered when interpreting the findings and reasoning from the research.

13. Conclusion

This study explored the prospective function of Islamic policies in enhancing order in Bangladesh, concentrating on how Islamic principles might attend to criminal habits, social offences, and the wider difficulties within the nation's legal and judicial systems. The findings suggest that Islamic policies, rooted in concepts of justice, responsibility, and moral conduct, have the substantial capacity to contribute to a more ethical, reasonable, and liable legal system in Bangladesh. Islamic teachings on the prevention of crime, the responsibility of law enforcement, and moral conduct can be aligned with the existing legal structure, particularly in terms of decreasing corruption and promoting social obligation. The study also highlights several obstacles, including the prospective misconception of Islamic laws, concerns about religious extremism, and the balancing of secularism with the integration of Islamic concepts. Concerns about resistance from secular groups and the public's understanding of Islamic policies underscore the need for a cautious approach to applying Islamic law, ensuring that it aligns with modern human rights requirements and democratic concepts. To successfully incorporate Islamic policies into the legal system, Bangladesh must preserve a well-balanced approach that appreciates the secular nature of the state while promoting the ethical values embedded in Islam. By promoting dialogue between spiritual and secular perspectives, reinforcing institutional frameworks, and ensuring that the analysis and application of Islamic policies are aligned with modern values, Bangladesh can harness the capacity of Islamic mentors to enhance its law-and-order situation without compromising its democratic foundations.

In conclusion, while the combination of Islamic principles into Bangladesh's legal structure presents both opportunities and challenges, the cautious application of these concepts can contribute to a more just, fair, and organised society. Additional research and public discourse are vital to ensure that Islamic policies are implemented effectively and respectfully, fostering a legal system that promotes justice, peace, and social harmony in Bangladesh.

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