

PRISMA-Based Study on Integrating Islamic Principles into Legal Systems: Human Rights in Egypt and Indonesia

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ABSTRACT: *This study explores the application of Qur'anic human rights principles in Egypt and Indonesia, focusing on how Islamic teachings are integrated into modern legal systems amidst different cultural, political, and historical contexts. The study investigates the balance between universal human rights standards and Islamic jurisprudence, identifying variations in the interpretation and application of these principles in both countries. The PRISMA framework was used as the basis for the method, ensuring a systematic and transparent approach to reviewing legal texts, academic literature, and case studies. The technique began by identifying sources relevant to applying human rights law in the context of Islamic teachings in Egypt and Indonesia. A focused search was conducted using Web of Science and Scopus databases, targeting articles published between 2014 and 2024. Inclusion criteria ensured that the study analyzed recent and high-quality research on the intersection of Qur'anic principles and international human rights standards. The study shows that Egypt faces challenges in*

implementing Qur'anic teachings due to conservative interpretations that limit gender equality, freedom of expression, and freedom of religion. In contrast, Indonesia is more flexible by balancing Islamic principles with modern democratic values. This allows for a broader interpretation of Qur'anic principles, especially gender equality and religious freedom. The role of ijihad in Indonesia is crucial in adapting Islamic law to contemporary human rights standards. This study highlights the complexity of aligning Islamic teachings with global human rights norms. It emphasizes the importance of revisiting traditional interpretations of the Qur'an to better align them with contemporary values of justice, equality, and human dignity, as well as ensuring respect for the human rights of all citizens.

Penelitian ini mengeksplorasi penerapan prinsip-prinsip hak asasi manusia berdasarkan Al-Qur'an di Mesir dan Indonesia, dengan fokus pada bagaimana ajaran Islam diintegrasikan ke dalam sistem hukum modern di tengah konteks budaya, politik, dan sejarah yang berbeda. Penelitian ini menyelidiki keseimbangan antara standar hak asasi manusia universal dan yurisprudensi Islam, mengidentifikasi variasi dalam interpretasi dan penerapan prinsip-prinsip tersebut di kedua negara. Kerangka PRISMA digunakan sebagai dasar metode, memastikan pendekatan yang sistematis dan transparan dalam meninjau teks-teks hukum, literatur akademik, dan studi kasus. Metode dimulai dengan mengidentifikasi sumber-sumber yang relevan dengan penerapan hukum hak asasi manusia dalam konteks ajaran Islam di Mesir dan Indonesia. Pencarian terfokus dilakukan menggunakan basis data seperti Web of Science dan Scopus, dengan menargetkan artikel yang diterbitkan antara tahun 2014 dan 2024. Kriteria inklusi memastikan penelitian menganalisis penelitian terkini dan berkualitas tinggi tentang persinggungan prinsip-prinsip Al-Qur'an dan standar hak asasi manusia internasional. Studi ini menunjukkan Mesir menghadapi tantangan dalam menerapkan ajaran Al-Qur'an karena interpretasi konservatif yang membatasi kesetaraan gender, kebebasan berekspresi, dan kebebasan beragama. Sebaliknya, Indonesia menunjukkan pendekatan yang lebih fleksibel dengan menyeimbangkan prinsip Islam dan nilai demokrasi modern, memungkinkan interpretasi yang lebih luas terhadap prinsip Al-Qur'an, terutama dalam kesetaraan gender dan kebebasan beragama. Peran ijihad di Indonesia sangat penting dalam mengadaptasi hukum Islam dengan standar hak asasi manusia kontemporer. Studi ini menyoroti kompleksitas menyelaraskan ajaran Islam dengan norma hak asasi manusia global dan menekankan pentingnya meninjau kembali penafsiran tradisional Al-Qur'an agar lebih selaras dengan nilai-nilai kontemporer tentang keadilan, kesetaraan, dan martabat manusia, serta memastikan penghormatan hak asasi manusia bagi semua warga negara.

Keywords: *Human Rights Law, Islamic Jurisprudence, Legal Systems, PRISMA Framework, Islamic Principles.*

I. INTRODUCTION

Human rights form the cornerstone of modern global discourse, shaping international law and influencing political, social, and legal systems across diverse societies. This universal framework upholds all individuals' dignity, equality, and justice ([Susila, 2021](#)). However, in Muslim-majority countries, the integration of these secular, international

human rights norms with Islamic teachings derived from the Qur'an and Hadiths (sayings and actions of Prophet Muhammad, Saw) poses significant challenges. Islamic principles provide a distinct, faith-based understanding of human dignity, justice, and equality. Yet, their application within legal systems often requires reconciliation with globally accepted human rights standards.

This study addresses a critical gap in understanding how Islamic principles, particularly those from the Qur'an, are applied within the human rights frameworks of two contrasting contexts: Egypt and Indonesia ([Nurhayati](#), 2017). While both nations ground their human rights discourse in Islamic teachings, their historical, cultural, and political differences result in distinct approaches to integrating religious principles into their legal systems ([Chauhan et al.](#), 2023). Egypt combines Islamic law (Shari'ah) with secular legal traditions, leading to tensions in aligning religious values with human rights. In contrast, Indonesia, the world's largest Muslim-majority country, employs a pluralistic approach that seeks to harmonize Islamic teachings with its diverse religious and cultural composition.

The Qur'an and Hadiths provide the foundation for Islamic contributions to human rights, emphasizing justice, equality, and dignity. For instance, Surah Al-Isra (17:70) affirms the inherent dignity of all humans, while Surah Al-Baqarah (2:177) highlights justice and the obligation to support vulnerable communities. Similarly, Prophet Muhammad's teachings, such as his final sermon, underscore human rights' universal and inclusive nature ([Righayatsyah & Muhyi](#), 2024). Despite this clarity, contemporary legal systems in Islamic-majority countries often face challenges in interpreting and applying these principles in alignment with international norms ([Fadhil](#), 2022). Key issues such as gender equality, freedom of expression, and minority rights remain contentious, reflecting broader tensions between traditional religious values and global human rights standards.

This study adopts a qualitative approach guided by the PRISMA framework to explore these complexities. Systematically reviewing legal texts, case studies, and scholarly interpretations examines how Egypt and Indonesia integrate Qur'anic principles into their human rights frameworks ([Kovalchuk et al.](#), 2021). The research aims to fill a significant gap in the literature, providing insights into the interplay of Islamic principles and human rights in these countries ([Budiono et al.](#), 2023). This analysis offers valuable contributions for scholars, policymakers, and practitioners to understanding the dynamic relationship between religion and law in Muslim-majority societies.

II. METHOD

The methodology for this study is designed to provide a comprehensive and structured approach to analyzing the integration of Qur'anic principles with human rights law in Egypt and Indonesia. The study uses the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) framework to ensure rigor and transparency. The PRISMA framework, initially developed for systematic reviews and meta-analyses, is instrumental in organizing the research process by providing a step-by-step guide to identify, screen, and select relevant sources ([Lestari et al.](#), 2023). In the context of this

study, PRISMA allows for a systematic examination of legal texts, academic articles, case studies, and other pertinent sources, ensuring that the analysis remains objective, comprehensive, and well-documented ([Greenberg, 2024](#)).

Table 1. The search string

Database	Search String
Scopus	TITLE-ABS-KEY ("Islam" AND "Modern Human Rights") AND (LIMIT-TO (EXACTKEYWORD , "Human Rights") OR LIMIT-TO (EXACTKEYWORD , "Sharia Law") OR LIMIT-TO (EXACTKEYWORD , "Islam") OR LIMIT-TO (EXACTKEYWORD , "Islamic Law") OR LIMIT-TO (EXACTKEYWORD , "Religion") OR LIMIT-TO (EXACTKEYWORD , " Qur'an"AND"Human Rights Law") OR LIMIT-TO (EXACTKEYWORD , "Sharia")) AND (LIMIT-TO (DOCTYPE , "ar")) AND (LIMIT-TO (LANGUAGE , "English"))
Web of Science	TITLE-ABS-KEY ("Human Rights" AND " Islamic Countries") AND (LIMIT-TO (EXACTKEYWORD , "Human Rights") OR LIMIT-TO (EXACTKEYWORD , "Sharia Law") OR LIMIT-TO (EXACTKEYWORD , "Islam") OR LIMIT-TO (EXACTKEYWORD , "Islamic Law") OR LIMIT-TO (EXACTKEYWORD , "Religion") OR LIMIT-TO (EXACTKEYWORD , " Shari'ah law ") OR LIMIT-TO (EXACTKEYWORD , "Human Rights Law")) AND (LIMIT-TO (DOCTYPE , "ar")) AND (LIMIT-TO (LANGUAGE , "English"))

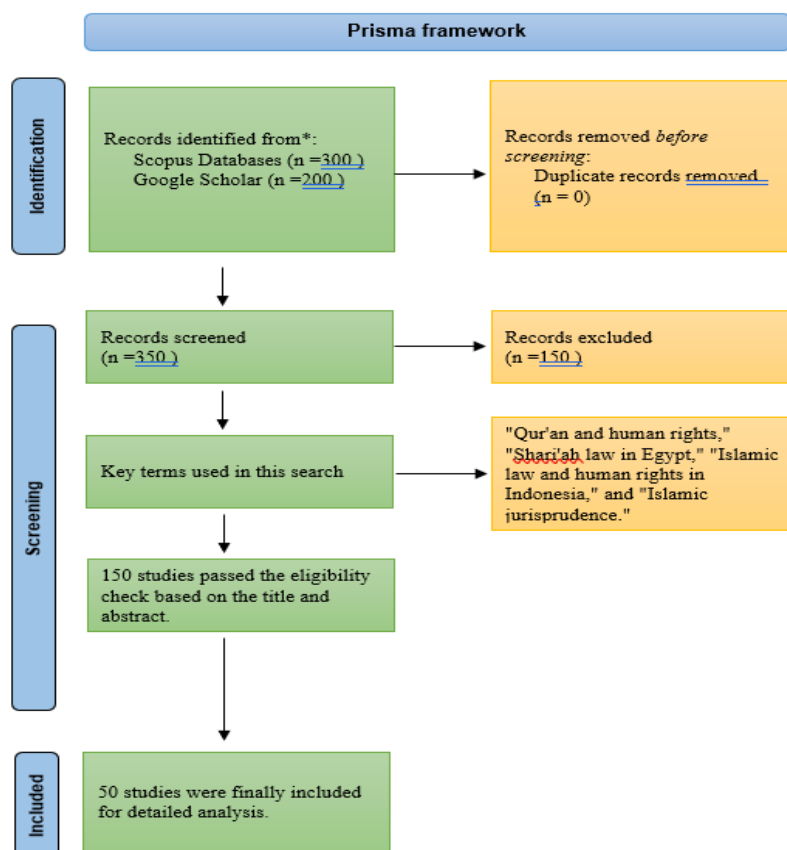


Figure 1. Systematic review process using the PRISMA statement template

The first step in this methodology was identifying sources related to the application of human rights law in Egypt and Indonesia, specifically in the context of Islamic teachings. This involved a search of academic databases (Web of Science and Scopus), legal journals, and relevant books, focusing on sources that address the Qur'an's teachings on human rights, the role of Shari'ah in contemporary legal systems, and the intersection of Islamic law with international human rights standards. The key terms used in this search are listed in table 1 above.

Table 2. The inclusion and the exclusion criteria for data screening

Inclusion	Criteria
Articles from 2014 - 2024	Any research before 2014 was excluded
Only Articles in the English Language	Any other Languages
Only Articles (Journal)	Conference papers, Books, theses

After identifying a broad range of potential sources, the study utilized the PRISMA framework's inclusion and exclusion criteria to filter the materials. The inclusion criteria ensured that only those sources directly related to the intersection of Islamic teachings and human rights law in Egypt and Indonesia were considered ([Yayuli et al., 2021](#)). The exclusion criteria removed sources that were either too general or irrelevant to the research question. This step is crucial to narrowing down the focus and ensuring that the study draws from specific and reliable sources ([Ghanea, 2022](#)).

The study conducted a detailed analysis of the chosen materials after identifying and selecting relevant literature. This analysis involved reviewing legal texts, case law, academic articles, and scholarly interpretations to understand how each country interprets and applies Qur'anic principles related to human rights ([Sulaiman et al., 2024](#)). Special attention was given to how these interpretations reflect the balance between traditional Islamic jurisprudence and modern human rights standards ([Kiviorg, 2022](#)).

A key part of the analysis examined the practical application of these principles within each country's legal system. For Egypt, this involved analyzing constitutional documents, legal codes, and case studies that reflect the country's approach to human rights within the framework of Islamic law ([Navarro, 2020](#)). The study focused on how Islamic principles are incorporated into the national legal system in Indonesia, especially in regions like Aceh where Shari'ah law is officially implemented ([Davids, 2021](#)). The analysis also considered the role of international human rights standards in shaping domestic legal reforms in both countries ([Madson, 2022](#)).

The study utilized a comparative approach to enhance the robustness of the findings, drawing direct comparisons between Egypt and Indonesia based on the application of Qur'anic teachings in their respective legal systems ([Augenstein, 2016](#)). This comparative framework allowed the research to highlight the similarities and differences in how these two countries approach human rights law within Islam, offering valuable insights into the challenges and opportunities for reconciling Islamic principles with global human rights norms.

III. RESULT AND DISCUSSION

The results and discussion of this study focus on analyzing the integration of Qur'anic principles related to human rights in the legal systems of Egypt and Indonesia, with special emphasis on how these principles are interpreted and applied in contemporary settings ([Aloamaka & Omozue, 2024](#)). The comparative analysis reveals essential insights into how Islamic teachings are translated into legal practice, highlighting the strengths and limitations of each system in aligning with universal human rights standards ([Favalli, 2024](#)).

Results

The literature analysis reveals significant variations in the interpretation and application of human rights law based on the Qur'an in Egypt and Indonesia. While predominantly Muslim, both countries have adopted different approaches to integrating Islamic principles into their national legal frameworks ([Nirwana et al., 2024](#)). In Egypt, the legal system operates with a combination of Shari'ah law and secular legal norms. In contrast, while incorporating Shari'ah principles in some regions, Indonesia maintains a more pluralistic approach to governance and law ([Da Silva, 2023](#)).

In Egypt, the role of Shari'ah in law is significant, with the country's Constitution recognizing Islam as the state religion and Shari'ah as the primary source of legislation. The influence of Islamic principles in shaping the legal system is especially evident in family law, inheritance, and criminal law ([Jonas et al., 2022](#)). However, the practical application of human rights based on the Qur'an in Egypt has been marked by tension, particularly in gender equality and freedom of expression ([Siyamto et al., 2024](#)). For instance, while the Qur'an emphasizes the equality of all humans, the implementation of gender equality has been slow, and women's rights continue to be a contentious issue, especially in the political and social spheres ([Steinerte & Ploton, 2023](#)).

One example of the Qur'anic emphasis on justice is the verse, "O humanity. Indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you" (QS. Hujuraat 49:13). While this verse affirms the equality of all human beings, the interpretation and application of these principles in Egyptian law often remain conservative, particularly when it comes to women's rights and personal freedoms ([Murray et al., 2024](#)).

In contrast, Indonesia adopts a more flexible approach, especially in integrating Shari'ah with democratic governance. The Indonesian Constitution guarantees the protection of human rights for all citizens, regardless of their religion, and the legal system reflects a balance between Islamic teachings and international human rights standards ([Helmina et al., 2024](#)). In regions such as Aceh, where Shari'ah law is formally applied, human rights issues often come to the forefront, particularly concerning women's rights and religious freedoms ([Margaletić & Šimović, 2024](#)). However, the Indonesian government's commitment to pluralism and democracy provides a more inclusive platform for addressing these issues, allowing for legal reforms that promote Islamic values and human rights ([Flatto, 2024](#)).

Indonesia's approach is reflected in the following Qur'anic verse: "And if you judge, judge between them with justice. Indeed, Allah loves those who act justly" (QS. Maa'idah 5:42). This verse underscores the importance of justice, a value that resonates strongly within Indonesia's legal system, particularly as it strives to maintain a balance between Shari'ah and human rights principles (Sondhi et al., 2024).

Table 3. Summary of the most relevant journals

Source/Journal	The Most Cited Article	Times Cited	Authors
Muslim World Journal of Human Rights	Prioritizing Religious Freedoms: Islam, Pakistan, and the Human Rights Discourse	17	(Sajjad, 2023)
Griffith Law Review	Islam, the monarchy and criminal law in Brunei: the Syariah Penal Code Order, 2013	15	(Steiner, 2017)
Pertanika Journal of Social Sciences and Humanities	Human rights lesson from selected Malay proverbs	130	(Musa, 2016)
International Journal of Children's Rights	On the Talibé Phenomenon: A Look into the Complex Nature of Forced Child Begging in Senegal	7	(Zoumanigui, 2016)
Welt des Islams	Human rights and new jurisprudence in Mohsen Kadivar's advocacy of new-thinker Islam	122	(Matsunaga, 2015)

In both countries, the role of *ijtihad*, or independent legal reasoning, is pivotal in shaping the application of Shari'ah law in modern society. In Egypt, *ijtihad* has been used sparingly, and many conservative interpretations of Shari'ah continue to dominate (Hartanto et al., 2024). In Indonesia, however, *ijtihad* has played a more significant role in the evolution of human rights law, allowing for a reinterpretation of Islamic texts in line with contemporary human rights standards (Saifuddin et al., 2024).

Table 4. Summarizes the key findings regarding the application of Qur'anic principles in the human rights laws of Egypt and Indonesia.

Aspect	Egypt	Indonesia
Constitutional Framework	Shari'ah recognized as a source of law. Secular law also plays a role.	Constitution guarantees human rights for all. Shari'ah implemented regionally.
Women's Rights	Gender equality is often contested; women face limitations in certain legal areas.	More progressive in terms of women's rights, especially in urban areas, but still issues in Shari'ah-applying regions.
Freedom of Expression	Restricted in certain contexts due to conservative	Greater freedom, although challenges exist in conservative regions like

	interpretations of Islam.	Aceh.
Religious Freedom	Religious minorities have limited rights; state religion is Islam.	Stronger religious pluralism, though there are tensions in Shari'ah-implemented areas.
Role of Ijtihad	Ijtihad is used sparingly, and traditional interpretations dominate.	Ijtihad plays a significant role in adapting Islamic principles to modern human rights norms.

Discussion

The findings of this study provide an in-depth understanding of how the Qur'an's teachings on justice, equality, and human dignity are interpreted and applied in the legal systems of Egypt and Indonesia. Both countries reflect the complexities of balancing traditional Islamic values with modern human rights frameworks.

In Egypt, while the Qur'an's principles of justice and equality are articulated, the application of these values is limited by conservative interpretations of Shari'ah law. Gender equality, for instance, remains an area of contention ([Szpak et al., 2024](#)). Despite the Qur'anic assertion that men and women are equal in the sight of Allah, Egyptian law often places women in a subordinate role, particularly in the areas of inheritance, marriage, and divorce. The Qur'an clearly states that "For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave" (QS. Nisaa' 4:7). Yet, the inheritance laws in Egypt continue to reflect gender inequality in practice. This highlights a gap between the Qur'anic principle of equality and its practical application in the legal system.

Indonesia, on the other hand, demonstrates a more inclusive approach to human rights. While regions such as Aceh have faced criticism for their strict implementation of Shari'ah law, the broader Indonesian legal system allows for a more expansive interpretation of human rights ([Dzera, 2024](#)). The country's pluralistic society has allowed for a legal framework incorporating Islamic values while respecting international human rights standards. This is particularly evident in the protection of religious freedoms, where Indonesia has a strong tradition of religious tolerance that is not as readily observed in Egypt.

The role of ijtihad in Indonesia has also allowed for a more progressive and evolving interpretation of Islamic law. Scholars in Indonesia have embraced the concept of ijtihad to address contemporary human rights issues, such as gender equality and religious freedom. By adapting traditional interpretations to modern realities, ijtihad has become essential for aligning Islamic principles with international human rights norms.

Despite these differences, both countries face similar challenges in reconciling traditional Islamic teachings with modern legal norms. The tension between maintaining the integrity of Islamic law and adhering to global human rights standards remains a key issue in Egypt and Indonesia. This is particularly true in areas such as gender equality, freedom of expression, and religious liberty ([Kamau & MacNaughton, 2024](#)). Both countries must navigate the delicate balance between honoring Islamic teachings and protecting fundamental human rights.

The study highlights the diverse ways Islamic law and Qur'anic principles are applied in the legal systems of Egypt and Indonesia. While both countries incorporate Shari'ah principles into their legal frameworks, the extent to which these principles are aligned with international human rights standards varies significantly ([Dascalu et al., 2020](#)). The role of *ijtihad*, the interpretation of Qur'anic verses, and the broader socio-political context play a crucial role in shaping the human rights landscape in each country (Siyamto et al., 2024). This study underscores the importance of reinterpreting traditional Islamic principles to promote justice and human dignity in modern legal systems.

This study makes a significant contribution to the research field by offering a comparative analysis of the application of human rights principles derived from the Qur'an within the legal systems of Egypt and Indonesia. It provides an in-depth perspective on how Qur'anic values are interpreted and applied differently in these two Muslim-majority countries, highlighting the cultural, political, and historical factors that shape these legal practices ([Azam et al., 2021](#)). This analysis demonstrates the varied legal dynamics even among nations with a common Islamic heritage.

The study uses the PRISMA framework, typically employed in systematic literature reviews. This methodological approach adds high transparency and rigor to the research process ([Rehman et al., 2022](#)). The innovative use of PRISMA demonstrates how advanced analytical frameworks can enhance the reliability of research and provide a comprehensive and clear understanding of the intersection between religion, law, and human rights ([Muntohar & Wasike, 2024](#)). Furthermore, this approach supports its applicability to similar studies, enhancing its practical utility.

The study also examines the challenges of balancing universal human rights standards with the specificities derived from Islamic jurisprudence. It highlights contentious issues such as gender equality, freedom of expression, and religious pluralism, identifying areas of harmony and divergence between Islamic values and global standards ([Jamrozi et al., 2022](#)). This analysis offers valuable insights for policymakers and scholars interested in understanding how Islamic law interacts with modern legal systems.

Additionally, the research emphasizes the role of *ijtihad* (independent reasoning) in interpreting Islamic texts to align with contemporary contexts, particularly in Indonesia. *Ijtihad* is identified as a key tool for modernizing Islamic law and adapting it to global human rights norms ([Shahmoradi & Nabavi, 2019](#)). The study provides practical examples from Indonesia, where *ijtihad* creates a more inclusive and open legal system than the traditional interpretations dominating Egypt.

This study underscores the importance of revisiting traditional interpretations of Qur'anic texts to promote better justice, human dignity, and equality within modern legal systems. The findings highlight opportunities to develop middle-ground solutions that reconcile Islamic values with global human rights standards while offering recommendations to foster legal reform that benefits all citizens.

IV. CONCLUSION

This study provides a comparative analysis of the integration of Qur'anic principles into Egypt and Indonesia's human rights legal frameworks. The findings reveal significant differences in how countries interpret and implement these principles despite sharing a common Islamic heritage. In Egypt, the application of Qur'anic teachings within the legal system often faces challenges due to conservative interpretations, particularly concerning gender equality, freedom of expression, and religious liberties. While the Qur'an advocates for equality and justice, these values are sometimes limited by traditional legal frameworks. On the other hand, Indonesia presents a more flexible approach, balancing Islamic principles with modern democratic values. The country's pluralistic society and its emphasis on human rights allow for a broader interpretation of Qur'anic principles, particularly in areas such as gender equality and freedom of religion. The role of *ijtihad* in Indonesia has been crucial in adapting Islamic law to contemporary human rights standards, ensuring a more inclusive legal system. Ultimately, both countries illustrate the complexities of reconciling Islamic teachings with global human rights norms. This study underscores the importance of revisiting traditional interpretations of the Qur'an to better align with contemporary values of justice, equality, and human dignity, ensuring that human rights are respected for all citizens.

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