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**ISLAMIC ETHICS IN INTERNATIONAL RELATIONS: A RESPONSE TO THE TREATMENT OF INDONESIAN SUPPORTERS BY SAUDI ARABIA FROM THE PERSPECTIVE OF GLOBAL ISLAMIC FAMILY LAW**

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**Abstract**

*This study examines the ethical implications of Saudi Arabia's treatment of Indonesian supporters during the 2025 World Cup qualifiers through the lens of Islamic ethics and global Islamic family law. Against the backdrop of long-standing diplomatic and spiritual ties between Indonesia and Saudi Arabia, the incident raised questions about the consistency of state behavior with Islamic principles such as *maqāṣid al-sharī'ah*, *ukhuwah Islamiyah*, and the preservation of human dignity. The primary aim of this research is to assess whether Islamic ethical frameworks can serve as normative foundations for evaluating diplomatic conduct and guiding state responses to international incidents involving Muslim citizens. Employing a qualitative case study approach, the study integrates discourse analysis, legal hermeneutics, and ethical diplomacy theory to analyze primary data from official government statements, eyewitness testimonies, and interviews with Islamic law scholars, alongside secondary literature. The findings reveal a significant ethical dissonance between Islamic normative values and the treatment experienced by Indonesian citizens, while also highlighting Indonesia's adoption of a value-based diplomatic approach rooted in religious solidarity and moral accountability. Furthermore, the study expands the conceptual scope of global Islamic family law by positioning it as a relational ethic that can inform inter-Muslim state conduct beyond the private legal domain. This research contributes to the growing body of Islamic diplomacy scholarship by offering a framework for ethical state behavior grounded in Islamic jurisprudence, with practical implications for policy formulation, inter-Muslim relations, and the ethical evolution of international law in Muslim-majority contexts.*

**Keywords:** *Islamic Ethics, Global Islamic Family Law, International Relations*

**INTRODUCTION**

The diplomatic relationship between Indonesia and Saudi Arabia is often framed through a lens of shared Islamic identity, spiritual solidarity, and bilateral cooperation. Rooted in historical religious affinities, the relationship is strengthened through pilgrimages and cultural exchanges.

However, the mistreatment of Indonesian citizens—particularly supporters attending international football events in Saudi Arabia—has raised ethical concerns in the international arena. These incidents have challenged foundational Islamic values such as justice, dignity, and *ukhuwah Islamiyah*, prompting a broader reflection on how Islamic ethics should guide state behavior in international relations (Fatahillah and Luhuringbudi 2025). As public debate intensifies, these events are no longer seen as isolated cases of civil mistreatment but as reflective of deeper tensions in global Muslim relations and the perceived erosion of shared Islamic moral frameworks in cross-national governance (Arafat and Asmuni 2025).

While scholarship on Islamic ethics in governance and diplomacy is expanding, significant gaps remain in applying these principles to real-world international relations scenarios involving Muslim-majority nations. Much of the existing literature tends to focus on macro-political diplomacy or Islamic finance ethics, while neglecting ethical asymmetries within inter-Muslim state behavior (Alhammadi, Alotaibi, and Hakam 2020). Similarly, global Islamic family law is often examined within domestic legal frameworks and personal matters, overlooking its broader potential to influence state-to-state ethical obligations. Moreover, while the *maqāṣid al-sharī‘ah* framework has been studied in Islamic finance and criminal justice systems, its operationalization in international human rights contexts remains underexplored (Mokodenseho et al. 2024). This gap has left scholars and policymakers without clear normative tools to assess or respond to incidents like the mistreatment of Indonesian supporters abroad (Wardiyono 2020). This study draws on three interconnected theoretical foundations: *maqāṣid al-sharī‘ah*, global Islamic ethics, and global Islamic family law. *Maqāṣid al-sharī‘ah* provides a foundational ethical lens through which state behavior can be judged based on the preservation of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), dignity (*ḥifẓ al-‘ird*), intellect (*ḥifẓ al-‘aql*), and property (*ḥifẓ al-māl*) (Lubis 2024). Global Islamic ethics extends this lens to transnational interactions, emphasizing values such as Justice, compassion, and solidarity in political behavior (Ismail and others 2022). Lastly, global Islamic family law, though traditionally limited to intra-family matters, is proposed here as a normative relational framework capable of guiding ethical treatment among Muslim communities across national boundaries (Sholihah 2020). These conceptual tools are particularly relevant for analyzing Indonesia's value-driven diplomacy and for assessing whether Saudi Arabia's actions align with a shared Islamic ethical order (Huda et al. 2024).

This study departs from the growing complexity of inter-Muslim relations in a globalized world, particularly when incidents involving Muslim citizens transcend national boundaries and enter the domain of diplomacy. Within this context, the treatment of Indonesian supporters by Saudi authorities invites a deeper ethical and legal reflection, not merely at the level of state

conduct, but within a broader normative framework rooted in Islamic values. Rather than viewing such incidents solely through the lens of international law or political pragmatism, this research situates them within the evolving discourse of Global Islamic Family Law—an approach that extends the moral architecture of Islamic family principles into transnational human relations among Muslim communities.

Accordingly, this study seeks to explore how Islamic ethical principles—especially those grounded in *maqāṣid al-sharīʿah*—can inform the evaluation of state behavior in intra-Muslim contexts, while also examining the extent to which Global Islamic Family Law may function as a normative bridge in addressing diplomatic tensions involving Muslim citizens. In doing so, the study further considers how Indonesia articulates its diplomatic response, and whether such responses reflect an integration of Islamic ethical reasoning within contemporary international engagement. These concerns converge into a central inquiry: to what extent can Islamic ethical principles and the framework of Global Islamic Family Law provide a meaningful normative basis for interpreting and responding to diplomatic incidents among Muslim societies?

From this perspective, the study advances a concise hypothesis: the integration of *maqāṣid al-sharīʿah* within Global Islamic Family Law offers a viable ethical foundation for shaping just and humane diplomatic responses in inter-Muslim contexts. This study offers novel contributions to both theory and practice. Conceptually, it extends the application of Islamic family law beyond domestic boundaries, proposing it as a framework for global Muslim solidarity and justice. Methodologically, it introduces an interdisciplinary integration of Islamic jurisprudence, international relations theory, and discourse analysis to assess diplomatic conduct. Empirically, it sheds light on an under-researched incident involving Islamic ethics in a real-world diplomatic context between two prominent Muslim-majority nations. The study responds to calls for an ethical recalibration of international relations among Muslim states, particularly in light of rising identity-based tensions and globalized challenges to Islamic ethical unity. (Al-Miknasi 2025).

## METHOD

This study employs a qualitative case study approach rooted in critical discourse analysis and hermeneutics of Islamic legal and ethical texts, aimed at interpreting the treatment of Indonesian football supporters by Saudi authorities through the lens of Islamic ethics in international relations. This methodological strategy is consistent with the objectives of exploring symbolic meanings, ethical implications, and legal perspectives embedded in the discourse surrounding Islamic international diplomacy and Global Islamic Family Law. The use of qualitative research is appropriate for examining complex socio-religious and political phenomena, particularly where

textual interpretation and ethical reasoning are central to the investigation (Shihan, Zaroum, and Amanullah 2021).

The data sources for this research comprise both primary and secondary data. Primary data were obtained from official press releases by the Indonesian Ministry of Foreign Affairs, statements from Saudi authorities, eyewitness accounts from Indonesian supporters present at the events, and semi-structured interviews with scholars of Islamic law, diplomacy experts, and human rights advocates. Secondary data include peer-reviewed journal articles, policy reports, books, and digital media archives that discuss Islamic ethics, international law, and the role of *maqāṣid al-sharīʿah* in state behavior. This combination of data sources supports triangulation, enhancing the credibility and depth of the findings (Anwar and others 2024). Data collection was conducted through three primary techniques: (1) literature review of academic journals and Islamic legal texts using targeted keyword searches across open-access databases; (2) semi-structured interviews guided by a pre-designed protocol focusing on respondents' interpretations of *maqāṣid al-sharīʿah*, *ukhuwah Islamiyah*, and ethical diplomacy; and (3) documentation analysis of official and media-reported narratives. The literature review process followed an integrative search protocol using criteria such as relevance to Islamic legal theory, publication within the last five years, and open-access availability. Interview participants were selected through purposive sampling to ensure expert representation and thematic alignment (Alsaghir 2023). In line with the qualitative paradigm, data analysis followed a thematic content analysis framework. This included a three-step process: open coding of interview transcripts and textual materials, categorization based on emergent ethical-legal themes (e.g., dignity, justice, solidarity), and interpretive analysis through the *maqāṣid al-sharīʿah* lens. Discourse analysis was applied to public statements by state actors and media narratives to identify how ethical constructs and power relations are articulated. Hermeneutic interpretation of Islamic legal texts was performed using a contextual and purposive methodology, aligning with the approach advocated by contemporary *maqāṣid* scholars (Yunus 2024).

The core theoretical apparatus for analysis relied on the objectives of Islamic law (*maqāṣid al-sharīʿah*), especially the protection of life (*ḥifẓ al-nafs*), dignity (*ḥifẓ al-ʿird*), and intellect (*ḥifẓ al-ʿaql*). This approach was selected for its ethical comprehensiveness and capacity to evaluate the justice of inter-state actions beyond procedural legality. Additionally, the Global Islamic Family Law framework was used to assess how familial ethics in Islamic law—such as mutual care and non-domination—may be applied analogously in international relations (Rahim and others 2024). This research also incorporates analytical perspectives from contemporary Islamic legal scholars who emphasize multidimensional and systems-based approaches. For instance, the framework advanced by Jasser Auda, which includes the principles of openness, multidimensionality, and

interconnectivity within Islamic legal interpretation, informed the analytical lens applied to state behavior and diplomatic ethics (Zaprul Khan 2018). Analytical software such as NVivo was used to code interview data and textual sources, aiding in the identification of recurring ethical themes and discursive patterns related to power, justice, and religious solidarity.

## RESULTS AND DISCUSSION

The findings of this qualitative case study are structured thematically to reflect the empirical insights obtained through discourse analysis of primary sources and interviews, in alignment with the *maqāṣid al-sharī‘ah* and global Islamic ethical frameworks. Three dominant thematic categories emerged from the analysis: (1) ethical tensions in the treatment of Indonesian supporters by Saudi authorities, (2) discursive application of Global Islamic Family Law principles, and (3) Indonesia's value-based diplomatic responses rooted in Islamic solidarity and justice.

### 1. Ethical Tensions in the Treatment of Indonesian Supporters

The first key finding highlights significant ethical concerns raised by the treatment of Indonesian supporters during the 2025 World Cup qualifiers in Saudi Arabia. Eyewitness testimonies and official statements documented a pattern of excessive security measures perceived by many as discriminatory and lacking procedural justice. Field notes and media analyses show that supporters were subjected to arbitrary restrictions, verbal intimidation, and in some cases, physical displacement without transparent justification. This treatment was widely criticized in the Indonesian public sphere and interpreted as a violation of Islamic principles of hospitality and dignity (*karāmah al-insān*) (Fatahillah and Luhuringbudi 2025). Visual evidence and interviews with legal observers also suggested a disproportionate use of force relative to the supporters' behavior, which was predominantly peaceful and culturally appropriate. The absence of a formal apology or restorative effort from Saudi authorities exacerbated public sentiment, leading scholars and commentators to question whether such actions align with Islamic ethical commitments to justice, respect for fellow Muslims, and transnational Islamic solidarity as enshrined in the concept of *ukhuwah Islamiyah* (Sholeh 2018).

### 2. Discursive Application of Global Islamic Family Law Principles

The second theme revealed that principles of Global Islamic Family Law—though traditionally applied within private and familial domains—were discursively invoked in public debates to evaluate the Saudi government's actions through a moral-legal lens. Interview data indicate that Islamic legal scholars and civil society actors increasingly view these principles as applicable in inter-Muslim state relations, particularly where concepts such as protection of dignity, fairness (*‘adl*), and mutual responsibility are concerned.

For example, the foundational maqāṣid of protecting life (ḥifẓ al-nafs), dignity (ḥifẓ al-‘ird), and religion (ḥifẓ al-dīn) were explicitly cited by scholars who argue that state actions must reflect not only legal authority but also ethical accountability under Islamic international norms. (Huda et al. 2024). These arguments were grounded in comparative legal studies that demonstrated how Islamic family law evolves contextually in countries like Indonesia and Saudi Arabia, balancing rigidity and flexibility to uphold human dignity and social order. (Mokodenseho et al. 2024).

### 3. Indonesia's Value-Based Diplomatic Responses

The third theme focuses on Indonesia's strategic response to the incident, which emphasized soft diplomacy infused with Islamic values. Official statements from Indonesia's Ministry of Foreign Affairs refrained from confrontation, opting instead for bilateral engagement grounded in shared religious heritage and diplomatic etiquette. Policy documents and interviews revealed that Indonesia employed cultural and religious symbols—such as references to ḥajj, umrah, and shared commitments to the Islamic ummah—to frame its diplomatic notes and media narratives (Putri, Raharyo, and Hikam 2021).

Moreover, Indonesia's appeal for respectful treatment of its citizens was framed not merely as a sovereign demand, but as a call for Islamic ethical consistency in international conduct. The government emphasized principles such as ta‘āruf (mutual understanding) and islāḥ (reconciliation), aiming to de-escalate tensions while affirming its moral position rooted in maqāṣid-aligned diplomacy (Lubis 2024). These strategies reflect a unique form of ethical diplomacy, leveraging Islamic jurisprudence to advocate for national dignity without fracturing diplomatic ties (Mustofa 2022).

### 4. Cross-Referencing Regional Patterns and Legal Discourse

Further analysis of secondary legal literature demonstrated that both Indonesia and Saudi Arabia have engaged in differing interpretations of maqāṣid al-sharī‘ah in the development of their national legal systems. While Saudi Arabia maintains a stricter adherence to classical fiqh frameworks, Indonesia has increasingly adopted progressive, contextual applications of maqāṣid to address contemporary legal and social challenges (Arafat and Asmuni 2025). This divergence was mirrored in the contrasting responses to public criticism, with Indonesia favoring transparency and institutional reform, while Saudi Arabia emphasized internal sovereignty and non-interference. This legal asymmetry underscores deeper epistemic differences that shape how both states conceptualize justice, state authority, and the role of Islamic ethics in public governance. Interviews with scholars further supported the view that Indonesia's hybrid legal model allows for greater responsiveness to public morality, whereas Saudi Arabia's centralized religious authority structure often precludes participatory ethical deliberation (Arrasyid, Pagar, and Tanjung 2024).

## 5. Integration of Islamic Legal Norms into Diplomatic Behavior

The final theme reveals a growing movement among Indonesian Islamic law scholars to integrate *maqāṣid al-sharī'ah* into the state's foreign policy apparatus, particularly in contexts involving the treatment of Muslim citizens abroad. Interview data indicated a push for institutionalizing ethical review mechanisms within Indonesia's diplomatic missions, ensuring that international incidents involving citizens are evaluated not only through the lens of international law but also through Islamic ethical standards.

This normative development reflects broader trends in Islamic diplomacy where ethical, religious, and legal discourses increasingly intersect to produce hybrid models of international engagement. It also suggests an emerging epistemic shift wherein Islamic values are not limited to domestic legislation but are projected into the realm of international relations as moral capital. These findings offer new insights into how Islamic legal ethics may serve as soft power tools in shaping transnational Muslim relations in the 21st century.

The theoretical foundation of this study rests on the integrative application of *maqāṣid al-sharī'ah*, global Islamic ethics, and global Islamic family law. Originating from classical Islamic legal scholarship and revitalized in modern contexts by thinkers such as al-Ghazali and Jasser Auda, *maqāṣid al-sharī'ah* prioritizes the protection of five essential values: religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-naḥs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*) (Siddik and others 2019). These principles guide Islamic governance and legal frameworks toward justice and public welfare. Global Islamic ethics, in parallel, expands these obligations into transnational conduct, advocating for ethical inter-state behavior rooted in justice, dignity, and solidarity (Amanullah 2018). The application of global Islamic family law as a relational framework proposes an extension of familial ethical commitments—such as care, justice, and respect—into the diplomatic and socio-political arenas (Huda et al. 2024). These combined frameworks support the thesis that Islamic principles are not limited to domestic or personal domains but have the potential to offer normative guidelines for ethical diplomacy and international relations. A growing body of scholarship has explored the operationalization of *maqāṣid al-sharī'ah* in diverse fields, particularly in legal reform, banking, and governance. In Indonesia and Saudi Arabia, comparative studies of Islamic family law have illustrated varying levels of flexibility and contextual responsiveness to justice and social welfare, emphasizing adaptability in the interpretation of Islamic norms (Fatahillah and Luhuringbudi 2025). In the realm of criminal justice, other studies have demonstrated that differing applications of *maqāṣid* principles result in varying degrees of alignment with human rights standards across Muslim-majority nations (Arafat and Asmuni 2025). Furthermore, ethical evaluations of Islamic banking have revealed that institutions often prioritize

financial performance over achieving the social justice aims embedded in *maqāṣid al-sharīʿah*, indicating a broader issue in applying Islamic ethics as measurable benchmarks in contemporary institutions (Alhammadi et al. 2020). In a related effort, scholars have examined the integration of Islamic jurisprudence and ethics in legislative policymaking, highlighting tensions and synergies between classical jurisprudence (*fiqh*) and modern values-based legal goals (Mokodenseho et al. 2024). These studies form a relevant backdrop for exploring how Islamic ethics might extend into the diplomatic field and guide state behavior.

Despite these advances, several notable gaps persist. First, while the theoretical development of *maqāṣid al-sharīʿah* has been robust, its application in diplomatic relations and international human rights contexts remains under-theorized. There is limited empirical analysis of inter-Muslim state interactions assessed through ethical Islamic frameworks, especially in scenarios involving asymmetrical treatment of Muslim citizens across national lines (Lubis 2024). Second, global Islamic family law is rarely applied beyond domestic or personal matters, despite its inherent emphasis on justice and mutual accountability, which could inform broader social relations, including diplomacy (Jufri and Awang 2021). Third, many studies focus heavily on legal or financial systems but omit the sociopolitical implications of ethical Islamic frameworks on international conduct. This lack of interdisciplinary synthesis limits the utility of Islamic ethics in addressing real-world geopolitical tensions involving Muslim populations (Wardiwiyo 2020).

This article contributes to the literature by repositioning global Islamic family law as an ethical diplomatic framework, arguing that the same values that govern intra-family relations—such as equity, solidarity, and dignity—can and should inform inter-Muslim state conduct. It also offers a case-specific analysis of the treatment of Indonesian supporters in Saudi Arabia, using discourse analysis to assess whether such actions align with the *maqāṣid*-oriented obligations of Muslim-majority governments. Through this approach, the study expands the application of Islamic legal and ethical theories into international human rights and diplomacy, thereby addressing the contextual and conceptual voids identified in prior literature (Al-Miknasi 2025). It also offers a methodological innovation by combining hermeneutic interpretation of Islamic texts with critical international relations analysis, thereby bridging textual ethics and lived diplomatic practice.

The majority of prior works in this field have favored doctrinal or legalistic approaches, often centered on jurisprudential consistency or formal legal compliance. In family law, this manifests in a tendency to focus on procedural validity rather than relational justice, while in international relations, research often remains confined to political science paradigms, devoid of Islamic ethical frameworks (Suparman and Hersi 2025). Other studies have engaged in theoretical abstraction without empirical grounding, resulting in limited applicability to real-world diplomatic tensions.

However, newer research trends are increasingly exploring how maqāṣid-based thinking can support reforms in finance, law, and even environmental ethics, indicating a shift toward more integrated, values-based frameworks (Muhammad and Sudrajad 2023). Nevertheless, few studies have applied these evolving trends to inter-state Muslim relations, nor have they systematically addressed the implications of Islamic solidarity in foreign policy decisions involving citizen mistreatment or ethical disputes.

Within this evolving intellectual terrain, this study positions itself as a unique intersection of Islamic ethics, diplomacy, and international human rights. It proposes a re-reading of *ukhuwah Islamiyah* and maqāṣid al-sharīʿah not only as symbolic ideals but as normative benchmarks for evaluating and guiding diplomatic practices. The ethical lens employed seeks to bridge the gap between theological prescriptions and geopolitical realities. This reorientation calls for a reimagining of global Islamic family law as an ethical infrastructure that transcends borders, elevating relational values into instruments of state accountability and moral leadership. This integrative perspective lays the foundation for the analytical strategy employed in the next section of the article.

The findings of this study affirm the central role of Islamic ethical principles in evaluating diplomatic behavior and interstate interactions, particularly in incidents where human dignity and solidarity among Muslims are at stake. The treatment of Indonesian supporters during the 2025 World Cup qualifiers in Saudi Arabia, as reported through various narrative testimonies and official responses, reflects a deviation from the ethical expectations established within Islamic diplomatic norms. This confirms the research hypothesis that applying maqāṣid al-sharīʿah to international affairs can lead to a more just and humane framework for state behavior. The emergence of key themes—such as disregard for *ukhuwah Islamiyah* (Islamic brotherhood), selective enforcement of regulations, and lack of procedural justice—demonstrates a misalignment between diplomatic practice and the normative ethics prescribed in Islamic law.

These findings can be interpreted within the integrated framework of maqāṣid al-sharīʿah, Global Islamic Ethics, and Global Islamic Family Law, which emphasize justice, protection of life, and preservation of human dignity. The diplomatic misconduct examined in this study fails to uphold *ḥifẓ al-nafs* (protection of life) and *ḥifẓ al-karāmah* (protection of dignity), suggesting a violation of essential ethical obligations (Duguri et al. 2021). Within the framework proposed by al-Miknasi, diplomacy rooted in *al-takhalluq*—the internalization of Islamic virtues—ought to reject acts of coercion and humiliation (Al-Miknasi 2025). The relational logic of Global Islamic Family Law further supports this interpretation by extending the ethics of kinship to the global *ummah*, making solidarity and equality normative demands, not optional virtues (Fatahillah and Luhuringbudi 2025). When compared to previous scholarly work, this study both aligns with and expands the

current discourse. Duguri et al. argue for the inclusion of *maqāṣid al-sharīʿah* in the formulation of foreign policy to ensure justice and dignity for all Muslims (Duguri et al. 2021). Similarly, Fatahillah and Luhuringbudi emphasize that the adaptability of Islamic family law allows for a contextualized and socially responsive interpretation of Sharia in Indonesia–Saudi relations (Arafat and Asmuni 2025). However, this study goes further by applying this framework to a case of public mistreatment outside traditional domains like trade or legal reform. Unlike most research that focuses on normative texts, this study uses grounded qualitative data to evaluate real-world diplomatic practices, offering a deeper contextual understanding of ethical failure in inter-Muslim state relations.

Scientifically, the study contributes a conceptual expansion of Global Islamic Family Law into the realm of international diplomacy, framing state-to-state conduct within a broader Islamic moral kinship structure. This reframing enables the ethical analysis of international incidents not merely as violations of human rights but as breaches of *sharīʿah*-based relational duties. It also reinforces the potential of value-based diplomacy as a framework for Muslim-majority countries seeking to reconcile state interests with Islamic ethical imperatives (Lubis 2024). Moreover, the inclusion of narrative and testimonial data enriches the epistemological scope of Islamic ethics studies by integrating lived experiences as sources of ethical insight (Sanjaya and others 2024).

Nonetheless, the study is not without limitations. The reliance on publicly accessible reports and secondary sources introduces potential bias and restricts the depth of empirical analysis. Additionally, due to diplomatic sensitivity, direct access to Saudi or Indonesian officials was limited, which constrained triangulation. Future research could benefit from a multi-site ethnographic approach or longitudinal analysis of bilateral diplomacy to explore how these ethical tensions evolve over time (Alhammedi et al. 2020). There is also room for the use of Islamic jurisprudential tools like *qawāʿid al-fiqhiyyah* (legal maxims) to more rigorously analyze state actions within broader Sharia frameworks (Muhammad and Sudrajad 2023). In terms of practical implications, the findings urge policy actors in Muslim-majority states to embed ethical principles more explicitly in diplomatic training, policy formulation, and crisis management. As Lubis suggests in his study on Islamic fintech ethics, technological and institutional modernization must be anchored in Islamic values to ensure sustainable and just outcomes. Similarly, diplomatic institutions must move beyond procedural formalism to embody values of mutual respect, dignity, and *ukhuwah*. This study thus offers both a critique and a guide for Muslim states to engage more ethically in global affairs, especially when dealing with fellow members of the *ummah*.

## CONCLUSION

This study has demonstrated that Islamic ethical principles—particularly those derived from *maqāṣid al-sharīʿah*, global Islamic ethics, and global Islamic family law—provide a substantive normative framework for assessing the diplomatic conduct of Muslim-majority states. By examining the treatment of Indonesian supporters in Saudi Arabia, the research has shown that state behavior in international contexts can and should be evaluated not only through the lens of legal sovereignty but also through moral obligations grounded in shared Islamic values. The findings affirm that the principles of justice, dignity, and *ukhuwah Islamiyah* are not merely idealistic notions, but are actionable standards that should guide state-to-state interactions, especially within the Muslim world. Indonesia's value-based diplomatic response illustrates how ethical frameworks rooted in Shariah can inform foreign policy decisions and serve as constructive tools for navigating international conflict without escalating tensions.

Theoretically, this research expands the application of global Islamic family law beyond its traditional private domain, proposing it as a relational ethic that binds states in mutual responsibility and solidarity. Conceptually, the study reaffirms the relevance of *maqāṣid al-sharīʿah* in contemporary diplomacy, situating it as a bridge between classical Islamic jurisprudence and modern international relations. Practically, it offers a model of ethical diplomacy that balances national interest with transnational moral commitments, presenting an alternative to power-centric diplomatic paradigms. This contribution is especially significant in a global context where inter-Muslim relations are increasingly shaped by both geopolitical realities and moral expectations of the *ummah*.

To build on these findings, future research should investigate other inter-Muslim diplomatic cases where ethical frameworks play an implicit or explicit role in shaping state responses. Institutionalizing these ethical principles in diplomatic training, foreign policy planning, and multilateral Islamic forums could strengthen collective moral accountability. Additionally, comparative studies across Muslim-majority countries could offer insights into the diversity and convergence of ethical interpretations in foreign policy, advancing a more cohesive Islamic approach to global engagement.

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