

Are Islamicity Indices Islamic?: A Comprehensive Evaluation of Islamicity Indices

İslamilik Endeksleri İslami mi?: İslamilik Endekslerinin Kapsamlı Bir Değerlendirmesi

Abstract: This paper examines the Islamicity Indices, which aim to measure the alignment of national governance, economic structures, and social policies with Islamic principles. Although developed to provide an objective benchmark for assessing 'Islamic' governance, these indices have drawn criticism for relying heavily on secular, Western-centric metrics such as GDP growth, political liberalism, and legal transparency. Such reliance risks distorting the holistic and value-oriented nature of Islam, which integrates spirituality, ethics, and communal responsibility. For instance, economic openness and individual liberties, as defined in liberal frameworks, may conflict with Islamic norms that emphasize distributive justice, prohibition of riba (interest), and moral accountability. A key concern is the frequent ranking of non-Muslim-majority countries above Muslim-majority ones, suggesting a misalignment between the indices' measurement tools and Islamic epistemology. This paper argues that fragmenting Islam into quantifiable secular metrics undermines its integrative worldview. In response, a revised evaluative paradigm is proposed—one that incorporates core Islamic values such as ethical finance, zakat-based redistribution, governance rooted in amanah and shura, and indicators of social solidarity. By embedding Islamic epistemological foundations into the index construction, researchers can develop a more faithful model of Islamicity. This would not only offer Muslim societies a relevant diagnostic tool but also provide a bridge for cross-cultural understanding. The proposed framework thus sets the groundwork for more meaningful, norm-sensitive measures of Islamic governance and development.

Keywords: Islamicity Indices, Islamic governance, Economic justice in Islam, Islamic values-based assessment

Jel Codes: P40, P50, Z12

Öz: Bu makale, ulusal yönetim, ekonomik yapılar ve sosyal politikaların İslami ilkelere uyumunu ölçmeyi amaçlayan "İslamilik Endeksleri"ni incelemektedir. Her ne kadar bu endeksler, İslami yönetimi değerlendirmeye yönelik nesnel bir kıyas ölçütü sunmak amacıyla geliştirilmiş olsa da GSYH büyümesi, politik liberalizm ve hukuki şeffaflık gibi seküler ve Batı-merkezli göstergelere aşırı ölçüde bağımlı olması nedeniyle eleştirilmektedir. Bu tür bir bağımlılık, maneviyat, etik ve toplumsal sorumluluğu bütüncül biçimde içeren İslam'ın değer odaklı yapısını bozma riski taşımaktadır. Örneğin, liberal çerçevede tanımlanan ekonomik açıklık ve bireysel özgürlükler, İslam'ın adil gelir dağılımı, faiz (riba) yasağı ve ahlaki sorumluluk gibi ilkeleriyle çelişebilir. Endekslerde Müslüman olmayan ülkelerin Müslüman ülkelerden daha üst sıralarda yer alması, kullanılan ölçütlerle İslami bilgi epistemolojisi arasında bir uyumsuzluk olduğunu göstermektedir. Bu çalışma, İslam'ı seküler ve ölçülebilir parçalara ayırmanın onun bütüncül dünya görüşünü zedelediğini ileri sürmektedir. Bu nedenle; etik (ahlaki) finans, zekâta dayalı yeniden dağıtım, güvene ve şüraya dayalı yönetim ile toplumsal dayanışma göstergeleri gibi temel İslami değerleri içeren yeni bir değerlendirme paradigması önerilmektedir. Endeks yapımında İslami epistemolojik temellerin esas alınması, daha aslına uygun bir İslamilik modeli sunabilir. Bu, Müslüman toplumlara yalnızca uygun bir değerlendirme aracı sunmakla kalmayacak, aynı zamanda kültürlerarası anlayış için bir köprü de oluşturacaktır. Önerilen çerçeve, İslami yönetim ve kalkınmayı daha anlamlı ve normlara duyarlı biçimde ölçmek için bir temel sunmaktadır.

Anahtar Kelimeler: İslamilik Endeksleri, İslami Yönetişim, İslam'da Ekonomik Adalet, İslami Değer Temelli Değerlendirme

Jel Sınıflandırması: P40, P50, Z12

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Introduction

The Islamicity Indices are a set of rankings intended to evaluate the extent to which countries conform to principles aligned with Islamic ideals in domains such as economics, government, law, and social justice. These indices consist of four sub-indices: Economic Islamicity Index, Legal and Governance Islamicity Index, Human and Political Rights Islamicity Index, and International Relations Islamicity Index (Askari & Mohammadkhan, 2016). The indices were created by academics to provide a worldwide standard for 'Islamic' practices. They evaluate elements such as economic equity, legal transparency, and social welfare, which are considered essential tenets of Islamic governance. Notwithstanding this objective, the indices have garnered notice by ranking some Western, non-Muslim-majority nations at the forefront, inciting discourse regarding their standards and prompting inquiries concerning their alignment with conventional Islamic principles.

The discourse surrounding the Islamicity Indices mostly arises from the observation that non-Muslim majority nations, especially in the West, frequently occupy the highest positions in the rankings. Western countries like New Zealand and Canada often rank highest, while Muslim-majority nations fall behind—leading to the misleading perception that the latter fail to embody Islamic ideals. The country that ranks highest among Muslim countries on the list is Malaysia, which also appears on the list at 43rd place (Latest Indices: 2022, n.d.). This outcome has elicited much criticism and discourse, indicating that these Western nations, despite lacking a Muslim majority or an Islamic governance structure, are more closely aligned with the principles that the indexes claim to assess. The findings indicate that Muslim-majority countries may inadequately uphold fundamental Islamic norms, fostering the idea that they are 'not sufficiently Islamic'.

A primary critique is methodological, with experts contending that the indices rely on metrics like as economic performance, governance quality, and social fairness, which are frequently assessed according to Western benchmarks (Demir, 2022). They contend that these measurements are more congruent with governance models prevalent in Western, industrialized nations and may overlook or misinterpret values that are traditionally or culturally significant within specific Islamic frameworks. Muslim-majority nations, numerous of which encounter socio-economic difficulties arising from historical exploitation and uneven development, generally receive lower rankings. This comparison has elicited apprehensions that the indices may be disproportionately biased towards Western ideals, perhaps neglecting the distinct socio-political circumstances of Muslim nations. Critics emphasize that the governance and development challenges faced by many Muslim-majority nations today cannot be fully understood without considering their unique historical and geopolitical experiences. These include periods of colonial rule, externally imposed economic policies, and geopolitical interventions that have contributed to structural constraints (Amin, 1974; San, 1975). Rather than attributing blame, this perspective aims to

contextualize contemporary disparities in institutional development. It is obvious that employing current socio-economic metrics to directly juxtapose these nations with Western countries, which benefit from political stability and wealth accumulation, may appear unduly simplistic and overlook the intricate hurdles these nations encounter in attaining comparable developmental results.

A significant point of dispute is that the indices omit fundamental religious practices, such as the Five Pillars of Islam, which are integral to Muslim identity and religious existence. As Islam covers all aspects of individual and social life of human (A'la Maudidi, 1996; Ahmad, n.d.), certain scholars contend that neglecting these factors results in indexes that inadequately represent the core of Islamic governance and societal values. They risk endorsing a secular, Western paradigm of prosperity that conflicts with the cultural and religious ambitions of Muslim-majority societies. In attempting to assess conformity to universal Islamic norms, they may inadvertently favor Western developmental models and secular success metrics, resulting in skepticism and condemnation from scholars and Muslim communities. This would also undermine Islam's all-encompassing approach to life.

The objective of conducting a critical review of the methodology, assumptions, and implications of the Islamicity Indices is to ascertain if these indices genuinely represent Islamic ideals or inadvertently endorse secular, Western development norms. This analysis seeks to identify potential bias in the selection and weighting of measures by scrutinizing the methodology, specifically assessing whether indicators like economic success and governance quality conform to traditional Islamic frameworks or impose external standards. Evaluating the assumptions of the indices facilitates the analysis of the fundamental values and definitions of 'Islamicity', ascertaining their alignment with core Islamic teachings or the potential for misinterpretation of Islamic principles. The analysis aims to comprehend the wider implications of these indices, specifically how their outcomes influence perceptions of Muslim-majority nations and whether the indices foster a constructive narrative for reform or perpetuate an unjust comparison that overlooks socio-political and historical contexts.

1. Background, Methodology, and Development of Islamicity Indices

The Islamicity Indices were initially established by an economist (Hossein Askari), a finance specialist (Hossein Mohammadkhan), an International Affairs specialist (Fara Abbas), a specialist in Islamic Finance (Liza Mydin) and a web specialist (Mostafa Omid) to evaluate the alignment of a country's administration and social institutions with Islamic teachings. In 2024, Hossein Mohammadkhan, Hossein Askari, and Mostafa Omid continue to work under the project (Islamicity Indices, n.d.; Islamicity Foundation, n.d.). They formulated these indexes based on their conviction that the principles of Islam, as delineated in the Quran and Hadith, offer a foundation for constructing equitable, just, and prosperous societies. Their inspiration originated from their observation that numerous Muslim-majority countries seemed to inadequately embody these objectives, grappling with issues such as corruption,

authoritarianism, and socio-economic disparity, which they perceived as a divergence from the fundamental principles of Islam (Islamicity Indices, n.d).

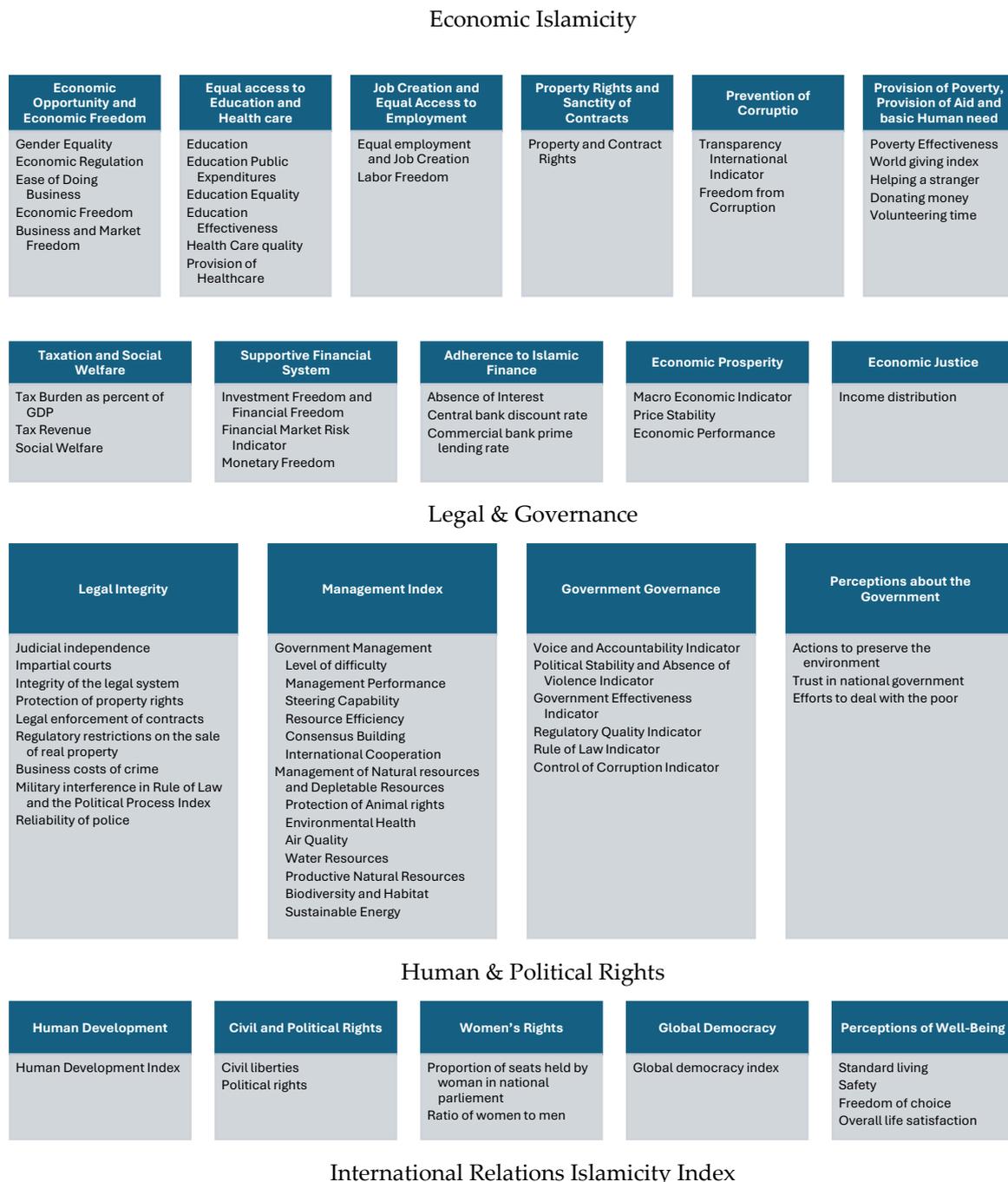
The Islamicity Indices were developed to evaluate the extent to which national governance and institutional frameworks align with fundamental Islamic principles, particularly justice, transparency, economic equity, and human rights. Rather than assessing religious devotion or individual religious practices, these indices aim to provide an empirical framework for measuring a society's adherence to overarching Islamic ideals that promote collective social welfare. By emphasizing governance, economic structures, and legal systems, the indices attempt to capture the essential tenets of Islamic teachings, as outlined in the Quran and Hadith, including justice, equality, and the well-being of all societal members. They have gained traction, particularly among reformist Muslims, as tools for assessing and potentially guiding socio-political and economic reform. However, their methodology has provoked criticism, particularly regarding the disproportionately high rankings of Western nations compared to Muslim-majority countries (AlQashouti & Shirazi, 2024). This discrepancy raises questions about whether the indices accurately reflect Islamic values or inadvertently impose secular, Western-centric standards in evaluating the manifestation of Islamic ideals across different civilizations.

The Islamicity Indices serve as a benchmark for evaluating countries' adherence to Islamic principles in governance, economics, and social structures. By assessing critical areas such as economic justice, governance integrity, human rights, and international relations, these indices highlight discrepancies between Islamic ideals and contemporary practices in Muslim-majority nations. They aim to foster awareness, encourage reforms, and provide a framework for holding leaders accountable to principles of justice and societal advancement (Askari, 2019). The indices function as a tool for Muslim countries to assess and improve their governance and socio-economic policies in alignment with Islamic values.

Comprising four primary components, the indices evaluate distinct facets of Islamic beliefs as they relate to societal organization. The economic component measures economic justice, equitable resource distribution, and overall economic prosperity by analyzing factors such as income equality, poverty levels, and transparency in financial transactions. The legal framework and governance component assesses governance quality through indicators of transparency, accountability, and adherence to the rule of law, reflecting Islamic principles of just and equitable administration by evaluating corruption levels, judicial independence, and institutional integrity. The human and political rights component examines social well-being and the protection of individual rights, encompassing civil liberties, gender equality, and human dignity, to determine the extent to which a society safeguards and empowers its members in accordance with Islamic ethical standards. The international relations component evaluates a nation's foreign policies concerning peace, mutual respect, and global justice, assessing the extent to which diplomatic engagements align with Islamic principles of constructive coexistence and equitable international interactions. Figure

1 below illustrate the full structure of these indices, showing both their main categories and sub-indicators. These visuals are adapted from the Islamicity Index official methodology (Askari & Mohammadkhan, 2016; Islamicity Indices, n.d.). Together, these components provide a comprehensive assessment of a nation's governance and social structures in relation to Islamic ethical and social principles across economic, political, legal, and international domains.

Figure 1. Islamicity Indices and their Elements



Globalization	Military / Wars
Economic Globalization Indicator Globalization Index Restrictions Steering Capability Resource Efficiency Consensus Building International Cooperation Social Globalization Indicator Personal Contact Information Flows Cultural Proximity Freedom of foreigner to visit Political Globalization Indicator	Militarization Index

Source: Islamicity Indices

2. Methodological Critique

The selected metrics and indicators in the Islamicity Indices establish a framework for evaluating the extent to which states conform to Islamic values, including economic performance, governance quality, human rights, and international relations. Nonetheless, substantial inquiries exist regarding the extent to which these indicators authentically reflect Islamic beliefs or if they are biased towards Western-centric or secular norms. Moreover, the use of global criteria by the Islamicity Indices may engender biases that subtly favor Western governance models, as these criteria are frequently grounded in the norms and values of secular, industrialized civilizations. This dependence on universally recognized standards for factors like economic performance, governance, human rights, and international relations may unintentionally embody Western developmental objectives instead of Islamic societal paradigms (Abdeldayem & Aldulaimi, 2018). Thus, Muslim-majority nations, which frequently emphasize communal values above individual metrics, may be disadvantaged when assessed by these standards.

The economic performance dimension of the Islamicity Indices emphasizes indicators such as income equality, job creation, and economic freedom, which nominally align with Quranic principles of justice and social welfare (Askari & Mohammadkhan, 2016; Abdeldayem & Aldulaimi, 2018). However, these measures largely rely on Western economic metrics like GDP per capita and market openness, which tend to prioritize growth and liberalization over distributive justice and social ethics. As a result, essential Islamic economic principles—such as equitable wealth distribution, support for the needy, risk-sharing, and the prohibition of exploitative practices like *riba* and excessive speculation—are marginalized or entirely absent from the framework (Maudidi, 2011). By overlooking these foundational values, the indices risk favoring liberalized market economies that fall short of the Islamic emphasis on ethical finance and communal welfare.

Legal and governance metrics encompassing aspects such as the rule of law, openness, and political accountability prompt inquiries on their alignment with Islamic ideals

(Askari & Mohammadkhan, 2016). Furthermore, this part highlights democratic processes, transparency, and the quality of regulation. These are universal values in numerous governance systems and are indeed reflected in Islamic teachings; however, Islamic governance frameworks incorporate additional components such as shura (consultative decision-making) and maslahah (public interest), which underscore community engagement and ethical accountability to society (AlQashouti & Shirazi, 2024). Numerous governance measures employed in the Islamicity Indices, sourced from worldwide benchmarks like the World Bank's governance rankings, emphasize institutional efficiency, political stability, and regulatory excellence (Askari, Mohammadkhan & Mydin, 2017). These approaches may indirectly bolster secular governing paradigms where moral and ethical issues are subordinate to legal and bureaucratic efficiency (Zaman, 2012). The indexes may inadvertently endorse Western governance paradigms that could be incompatible with Islamic frameworks prioritizing ethical duty, communal welfare, and participative government processes (Rehman & Askari, 2010). This could help Western democratic systems while weakening Islamic principles of governance that stress moral responsibility and community involvement.

Likewise, the indexes assessing human and political rights frequently highlight personal freedoms, democratic principles, and gender equity (Askari & Mohammadkhan, 2016). The Islamicity Indices may evaluate freedom of expression and political engagement as fundamental markers of human rights, drawing from secular governance standards like Freedom House's political rights indicator (Askari, Mohammadkhan & Mydin, 2017). However, in Islamic governance, individual liberties are frequently reconciled with communal harmony and ethical considerations, emphasizing the preservation of social cohesion and moral conduct (Zaman, 2012). Moreover, Islamic civilizations prioritize social cohesion and align with religious tenets, while also promoting justice and rights, yet these values are often overlooked in global human rights metrics (AlQashouti & Shirazi, 2024). On the other hand, Western human rights frameworks can presuppose foundational secular individualism, which may clash with the communal and familial values frequently prioritized in Islamic cultures (Rehman & Askari, 2010). Bridging the gap between modern human rights movements and religions, especially with Islam, will probably help the struggle for the protection, respect, and fulfillment of human rights effectively and sustainably (Muhammed, 2021). This suggests that a more inclusive and culturally sensitive approach to human rights evaluation is necessary—one that acknowledges the distinct ethical and communal dimensions of Islamic governance rather than imposing a strictly secular framework that may not align with the social and moral structures of Muslim societies.

The international relations indicators in the Islamicity Indices evaluate the peacefulness and cooperativeness of a country's foreign policy. Although this aligns with Islamic principles that advocate for peaceful coexistence, justice, and international collaboration, the indices frequently overlook the historical and

geopolitical problems encountered by Muslim-majority nations. Western-centric metrics may advantage nations that eschew military conflict or restrictive trade policies, yet they may inadequately consider the context of Muslim-majority countries, including colonialism, regional conflicts, and the difficulties of sustaining dominance within a global power structure that does not consistently uphold equitable relationships. This carelessness can penalize nations maneuvering through intricate political environments that differ from the stability experienced by numerous Western nations.

The Islamicity Indices, while striving to represent Islamic ideals through universal indices, sometimes depend on Western-centric or secular metrics that inadequately encompass the whole depth and distinctiveness of Islamic social, economic, and governance ideas. Reassessing the indices could enhance their alignment with the comprehensive, community-oriented principles highlighted in Islamic teachings and offer a more genuine assessment of Islam that embodies the distinctive ethical and social aspects inherent in Islamic governance and societal goals.

While the developers of the Islamicity Indices have publicly responded to critiques regarding their methodology—particularly the exclusion of the five pillars of Islam and the Maqasid al-Shariah—they argue that their aim is not to measure individual religiosity or ritual observance. Instead, they focus on assessing the societal manifestations of Islamic principles such as justice, equity, and good governance. They justify the use of secular indicators and proxy variables on pragmatic grounds, citing global data limitations and the desire to avoid bias against non-Muslim-majority countries. Furthermore, they emphasize openness to refinement and the addition of new benchmarks, while maintaining that the chosen indicators represent essential teachings derived from the Qur'an and the Prophet's life (Islamicity Indices, n.d.). In contrast, this paper presents a more foundational critique. Rather than questioning only what is excluded (e.g., personal religious obligations), it argues that the very structure and language of the indices rest on a secular-liberal epistemology that compartmentalizes religion into socially observable outputs. A key difference is the emphasis on Islam as a holistic worldview, where spiritual, moral, social, legal, and economic dimensions are inherently interlinked. From this perspective, acts of worship and faith cannot be separated from economic behavior, social ethics, or political governance, as all fall under the comprehensive domain of 'ibadah and tawheed. Thus, reducing Islam to externally visible policy outcomes risks misrepresenting its integrated nature, which does not allow a sharp divide between the sacred and the secular. A genuine Islamicity index should begin from this ontological foundation, rather than adapting Islam to pre-existing development paradigms.

3.A Comparison between Islamic Ideals and Islamicity Indices

Indices scores often rely on measurements that are derived from international datasets, such as GDP per capita for economic success or democratic participation for governance (Islamicity Indices, n.d.). The selection and weighting of these metrics frequently rely on global development benchmarks shaped by Western definitions of success—emphasizing GDP growth, formal equality, and institutional performance—rather than Islamic normative foundations (Moosa, 2023; Rosadi, 2024). While Islamic principles prioritize ethical transactions, risk-sharing, and the prohibition of *riba*, these values receive limited consideration in the current indices. However, it must also be acknowledged that contemporary Islamic societies and financial systems have, to a large extent, internalized global standards by aligning with the frameworks of international financial institutions and development regimes. For instance, in Islamic finance, risk-sharing instruments like *mudaraba* and *musharaka* remain marginal, while debt-based, low-risk structures such as *murabaha* dominate due to institutional and regulatory preferences. This raises a critical question: to what extent can Islamic benchmarks be expected to define Islamicity, when the very institutions implementing them have largely adopted the global system's logic? Therefore, it is necessary not only to critique existing indices but also to engage with the actual practices and constraints within Muslim societies—using empirical comparisons, such as the share of risk-sharing contracts in Islamic banking portfolios—to meaningfully evaluate claims of Islamic economic authenticity.

Transparency, rule of law, and regulatory excellence, which highlight institutional efficacy, influence ratings in governance (Islamicity Indices, n.d., Askari & Mohammadkhan, 2016; Askari, Mohammadkhan & Mydin, 2017). Despite these characteristics aligning with Islamic concepts of justice and accountability, the World Bank and other secular governance frameworks evaluate them against these criteria. As a result, it is either marginalized or omitted Islamic tenets of moral accountability, consultative decision-making, and public interest (*Maslahah*) (Turabi, 1987). This methodology may favor governmental systems that emphasize procedural efficiency at the expense of ethical principles fundamental to Islamic governance, possibly distorting the essence of an Islamic model of just governance. Table 1 summarizes how Islamic model of governance does not hold with the Islamicity Indices criteria.

Table 1. Comparison between Islamic Model of Just Governance and Islamicity Indices Criteria

Aspect	Islamic Model of Just Governance	Islamicity Indices	Differences
Decision-Making and Governance	Focuses on Shura (Consultation) ⁱ , Maslahah (Public Interest)	Parliamentary/Democratic voting	While both involve consultation, shura is value-driven and guided by religious-ethical responsibility, whereas parliamentary systems are based on procedural legitimacy and majoritarian rule.
Accountability	To Allah, People, and Shariah ⁱⁱ	Legal and regulatory frameworks	Islamic model adds vertical (divine) accountability, while the index measures only horizontal, institutional mechanisms.
Justice	Ethical and legal justice (Adl & Ihsan) ⁱⁱⁱ and social dimensions	Based on rule of law, constitutional justice, modern human rights	Index captures formal justice but does not include Islamic emphasis on social cohesion, forgiveness, or <i>ihsan</i> -driven moral justice.
Economic Policy	Wealth redistribution (Zakat, waqf, social finance) ^{iv} , Ethical finance (prohibition of Riba) ^v	GDP growth, capitalist financial structures, free markets, income equality	Islamic model includes moral boundaries and spiritual obligations; indices rely on growth-centric secular economics.
Administration	Leaders as servants of people, moral duty ^{vi}	Leadership based on efficiency and compliance	Efficiency is emphasized in the index, but the Islamic model emphasizes ethics, humility, and service to society.
Human Rights	Rights balanced with communal well-being and moral obligations ^{vii}	Individual freedom, modern human rights, modern approaches to societal gender equality	Index emphasizes secular-liberal individualism; Islamic model includes moral limits and collective obligations alongside rights.
International Relations	Justice, peaceful coexistence, ethical alliances ^{viii}	Diplomacy, trade liberalization	Index lacks sensitivity to geopolitical inequality and historical injustice; Islamic view incorporates moral agency in global engagement.

Source: (Turabi, 1987) and composed by author

The human rights indices assess freedoms and protections through secular conceptions of individual liberties and equality, placing considerable emphasis on civil rights and gender equality metrics (Islamicity Indices, n.d., Askari & Mohammadkhan, 2016; Askari, Mohammadkhan & Mydin, 2017). Although these principles correspond with Islam’s focus on dignity and justice, the indexes may overlook the manner in which Islamic frameworks interpret these rights, balancing individual freedoms with

communal welfare. This contradiction jeopardizes the subtleties of Islamic societal norms by conforming them to secular benchmarks; hence, it distorts evaluations in favor of nations that adhere to Western individualistic paradigms rather than a more equitable societal framework (Maudidi, 1986). Table 2 shows the differences between Western approach to human rights that is accepted in Islamicity Indices and Islamic approach.

Table 2. Comparison between Islamic Approach and Western Approach to Human Rights

Aspect	Islamic Approach	Western Approach	Differences
Foundation of Rights	Rights are considered divinely ordained, granted by God as outlined in the Qur'an and Hadith.	Rights are often viewed as human constructs, established through secular legal systems and democratic processes.	Islamic rights are absolute and God-given; Western rights are contingent on social contract and subject to legal revision.
Individual vs. Community	Balances individual rights with communal responsibilities, ensuring that personal freedoms do not harm the broader society.	Emphasis on individualism, where personal freedoms and rights are paramount, sometimes even at the expense of communal norms.	Islamic framework sees community as integral to moral life; Western systems may elevate individual freedom above collective ethical harmony.
Gender Equality	Promotes complementary roles for different genders, emphasizing equity and justice tailored to the distinct roles and responsibilities outlined in Islamic teachings.	Focus on formal equality, advocating for identical rights and opportunities for all genders, often measured through metrics like political representation and wage parity.	Islamic model focuses on justice through role-based equity; Western model pursues sameness, potentially ignoring biological or functional distinctions.
Civil Rights	Upholds civil rights within the framework of Sharia, ensuring that freedoms align with Islamic moral and ethical standards.	Centers on political and civil liberties, such as freedom of speech, religion, and assembly, protected by secular law.	Islamic civil liberties are bounded by divine law and communal values; Western systems allow broader personal liberty, even when clashing with religious norms.
Source of Law	Based on divine revelation, considered immutable but interpreted through fiqh (Islamic jurisprudence) to address contemporary issues.	Derived from human reasoning and societal consensus, allowing for adaptability and change over time.	Islamic law is considered immutable in source, flexible in interpretation; Western law is fully man-made and evolves with sociopolitical shifts.

Source: Composed by author

Ultimately, Islam's dedication to justice and harmonious coexistence aligns with metrics evaluating peacefulness and collaboration in international relations. Nevertheless, the indicators fail to consider the distinct geopolitical issues encountered by Muslim-majority nations and do not embody the ethical aspects of international

alliances and commercial interactions advocated by Islamic principles. Countries functioning in politically unstable areas may attain lower scores despite promoting justice and equality in a manner suitable to their geographical environment (Khani, 2021; Al-Khatib, 2023; Rasool, et. al., 2024). While both Western and Islamic frameworks recognize concepts like peace and diplomacy, their underlying premises differ significantly. In Western indices, international relations are typically measured through proxies such as military expenditure, diplomatic openness, number of treaties signed, or economic integration. An Islamic approach, however, would require the evaluation of ethical alignment in foreign policy—such as commitment to non-aggression, support for oppressed populations, justice in trade and refugee policies, and aid to conflict regions. For example, a redefined Islamicity index could assess whether Muslim-majority countries act in accordance with Qur’anic principles of ‘adl and ihsan in their cross-border engagements. This would shift the measurement from purely strategic behaviors to the moral content of international conduct. Table 3 shows the differences between Western approach to justice and international relations that is accepted in Islamicity Indices and Islamic approach.

Table 3. Comparison of Islamic and Western Approaches to Justice and International Relations

Aspect	Islamic Approach	Western Approach	Differences
Foundation of Justice	Justice (<i>Adl</i>) is a central tenet in Islam, emphasizing moral and ethical conduct in all aspects of life. The Qur'an and Hadiths provide guidance on establishing justice, advocating for fairness, equity, and the protection of human dignity. This approach integrates spiritual and temporal dimensions, aiming for a balanced and just society.	Western concepts of justice often derive from Enlightenment ideals, focusing on individual rights, legal equality, and democratic principles. These frameworks prioritize secular law and governance structures, emphasizing procedural justice and the rule of law to maintain order and protect individual freedoms.	Islamic justice integrates ethical intention and divine accountability; Western justice is primarily procedural and secular in nature.
International Relations	Islamic international relations are guided by principles such as peaceful coexistence, mutual respect, and justice. The early diplomatic practices of Prophet Muhammad exemplify the importance of treaties, alliances, and respect for diverse communities, aiming to build inclusive societies.	Western international relations theories, such as realism and liberalism, focus on state-centric models emphasizing power dynamics, national interests, and economic considerations. These approaches often prioritize strategic alliances and geopolitical influence, sometimes overlooking the ethical or moral dimensions	Islamic IR emphasizes moral conduct and justice; Western IR focuses on strategic survival and national interest.

		of international engagements.	
Ethical Considerations	Islamic teachings stress the importance of ethical conduct in both personal and international affairs. Concepts like <i>Maslahah</i> (public interest) and <i>Amanah</i> (trust) guide leaders to make decisions that benefit society and uphold moral integrity.	While Western frameworks acknowledge ethics, international relations often prioritize pragmatic and strategic interests. Ethical considerations may be secondary to political or economic objectives, leading to policies that favor national interests over global justice or equity.	In Islamic governance, ethics are central and non-negotiable; in Western practice, they are often instrumental or secondary.
Geopolitical Context	Muslim-majority countries often face unique geopolitical challenges, including historical experiences of colonialism, regional conflicts, and political instability. These factors influence their international relations and may not be adequately reflected in Western-centric metrics.	Western nations, particularly those with historical colonial influence, may have more stable political environments and greater geopolitical leverage. Their metrics for evaluating international relations often reflect their own experiences and priorities, potentially marginalizing the contexts and challenges faced by non-Western countries.	Islamic approach emphasizes justice in global context; Western frameworks often universalize their experience and neglect asymmetric power realities.

Source: Composed by author

Although the Islamicity Indices aim to quantify Islamic values, their reliance on secular metrics may distort fundamental principles by marginalizing key religious concepts and reducing Islam's comprehensive vision to fragmented, externally imposed standards. The indices often undervalue the interdependence between spiritual, social, economic, and legal dimensions that define Islamic teachings. In contrast to secular paradigms, which compartmentalize human experience, Islam offers a holistic framework that governs all aspects of life—from personal spirituality and family relations to economic justice, ethical business conduct, and governance rooted in divine accountability (Al-Faruqi, 2000; Korkut, 2024). Evaluating Islamicity through isolated indicators risks fragmenting a faith that inherently integrates all spheres of existence. To clarify the divergence between secular and Islamic world metrics, it is essential to systematically compare their underlying premises. While secular metrics such as GDP growth, political participation, and civil liberties prioritize quantifiable individual or institutional performance, Islamic metrics would emphasize values like zakat distribution, moral conduct in governance, or communal welfare obligations. Although partial overlaps may exist—such as between income equality and Islamic justice—their normative foundations differ significantly. As Table 4 illustrates, modifying the indices' structure and weighting to reflect this integrative nature would

provide a more authentic assessment aligned with Islamic ethical and societal principles.

Table 4. Constraints of the Islamicity Indices in encompassing Islamic principles

Category	Islamic Ideals	Islamicity Indices' Limitations	Suggestions
Holistic Approach	Islam integrates all aspects of life, linking personal, social, economic, and spiritual domains.	Indices segment Islam into isolated metrics, missing its intrinsic interconnectedness and holistic nature.	Use a unified index structure based on Maqasid al-Shariah that reflects interdependence between life domains
Economic Ethics	Emphasizes balanced wealth distribution, prohibition of interest (riba), and ethical finance.	Focuses on Western economic metrics like GDP and market freedom, overlooking Islamic principles of equity and risk-sharing in financial practices.	Measure zakat effectiveness, waqf contribution to welfare, prevalence of riba-free finance, and % of mudaraba/musharaka use
Governance & Accountability	Islamic governance is based on justice, public interest (<i>Maslahah</i>), and consultative processes (<i>Shura</i>).	Prioritizes secular governance indicators like transparency and stability, lacking focus on ethical accountability and community consultation.	Include shura practices in legislation, public trust surveys, and ruler accountability mechanisms in line with <i>amanah</i> ^x and <i>mas'uliyah</i> ^x (Shurari et al., 2019).
Human Rights & Community Welfare	Rights and responsibilities are balanced with a focus on social harmony and communal welfare.	Emphasizes individual rights in line with secular standards, downplaying Islamic perspectives that balance individual freedoms with societal obligations.	Track access to communal care (orphans, elderly, disabled), family stability indices, and ethical constraints on public liberties
International Relations	Values peaceful coexistence, justice, and ethical engagement with other nations.	Lacks consideration of geopolitical challenges facing Muslim-majority countries, often favoring stable Western nations with fewer regional conflicts.	Evaluate foreign aid to oppressed, participation in just treaties, ethical trade practices, and refugee protection rooted in Islamic duty

Source: Composed by author

Table 4 highlights the conceptual gaps between Islamic ideals and the current structure of the Islamicity Indices, and proposes measurable, principle-based alternatives rooted in Islamic jurisprudence, ethics, and social responsibility. The suggestions aim to bridge theory and practice, encouraging the development of a more authentic and value-sensitive Islamic index.

While the holistic nature of Islam challenges the reduction of its values into isolated, quantifiable categories, this does not mean that an index-based approach is inherently invalid. Rather, it underscores the need for a methodology that respects Islam's

integrative framework, where spiritual, moral, and social dimensions operate as an interconnected whole. Although modern disciplinary approaches tend to compartmentalize knowledge, the Islamic worldview invites an epistemology grounded in unity and ethical coherence. Therefore, instead of abandoning the idea of measurement, a revised index must adopt a value system and structural logic derived from within the Islamic tradition itself—one that captures not only observable outcomes but also the underlying ethical and metaphysical foundations.

The application of Islamicity Indices, which aim to assess a nation's adherence to Islamic principles through quantifiable metrics, challenges the holistic nature of Islamic governance. These indices frequently rely on secular development indicators aligned with Western frameworks of progress and governance, potentially fragmenting the comprehensive ethical, spiritual, and social dimensions of Islam into isolated variables. Such an approach risks prioritizing economic growth and political stability over fundamental Islamic values like moral integrity, communal well-being, and collective accountability (Nasr, 2009; Chapra, 2008). Furthermore, these indices may not align with the *Maqasid al-Shariah*—the higher objectives of Islamic law—which emphasize justice and human well-being through the protection of faith, life, intellect, lineage, and property (Auda, 2008). The paradox of non-Muslim nations ranking higher on these indices than Muslim-majority states further underscores the methodological limitations, raising concerns about the validity of measuring Islamicity through predominantly secular parameters (Rehman & Askari, 2010).

This compartmentalization can lead to misinterpretations of Islamic governance, as policymakers and scholars may equate Islamic administration with secular models, overlooking its distinct theological and moral imperatives. By conforming to external standards of governance and economic success, these indices may obscure Islam's foundational principles of divine accountability and ethical governance. Consequently, their segmented structure contradicts the integrated essence of Islam, limiting a comprehensive understanding of how Islamic values manifest at individual, societal, and political levels. Therefore, while Islamicity Indices attempt to evaluate compliance with Islamic tenets, their reliance on compartmentalized, non-religious metrics may result in incomplete or distorted representations of Islamic governance and societal structures. Table 5 shows how can Islamicity Indices be developed further for a comprehensive measuring.

Table 5. Major Methodological Suggestions to the Islamicity Indices

Category	Issue Identified	Suggested Improvement	Some of Suggested Measurable Indicators ^{xi}
Use of Secular Metrics	Relies on GDP, democracy scores, and civil liberties	Incorporate <i>Maqasid al-Shariah</i> and ethical economy	Share of zakat disbursed (as % of GDP), prevalence of riba-free finance, % of public funds allocated to basic needs (health, education, food)

Western-Centric Approach	Non-Muslim nations rank higher than Muslim ones	Adjust weighting to account for Islamic governance models	Inclusion of shura mechanisms in legislation, leadership accountability surveys, presence of Islamic ethics in constitutional frameworks
Lack of Religious Practices	Does not include Five Pillars or religious life	Include indices for <i>Zakat</i> , Islamic finance, and spirituality	Zakat collection & distribution reports, % of population using Islamic banking, frequency of collective worship events
Ignoring Socio-Political Context	Ranks Muslim-majority nations against stable Western countries	Adjust for colonial legacies, political instability	Weighted normalization based on Human Development Index gap; conflict exposure; IMF/World Bank dependency indicators
Fragmentation of Islam	Separates Islamic principles into categories	Adopt a holistic, integrated framework	Composite indices rooted in Maqasid domains (faith, life, intellect, lineage, wealth), interconnected weighting model

Source: Composed by author

While this paper outlines a value-based Islamic framework grounded in ethical, social, and spiritual principles, a central challenge remains: how can these values be operationalized in measurable terms without reducing them to the same reductionist tendencies that are critiqued? Developing a genuinely Islamic index requires not only normative clarity, but also methodological innovation—identifying variables, data sources, and proxies that reflect the essence of concepts like fairness, equity, or human dignity. Unlike conventional indices, which rely heavily on institutional indicators such as GDP or democracy scores, an Islamic approach would need indicators that balance moral intentionality, communal well-being, and spiritual accountability. For instance, in measuring fairness or equity, one might look beyond income equality to include the effectiveness and transparency of zakat distribution, access to justice for the poor, or the presence of waqf systems in public welfare delivery. While data for such indicators are currently sparse or inconsistent across countries, certain proxies—such as government-reported zakat spending or surveys on legal aid accessibility—could be explored. Likewise, protection of human dignity could be proxied through the presence of laws protecting the disabled, elderly, orphans, or through indicators of ethical treatment in labor markets and prisons, which resonate with Qur’anic injunctions. Similarly, in the domain of international relations, peaceful coexistence could be approached not merely by counting formal conflicts or war declarations, but by analyzing a country’s foreign aid to conflict zones, participation in peace treaties, or refugee intake policies. Muslim-majority countries could be evaluated based on their ethical engagement with neighboring nations, including how they uphold justice and non-aggression in trade, migration, and diplomacy—dimensions that modern indices often overlook. Nonetheless, developing such indicators faces several barriers: lack of harmonized data, political resistance to value-based metrics, and the difficulty of translating Islamic normative concepts into statistically valid forms. One possible route is the multi-level hybrid model, where qualitative ethical assessments (e.g.,

expert panels on Sharia compliance) are combined with quantitative approximations (e.g., social spending as % of GDP). This would not resolve all issues but could lay the groundwork for a future Islamicity Index that is not only analytically robust but also faithful to Islamic intellectual tradition.

This study does not claim to offer a ready-made alternative index, but rather aims to provide a critical foundation by systematically questioning the conceptual and methodological premises of existing Islamicity Indices. By exposing the tension between Islamic ethical values and secular measurement frameworks, it lays the groundwork for future research that may construct value-consistent, multi-dimensional, and empirically operationalizable indices. In this sense, the present work should be viewed as a comprehensive critique that identifies core conceptual gaps and opens new avenues for interdisciplinary research—ranging from Islamic economics and governance theory to data science and complexity modeling. Figure 2 shows the proposed framework for constructing an Islamicity Index grounded in Islamic ethical and legal principles. The process begins with a normative foundation rooted in Maqasid al-Shariah, *adl* (justice), *ihsan* (moral excellence), and *amanah* (trust/responsibility). These principles inform the selection of core domains—such as economic justice, governance ethics, social solidarity, and international fairness—reflecting Islam’s holistic vision. Measurable indicators are then identified within each domain (e.g., zakat distribution, risk-sharing practices, public participation in shura). Data from national surveys, Islamic finance reports, and institutional sources form the empirical base. Finally, a composite score is generated through normalization and contextual weighting, offering a multidimensional yet value-consistent measure of Islamicity.

Figure 2. Proposed Framework for Constructing a Value-Based Islamicity Index



Source: Concept and content composed by the author; visualized using AI-based graphic tools.

Conclusion

While this study emphasizes the holistic nature of Islam and critiques the reductionist tendencies of existing indices, this should not be interpreted as a denial of all measurement efforts. The distinction between *niyyah* (intention) and *'amal* (action) is indeed central in Islamic thought; however, even if intention is not directly observable, its manifestations—such as patterns of generosity, fairness, or social harmony—may be studied through empirical proxies. For instance, the hypothesis that societies with higher rates of zakat and charitable giving tend to exhibit greater levels of social cohesion is both theoretically sound and empirically testable. Thus, complexity analysis and agent-based modeling offer promising tools to explore emergent social outcomes from ethically motivated behaviors. Rather than abandoning index construction altogether, future research should explore methodologies that can capture multi-level, non-linear, and ethically contextualized behaviors—hallmarks of Islamic social systems. Complexity theory, for example, allows for dynamic modeling of how micro-level ethical actions (like zakat or amanah-based leadership) can generate macro-level social outcomes. Acknowledging the interconnectedness of Islamic teachings should encourage us not to dismiss quantification but to rethink how we model causality, interdependence, and moral intentionality within Islamic frameworks.

To accurately portray the 'Islamicity' of a community, it is essential to emphasize criteria that embody Islamic values in a comprehensive manner, transcending secular standards and incorporating principles such as justice, welfare, morality, and spirituality. Economic justice and ethical financial practices must serve as a foundational criterion that prioritizes both economic growth and the equal distribution of wealth alongside social support systems. This involves evaluating the efficacy of a society's implementation of mechanisms like zakat (mandatory philanthropy) and sadaqah, waqf (discretionary charity) to alleviate poverty and assist the underprivileged. The criterion must consider the prohibition of exploitative financial practices, such as interest (riba), and advocate for risk-sharing financial systems aligned with Islamic ideals of joint responsibility. Guaranteeing individuals' access to fundamental necessities such as sustenance, healthcare, and housing is crucial, as Islam requires the safeguarding of social welfare and support for all societal members. While this study proposes mechanisms such as zakat, sadaqah, and waqf as integral components of Islamic economic justice, it must be noted that these instruments are not merely functional equivalents of modern welfare states. Rather, they reflect a distinct institutional logic where communal responsibility, spiritual accountability, and social cohesion replace state-centric redistribution. In contrast, Western models of social support—whether built on welfare liberalism (e.g., the U.S.) or social democracy (e.g., Scandinavia)—often rely on impersonal bureaucratic systems that may address material needs while potentially eroding traditional community ties. Therefore, comparing Islamic and Western models solely on output metrics (e.g., poverty rates) risks overlooking the ontological and normative distinctions embedded in the design and delivery of social support systems. Future studies may benefit from incorporating comparative institutional analysis to examine how different moral economies shape the nature and impact of redistribution.

In an Islamic environment, governance encompasses not only efficiency but also a strong emphasis on ethics and consultation. A crucial criterion should be the extent of public engagement via shura or consultation, which allows leaders to govern with community involvement and transparency. We will assess governance based on procedural integrity and ethical norms, ensuring that leaders act responsibly towards society and remain accountable to both society and Allah. Furthermore, public policies must align with maslahah (public interest), prioritizing community welfare and justice above elite or personal interests, reflecting the Islamic conception of governance as a sacred trust.

Social well-being and communal togetherness are essential foundations of an Islamic society. Initiatives that foster collaboration and reciprocal assistance among families, neighborhoods, and the wider community should evaluate the enhancement of community bonds, while also upholding the Islamic principle of solidarity. We must prioritize the safeguarding and advancement of marginalized groups, such as the impoverished, the elderly, the crippled, and orphans, to embody Islam's focus on an inclusive and compassionate society. Moreover, moral and ethical education will serve

as a crucial initiative, emphasizing instruction that fosters ethical conduct, compassion, and civic duty, which are essential for social welfare in Islam.

The concepts of justice and equality in legal and societal contexts constitute another essential aspect. Accessibility and equity in legal systems must be evaluated by guaranteeing that justice is accessible to all citizens, irrespective of social or economic standing, and that the law is enforced impartially. Islamic justice safeguards individual rights while prioritizing social welfare; so, evaluations must quantify this equilibrium and ensure that legislation fosters societal peace. Moreover, justice systems ought to encourage reconciliation and rehabilitation rather than solely punitive methods, consistent with Islamic ideals that underscore forgiveness and communal peace.

A society's dedication to peace and justice should serve as a primary sign of its adherence to Islamic ideals in the context of international affairs. This will involve evaluating the alignment of foreign policies with the values of justice, non-aggression, and collaborative conflict resolution. Societies dedicated to Islamic principles will advance global welfare by providing humanitarian assistance and aiding those in need, reflecting Islam's commitment to global responsibility and charity. The maintenance of national sovereignty, along with equitable global relations, will exemplify an Islamic perspective on international engagement.

Moral integrity and spiritual contentment will serve as essential indications of a society's 'Islamicity'. Evaluating the influence of social norms and policies on the promotion of ethical conduct, including honesty, respect, and personal accountability, will underscore a society's dedication to Islamic ethics. Since Islam emphasizes both individual and communal spiritual advancement while promoting mutual acceptance for various faiths, we must acknowledge the freedom to practice religion and pursue spiritual growth. Assessment is necessary for environmental stewardship, an essential aspect of Islamic ethics, as Islam advocates for the prudent and sustainable utilization of resources for the welfare of future generations.

This values-centric approach encapsulates the whole essence of Islamic principles and embodies the religion's cohesive perspective on individual, societal, and spiritual welfare. Islamic administration offers a comprehensive framework that aligns with the concepts of social welfare, justice, and communal well-being, surpassing secular notions of success and genuinely embodying the core of Islamic ideals.

As emphasized the paper, one of the main problems with the Islamicity Indices is depending on secular, Western-centered standards that might not accurately reflect the values and subtleties of Islamic beliefs. The indices predominantly associate 'Islamicity' with metrics related to economic performance, government transparency, and individual rights, which are more congruent with capitalist, democratic, and individualistic principles. This method jeopardizes the unity of Islam by fragmenting it into secular categories, overlooking its comprehensive framework that encompasses economic justice, ethical governance, social welfare, and spiritual and moral

responsibility. The indices' focus on how to run a government and boost the economy may make Western development models seem more appealing, leaving out Islamic options that stress moral money management, sharing wealth, and community-centered participation in government. This approach may inadvertently classify non-Muslim nations as more Islamic, while depicting Muslim-majority countries as deficient in embodying Islamic ideals, potentially distorting the true objectives of an Islamic society.

A reformed style of Islamicity Indices that embodies these ideas would yield substantial advantages for both Muslim and non-Muslim audiences. It would offer Muslim societies a distinctive framework for self-evaluation and reform grounded in ideals that align with their cultural and religious identities. For non-Muslim audiences, it can transcend prejudices and misconceptions to foster a profound comprehension of Islamic governance and values by highlighting Islam's comprehensive approach to justice, well-being, and moral accountability. This model can act as a conduit that highlights the unique yet universal qualities of Islamic principles in relation to social well-being while enhancing the dialogue on global governance and social ethics.

Son Not

ⁱ Surah Ash-Shuraa (42:38): "... who respond to their Lord, establish prayer, conduct their affairs by mutual consultation, and donate from what We have provided for them ..."

ⁱⁱ Surah Al-Baqarah (2:281): "... Be mindful of the Day when you will all be returned to Allah, then every soul will be paid in full for what it has done, and none will be wronged ..."

Surah An-Nisa (4:105): "... Indeed, We have sent down the Book to you 'O Prophet' in truth to judge between people by means of what Allah has shown you. So do not be an advocate for the deceitful ..."

Surah Al-Ma'idah (5:44): "... And those who do not judge by what Allah has revealed are truly the disbelievers ..."

Surah Qaf (50:18): "... not a word does a person utter without having a vigilant observer ready to write it down."

ⁱⁱⁱ Surah An-Nisa (4:58): "... Indeed, Allah commands you to return trusts to their rightful owners; and when you judge between people, judge with fairness. What a noble commandment from Allah to you! Surely Allah is All-Hearing, All-Seeing ..."

(4:135): "O believers! Stand firm for justice as witnesses for Allah even if it is against yourselves, your parents, or close relatives. Be they rich or poor, Allah is best to ensure their interests. So do not let your desires cause you to deviate 'from justice'. If you distort the testimony or refuse to give it, then 'know that' Allah is certainly All-Aware of what you do ..."

While current indices exclude *adl* (justice) and *ihsan* (moral excellence) as operational categories, their inclusion would shift the focus from procedural legality and institutional efficiency to ethical intentionality and outcomes rooted in spiritual accountability. Several Islamic methodological frameworks have been proposed to address this, notably the Maqasid al-Shariah-based evaluation models (Auda, 2008), Islamic human development indices (Anto, 2011; Rama & Yusuf, 2019), and recent efforts in Islamic value-based content analysis and grounded theory that attempt to capture normative dimensions in governance and socio-economic justice (Zaman, 2012; Korkut, 2024). While these models remain underutilized in index construction, they offer promising alternatives for ethically grounded Islamic assessments.

^{iv} Surah Al-Baraqa (2:261): "... The example of those who spend their wealth in the cause of Allah is that of a grain that sprouts into seven ears, each bearing one hundred grains. And Allah multiplies 'the reward even more' to whoever He wills. For Allah is All-Bountiful, All-Knowing ..."

Surah At-Tawbah (9:103): "... Take from their wealth 'O Prophet' charity to purify and bless them, and pray for them—surely your prayer is a source of comfort for them. And Allah is All-Hearing, All-Knowing ..."

Surah Al-Hashr (59:7): "... As for gains granted by Allah to His Messenger from the people of 'other' lands, they are for Allah and the Messenger, his close relatives, orphans, the poor, and 'needy' travellers so that wealth may not merely circulate among your rich. Whatever the Messenger gives you, take it. And whatever he forbids you from, leave it. And fear Allah. Surely Allah is severe in punishment ..."

Hadith Sahih Muslim 1631 (Book 25, Hadith 20): "When a man dies, his acts come to an end, but three, recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (for the deceased)."

^v Surah Al-Baqarah (2:275): "... Those who consume interest will stand 'on Judgment Day' like those driven to madness by Satan's touch. That is because they say, "Trade is no different than interest." But Allah has permitted trading and forbidden interest. Whoever refrains—after having received warning from their Lord—may keep their previous gains, and their case is left to Allah. As for those who persist, it is they who will be the residents of the Fire. They will be there forever ..."

Surah Al-Baqarah (2:278-279): "... O believers! Fear Allah, and give up outstanding interest if you are 'true' believers ...", "... If you do not, then beware of a war with Allah and His Messenger! But if you repent, you may retain your principal—neither inflicting nor suffering harm ..."

^{vi} Surah Al-Ma'idah (5:8): "... O believers! Stand firm for Allah and bear true testimony. Do not let the hatred of a people lead you to injustice. Be just! That is closer to righteousness. And be mindful of Allah. Surely Allah is All-Aware of what you do ..."

Hadith Sahih Muslim 1829a (Book 33, Hadith 24): "Beware. every one of you is a shepherd and every one is answerable with regard to his flock. The Caliph is a shepherd over the people and shall be questioned about his subjects (as to how he conducted their affairs). A man is a guardian over the members of his family and shall be questioned about them (as to how he looked after their physical and moral well-being). A woman is a guardian over the household of her husband and his children and shall be questioned about them (as to how she managed the household and brought up the children). A slave is a guardian over the property of his master and shall be questioned about it (as to how he safeguarded his trust). Beware, every one of you is a guardian and every one of you shall be questioned with regard to his trust."

^{vii} Surah Al-Ma'idah (5:2): "... Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression ..."

Surah Al-Azhab (33:58): "... As for those who abuse believing men and women unjustifiably, they will definitely bear the guilt of slander and blatant sin ..."

^{viii} Surah Al-Hujurat (49:13): "... O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may 'get to' know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware ..."

^{ix} Amanah: An Islamic ethical concept referring to trust, responsibility, and moral obligation. In governance, amanah implies that authority is a divine trust to be exercised with integrity, transparency, and accountability.

^x Mas'uliyah: The principle of accountability in Islam, encompassing both worldly and spiritual responsibility. It signifies that rulers and individuals are answerable not only to society but ultimately to Allah for their actions and decisions.

^{xi} Where possible, measurable proxies aligned with Islamic ethics should be utilized. Although data availability remains a challenge in some domains, preliminary indicators such as zakat efficiency, ethical finance usage, and institutional accountability can serve as a foundation for a future Islamicity framework.

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