

## Beyond Legal Pluralism: Reframing the Dynamic Interaction between Shariah and State Law in Contemporary Muslim Societies

Entisar Alatrish; University of Zawia, Libya<sup>1\*</sup> 

Lukman Yusuf Owolabi; Bayero University, Nigeria<sup>2</sup> 

\*Corresponding Author: [e.atrish@zu.edu.ly](mailto:e.atrish@zu.edu.ly)

### ABSTRACT

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The discourse on legal pluralism has long been used to explain the coexistence of Shariah and state law in contemporary Muslim societies. However, existing approaches often remain descriptive, portraying this relationship as a static duality rather than a dynamic and evolving interaction. This study challenges conventional legal pluralism by proposing a reconceptualization of the relationship between Shariah and state law as a negotiated and adaptive legal interface shaped by socio-political, institutional, and epistemological forces. Employing a qualitative conceptual approach grounded in socio-legal theory and Islamic legal studies, this research develops a novel framework termed Dynamic Legal Interaction (DLI). The findings reveal that the interaction between Shariah and state law is not merely coexistence but a continuous process of translation, contestation, and integration, where authority is redistributed across religious institutions, state actors, and societal practices. This study advances a theoretical shift from pluralism as coexistence to pluralism as interactional governance, thereby offering a more nuanced understanding of legal hybridity in Muslim contexts. By reframing legal pluralism through a dynamic lens, this research contributes to global socio-legal scholarship and provides a transformative framework for analyzing the evolving role of Islamic law within modern state systems.



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## Introduction

The relationship between Shariah and state law in contemporary Muslim societies has long been framed through the lens of legal pluralism. This framework, widely adopted in socio-legal scholarship, describes the coexistence of multiple legal systems within a single social field. In the context of Muslim-majority states, legal pluralism is typically used to explain the parallel operation of Islamic law, state legislation, customary practices, and, in some cases, transnational legal norms. While this perspective has been instrumental in highlighting the diversity and complexity of legal orders, it often remains descriptively oriented, portraying pluralism as a static condition rather than an evolving process. As a result, it fails to fully capture the dynamic, contested, and negotiated nature of the interaction between Shariah and state law.

In recent decades, the governance landscape in Muslim societies has undergone significant transformation. Processes of state formation, globalization, democratization, and legal reform have reshaped the institutional and normative structures within which Islamic law operates. Shariah is no longer confined to traditional domains of personal status or religious observance but increasingly intersects with areas such as finance, constitutional law, criminal justice, and public policy. At the same time, state law has expanded its regulatory reach, often codifying, modifying,

or selectively incorporating elements of Islamic law. This evolving relationship raises fundamental questions about authority, legitimacy, and the role of Islamic law in modern governance.

Despite these transformations, much of the existing literature continues to rely on conventional models of legal pluralism that emphasize coexistence without sufficiently addressing interaction. These models tend to conceptualize Shariah and state law as distinct and bounded systems that operate side by side, occasionally overlapping but largely maintaining their autonomy. Such an approach overlooks the ways in which these systems actively shape, influence, and transform one another. It also obscures the role of various actors—including judges, legislators, religious scholars, and civil society—in mediating and negotiating the boundaries between legal regimes.

This study argues that the persistence of a static understanding of legal pluralism limits our ability to analyze contemporary legal realities in Muslim societies. Instead of viewing Shariah and state law as separate systems in coexistence, this paper proposes to reconceptualize their relationship as a dynamic and interactional process. This shift in perspective allows for a more nuanced understanding of how legal norms are produced, contested, and institutionalized across different levels of governance.

The need for such a reconceptualization is particularly evident in light of ongoing debates on the role of Islamic law in modern states. In some contexts, Shariah has been formally incorporated into state legal systems through constitutional provisions or statutory enactments. In others, it operates informally through religious institutions, community practices, or alternative dispute resolution mechanisms. These variations reflect not only differences in legal frameworks but also broader socio-political dynamics, including power relations, identity politics, and ideological contestation. A static model of legal pluralism is ill-equipped to account for these complexities.

Scholarly critiques of legal pluralism have begun to highlight these limitations. Some have argued that the concept risks reifying legal systems, treating them as fixed entities rather than socially constructed and historically contingent processes. Others have pointed out that legal pluralism often underestimates the role of the state in shaping and regulating non-state legal orders. In the context of Islamic law, this is particularly significant, as state institutions frequently play a decisive role in defining the scope, content, and application of Shariah.

At the same time, Islamic legal scholarship itself has undergone important developments that call for a rethinking of its relationship with state law. Contemporary scholars have increasingly emphasized the adaptability and contextual nature of Islamic law, moving beyond rigid doctrinal interpretations toward more flexible and purposive approaches. These developments open up new possibilities for engaging with modern legal systems, but they also raise questions about how Islamic law is mediated through state institutions and how its authority is negotiated in pluralistic settings.

One influential perspective within Islamic legal thought is the emphasis on the objectives and purposes of the law, often articulated through *Maqasid al-Shariah*. While traditionally used as a tool for legal reasoning, *Maqasid* has been reinterpreted in modern scholarship as a framework for understanding the broader goals of governance, including justice, welfare, and human dignity. This shift from rule-based to principle-based reasoning has important implications for how Islamic law

interacts with state law, as it allows for greater flexibility and integration within diverse legal contexts.

However, even with these theoretical advancements, there remains a lack of a comprehensive framework that captures the dynamic interaction between Shariah and state law. Existing studies often focus on specific jurisdictions or sectors, providing valuable empirical insights but limited theoretical generalization. What is needed is a conceptual model that can account for the processes through which legal norms are negotiated, translated, and institutionalized across different legal domains.

This study addresses this gap by proposing a new framework termed Dynamic Legal Interaction (DLI). Unlike traditional models of legal pluralism that emphasize coexistence, the DLI framework conceptualizes the relationship between Shariah and state law as an ongoing process of interaction involving multiple actors, institutions, and normative orders. It highlights three key dimensions of this interaction: translation, contestation, and integration.

First, translation refers to the process through which Islamic legal principles are adapted and reformulated within state legal systems. This may involve codification, reinterpretation, or selective incorporation, depending on the institutional and political context. Translation is not a neutral process; it involves choices about which aspects of Islamic law are emphasized and how they are aligned with existing legal structures.

Second, contestation captures the conflicts and negotiations that arise between different legal actors and institutions. These may include debates over the authority of religious scholars versus state officials, disagreements over the interpretation of Islamic principles, or tensions between local practices and national legislation. Contestation reflects the inherently political nature of legal pluralism, where competing claims to authority and legitimacy are continuously negotiated.

Third, integration refers to the ways in which Shariah and state law become intertwined within legal and institutional frameworks. This may occur through formal mechanisms, such as constitutional recognition or legislative incorporation, or through informal practices, such as judicial reasoning or community-based dispute resolution. Integration highlights the possibility of hybrid legal systems that combine elements of different traditions in new and innovative ways.

By focusing on these dimensions, the DLI framework provides a more dynamic and process-oriented understanding of legal pluralism. It shifts the analytical focus from static coexistence to active interaction, emphasizing the fluid and evolving nature of legal systems. This perspective not only enhances our understanding of Islamic law in contemporary contexts but also contributes to broader socio-legal debates on legal pluralism and governance.

The central research problem of this study, therefore, is the inadequacy of existing legal pluralism frameworks in capturing the dynamic interaction between Shariah and state law. The study seeks to answer the following questions: How can the relationship between Shariah and state law be reconceptualized beyond static models of coexistence? What are the key processes through which these legal systems interact and influence each other? And how can a dynamic framework enhance our understanding of legal governance in contemporary Muslim societies?

To address these questions, this study adopts a qualitative conceptual approach, drawing on insights from socio-legal theory and Islamic legal studies. Rather than focusing on a single jurisdiction, it develops a generalized framework that can be applied across different contexts, while remaining sensitive to local variations. This approach allows for a deeper exploration of the

underlying dynamics of legal interaction, moving beyond descriptive accounts toward theoretical innovation.

The contribution of this study is twofold. First, it advances socio-legal scholarship by proposing a new conceptual framework that reconceptualizes legal pluralism as an interactional process. Second, it contributes to Islamic legal studies by providing a novel perspective on the role of Shariah in modern governance, highlighting its capacity for adaptation and engagement with state law. In doing so, it challenges the dichotomy between religious and secular legal systems and offers a more integrated and dynamic understanding of legal order.

Ultimately, this study argues that the relationship between Shariah and state law cannot be adequately understood through static models of coexistence. Instead, it must be seen as a dynamic and evolving process shaped by multiple actors, institutions, and normative frameworks. By reframing legal pluralism in this way, the study opens new avenues for research and provides a more robust foundation for analyzing the complexities of legal governance in contemporary Muslim societies.

## **Literature Review**

### **Legal Pluralism: From Classical Formulation to Contemporary Debates**

Legal pluralism has long been a central concept in socio-legal studies, particularly in the analysis of non-Western legal systems. Early formulations of legal pluralism emphasized the coexistence of state law and non-state normative orders, including religious law, customary law, and informal community practices. Scholars such as John Griffiths distinguished between “weak” and “strong” legal pluralism, arguing that in many societies, multiple legal systems operate simultaneously and interact in complex ways beyond the formal authority of the state.

Subsequent developments in the field expanded this perspective by highlighting the role of globalization, transnational norms, and institutional hybridity. Legal pluralism came to be understood not merely as the presence of multiple legal orders but as a condition in which legal authority is dispersed across different actors and institutions. This shift allowed scholars to move beyond state-centric models of law and recognize the significance of informal and non-state legal practices.

However, despite these advancements, much of the literature continues to conceptualize legal pluralism as a condition of coexistence rather than a process of interaction. Legal systems are often treated as distinct entities that operate in parallel, with limited attention to the mechanisms through which they influence and transform one another. This tendency toward reification has been widely critiqued, as it overlooks the fluid and contested nature of legal boundaries.

### **Shariah and State Law: Institutionalization and Negotiation**

In the context of Muslim societies, legal pluralism has been widely used to analyze the relationship between Shariah and state law. Historically, Islamic law functioned as a comprehensive normative system governing various aspects of social, economic, and political life. However, the rise of modern nation-states introduced new legal frameworks that often redefined the role and scope of Shariah.

Contemporary scholarship has documented various models of interaction between Shariah and state law. In some countries, Shariah has been formally incorporated into the state legal system

through constitutional provisions, statutory enactments, or specialized religious courts. In others, it operates alongside state law in a more informal capacity, influencing social practices and community-based dispute resolution.

Scholars such as Wael B. Hallaq have critically examined the transformation of Islamic law under modern state structures, arguing that the institutionalization of Shariah within state frameworks often alters its epistemological foundations and normative orientation. According to this perspective, the modern state imposes its own logic of centralization, codification, and bureaucratic control, which may conflict with the decentralized and interpretive nature of classical Islamic jurisprudence.

Other scholars have taken a more pragmatic approach, emphasizing the capacity of Islamic law to adapt to contemporary contexts. They highlight processes of legal reform, reinterpretation, and hybridization through which Shariah continues to play a role in modern governance. These studies underscore the importance of institutional actors—such as courts, legislatures, and religious authorities—in mediating the relationship between legal systems.

While this body of literature provides valuable insights into the institutional dimensions of legal pluralism, it often remains focused on structural arrangements rather than dynamic processes. The emphasis is typically on how Shariah is incorporated or excluded within state systems, rather than on how these systems interact and evolve over time.

### **Socio-Legal Perspectives: Law as Practice and Process**

In response to the limitations of structural approaches, socio-legal scholars have increasingly emphasized the importance of examining law as a social practice. This perspective shifts the focus from formal legal systems to the everyday interactions through which legal norms are interpreted, negotiated, and applied.

From this viewpoint, the relationship between Shariah and state law is not simply a matter of institutional design but a dynamic process involving multiple actors, including judges, lawyers, religious scholars, policymakers, and ordinary citizens. These actors engage in continuous negotiation, shaping the meaning and application of legal norms in specific contexts.

This approach highlights the importance of agency and context in understanding legal pluralism. It recognizes that legal systems are not static entities but are constantly being produced and reproduced through social interaction. It also draws attention to the role of power relations in shaping legal outcomes, as different actors may have unequal access to resources and authority.

Despite its strengths, the socio-legal approach has not been fully integrated into the study of Islamic law. While some studies have examined how Shariah is practiced in everyday contexts, there remains a lack of a coherent framework that connects these micro-level interactions with broader institutional and normative dynamics.

### **Critiques of Static Pluralism and the Need for a Dynamic Framework**

A growing body of scholarship has criticized the tendency of legal pluralism theory to treat legal systems as fixed and bounded entities. Critics argue that this approach fails to account for the fluidity and hybridity of legal practices, particularly in contexts characterized by rapid social and political change.

These critiques are especially relevant in the context of contemporary Muslim societies, where the interaction between Shariah and state law is shaped by a wide range of factors, including globalization, legal reform, political contestation, and technological change. In such contexts, legal boundaries are often blurred, and the distinction between different legal systems becomes increasingly difficult to maintain.

Furthermore, static models of legal pluralism tend to overlook the processes through which legal norms are translated and transformed across different domains. For example, when Islamic legal principles are incorporated into state legislation, they are often reinterpreted and reformulated in ways that reflect the priorities and constraints of the state. Similarly, state law may be influenced by Islamic norms through judicial reasoning or public discourse.

These processes suggest that legal pluralism should be understood not as a condition of coexistence but as a dynamic system of interaction. Such an approach would allow for a more nuanced analysis of how legal systems influence one another and how new forms of legal hybridity emerge.

### **Toward Dynamic Legal Interaction (DLI): Identifying the Research Gap**

The review of existing literature reveals a significant gap in the theoretical understanding of the relationship between Shariah and state law. While legal pluralism provides a useful starting point, its traditional focus on coexistence and structure limits its explanatory power in dynamic and complex contexts.

This study addresses this gap by proposing the Dynamic Legal Interaction (DLI) framework, which reconceptualizes legal pluralism as an ongoing process of interaction. Unlike existing approaches, the DLI framework emphasizes the mechanisms through which legal systems engage with one another, including translation, contestation, and integration.

By focusing on these processes, the DLI framework provides a more comprehensive and flexible tool for analyzing the relationship between Shariah and state law. It bridges the gap between structural and socio-legal approaches, integrating insights from both perspectives into a unified conceptual model.

In doing so, this study contributes to both socio-legal scholarship and Islamic legal studies. It advances the theoretical development of legal pluralism by introducing a dynamic and process-oriented perspective, while also offering a new framework for understanding the evolving role of Islamic law in contemporary governance.

### **Synthesis**

In summary, the literature demonstrates that while legal pluralism remains a central concept in the study of Shariah and state law, its traditional formulations are insufficient for capturing the complexities of contemporary legal interactions. Existing studies have provided valuable insights into institutional arrangements and social practices but have not fully addressed the dynamic processes that shape legal systems over time.

This study builds on these insights by proposing a reconceptualization of legal pluralism as dynamic interaction, thereby offering a more robust and nuanced framework for analyzing legal governance in Muslim societies.

## Method

This study employs a qualitative conceptual research design aimed at developing a new theoretical framework for understanding the relationship between Shariah and state law in contemporary Muslim societies. Rather than relying on empirical data collection, the research focuses on theoretical reconstruction and analytical synthesis, which are appropriate for addressing complex socio-legal phenomena that involve normative, institutional, and interpretive dimensions. The goal of this methodological approach is to move beyond descriptive accounts of legal pluralism and to generate a process-oriented conceptual model, namely the Dynamic Legal Interaction (DLI) framework.

The methodological structure of this study is built upon three interconnected approaches: socio-legal analysis, conceptual synthesis, and framework construction. These approaches are applied sequentially but remain analytically integrated throughout the research process.

First, the study adopts a socio-legal analytical approach to examine the interaction between Shariah and state law. This approach treats law not merely as a formal system of rules but as a social practice shaped by institutions, actors, and power relations. It involves a critical engagement with existing literature on legal pluralism, Islamic legal studies, and governance theory to identify how legal norms are produced, negotiated, and institutionalized. Through this lens, the study explores how Shariah and state law are not static entities but are continuously reshaped through interaction among judges, legislators, religious authorities, and society at large. This stage allows the research to uncover the limitations of static models of legal pluralism and to highlight the need for a more dynamic analytical framework.

Second, the study employs conceptual synthesis to integrate insights from different fields, particularly socio-legal theory and Islamic legal thought. This process involves identifying key concepts—such as legal pluralism, hybridity, authority, and legitimacy—and analyzing how they intersect within the context of Muslim societies. At the same time, the study engages with core principles of Islamic law, including interpretive flexibility, institutional diversity, and normative objectives, to examine how these elements interact with state legal systems. The synthesis process is not merely additive but transformative; it seeks to generate new conceptual relationships that can better explain the evolving interaction between legal systems. Through this stage, the study reframes legal pluralism as a dynamic process rather than a static condition.

Third, the research develops a normative-conceptual framework, referred to as the Dynamic Legal Interaction (DLI) model. This framework is constructed through a process of abstraction and systematization. Initially, recurring patterns identified in the literature—such as the adaptation of Shariah into state law, conflicts over legal authority, and the emergence of hybrid legal practices—are abstracted into core analytical dimensions. These dimensions are then organized into a structured model consisting of three key processes: translation, contestation, and integration. Each process represents a specific mechanism through which Shariah and state law interact and influence one another.

The translation process refers to the transformation of Islamic legal principles into state legal frameworks, often through codification, reinterpretation, or institutional adaptation. The contestation process captures the conflicts and negotiations between different legal actors and authorities, reflecting the political and ideological dimensions of legal interaction. The integration process describes the formation of hybrid legal arrangements in which elements of Shariah and

state law are combined within formal or informal institutional structures. Together, these processes form a comprehensive model that captures the dynamic nature of legal pluralism.

To ensure analytical rigor, the study adopts a critical-analytical stance throughout all stages of the research. Existing theories and frameworks are not treated as fixed or complete but are examined for their assumptions, limitations, and applicability to contemporary contexts. This allows the study to identify gaps in the literature and to justify the need for a new conceptual model. The framework proposed in this study is therefore grounded in existing scholarship while also extending it in new directions.

In addition, the study incorporates an interdisciplinary perspective, recognizing that the interaction between Shariah and state law cannot be fully understood within a single disciplinary framework. By integrating insights from law, sociology, political science, and Islamic studies, the research provides a more comprehensive and nuanced analysis of legal governance. This interdisciplinary approach is particularly important in capturing the complexity of contemporary Muslim societies, where legal systems are shaped by a wide range of social, political, and cultural factors.

It is important to note that this research is intentionally positioned as a foundational theoretical study. Its primary objective is to develop a conceptual framework that can guide future empirical research rather than to provide immediate empirical validation. As such, the validity of the study is assessed in terms of its theoretical coherence, explanatory power, and relevance to contemporary socio-legal challenges.

In summary, this study utilizes a qualitative conceptual methodology that integrates socio-legal analysis, conceptual synthesis, and framework construction to develop the Dynamic Legal Interaction (DLI) model. This approach enables the research to move beyond descriptive accounts of legal pluralism and to offer a novel theoretical contribution that captures the dynamic and evolving relationship between Shariah and state law in contemporary Muslim societies.

## **Results and Discussion**

### **From Coexistence to Interaction: Rethinking Legal Pluralism**

The first major finding challenges the conventional understanding of legal pluralism as a condition of coexistence between separate legal systems. Traditional models tend to depict Shariah and state law as parallel structures operating within distinct domains—religious versus secular, informal versus formal, or moral versus legal.

However, this study finds that such dichotomies are overly simplistic and do not reflect contemporary legal realities. In practice, Shariah and state law are deeply intertwined, with continuous exchanges occurring at institutional, normative, and practical levels. Legal actors do not operate exclusively within one system; rather, they navigate and negotiate across multiple legal frameworks simultaneously.

This finding supports the argument that legal pluralism should be reconceptualized as an interactional phenomenon, where legal systems are mutually constitutive rather than merely coexisting. The relationship between Shariah and state law is therefore not static but constantly evolving through processes of adaptation, negotiation, and transformation.

## The Dynamic Legal Interaction (DLI) Framework

The central contribution of this study is the development of the Dynamic Legal Interaction (DLI) model, which captures the mechanisms through which Shariah and state law engage with each other. The framework consists of three core processes: translation, contestation, and integration.

### 1. Translation: From Normative Principles to Legal Codification

Translation refers to the process by which Islamic legal principles are reformulated within state legal systems. This process often involves codification, reinterpretation, and institutional adaptation.

The study finds that translation is not a neutral or purely technical process. Instead, it is shaped by political priorities, institutional constraints, and interpretive choices. For example, when elements of Shariah are incorporated into statutory law, they are often selectively interpreted to align with state objectives such as administrative efficiency or national legal uniformity.

This process can lead to both preservation and transformation of Islamic legal norms. While certain principles are retained, their meaning and application may shift significantly within the state legal framework. Translation thus represents a key site where the interaction between Shariah and state law becomes visible and contested.

### 2. Contestation: Negotiating Authority and Legitimacy

The second dimension of the DLI framework is contestation, which captures the conflicts and negotiations that arise between different legal actors and institutions. These may include tensions between religious scholars and state authorities, disagreements over legal interpretation, or broader societal debates about the role of Islamic law in governance.

The findings indicate that contestation is a central feature of legal interaction in Muslim societies. Competing claims to authority and legitimacy are continuously negotiated, reflecting broader power dynamics and ideological differences. For instance, state institutions may assert control over the interpretation of Shariah, while religious actors may challenge such interventions as undermining the authenticity of Islamic law.

Contestation also occurs at the societal level, where citizens and communities engage with multiple legal systems in their daily lives. These interactions shape how legal norms are understood and applied, further reinforcing the dynamic nature of legal pluralism.

### 3. Integration: The Emergence of Hybrid Legal Orders

The third dimension of the DLI framework is integration, which refers to the formation of hybrid legal arrangements that combine elements of Shariah and state law. This process may occur through formal mechanisms, such as constitutional recognition or the establishment of religious courts, as well as through informal practices embedded in social and institutional contexts.

The study finds that integration is not merely the end result of interaction but an ongoing process that continuously reshapes legal systems. Hybrid legal orders are characterized by fluid boundaries and overlapping jurisdictions, where distinctions between Shariah and state law become increasingly blurred.

This finding highlights the emergence of legal hybridity as a defining feature of contemporary Muslim societies. Rather than maintaining rigid separations, legal systems evolve through continuous interaction, producing new forms of governance that reflect both religious and state-based norms.

### **Theoretical Contribution: Legal Pluralism as Interactional Governance**

One of the most significant contributions of this study is the reconceptualization of legal pluralism as interactional governance. This perspective shifts the focus from static structures to dynamic processes, emphasizing how legal systems are continuously produced and transformed through interaction.

This theoretical shift has several implications. First, it challenges the tendency to treat legal systems as fixed entities, instead highlighting their fluid and relational nature. Second, it integrates structural and socio-legal perspectives by linking institutional arrangements with everyday practices and interactions. Third, it provides a more comprehensive framework for analyzing legal governance in contexts characterized by complexity and change.

By introducing the DLI framework, this study extends existing theories of legal pluralism and offers a new analytical tool for understanding the evolving relationship between Shariah and state law.

### **Comparison with Existing Approaches**

Compared to traditional models of legal pluralism, the DLI framework offers several advantages:

#### 1. Process-Oriented Analysis

While conventional approaches focus on coexistence, the DLI model emphasizes the processes through which legal systems interact and evolve.

#### 2. Multi-Level Perspective

The framework captures interactions at institutional, normative, and societal levels, providing a more holistic understanding of legal governance.

#### 3. Integration of Power and Agency

By incorporating contestation, the model accounts for power dynamics and the role of different actors in shaping legal outcomes.

#### 4. Recognition of Legal Hybridity

The DLI framework highlights the emergence of hybrid legal orders, moving beyond binary distinctions between religious and state law.

At the same time, the model addresses limitations in existing Islamic legal scholarship, which often focuses on doctrinal analysis without fully engaging with socio-legal dynamics.

### **Implications for Contemporary Muslim Societies**

The findings of this study have important implications for both theory and practice:

#### 1. Reframing Legal Authority

Legal authority in Muslim societies is not centralized but distributed across multiple actors and institutions. Understanding this distribution is essential for analyzing governance and legal reform.

#### 2. Enhancing Legal Reform Strategies

Recognizing the dynamic interaction between Shariah and state law can inform more effective and context-sensitive legal reforms that account for both normative principles and institutional realities.

#### 3. Bridging Religious and State Legal Systems

The DLI framework provides a basis for integrating Islamic legal principles into state governance in ways that preserve their ethical foundations while ensuring institutional coherence.

### Limitations and Future Research

This study is conceptual in nature and does not include empirical case studies. As such, the proposed framework requires further validation through empirical research across different jurisdictions. Future studies should explore how the DLI model operates in specific contexts, such as constitutional law, family law, or Islamic finance.

Additionally, further research could examine how technological developments—such as digital governance and AI—affect the interaction between Shariah and state law, thereby extending the framework into new domains.

### Synthesis

In conclusion, the results of this study demonstrate that the relationship between Shariah and state law cannot be adequately explained through static models of legal pluralism. Instead, it must be understood as a dynamic process characterized by translation, contestation, and integration. The Dynamic Legal Interaction (DLI) framework provides a comprehensive and flexible model for analyzing this process, offering new insights into the nature of legal governance in contemporary Muslim societies.

### Conclusion

This study has reconceptualized the relationship between Shariah and state law in contemporary Muslim societies by moving beyond the conventional framework of legal pluralism as mere coexistence. It has demonstrated that existing models, while useful in identifying the presence of multiple legal systems, are limited in their ability to capture the dynamic, negotiated, and evolving nature of legal interaction. In response, this research has proposed the Dynamic Legal Interaction (DLI) framework as a more robust and process-oriented analytical model.

The findings of this study show that the interaction between Shariah and state law is not static but unfolds through three interconnected processes: translation, contestation, and integration. Translation highlights how Islamic legal principles are reformulated within state legal systems, often resulting in both preservation and transformation of normative meanings. Contestation reveals the ongoing negotiation of authority and legitimacy among legal actors, reflecting broader socio-political dynamics. Integration demonstrates the emergence of hybrid legal orders in which elements of Shariah and state law are intertwined within formal and informal institutional arrangements. Together, these processes illustrate that legal pluralism is better understood as an interactional system of governance rather than a structural condition.

Theoretically, this study advances socio-legal scholarship by reframing legal pluralism as a dynamic and relational phenomenon. It challenges the tendency to treat legal systems as fixed and bounded entities, instead emphasizing their fluidity and mutual constitution. At the same time, it contributes to Islamic legal studies by offering a new perspective on the role of Shariah in modern governance, highlighting its capacity to adapt, interact, and evolve within state legal frameworks. This dual contribution positions the study at the intersection of law, society, and governance, providing a novel lens for analyzing complex legal environments.

Practically, the DLI framework has important implications for legal reform and policy development in Muslim societies. By recognizing the dynamic interaction between Shariah and state law, policymakers and legal practitioners can design more nuanced and context-sensitive approaches that move beyond binary distinctions between religious and secular law. The

framework also underscores the importance of engaging multiple actors—including religious scholars, state institutions, and civil society—in shaping legal governance, thereby enhancing legitimacy and inclusivity.

However, this study is not without limitations. As a conceptual inquiry, it does not provide empirical validation of the proposed framework. The DLI model is intended as a foundational theoretical construct that requires further testing and refinement through case studies and comparative research. Future studies should examine how the processes of translation, contestation, and integration operate in specific legal contexts, as well as how they are influenced by factors such as political structures, cultural diversity, and technological change.

This study argues that understanding the relationship between Shariah and state law requires a shift from static models of coexistence to dynamic models of interaction. By introducing the Dynamic Legal Interaction framework, this research provides a new theoretical foundation for analyzing legal governance in contemporary Muslim societies. More broadly, it contributes to global socio-legal discourse by offering an alternative perspective on legal pluralism—one that recognizes law as a continuously evolving process shaped by interaction, negotiation, and transformation.

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### **Author Contributions Statement**

The author solely contributed to all aspects of this research. This includes the conceptualization of the study, development of the theoretical framework, literature review, methodological design, analysis and interpretation of findings, as well as drafting and revising the manuscript. The author has read and approved the final version of the manuscript and agrees to be accountable for all aspects of the work.

### **AI Usage Statement**

This study acknowledges the use of artificial intelligence (AI) tools to assist in language refinement, structural organization, and clarity of expression. The intellectual content of the manuscript, including the research concept, theoretical framework, analysis, and conclusions, was independently developed by the author.

All AI-assisted outputs were critically reviewed, edited, and validated by the author to ensure originality, accuracy, and compliance with academic standards. No AI tools were used for data generation, data analysis, or to replace the author's intellectual contribution. The author takes full responsibility for the content of this manuscript.

## Conflict of Interest

The author declares that there are no conflicts of interest regarding the publication of this article. The research was conducted without any commercial or financial relationships that could be construed as a potential conflict of interest.

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