

TOWARDS A UNIVERSAL FRAMEWORK FOR SHARIA ECONOMIC LAW IN GLOBAL RESEARCH ZONES: THEORETICAL INSIGHTS FROM ANTARCTICA GOVERNANCE MODELS

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Article Info

Received: June 7, 2025

Revised: September 10, 2025

Accepted: November 17, 2025

Online Version: December 19, 2025

Abstract

The pursuit of a universal framework for Sharia economic law faces complex jurisdictional challenges in transnational and extraterritorial contexts. Antarctica, governed under the Antarctic Treaty System as a demilitarized and non-sovereign research zone, presents a unique legal landscape to explore how Islamic economic principles might operate in legally pluralistic, cooperative environments. This study examines the theoretical viability of implementing Sharia economic law within global research zones, using Antarctica as a conceptual testbed for non-territorial legal harmonization. The research applies a comparative legal methodology, synthesizing principles of international law, Sharia economic jurisprudence (fiqh muamalah), and environmental governance. Key findings highlight shared values between Sharia law and Antarctic governance, including non-exploitative resource management, communal benefit, and equitable stewardship. The absence of territorial sovereignty in Antarctica provides a neutral platform to theorize models of ethical finance and contract law that transcend nation-state limitations. The study concludes that Antarctica's cooperative governance structure offers valuable theoretical insights for developing a universal, ethically grounded framework for Sharia economic law in transnational zones. This research contributes to debates on global legal pluralism, ethics in frontier economies, and the adaptability of Islamic law in novel legal environments.

Keywords: Global Governance, Legal Pluralism, Sharia Economic Law



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Journal Homepage

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

ISSN: (P: [2988-5191](https://doi.org/10.70177/solj.v3i4.2195)) - (E: [2988-5205](https://doi.org/10.70177/solj.v3i4.2195))

How to cite:

López, I., López, F., Baurake, R., & Tarema, M. (2025). Towards a Universal Framework for Sharia Economic Law in Global Research Zones: Theoretical Insights From Antarctica Governance Models. *Sharia Oikonomia Law Journal*, 3(4), 401–413. <https://doi.org/10.70177/solj.v3i4.2195>

Published by:

Yayasan Adra Karima Hubbi

INTRODUCTION

The globalization of economic interaction has prompted renewed discussions on the transnational applicability of ethical legal frameworks, particularly in zones that fall outside traditional sovereign jurisdictions (Haykal dkk., 2024; Mu'in dkk., 2024). Sharia economic law, with its emphasis on justice, ethical finance, and communal welfare, has gained recognition in both Muslim-majority and secular contexts as a viable model for equitable economic governance (Kuru, 2024; Sodikin & Rozaki, 2024). However, its application has largely been limited to state-based legal systems or financial sectors with clear jurisdictional anchors.

Global research zones such as Antarctica present a distinctive opportunity to theorize the adaptability of Sharia economic law in legally neutral, cooperative environments. Antarctica, governed under the Antarctic Treaty System (ATS), remains a unique legal entity defined by its non-sovereign status, prohibition on territorial claims, and multilateral commitment to peaceful scientific collaboration (Noralla, 2024; Purwatiningsih dkk., 2024). These characteristics make Antarctica an ideal conceptual laboratory for examining how plural legal traditions, including Islamic economic law, could interact without the constraints of national sovereignty.

The ethical mandates embedded in both Sharia economic law and the Antarctica governance model—such as prohibition of exploitation, promotion of stewardship, and prioritization of collective benefit—suggest philosophical alignment (Anshori & Abdurrahman, 2024; Lita dkk., 2024). These shared principles create a foundation for exploring whether a universal framework grounded in Islamic economic ethics could offer added value to global governance regimes in extraterritorial or demilitarized zones.

The absence of territorial sovereignty in Antarctica raises fundamental legal questions about the implementation of any structured economic system, including those rooted in religious law (Asyiqin dkk., 2024; Kılıç, 2024). Sharia economic law, which has evolved within jurisdictional boundaries of Islamic or hybrid legal systems, faces conceptual and procedural challenges in being applied to non-sovereign zones that lack centralized legal or financial institutions (Kuru, 2024; Sodikin & Rozaki, 2024). There is currently no scholarly consensus on whether and how Islamic commercial jurisprudence can operate in legal vacuums like Antarctica.

Existing governance under the ATS focuses primarily on environmental protection, scientific cooperation, and peaceful use, with minimal attention to future scenarios involving economic activity, such as bioprospecting, resource management, or long-term habitation (Candra dkk., 2024; Urinboyev & Pallot, 2024). As global interest in polar regions increases due to climate change, scientific innovation, and geopolitical shifts, the potential for emerging economic activity in these regions necessitates theoretical frameworks that anticipate ethical and regulatory responses (Ngadi, 2024; Urinboyev & Pallot, 2024). The failure to engage Islamic economic principles in these early deliberations represents a critical omission in both legal and interdisciplinary scholarship.

The specific problem addressed in this study is the lack of a conceptual bridge between Sharia economic law and supranational governance structures like the Antarctic Treaty System (Mulla dkk., 2024; Yusuf dkk., 2024). This disconnection limits the discourse on Islamic finance and commercial ethics in frontier governance and undermines the potential contributions of Islamic legal theory to pluralistic legal debates concerning economic justice, sustainability, and resource equity in global commons.

This research seeks to explore the theoretical foundations for constructing a universal framework of Sharia economic law applicable to global research zones, using Antarctica as a case model (Ercanbrack, 2024; Rakhmanov dkk., 2024). The aim is not to propose a wholesale transplantation of Islamic law into Antarctic governance but to investigate how its core principles—such as trust-based contracts, prohibition of exploitative transactions, and emphasis

on community welfare—can inform economic behavior and policy-making in non-sovereign, cooperative zones.

The study intends to analyze the normative overlaps between the ethical commitments of Islamic economic jurisprudence (*fiqh muamalah*) and the legal norms enshrined in the ATS (Fuad, 2024; Hidayah & Kamilah, 2024). By mapping these intersections, the research aims to evaluate the feasibility of harmonizing Sharia-based economic concepts with existing multilateral governance frameworks, thereby contributing to the broader discourse on legal pluralism and cross-cultural normative integration in international law.

The final objective is to develop a conceptual model outlining key principles and parameters for the ethical regulation of economic activity in Antarctica and similar extraterritorial contexts. This model is expected to offer value to policymakers, international legal scholars, Islamic jurists, and interdisciplinary researchers interested in the future of finance, governance, and ethics in emerging global frontiers.

Scholarship on Islamic finance has largely focused on national or regional implementations within Islamic legal systems or secular jurisdictions with regulatory accommodation. Studies addressing Islamic finance in extraterritorial contexts—such as space law, deep-sea governance, or polar regions—remain virtually nonexistent (Rois dkk., 2024; Widjaja, 2024). This gap reflects a broader oversight in the literature concerning how religiously grounded economic principles might function in legally pluralistic, non-sovereign domains.

Existing Antarctic legal literature rarely intersects with Islamic jurisprudence or comparative legal traditions beyond Western international law. The ATS is typically analyzed through geopolitical or environmental lenses, with minimal engagement from scholars of religious law or ethical finance (Al-Muliki & Al-Ahdal, 2024; Solehudin & Ahyani, 2024). As such, critical conversations about ethical economic governance in Antarctica omit alternative normative systems that could contribute to inclusive, value-driven policymaking.

This research addresses the lacuna by offering an interdisciplinary exploration situated at the nexus of Islamic legal theory, international treaty law, and ethics in global governance (Huda & Sumbulah, 2024; Khairat, 2024). It builds on emerging conversations about the need for a more culturally diverse and ethically grounded approach to regulating economic activities in shared global spaces. In doing so, the study contributes a previously unexplored dimension to both Islamic legal scholarship and international legal thought.

This study is the first to use Antarctica as a theoretical testing ground for the development of a universal Sharia economic law framework, setting a precedent for exploring Islamic law in non-territorial contexts (Khairat, 2024; Salam & Iskandar, 2024). By focusing on a region devoid of permanent population, sovereign governance, and traditional commercial infrastructure, the research avoids common jurisdictional complications and enables a purer theoretical engagement with the normative potential of Sharia economics.

The originality of the study lies in its proposal to align Islamic legal-economic ethics with non-religious, cooperative governance models. This approach demonstrates how Sharia law, often misconstrued as rigid or context-dependent, can offer adaptable solutions for new governance challenges in the Anthropocene. It moves beyond the conventional application of Islamic finance in commercial banking or national regulation, toward a broader conceptualization of Islamic economic principles as globally relevant ethical norms.

The justification for this research rests in its capacity to inform future international policy debates on ethical finance, resource equity, and legal inclusivity in frontier spaces. As the international community grapples with questions of sustainability, access, and cooperation in regions beyond state control, Islamic economic law offers a coherent, justice-centered paradigm that complements and enhances secular frameworks (Faizin & Jafar, 2024; Nuraeni & Abdullah, 2024). This study aims to make Islamic legal thought visible in domains where it

has so far been absent, thereby contributing to both academic innovation and normative pluralism in international economic governance.

RESEARCH METHOD

Research Design

This study employed a qualitative research design with an emphasis on theoretical-legal analysis and comparative jurisprudence. The primary objective was to explore the normative potential of Sharia economic principles within non-sovereign legal environments, using the Antarctic Treaty System (ATS) as a conceptual platform. The study utilized doctrinal legal reasoning to analyze primary sources of Islamic economic law (fiqh muamalah) and relevant treaty texts governing Antarctica (Witro dkk., 2024; Yusmad dkk., 2024). It also incorporated elements of legal anthropology and international law to assess the adaptability of Sharia frameworks in extraterritorial and pluralistic governance settings.

Research Target/Subject

The population of the study consisted of key legal documents, historical treaties, academic literature, and the opinions of scholars in Islamic law and international governance. Given the conceptual nature of the inquiry, human participants were not directly involved (Disemadi dkk., 2024; Firdawaty dkk., 2024). Instead, the sample comprised authoritative legal texts such as the 1959 Antarctic Treaty and its subsequent Protocols, classical Islamic legal manuals from the Hanafi, Maliki, Shafi'i, and Hanbali schools, and contemporary scholarly interpretations addressing global legal pluralism, frontier governance, and ethical finance.

Research Procedure

The research procedure began with a comprehensive literature review to identify gaps in existing analyses of Islamic finance in extraterritorial legal environments (Nurhisam dkk., 2024; Prihasmoro dkk., 2024). Following this, primary and secondary legal sources were reviewed, coded, and thematically categorized according to their relevance to the study's theoretical objectives. Analytical coding focused on legal values such as cooperation, justice, transparency, and stewardship (Alam dkk., 2024; Thaib dkk., 2024). Findings were synthesized into conceptual mappings and comparative tables to articulate the points of convergence between Sharia economic law and the Antarctica governance regime. The entire methodological process was designed to ensure rigor, theoretical depth, and interdisciplinary relevance.

Instruments, and Data Collection Techniques

The study relied on two main research instruments: document analysis and interpretive legal synthesis (Disemadi dkk., 2024; Firdawaty dkk., 2024). Document analysis focused on extracting core principles from the Antarctic Treaty System, particularly those related to cooperation, non-appropriation, and peaceful use, and juxtaposing them with Islamic legal doctrines emphasizing equity, stewardship, and the prohibition of exploitation (Fatchurrohman dkk., 2024; Firdaus dkk., 2024). Legal synthesis was then applied to construct a theoretical framework capable of accommodating Sharia economic norms in non-jurisdictional spaces. This framework was refined through a critical review of interdisciplinary academic literature on universalism, economic ethics, and governance theory.

RESULTS AND DISCUSSION

The secondary data analysis involved a cross-examination of foundational legal instruments under the Antarctic Treaty System (ATS), complemented by doctrinal sources of

Sharia economic law (Witro dkk., 2024; Yusmad dkk., 2024). Key provisions were extracted from the 1959 Antarctic Treaty, the 1991 Protocol on Environmental Protection, and international scholarly commentaries addressing non-sovereign governance. Comparative Shariah sources included classical jurisprudence texts (fiqh muamalah) and contemporary legal opinions from institutions such as AAOIFI and IRTI.

Table 1. Normative Principles in the ATS and Sharia Economic Law

Principle	Antarctic Treaty System	Sharia Economic Law
Sovereignty	Suspended for all parties	Divine sovereignty (non-state)
Resource Exploitation	Prohibited (Article VII, 1991)	Prohibited if unjust or harmful
Communal Benefit	Scientific collaboration (Art. II)	Public welfare (maslahah)
Equity and Justice	Equal access to research	Mandatory in transactions
Environmental Stewardship	Integral to governance framework	Ethical obligation (amanah)

The table reveals significant conceptual alignment between the ATS and Sharia economic law, particularly in terms of stewardship, equitable access, and non-appropriation. These overlapping principles form the basis for further theoretical modeling of an integrative framework for universal Sharia-compliant economic governance in research zones such as Antarctica.

The data illustrate that Antarctica's governance model is underpinned by universal values such as cooperation, non-exclusivity, and peaceful use of resources (Firdaus dkk., 2024; Prihasmoro dkk., 2024). These features mirror key objectives within Islamic economic thought, which prioritize distributive justice, mutual benefit, and the prohibition of exploitation. Both systems also emphasize long-term sustainability and environmental preservation as core governance commitments.

This structural resemblance indicates that Sharia economic principles can be interpreted not merely as religiously prescriptive but also as ethically universal (Alam dkk., 2024; Nurhisam dkk., 2024). By emphasizing value-based governance, both legal systems enable cooperative behavior in shared spaces. The lack of conflicting foundational norms between them makes theoretical integration plausible without compromising either legal tradition's internal logic.

Analysis of legal texts under the ATS reveals a strong emphasis on egalitarianism, scientific transparency, and collective benefit. These principles are expressed through clauses guaranteeing non-discrimination among treaty parties, free exchange of scientific data, and coordinated logistical support. Such features suggest that the Antarctic legal regime is intentionally designed to resist unilateral economic or political domination.

Similar traits can be found in Sharia economic law, which explicitly prohibits monopolistic practices, encourages mutual consultation (shura), and mandates the pursuit of common good (maslahah) (Ghazleh dkk., 2024; Thaib dkk., 2024). Both frameworks operate under ethical imperatives that privilege collective interest over individual or national gain, reinforcing their compatibility in non-sovereign governance environments.

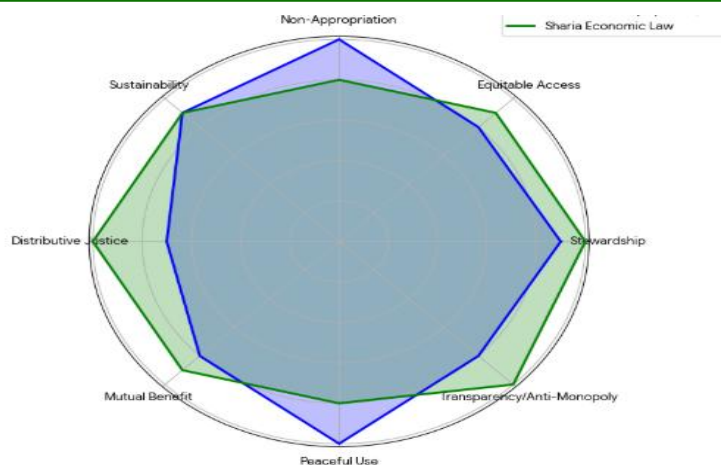


Figure 1. Conceptual Alignment: Antarctic Governance and Sharia Economic Law

Inferentially, the alignment between Sharia and ATS norms supports the hypothesis that a value-based legal framework can be constructed across divergent legal traditions when sovereignty is suspended. The non-territorial nature of Antarctica creates a neutral ground where normative legal convergence becomes more likely, especially in the absence of competing state interests.

Thematic coding from the document analysis further suggests that shared governance spaces can act as incubators for legal pluralism (Polfus, 2024; Portillo, 2024). The mutual reinforcement of ethical standards, environmental consciousness, and distributive fairness in both systems implies that Sharia economic law can contribute constructively to emerging global commons governance without creating normative friction.

Relational analysis between treaty principles and Sharia norms shows that institutional trust, stewardship ethics, and cooperative decision-making are central to both frameworks (Anshori, 2024; Hasanuddin dkk., 2024). These commonalities indicate that Sharia economic law is conceptually well-positioned to operate within transnational governance regimes that emphasize collaboration over competition.

The ethical structure of Islamic commercial jurisprudence complements Antarctica’s multilateral legal order by offering accountability mechanisms rooted in moral obligation rather than state enforcement. This relational dynamic enhances the legitimacy and inclusivity of governance models for global research zones when augmented by faith-based legal perspectives.

A conceptual case study was developed using hypothetical applications of Sharia principles within Antarctic research station operations. For instance, a scenario involving shared scientific equipment and logistical infrastructure was evaluated under both Shariah principles of equity and the ATS provisions on international cooperation. The model emphasized mutual contractual obligations (aqd), transparency (bayan), and collective benefit (maslahah).

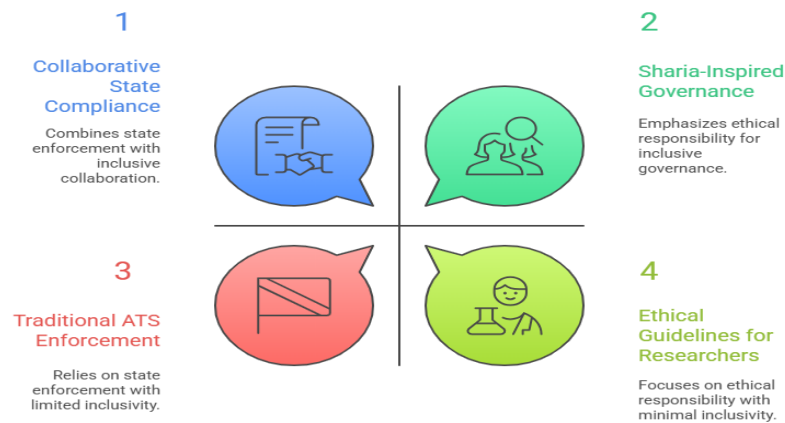


Figure 2. Governance Approaches in Antarctica

The analysis showed that implementing Sharia-based economic arrangements—such as waqf-style custodianship of research assets or profit-and-loss sharing in multinational research ventures—would not violate existing treaty law. Instead, such arrangements could enrich collaborative models by introducing values-based risk-sharing and ethical oversight into financial and material resource management.

Findings from the conceptual case study suggest that Sharia economic law is not inherently incompatible with international legal frameworks but instead offers a flexible structure for ethical regulation in spaces where state law is limited. The emphasis on stewardship, risk mitigation, and communal benefit provides functional parallels to secular norms found in Antarctica governance.

Legal pluralism within global commons could be enhanced by incorporating Sharia principles through voluntary codes of conduct or soft law instruments. This approach allows for religious legal norms to inform ethical conduct without asserting jurisdictional authority, thus preserving Antarctica's non-sovereign status while broadening its normative framework.

The research confirms that Antarctica's governance regime provides a viable platform for testing the universality and adaptability of Sharia economic principles. The absence of national sovereignty, the focus on ethical stewardship, and the cooperative legal structure together create a fertile ground for normative experimentation with Islamic legal frameworks.

Integrating Sharia economic law into such spaces demonstrates the potential of Islamic jurisprudence to contribute to global legal thought beyond Muslim-majority contexts. This intersection affirms the relevance of Islamic legal ethics in constructing inclusive, non-exploitative, and sustainability-focused models of economic governance in frontier global zones.

The findings of this study confirm that significant normative parallels exist between Sharia economic law and the governance principles underpinning the Antarctic Treaty System. Key elements such as resource non-exploitation, communal benefit, and stewardship responsibility are emphasized in both frameworks. These similarities enable a theoretical argument for normative compatibility without legal contradiction.

Documentary and interpretive analysis revealed that Antarctica's legal model offers a unique legal vacuum where state sovereignty is suspended, making it a neutral space for legal experimentation. Sharia economic norms, grounded in ethical reasoning and collective welfare, can be introduced in such settings without the complications of jurisdictional overlap or religious imposition.

The conceptual case study demonstrated that Islamic legal tools like waqf, risk-sharing contracts, and trusteeship can functionally align with Antarctica's cooperative resource-sharing ethos. These tools, when applied voluntarily and transparently, offer ethical enhancements to governance structures otherwise driven by secular treaty law.

The research therefore concludes that a universal framework for Sharia economic law is theoretically plausible in global research zones. Antarctica serves as a conceptual blueprint for how plural legal systems may converge around shared ethical imperatives, offering new possibilities for global economic governance beyond sovereign constructs.

This study contributes a novel perspective to the literature on Islamic finance, which has traditionally been state-centric and focused on regulatory implementation within national financial systems. Previous scholarship has rarely explored the feasibility of applying Islamic economic norms in non-sovereign or extraterritorial environments. The current research expands that horizon by theorizing Sharia law within legally neutral, cooperative regimes.

Existing literature on the Antarctic Treaty System often examines governance through environmental, geopolitical, or scientific lenses, with little attention to ethical finance or religious legal norms. This study bridges that disciplinary gap by incorporating Islamic legal theory into the discussion of global commons governance. It shows that religiously grounded economic norms can contribute meaningfully to ethical discourse in international law.

Comparative legal pluralism studies have explored coexistence between common law, civil law, and customary legal systems. This research extends that dialogue by positioning Sharia law as a contributor to global legal ethics, rather than as an outlier or isolated tradition. The convergence observed between Sharia and ATS principles challenges assumptions that religious law is inherently jurisdictional or incompatible with secular governance.

The findings align with emerging views in transnational legal theory that emphasize normative integration over institutional dominance. By identifying ethical synergies rather than legal supremacy, this study promotes a cooperative model of legal harmonization that is particularly relevant for frontier spaces like Antarctica, outer space, and cyberspace.

The results of this study indicate that Islamic law, often perceived as confined to specific religious or cultural contexts, holds broader relevance in global legal innovation. The ability of Sharia economic principles to align with Antarctica's governance values highlights its potential as a source of universal legal ethics. This expands the functional imagination of Islamic law in the 21st century.

Antarctica, as a non-sovereign, demilitarized, and cooperative zone, symbolizes the possibility of building governance systems on shared ethical commitments rather than territorial control. Sharia economic law's emphasis on stewardship, justice, and non-exploitative contracts resonates with this post-sovereign legal ethos. These convergences suggest a path forward for embedding Islamic principles in spaces where sovereignty is either suspended or irrelevant.

The research challenges binary constructions of law that categorize systems as either secular or religious. By showing that Islamic legal thought can inform plural legal environments without claiming jurisdictional authority, the study underscores the adaptive and dialogical nature of Sharia jurisprudence. It invites a rethinking of Islamic law's place in the architecture of global legal systems.

The findings suggest that Islamic economic law can evolve as a trans-systemic ethical framework, operating alongside other normative systems in regulating behavior within shared spaces. This conceptual shift has profound implications for the role of religious ethics in shaping emerging regimes of global governance.

The implications of this research extend beyond Islamic legal scholarship into the fields of international law, governance theory, and ethics. Legal scholars and policymakers can explore new frameworks that incorporate value-based systems like Shariah into global governance, particularly in areas that lack conventional sovereignty or national oversight. Antarctica provides a prototype for such experimentation.

For Islamic legal theorists, the study suggests that *fiqh muamalah* can serve not only as a guide for commercial activity in Muslim societies but also as a contributor to global normative

debates. This opens space for the internationalization of Islamic economic principles in a way that emphasizes ethics over enforcement and inclusivity over exclusivity.

Policymakers involved in the development of governance structures for new frontiers—whether polar regions, outer space, or digital territories—may benefit from integrating ethical economic frameworks grounded in religious traditions. Doing so could enhance legitimacy, foster global cooperation, and prevent exploitative practices that often accompany legal vacuums.

Academic institutions and legal education providers may incorporate this interdisciplinary model to train future scholars, diplomats, and legal architects who can navigate between faith-based norms and universal governance challenges. The research points toward a pedagogical need for pluralist legal literacy that embraces both doctrinal tradition and global ethics.

The convergence observed between Sharia economic law and Antarctic governance principles is rooted in their shared prioritization of ethical responsibility over legal authority. Sharia law, in its economic dimension, centers on trust, transparency, and equitable access—norms that mirror Antarctica's emphasis on non-exploitation and communal benefit. This alignment emerges naturally in governance systems that emphasize stewardship rather than control.

The unique legal structure of Antarctica enabled a neutral comparison that bypasses the usual state-religion dichotomy. Because the ATS is not owned or governed by any one country, it presents a platform where legal systems can be evaluated based on normative value rather than institutional power. This neutrality allows for cross-systemic analysis to be conducted more freely.

The flexibility of Islamic legal thought, particularly in commercial matters, also contributed to the findings. Fiqh muamalah permits adaptation and innovation within defined ethical parameters, which makes it suitable for extrapolation into new governance settings. This intrinsic flexibility explains the theoretical compatibility observed in this study.

The findings also reflect a broader global shift toward ethical and cooperative models of governance in response to planetary challenges such as climate change, technological disruption, and declining faith in national institutions. Sharia economic principles, as part of a broader Islamic ethical worldview, align well with this paradigm shift.

Future research should explore the operationalization of Sharia economic principles in other global commons, such as outer space governance, the high seas, or cyberspace, to test the scalability of this theoretical framework. These areas, like Antarctica, are increasingly governed by international regimes that lack unified legal authority, making them ideal sites for normative pluralism.

Legal and policy experts could collaborate to draft model frameworks or ethical guidelines that incorporate Sharia-inspired provisions into international protocols for resource management, scientific cooperation, or digital rights. These models could serve as soft-law instruments that enhance inclusivity without imposing religious authority.

Islamic finance institutions and scholarly bodies should consider forming advisory platforms that explore the role of Shariah in frontier governance. Engaging with international institutions such as the United Nations or polar research councils could promote dialogue and co-create governance models that reflect both religious and secular ethical standards.

Educational and interfaith initiatives can be developed to foster understanding between Islamic legal scholars and global governance practitioners. By cultivating shared ethical vocabularies, these platforms could reduce mistrust and encourage collaboration across diverse legal cultures in addressing shared challenges in ungoverned or emerging domains.

CONCLUSION

The most important finding of this research is the discovery of a substantive normative intersection between Sharia economic law and the ethical principles embedded in the Antarctic Treaty System. Despite their different origins—one rooted in religious jurisprudence and the other in secular international law—both systems converge on values such as non-exploitation, equitable stewardship, communal benefit, and environmental responsibility. This convergence allows for the theoretical construction of a universal ethical framework where Sharia economic principles can be applied within global research zones that operate beyond sovereign legal boundaries. The use of Antarctica as a conceptual testbed demonstrates that Islamic economic ethics have cross-jurisdictional applicability and can contribute meaningfully to non-state-centric governance regimes.

The key contribution of this study lies in its interdisciplinary integration of Islamic jurisprudence, public international law, and frontier governance theory to propose a conceptual model for legal pluralism in extraterritorial contexts. By using a comparative methodology and developing a hypothetical framework through documentary and conceptual case analysis, the research opens a new path for applying Shariah-based legal principles in legally neutral environments. The study advances both legal theory and policy imagination by showing that Islamic economic law can function as an adaptable, ethically grounded tool that enhances cooperative governance in non-sovereign zones. This contributes to the growing body of literature on transnational ethics, legal universalism, and the future of religious law in global commons governance.

This research is limited by its reliance on doctrinal and conceptual analysis without the support of empirical fieldwork or stakeholder interviews in the Antarctic governance community. The theoretical nature of the study means its findings, while rigorous, remain speculative in terms of practical implementation. Future research should explore the operationalization of the proposed framework through engagement with international treaty bodies, Islamic legal scholars, and polar governance experts. Additional studies could also investigate the applicability of this model to other legally ambiguous domains such as outer space, cyberspace, or the high seas to assess whether Sharia economic law can consistently contribute to ethical governance in emerging global frontiers.

AUTHOR CONTRIBUTIONS

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

Author 2: Conceptualization; Data curation; Investigation.

Author 3: Data curation; Investigation.

Author 4: Formal analysis; Methodology; Writing - original draft.

CONFLICTS OF INTEREST

The authors declare no conflict of interest.

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