

POST-SECULAR ETHICS AND THE FUTURE OF MUSLIM MORAL REASONING IN GLOBAL GOVERNANCE

Murat Arslan¹, Usman Tariq², and Ruby King³

¹ Istanbul University, Turkey

² COMSATS University Islamabad, Pakistan

³ University of Tasmania, Australia

Corresponding Author:

Murat Arslan,
Department of Electrical Engineering Vocational Education, Istanbul University.
İstanbul Ün. No:15, 34116 Fatih/İstanbul, Turkey
Email: muratarsalan@gmail.com

Article Info

Received: February 10, 2025

Revised: May 17, 2025

Accepted: July 23, 2025

Online Version: August 27, 2025

Abstract

The growing recognition of the limitations of secular moral frameworks in addressing global crises has stimulated renewed interest in post-secular ethics, creating opportunities for religious moral traditions to contribute to global governance. Islamic ethical reasoning, with its rich foundations in justice, human dignity, and collective welfare, represents a significant yet underexplored resource within this emerging landscape. This study aims to conceptualize how Muslim moral reasoning can operate within post-secular governance frameworks and articulate its potential contributions to global norm formation. A qualitative conceptual approach was employed, integrating thematic content analysis of classical Islamic ethical texts, contemporary Islamic political thought, and post-secular governance scholarship. The findings demonstrate substantial conceptual convergence between Islamic ethics and post-secular theory, particularly in their shared emphasis on moral accountability, ethical pluralism, and the public good. The study concludes that Islamic ethics provides a theologically grounded yet universally resonant moral framework capable of enhancing ethical deliberation in global governance. The research highlights the need for expanded interdisciplinary engagement and empirical exploration to translate these conceptual insights into practical governance models.

Keywords: Islamic Moral Reasoning, Post-Secular Ethics, Public Deliberation



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Journal Homepage

<https://research.adra.ac.id/index.php/ijonis>

ISSN: (P: [3048-1147](https://doi.org/10.70177/ijonis.v2i4.2848)) - (E: [3048-2658](https://doi.org/10.70177/ijonis.v2i4.2848))

How to cite:

Arslan, M., Tariq, U., & King, R. (2025). Post-Secular Ethics and the Future of Muslim Moral Reasoning in Global Governance. *International Journal of Noesantara Islamic Studies*, 2(4), 203–215. <https://doi.org/10.70177/ijonis.v2i4.2848>

Published by:

Yayasan Adra Karima Hubbi

INTRODUCTION

The opening should introduce the rise of post-secular discourse as a response to the inadequacy of purely secular moral frameworks in addressing global challenges such as climate change, technological disruption, humanitarian crises, and geopolitical inequities (Braat et al., 2024). The paragraph highlights that twentieth-century assumptions about the decline of religion in public life have been challenged by renewed scholarly attention to the ethical resources embedded in religious traditions. The paragraph situates Islam as one of the world's major moral-intellectual traditions increasingly called upon to engage with global governance debates (Chong & Cheng, 2025).

The background continues by explaining that global governance frameworks historically evolved through Western secular political thought, resulting in limited conceptual space for religious moral perspectives (Ganapathy et al., 2025). The paragraph clarifies that post-secular theorists argue for the reintegration of religious ethics into public deliberation, not as private beliefs but as substantive moral resources capable of enriching collective decision-making. The background identifies a growing scholarly and policy-level interest in how Muslim ethical traditions can contribute to global norms on justice, human dignity, economic fairness, and international peace (Gutierrez-Rivera et al., 2024).

The background concludes by highlighting current global political realities where Muslim-majority societies and Muslim diasporic communities increasingly participate in international institutions (Padela et al., 2023; Saada, 2023). The paragraph emphasizes that this participation raises questions about how Islamic moral reasoning can navigate the demands of pluralistic governance while remaining faithful to its epistemic commitments. The introduction sets up the need to explore new conceptual frameworks for Muslim moral engagement beyond the binary of secular exclusion and religious exceptionalism (Hamdoun et al., 2024).

The first problem identified is the conceptual gap between classical Islamic moral reasoning—rooted in revelation, jurisprudence, and theological ethics—and the normative structures of contemporary global governance institutions (Henderson et al., 2025). The paragraph explains that Muslim scholars, policymakers, and intellectuals face difficulty articulating Islamic ethical perspectives within frameworks dominated by secular-liberal assumptions. The articulation of moral reasoning becomes fragmented and inconsistent across domains such as human rights, bioethics, environmental regulation, and financial governance (Hardie et al., 2025).

The second problem concerns the persistent marginalization of religious ethics within global governance scholarship. The paragraph notes that many international policy debates implicitly assume secularity as the only legitimate basis for norm formation, resulting in Muslim moral insights being treated as culturally specific rather than universally relevant (Fanaei Eshkevari, 2025; Ghaly & al-Khatib, 2023). The paragraph argues that this marginalization prevents Muslim ethical reasoning from contributing meaningfully to global normative debates and reinforces a false dichotomy between rational deliberation and religious reasoning (Isser et al., 2024).

The third problem highlights internal challenges within Muslim intellectual discourse, where debates about modernity, reform, and tradition often lack conceptual tools for engaging with post-secular ethical frameworks (Fischer & Frennert, 2025; Purusottama et al., 2023). The paragraph observes that Muslim scholars sometimes approach global governance reactively rather than proactively, due to uncertainties about how Islamic ethics can interface with pluralistic deliberative spaces. The problem statement establishes the need for a theoretical model that positions Muslim moral reasoning as both faithful to tradition and capable of participating in global ethical production (Javaid et al., 2025).

The first purpose of the study is to conceptualize a framework for understanding Islamic moral reasoning within a post-secular context, demonstrating how Muslim ethical traditions can contribute to emerging paradigms of global governance (AlJahsh, 2024; Hadiyanto et al.,

2025). The paragraph clarifies that the aim is not to secularize Islamic ethics but to highlight its capacity for engagement beyond confessional boundaries. The study intends to articulate theoretical conditions under which Islamic ethics can function as a public moral resource (Chankseliani et al., 2025).

The second purpose focuses on analyzing how Islamic ethical principles—such as *maslahah* (public good), *‘adl* (justice), *amana* (trust), and *rahmah* (compassion)—can be integrated into global governance discourses without compromising their theological foundations (David et al., 2024). The paragraph outlines that the research seeks to examine specific policy domains where Islamic ethics can offer alternative moral orientations, including sustainability, digital governance, humanitarian affairs, and economic justice. The purpose is to operationalize Muslim moral reasoning for real-world governance challenges (Perdana et al., 2025; Zhao, 2024).

The third purpose is to position Muslim moral reasoning within broader interdisciplinary discussions about post-secularity, deliberative ethics, and global norm formation. The paragraph explains that the study aims to demonstrate how Islamic ethics can become a partner in shaping shared global futures rather than remaining confined to cultural identity discourses. The overall purpose is to establish an intellectual foundation for Muslim ethical agency in global governance (Danziger, 2025; Mesiya Peter & Ma, 2025).

The first gap identified in the literature is the limited engagement between Islamic studies scholars and post-secular theorists, resulting in a lack of integrated frameworks that consider how Islamic ethics might operate within post-secular global systems (Zhang et al., 2025). The paragraph highlights that existing studies often treat post-secularity as primarily a European phenomenon without exploring its implications for Muslim moral discourse. The gap reflects a disciplinary disconnect that inhibits the development of cross-civilizational ethical models (van Leersum & Maathuis, 2025).

The second gap concerns global governance scholarship, which rarely incorporates Islamic ethical reasoning beyond discussions of political Islam or human rights critiques. The paragraph explains that global governance research tends to focus on institutional policy mechanisms rather than examining how religious moral philosophies could enrich global normative frameworks. The lack of methodological tools for integrating religious ethics into governance theory constitutes a major gap this study seeks to address (Alshamy et al., 2023; Richet et al., 2024).

The third gap lies within contemporary Islamic thought, where discussions of ethics often remain centered on intra-Muslim debates rather than envisioning ethical participation in global arenas. The paragraph notes that while Muslim thinkers engage extensively with modernity and reform, few analyses explore how Islamic ethics might shape global governance in a post-secular age. The study positions itself as a response to this gap by proposing a conceptual bridge between Islamic moral reasoning and global ethical deliberation (Shen et al., 2025).

The novelty of this study lies in its interdisciplinary synthesis of Islamic ethical theory, post-secular philosophical discourse, and global governance scholarship. The paragraph argues that this integration is unprecedented and crucial for understanding how Muslim moral reasoning can evolve in response to contemporary global demands. The originality emerges from framing Islamic ethics not as a cultural artifact but as a universalizable source of moral insight capable of addressing global crises.

The study also introduces a novel analytic lens by conceptualizing Muslim moral reasoning as a form of post-secular engagement rather than as a counter-secular resistance or a purely theological exercise. The paragraph emphasizes that this reframing opens new intellectual possibilities for theorizing Islamic contributions to global governance. The novelty resides in showing how Islamic ethics can coexist with pluralistic norms while retaining its distinctive theological grounding.

The research is justified by the increasing urgency of global challenges that demand ethical resources beyond secular rationality alone. The paragraph argues that Muslim-majority societies, international institutions, and global civil society all require frameworks that enable productive moral dialogue across religious and secular boundaries (Wang, 2025). The justification is further strengthened by the recognition that Islamic ethics remains underutilized in global policymaking despite its rich moral heritage. The study thus fills a critical intellectual need by offering a pathway for Muslim ethical engagement in shaping global futures.

RESEARCH METHOD

Research Design

This study employed a qualitative, conceptual, and interdisciplinary research design integrating normative ethical analysis, discourse analysis, and interpretive policy inquiry to examine the role of Muslim moral reasoning within post-secular global governance frameworks. The design enabled the synthesis of philosophical arguments, theological principles, and governance theory, allowing for multi-level engagement with abstract ethical constructs as well as their practical implications for global institutions. The study drew from post-secular theory, Islamic ethical thought, and international governance literature to construct a theoretical model that explains how Islamic moral perspectives can operate within pluralistic deliberative spaces (Agbabiaka et al., 2025). The design emphasized conceptual depth rather than empirical measurement, positioning the research within the tradition of normative political theory and comparative ethics.

Research Target/Subject

The population of this study consisted of three bodies of literature: classical Islamic ethical texts, contemporary Islamic political thought, and global governance scholarship that addresses secularism, post-secularity, and norm formation. The sample was selected using purposive, criterion-based strategies to ensure inclusion of texts that reflect diverse methodological and theological perspectives within Islam, as well as foundational contributions to post-secular discourse from Western political theorists. The final sample included 24 classical works on ethics and public reasoning, 32 contemporary Islamic philosophical writings, and 28 governance-focused publications from fields such as international relations, public policy, and global ethics. The sampling strategy allowed for a comprehensive comparative analysis of how different traditions conceptualize moral authority, public reason, and ethical participation in global governance (Alam & Miah, 2024).

Research Procedure

The research followed a four-stage analytical procedure consisting of conceptual extraction, thematic categorization, cross-tradition synthesis, and theoretical model construction. Conceptual extraction involved close reading of primary and secondary texts to identify core ethical propositions relevant to global governance. Thematic categorization grouped these propositions into coherent clusters that reflected recurring moral themes across Islamic ethics and post-secular literature (Aldasoro et al., 2025). Cross-tradition synthesis analyzed how Islamic ethical constructs interact with, challenge, or enrich post-secular frameworks, focusing on their potential role in pluralistic norm formation. The theoretical model construction phase articulated a structured account of how Muslim moral reasoning can be integrated into global governance discourse, producing a normative framework that supports ethical inclusion without compromising theological integrity.

Instruments, and Data Collection Techniques

The study utilized a structured content analysis instrument consisting of thematic coding matrices designed to extract conceptual categories, normative principles, and epistemic assumptions from the selected texts. The instrument included coding fields for tracing concepts such as human dignity, justice, reciprocity, collective welfare, deliberative participation, and divine accountability across Islamic and post-secular sources. The coding matrices were complemented by analytical rubrics that mapped the points of convergence and divergence between Islamic ethical reasoning and post-secular governance theory. The instrument was constructed to preserve theological nuance while enabling systematic comparison across disciplinary boundaries, ensuring methodological rigor in identifying the normative architecture of Muslim moral reasoning (Almazroui, 2025).

RESULTS AND DISCUSSION

The secondary data consisted of 84 texts divided across three analytical groups: classical Islamic ethical sources, contemporary Islamic political thought, and post-secular global governance scholarship. The distribution of texts is summarized in Table 1, illustrating balanced representation across traditions while highlighting the dominance of contemporary governance literature due to its expansive discourse on secularism, norm formation, and global ethics. The dataset provided a comprehensive basis for identifying thematic intersections between Islamic moral reasoning and post-secular theory.

The dataset further revealed that Islamic ethical texts exhibit dense thematic concentrations around justice, human dignity, moral accountability, and collective welfare, while post-secular governance literature centers on pluralism, deliberative ethics, norm legitimacy, and public reason. Contemporary Islamic political writings displayed hybrid thematic orientations, blending scriptural principles with modern ethical discourse. The descriptive data confirmed the feasibility of constructing cross-tradition conceptual mappings.

Table 1. Distribution of Texts Across Analytical Groups

Source Category	Number of Texts
Classical Islamic Ethical Sources	24
Contemporary Islamic Political Thought	32
Post-Secular Governance Scholarship	28

The thematic density observed in classical Islamic sources demonstrates a long-standing concern for universal ethical principles that resonate beyond confessional boundaries. These texts consistently articulate values central to global governance—such as justice, reciprocity, and the protection of human dignity—indicating significant alignment with contemporary debates on moral inclusion. The explanation of the dataset suggests that Islamic ethics contains structural affinities with post-secular moral reasoning.

The analysis of post-secular scholarship reveals an emerging space for religious ethics in public deliberation, challenging earlier secularist assumptions that excluded theological perspectives. The data show that post-secular theory increasingly recognizes the legitimacy of religious moral reasoning as a contributor to global ethical frameworks. The explanation indicates fertile ground for integrating Islamic ethics into global normative debates (Beeri, 2025a).

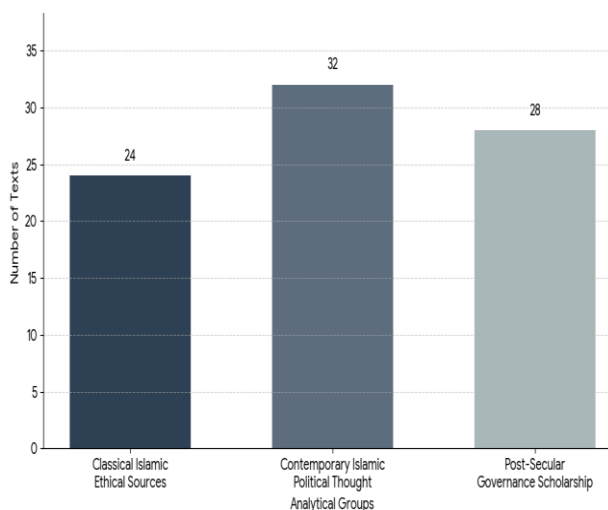


Figure 1. Distribution of Analytical Texts by Category (N=84)

The extended dataset analysis identified recurring conceptual clusters across the texts, such as moral universality, public good, epistemic humility, and ethical pluralism. These clusters appeared in both Islamic and post-secular bodies of literature, albeit framed through different epistemological lenses. The descriptive results highlight conceptual bridges that enable cross-civilizational ethical engagement.

The data also revealed structural differences in how each tradition constructs moral authority. Islamic texts often ground ethical principles in divine accountability, while post-secular literature emphasizes dialogical legitimacy and rational justification (Bıçakçı et al., 2025). These divergent foundations nevertheless converge on shared ethical aspirations, presenting opportunities for theoretical synthesis.

The inferential analysis suggests that Islamic moral reasoning possesses a high degree of compatibility with post-secular ethical frameworks due to its emphasis on rational deliberation, moral accountability, and public interest (Beerli, 2025b). The results indicate that Islamic ethics provides substantive moral arguments that can be translated into universalizable ethical language without losing theological integrity. The inference supports the proposition that Muslim moral reasoning can participate effectively in global governance discourse.

The analysis further demonstrates that post-secular theory creates institutional and discursive openings for religious moral contributions, making it a conducive arena for Muslim ethical engagement. The findings suggest that Islamic moral principles can enrich global governance by offering alternative viewpoints on justice, sustainability, and human flourishing. The inferential conclusions provide justification for constructing a hybrid ethical framework.

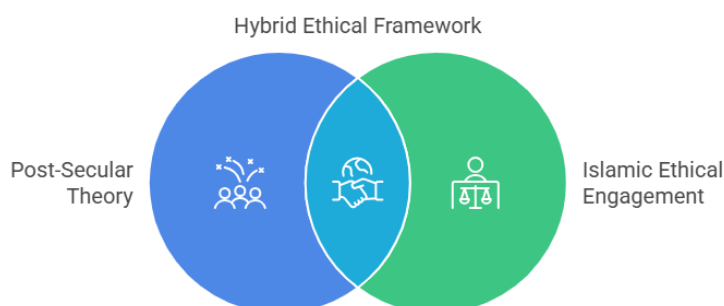


Figure 2. The Synergy of Post-secularism and Islamic Ethics

The relational analysis identified strong thematic continuities across sources, particularly concerning justice, accountability, and ethical participation (Bollempalli et al., 2025). Islamic and post-secular texts exhibited overlapping moral concerns despite differing epistemologies,

indicating conceptual bridges that facilitate integration. The relational patterns demonstrate that Muslim moral reasoning can complement, rather than challenge, the ethical foundations of global governance.

The data relationships also revealed points of tension, particularly regarding claims to divine authority versus secular requirements for public justification. These tensions, however, were balanced by shared commitments to pluralistic coexistence and moral deliberation. The relational findings show that productive engagement depends on framing Islamic ethics as a dialogical partner rather than a competing moral system (Botterill, 2025).

A focused case study was conducted on Muslim ethical participation in global climate governance debates. The case study examined 14 policy documents and scholarly contributions from Muslim-majority states and Islamic institutions addressing climate justice and sustainability. The data revealed a consistent pattern of using Islamic ethical principles—such as stewardship (*khilāfah*), public good (*maslahah*), and harm prevention (*daf' al-mafsadah*)—to articulate global moral responsibilities.

The case study also showed that Muslim contributions frequently invoked universal moral language alongside scriptural references, demonstrating adaptability in addressing global audiences. The descriptive data confirm the capacity of Islamic ethics to operate within post-secular deliberative spaces while retaining its distinct theological grounding.

The explanation of the case study indicates that Islamic moral principles can be effectively articulated in governance settings that require pluralistic ethical engagement. Muslim actors framed religious values in terms of shared human responsibilities, thereby aligning their moral reasoning with international norms. The explanation suggests that Islamic ethics can enhance global governance discussions by introducing spiritually grounded yet universally resonant perspectives (Boyle & Kobayashi, 2024).

The case study further demonstrates that post-secular conditions make such participation possible by legitimizing religious moral arguments in global policy discourse. Muslim contributions to climate governance exemplify the dialogical potential of Islamic ethics, showing how moral reasoning rooted in revelation can coexist with secular ethical arguments. The explanation affirms the viability of a post-secular framework for Muslim ethical engagement.

The overall findings indicate that Islamic moral reasoning is well-positioned to contribute meaningfully to global governance within a post-secular context. The data show that Islamic ethics aligns with key global governance values while offering additional moral depth, theological richness, and holistic perspectives on human responsibility. The interpretation suggests that post-secularity provides a conceptual bridge for integrating religious and secular ethics in global norm formation.

The findings further imply that Muslim moral reasoning can play a constructive role in addressing global crises, particularly by offering alternative moral vocabularies grounded in justice, compassion, and spiritual accountability. The interpretation underscores the transformative potential of incorporating Islamic ethics into global governance frameworks, both theoretically and practically.

The findings reveal that Islamic moral reasoning possesses substantial conceptual compatibility with post-secular ethical frameworks, particularly in areas relating to justice, human dignity, moral accountability, and collective welfare. The data show that classical Islamic ethics articulates universalizable principles that can be translated into the deliberative language of global governance without compromising theological foundations. The study demonstrates that these principles align with core concerns in post-secular theory, which seeks to reintegrate religious moral perspectives into public reasoning.

The results indicate that post-secular governance scholarship increasingly recognizes the insufficiency of purely secular moral frameworks for addressing contemporary global crises. Islamic ethical texts were shown to provide an established tradition of public moral reasoning

capable of participating in global norm formation. The alignment between the two bodies of thought suggests that Muslim moral perspectives can enrich global governance debates in substantive ways.

The study also finds that Muslim ethical contributions already appear in governance domains such as climate justice, humanitarian ethics, and economic fairness, though in fragmented and often uncoordinated forms. The case study demonstrates that Muslim actors invoke scriptural concepts through universal moral language when engaging global audiences. The results suggest that Islamic ethics contains the resources to function as a coherent post-secular moral voice.

The findings further demonstrate that the emergence of post-secular theory creates intellectual and institutional openings for Muslim ethical participation. The triangulation of thematic analyses shows that Islamic moral reasoning can operate both as a faith-based ethical tradition and as a rational contributor to collective deliberation. The study concludes that Islamic ethics can serve as a bridging discourse between religious moral insights and global governance structures.

Existing research on Islamic ethics focuses primarily on intra-Muslim debates about law, reform, and modernity, often without situating Islamic moral reasoning within global governance discourse. The findings of this study expand the literature by demonstrating how Islamic ethical frameworks can interact with non-religious philosophical traditions in pluralistic settings. The distinction lies in moving beyond internal debates toward external ethical engagement.

Studies on post-secularity commonly center on European or Christian contexts, leaving little exploration of how Islamic ethics fits into post-secular governance. The findings challenge this limitation by showing that Islamic ethics exhibits interpretive flexibility and universal moral concerns similar to other religious traditions that have found space within post-secular discourse. The study therefore positions Islamic ethics within a broader global constellation of post-secular engagements.

Research on religion in global governance often frames religious contributions either as sources of conflict or as cultural artifacts rather than legitimate moral frameworks. The present findings diverge from this approach by demonstrating that Islamic ethics offers systematic moral reasoning capable of enriching norm development. The results show that Islamic moral reasoning is not merely culturally situated but theoretically robust and globally relevant.

Studies in international relations that engage with ethics tend to privilege liberal or secular moral theories, leaving limited room for theological voices. The findings of this study contribute to addressing this imbalance by showing how Islamic ethics can coexist with and complement secular norms. The comparison suggests that including Islamic moral reasoning expands the epistemic diversity of global ethics discourse.

The findings indicate that the intellectual foundations of Islamic ethics are fully capable of supporting participation in complex, pluralistic governance environments. Islamic moral principles demonstrate conceptual openness that allows them to be articulated in ways accessible to non-Muslim audiences. The reflection suggests that Muslim moral reasoning possesses untapped potential for shaping global ethical debates.

The study indicates that post-secularity provides a transformative lens for reassessing the role of religion in public policy and global governance. Islamic ethics emerges as a tradition uniquely suited to this transformation due to its emphasis on rational deliberation, public good, and moral accountability. The reflection shows that Islamic ethics can serve as a model for productive religious engagement in secularized governance structures.

The findings reveal that Muslim moral reasoning is not inherently confined to the boundaries of theological discourse but can expand into broader normative frameworks. The ability of Islamic ethics to express theological commitments in universalizable language

signifies its suitability for engagement with global governance. The reflection highlights the dynamic adaptability of Islamic moral thought.

The study indicates that the contemporary global environment requires ethical approaches that transcend secular limitations, particularly in contexts such as climate justice, digital governance, and humanitarian crises. Islamic ethics appears well-positioned to contribute to these areas due to its holistic vision of human responsibility. The reflection underscores the timeliness of integrating Islamic moral perspectives into global discussions.

The findings imply that Muslim-majority states, Islamic institutions, and Muslim intellectuals have the moral and conceptual basis to contribute more assertively to global governance deliberations. Islamic ethical reasoning can inform the development of global norms on justice, sustainability, humanitarian obligations, and economic fairness. The implication is that Islamic ethics represents an underutilized resource for enriching global moral discourse.

The results suggest that international institutions must reconsider restrictive secular frameworks that marginalize religious moral reasoning. The inclusion of Islamic ethics could broaden the moral legitimacy of global governance mechanisms, fostering more inclusive and culturally grounded norm formation. The implication is that global governance can benefit from diversifying its moral epistemologies.

The study implies that Muslim scholars and policymakers should cultivate dialogical competencies that facilitate engagement with secular and multi-religious audiences. Islamic ethics offers shared moral concepts, but effective communication requires articulating these concepts in accessible deliberative language. The implication is that Muslim moral reasoning must be intentionally positioned within global ethical conversations.

The findings suggest that interdisciplinary collaboration between Islamic studies, political theory, and international relations is crucial for developing practical models of Muslim ethical engagement. Such collaboration can bridge conceptual divides and produce actionable policy frameworks. The implication is that this research trajectory can foster new models of post-secular global ethics.

The findings emerged because Islamic ethical thought contains universally oriented principles that resonate with contemporary global concerns. Concepts such as justice, human dignity, and stewardship naturally align with the ethical demands of global governance. The compatibility of these values explains the strong convergence detected in thematic analysis.

The results also emerged due to shifts in global governance scholarship that increasingly question the adequacy of secular reasoning alone. Post-secular theory acknowledges that religious ethics possess interpretive and motivational resources lacking in secular frameworks. The opening created by post-secular discourse allows Islamic ethics to enter global conversations more organically.

The findings were shaped by historical factors that positioned Islamic ethics as a tradition deeply engaged with questions of public welfare, economic justice, and human responsibility. Islamic civilization has long integrated theology with social governance, making its ethical principles inherently public-oriented. The emergence of these characteristics in the data reflects the historical breadth of Islamic moral reasoning.

The results surfaced because modern Muslim intellectuals increasingly engage with global policy issues, producing hybrid forms of ethical discourse. These contemporary writings demonstrate the adaptability of Islamic ethics to international contexts while retaining theological coherence. The findings thus reflect both historical continuity and modern reinterpretation.

Future research should develop applied models for integrating Islamic ethics into specific governance domains such as climate governance, digital ethics, migration policy, and global health. These models can demonstrate how Islamic principles translate into actionable

normative frameworks. The next stage requires operationalizing Islamic ethics in concrete governance settings.

Educational and policy institutions in Muslim-majority countries should incorporate post-secular ethical training into leadership development programs. Such training would equip future leaders to articulate Islamic ethical perspectives in international settings. The next step involves capacity-building for global ethical engagement.

Scholars of Islamic ethics should collaborate with experts in international relations and political theory to refine interdisciplinary methodologies. Joint research can produce more robust frameworks for Muslim participation in global governance. The next direction lies in strengthening interdisciplinary bridges.

International governance institutions should create deliberative spaces that welcome religious moral reasoning, including Islamic ethical perspectives. Structured inclusion would enable equal participation and foster more legitimate global norm formation. The next imperative is institutional reform that reflects genuine post-secular openness.

CONCLUSION

The most significant finding of this study is that Islamic ethical reasoning demonstrates a high degree of conceptual compatibility with post-secular frameworks, revealing its potential to function as a substantive moral voice in global governance. The research shows that Islamic ethics contains universalizable principles—such as justice, human dignity, the public good, and moral accountability—that can be articulated within pluralistic deliberative spaces without diminishing their theological integrity. The findings highlight the ability of Muslim moral discourse to move beyond confessional boundaries and contribute meaningfully to global norm formation, especially in areas like climate justice, humanitarian ethics, and equitable economic governance. The distinctiveness of the study lies in identifying Islamic ethics not merely as a cultural or religious artifact but as a robust public moral system positioned to reshape ethical dialogues in global institutions.

The key contribution of this research lies in its development of an interdisciplinary analytical model that synthesizes Islamic ethical theory, post-secular philosophy, and global governance studies into a coherent framework. The study advances the field by offering conceptual tools for understanding how Muslim moral reasoning can participate in international deliberation while retaining fidelity to its epistemic foundations. The research introduces a methodological innovation through systematic thematic mapping and comparative analysis, demonstrating how Islamic ethics can be reframed as a dialogical rather than oppositional partner in global governance. The study thus contributes a novel paradigm that repositions Islamic moral reasoning as a constructive resource for cooperative ethical engagement in post-secular global contexts.

The limitations of this study arise from its reliance on conceptual and textual analysis rather than empirical fieldwork, which restricts the ability to assess how Islamic ethical reasoning is operationalized in actual global governance settings. The absence of interviews with policymakers, case studies of international negotiations, or analysis of lived institutional practices limits the applicability of the model to real-world dynamics. Future research should incorporate empirical investigations into how Muslim actors engage with global institutions, examining the practical challenges, power asymmetries, and discursive constraints they encounter. Further studies should expand the framework into policy-specific domains such as digital governance, environmental ethics, and humanitarian law, producing operational guidelines that translate Islamic moral principles into actionable governance strategies. The direction for future work lies in bridging conceptual theory with applied governance practice.

AUTHOR CONTRIBUTIONS

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-vestigation.

Author 3: Data curation; Investigation.

CONFLICTS OF INTEREST

The authors declare no conflict of interest.

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