

# The Influence of Political Thought Based on the Quran in Malaysian Political Discourse: A Systematic Review

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## ABSTRACT

The Quran has played a profound role in shaping political narratives and governance in Muslim majority countries, including Malaysia. This study learns how the Quran influences Malaysian politics by systematically reviewing scholarly articles published between 2000 and 2024. Despite Malaysia's diverse socio-political environment, the Quran continues to serve as a cornerstone of moral authority and political legitimacy, shaping public policies, political campaigns, and legal systems. However, research reveals gaps in understanding how this influence differs across political ideologies and institutions, raising questions about its consistency and practical application. Through a detailed analysis of 45 peer-reviewed articles selected for their thematic and theoretical relevance, three major patterns emerge. First, the Quran's influence is strongest in discussions on Islamic governance and political unity. Second, political leaders frequently invoke Quranic principles to address socio-economic issues and rally grassroots support. Third, tensions arise when interpretations of the Quran are debated, especially in Malaysia's multi-religious and multi-ethnic society. The findings highlight the Quran's dual role as both a unifying force and a source of division in Malaysian politics. While it provides a moral compass for political discourse, contested interpretations can create friction among diverse communities. This study emphasizes the importance of a balanced understanding of the Quran's influence to promote inclusive political conversations in Malaysia. It also calls for interdisciplinary research to better connect religious interpretations with modern political challenges, ensuring that the Quran remains a constructive force in the country's governance.

**Keywords:** Quran, Islamic, Politics, Malaysian political

## INTRODUCTION

The Qur'an, as the central text of Islam, exerts a profound and lasting impact on the spiritual, cultural, and political aspects of Muslim societies. In Malaysia, where Islam is the official religion and around 63% of the population identifies as Muslim, the Qur'an plays a significant role in shaping moral values, societal norms, and political discourse. Its teachings influence nearly every aspect of Malaysian life, from individual beliefs to collective practices, while also informing governance, legal frameworks, and political culture. This article delves into the intricate relationship between the Qur'an and Malaysian politics, focusing on how its principles shape ideologies, leadership approaches, and public policies.

Malaysia's political landscape is uniquely shaped by its multi-ethnic, multi-religious population and its constitutional monarchy. Despite this diversity, Islam occupies a central position in the national narrative, institutionalized through various state mechanisms and political representation. The Qur'an, as the ultimate source of Islamic teachings, has become a pivotal reference in political debates, legitimizing policies and influencing leadership strategies. Political entities like the United Malays National Organization (UMNO) and the Malaysian Islamic Party (PAS) frequently draw upon Qur'anic principles, using religious rhetoric to connect with the Muslim electorate and strengthen their political agendas. This dual role of the Qur'an as both a spiritual compass and a political tool illustrates its significance within the Malaysian context.

One of the most visible impacts of the Qur'an on Malaysian politics lies in the integration of Islamic principles into laws and policies. The coexistence of Syariah (Islamic law) alongside the civil legal system reflects an ongoing effort to balance religious values with modern governance. However, this dual legal framework often sparks debates on topics such as religious freedom, gender equality, and the scope of Islamic jurisprudence in a pluralistic society. These discussions frequently revolve around varying interpretations of the Qur'an, emphasizing its dual role as both a source of guidance and a point of contention in political discourse.

Additionally, the Qur'an's emphasis on justice, accountability, and ethical governance resonates strongly in Malaysia's political framework. These values are often invoked to address pressing issues like corruption, inequality, and inefficiency in governance. Political leaders and activists regularly reference Qur'anic teachings to advocate for transparency and fairness in public administration. At the same time, the Qur'an's call for unity and mutual respect aligns closely with Malaysia's multicultural ethos, offering a vision of harmony amid the country's complex ethnic and religious dynamics.

Despite its influential role, the use of the Qur'an in Malaysian politics is not without controversy. Critics caution against the politicization of religion, arguing that it risks diluting the Qur'an's spiritual essence and fostering divisive narratives. Furthermore, selective interpretations for political gain can marginalize non-Muslim communities and raise questions about the balance between religion and state in such a diverse society.

This article aims to unpack the multifaceted role of the Qur'an in Malaysian politics, exploring its impact on governance, political ideologies, and societal values. By examining themes such as the integration of Islamic principles into public policy, the rhetoric of political leaders, and the interplay between religion and ethnicity, this study seeks to shed light on the complexities of this relationship and its implications for Malaysia's political future.

## LITERATURE REVIEW

The influence of the Qur'an on Malaysian politics is notably significant, particularly through the activities of the Pan-Malaysian Islamic Party (PAS), which is the primary political organization advocating for political Islam in the country. The party extensively uses the Qur'an to justify its political agenda, aiming to establish an Islamic state. A key figure in this movement is Abdul Hadi bin Awang, the president of PAS, whose Qur'anic exegesis plays a crucial role in shaping the party's political strategies. His interpretations of the Qur'an are not only pivotal in garnering public support but also in framing the political discourse within Malaysia. Despite the profound impact of his exegesis, there is a lack of comprehensive analysis on how his interpretations influence both the party's policies and the broader Malaysian society [17]

Abdul Hadi bin Awang's methodological approach to Qur'anic interpretation is characterized by a focus on aligning religious texts with contemporary political objectives. This approach has facilitated the integration of religious principles into the political framework of Malaysia, thereby influencing the political landscape significantly. The use of the Qur'an as a tool for political mobilization by PAS highlights the scripture's role in shaping political ideologies and actions. This dynamic underscores the complex interplay between religion and politics in Malaysia, where religious texts are not only spiritual guides but also instruments of political strategy. The impact of such interpretations extends beyond the party, affecting societal norms and the political climate at large, thus emphasizing the Qur'an's enduring influence in Malaysian politics [17].

Islamic revivalism has significantly influenced Malaysian politics by intertwining religious identity with political agendas. The resurgence of Islamic movements, particularly since the 1970s, has led to a stronger emphasis on Islamic values within the political sphere, affecting both policy and governance. The United Malay National Organization (UMNO) and the Pan-Malaysian Islamic Party (PAS) have played pivotal roles in this transformation, with UMNO using Islamic rhetoric to maintain political dominance and PAS advocating for an Islamic state, particularly in regions like Kelantan [18], [19], [20]. This revivalism has also been marked by a shift towards more conservative interpretations of Islam, impacting various sectors such as law, education, and public policy, and reinforcing the role of Islam as a central element of national identity [21], [22], [2].

The political landscape in Malaysia has been further complicated by the intersection of Islam with ethnic identity, particularly among the Malay majority. The conflation of Malay ethnicity with Islam has been used by political parties to garner support, often at the expense of non-Muslim communities, leading to increased polarization and tension within the country [19], [24], [25]. This dynamic has been exacerbated by the global rise of Islamist politics, which has encouraged Malaysian Muslims to align more closely with the broader Muslim ummah, sometimes prioritizing religious solidarity over national unity [19], [26]. As a result, Islamic revivalism continues to shape Malaysian politics by influencing party strategies, voter alignments, and the broader socio-political discourse [22], [25], [27].

Political Islam in Malaysia has evolved significantly within its plural society, marked by a complex interplay between religion, ethnicity, and politics. This evolution reflects both historical and contemporary dynamics that shape the nation's socio-political landscape. Historical Context and Evolution Political Islam in Malaysia has roots in the colonial and postcolonial periods, where divisions among Malay-Islamic elites were initially based on language and education, later evolving into ideological divides [28]. The official recognition of Islam as the state religion in 1955 laid the groundwork for its integration into the socio-political fabric, with the government promoting a moderate form of Islam to support national unity and development [18].

Contemporary Dynamics In recent decades, Malaysia has experienced a conservative turn in its Islamic practices, influenced by global Islamic movements and domestic socio-political changes [23]. This shift has been characterized by the rise of Islamic NGOs and increased public displays of piety, which have reinforced the role of Islam in political discourse and state governance [29]. The political landscape has been further complicated by debates over religious laws, such as the implementation of hudud, and the role of Islam in public life [30].

Challenges in a Plural Society The increasing Islamization of Malaysian politics has led to tensions between the majority Malay-Muslim population and minority religious groups, as seen in disputes over religious terminology and practices [31]. The state's efforts to balance Islamic governance with the rights of non-Muslim citizens have been contentious, with ongoing debates about the role of secular versus Islamic norms in the legal system [32].

Future Trajectories The future of political Islam in Malaysia remains uncertain, with potential shifts depending on political coalitions and societal attitudes. The influence of the ulama and conservative Islamic movements continues to shape the discourse, potentially steering the country towards greater religious orthodoxy [33]. However, the diverse and dynamic nature of Malaysian society suggests that pluralism and moderation may still play significant roles in its political evolution [34].

In addition, political Islam in Malaysia is characterized by a dynamic interplay of historical legacies, contemporary challenges, and future uncertainties. The nation's plural society continues to navigate the complexities of integrating Islamic principles with democratic ideals and multicultural coexistence.

The ulama, or Islamic religious scholars, have played a significant role in shaping Malaysia's political landscape. Historically, the ulama have maintained a symbiotic relationship with political authorities, often working with those in power to secure their influence and authority.

This relationship is evident in the interactions between the ulama and the state under the Barisan Nasional (BN) regime, where the ulama's interpretations of Islam influenced state policies and societal norms. The political opportunities available to the ulama have allowed them to drive a rise in conservatism within both the state and Malaysian society, as they adjust Islamic concepts based on socio-political conditions [33], [35].

In recent years, the Salafi ulama have gained prominence within the United Malays National Organization (UMNO), providing Islamic legitimacy to the government and defending it against opposition parties like the Pan-Malaysian Islamic Party (PAS). This involvement is part of a strategic convergence of interests, where the Salafi ulama aims to expand their influence at both the state and societal levels. Despite their hardline views on Islamic laws and democracy, the Salafi ulama's support for UMNO highlights their pragmatic approach to politics, as they work within the party to effect change in the political system [36].

The ulama's influence extends beyond national politics to regional and local levels, as seen in the 2019 Presidential Election in Central Kalimantan, where identity politics played a role in shaping voter behavior. Ulama, both structural and traditional, used religious identity to influence voters, while also working to reduce post-election tensions. This dual role of the ulama in both promoting and mitigating political tensions underscores their complex position within Malaysia's political landscape. Their involvement in politics is not only a means of gaining power but also a way to preach Islamic values and demonstrate their relevance in modern state administration [37], [38], [39].

## Research Question

Research questions are crucial in a systematic literature review (SLR) because they provide the foundation and direction for the entire review process. They guide the scope and focus of the SLR, helping to determine which studies to include or exclude, ensuring that the review remains relevant and specific to the topic of interest. A well-defined research question ensures that the literature search is exhaustive and systematic, covering all relevant studies that address key aspects of the topic. This minimizes the risk of bias and ensures a complete overview of the existing evidence. Additionally, research questions facilitate the categorization and organization of data from included studies, providing a framework for analyzing findings and synthesizing results to draw meaningful conclusions.

They also enhance clarity and focus, avoiding ambiguity and keeping the review concentrated on specific issues, making the findings more actionable and relevant. Furthermore, well-formulated research questions contribute to the transparency and reproducibility of the review, allowing other researchers to follow the same process to verify findings or extend the review to related areas. Ultimately, research questions ensure that the review aligns with the overall objectives of the study, whether it is to identify gaps in the literature, evaluate the effectiveness of interventions, or explore trends in a specific field, making them the backbone of a rigorous, focused, and relevant systematic literature review.

Specifying the Research Questions (RQs) is the most important activity at the planning stage but also the most important part of any SLR, because it drives the entire review methodology [9]. Considering that the goal of our SLR is to identify and analyze the state-of-the-art in. The PICO framework is a mnemonic style used to formulate research questions, particularly in qualitative research proposed by [10] was applied in this study. PICO stands for Population, Interest, and Context. Here's what each component means:

- **Population (P):** This refers to the group or participants of interest in the study. It specifies who the research is focused on, such as a specific demographic, patient group, or community.
- **Interest (I):** This represents the main focus or phenomenon of interest in the study. It could be a particular experience, behavior, intervention, or issue that the research aims to explore or understand.
- **Context (Co):** This defines the setting, environment, or specific context in which the population and interest are situated. It might refer to geographical location, cultural or social settings, or any other relevant backdrop for the research.

Using the PICO framework helps in structuring research questions clearly and systematically by breaking down the key elements of the study into these three components. This approach ensures that the research is focused and the questions are well-defined, making it easier to search for relevant literature or design a study. This study achieved three research question as below;

- How do Quranic principles influence political governance and policy-making in Malaysian society?
- In what ways does the integration of Islamic law and ethics shape socio-economic development in Malaysia?
- How does the Quran foster interfaith harmony and cultural integration in Malaysia's diverse societal

contex

## MATERIAL AND METHODS

For conducting systematic literature reviews, the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) approach is a widely accepted standard that guarantees transparency, completeness, and consistency throughout the procedure from Page et al., [11]. Researchers can improve the accuracy and rigour of their analysis by adhering to PRISMA guidelines, which provide guidance on how to systematically identify, screen, and include studies in their review. The method also highlights the significance of randomized studies, acknowledging their ability to lessen bias and provide strong evidence for the review. Two important databases, Scopus and Science Direct, were used in this analysis because of their wide coverage and robustness.

The PRISMA approach is organized into four key stages: identification, screening, eligibility, and data abstraction. In the identification phase, databases are searched to locate all relevant studies. The screening phase then involves evaluating these studies against predefined criteria to eliminate irrelevant or low-quality research. During the eligibility phase, the remaining studies are thoroughly assessed to confirm they meet the inclusion criteria.

Finally, data abstraction focuses on extracting and synthesizing data from the included studies, which is essential for deriving meaningful and reliable conclusions. This structured method ensures that the systematic review is conducted with rigor, leading to trustworthy results that can guide future research and practice.

### Identification

In this study, essential steps of the systematic review process were employed to collect a significant amount of relevant literature. The process started with the selection of keywords, followed by identifying related terms using dictionaries, thesauri, encyclopedias, and previous research. All relevant terms were identified, and search strings were formulated for the Science Direct and Scopus databases (as shown in Table 1). This initial phase of the systematic review resulted in 618 publications relevant to the study topic from the two databases.

**TABLE 1: The search string.**

|                |                                                                                                                                                                                                                                                                                                                                                                                                                                        |
|----------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Scopus         | TITLE-ABS-KEY ( politic* AND islam* AND influence AND impact ) AND ( LIMIT-TO ( DOCTYPE , "ar" ) ) AND ( LIMIT-TO ( LANGUAGE , "English" ) ) AND ( LIMIT-TO ( SRCTYPE , "j" ) ) AND ( LIMIT-TO ( PUBSTAGE , "final" ) ) AND ( LIMIT-TO ( PUBYEAR , 2023 ) OR LIMIT-TO ( PUBYEAR , 2024 ) ) AND ( LIMIT-TO ( SUBJAREA , "SOCI" ) OR LIMIT-TO ( SUBJAREA , "ARTS" ) OR LIMIT-TO ( SUBJAREA , "ECON" ) )<br><br>Date of access; 18.2.2025 |
| Science Direct | politic AND islam AND influence AND impact<br><br>Date of access: 18.2.2025                                                                                                                                                                                                                                                                                                                                                            |

### Screening

Potentially pertinent research items are assessed in the screening step to make sure they support the predetermined research question or questions. During this stage, choosing research topics is frequently done

using Quran and Politic. At this point, 0 duplicate documents are eliminated. After 546 publications were initially discarded, 618 papers were left for additional analysis in accordance with inclusion and exclusion standards (refer to Table 2). The literature was the first criterion because it is the primary source of useful advice. This includes book series, book reviews, meta-syntheses, meta-analyses, conference proceedings, and chapters that were not included in the most recent study. Only English-language publications from 2023 to 2024 were included in the review.

**TABLE 2: The selection criterion is searching**

| Criterion         | Inclusion                                    | Exclusion                                            |
|-------------------|----------------------------------------------|------------------------------------------------------|
| Language          | English                                      | Non-English                                          |
| Time line         | 2023 – 2024                                  | < 2022                                               |
| Literature type   | Journal (Article)                            | Conference, Book, Review                             |
| Publication Stage | Final                                        | In Press                                             |
| Subject Area      | Social science<br>Art humanities<br>economic | Besides Social science<br>Art humanities<br>economic |

### Eligibility

In the third step, known as the eligibility phase, 618 articles were prepared for review. During this stage, the titles and key content of all articles were carefully examined to ensure they met the inclusion criteria and aligned with the current research objectives. Consequently, 54 articles were excluded as they did not qualify as due to the out of field, title not significant, abstract not related on the objective of the study, no full text access founded on empirical evidence. As a result, a total of 35 articles remains for the upcoming review.

### Data Abstraction and Analysis

An integrative analysis was used as one of the assessment strategies in this study to examine and synthesize a variety of research designs (quantitative methods). The goal of the competent study was to identify relevant topics and subtopics. The stage of data collection was the first step in the development of the theme. Figure 2 shows how the authors meticulously analyzed a compilation of 35 publications for assertions or material relevant to the topics of the current study. The authors then evaluated the current significant studies related To the Influence of Quran in Malaysian Politics. The methodology used in all studies, as well as the research results, are being investigated. Next, the author collaborated with other co-authors to develop themes based on the evidence in this study's context. A log was kept throughout the data analysis process to record any analyses, viewpoints, riddles, or other thoughts relevant to the data interpretation. Finally, the authors compared the results to see if there were any inconsistencies in the theme design process. It is worth noting that, if there are any disagreements between the concepts, the authors discuss them amongst themselves.

Table 3: Number and details of Primary Studies Database

| NO | Authors                                                     | Title                                                                 | Year | SCOPUS | SD |
|----|-------------------------------------------------------------|-----------------------------------------------------------------------|------|--------|----|
| 1  | Ali M.; Idriz M.; AbdelRahman A.A.; Islami I.; Farzana K.F. | Building Bridges: The Influence of the Islamic Religious Community on | 2024 | /      |    |

|    |                                                                  |                                                                                                                                                 |      |   |  |
|----|------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------|------|---|--|
|    |                                                                  | North Macedonia's Interfaith and Socio-Political Dynamics                                                                                       |      |   |  |
| 2  | Nawawi                                                           | Islam Penginyongan: Orientatio n of Local Wisdom towards E beg Tradition in Islamic Studies a nd Local Culture                                  | 2024 | / |  |
| 3  | Zuccato M.                                                       | Rethinking the Ninth-Century Islamic Presence in Peninsular Italy: A Perspective Through Islamic History and Politics                           | 2024 | / |  |
| 4  | Dahlan A.; Voak A.; Chin J.; Mariyani Squire E.; Aprianto N.E.K. | Ethno-Political Dynamism and Its Role in the Development of Indonesian Islamic Banking Law                                                      | 2024 | / |  |
| 5  | Daoud S.A.O.                                                     | Between Religion and Politics: The Case of the Islamic Movement in Israel                                                                       | 2024 | / |  |
| 6  | Kanwal S.; Abidin I.S.Z.; Islam R.                               | Technological Innovation and Political Stability: A Geographic Distribution of Green Trade in OIC Nations                                       | 2024 | / |  |
| 7  | Akmaliah W.; Nadzir I.                                           | The 'Elective Affinity' of Islamic Populism: A Case Study of Indonesian Politic Identity Within the Three Elections                             | 2024 | / |  |
| 8  | Sharfi M.                                                        | The shifting landscape of Sudan's political parties: determinants and implications                                                              | 2024 | / |  |
| 9  | Karamalla-Gaiballa N.; Rubinkowska-Anioł H.                      | Ethnic diversity and its impact on group identification in Darfur                                                                               | 2023 | / |  |
| 10 | Suryani I.; Muhtar M.H.; Rahman Y.M.; Jaya B.P.M.; Khalaf A.A.   | Integration of Islamic Law in Regional Development in Indonesia                                                                                 | 2023 | / |  |
| 11 | Possumah B.T.                                                    | SEARCHING FOR ISLAMIC PERSPECTIVES ON LIVELIHOOD THEORY: INSIGHTS FROM AL-GHAZALI AND AL-SHAYBANI                                               | 2024 | / |  |
| 12 | Shahzad A.; Muhammad I.                                          | Iqbal's Spiritual Democracy and Habermas's Deliberative Democracy: A Comparative Study                                                          | 2024 | / |  |
| 13 | Maevskaya L.; Aga K.M.                                           | Abu Ya'la ibn al-Farra' (990-1066 CE) and the influence of his ideas on the formation of the views of Ibn Taymiyyah (1263-1328 CE)              | 2024 | / |  |
| 14 | Rahbar A.A.; Sadeghian H.; Kavakebian M.                         | The Role of the Opposition Bloc in the Democratization Process of the Last two Decades in Turkey                                                | 2023 | / |  |
| 15 | Rozi S.; Nurlizam; Zubir M.                                      | The Reception of Hamka's Tafsir Al-Azhar within Social Religious Issues in the Malay World; [Resepsi terhadap Tafsir Al-Azhar Karya Hamka dalam | 2024 | / |  |

|    |                                                  |                                                                                                                                              |      |  |   |
|----|--------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------|------|--|---|
|    |                                                  | Isu-isu Sosial Keagamaan di Dunia Melayu]                                                                                                    |      |  |   |
| 16 | Haines MB,Moore S,Adornetto T                    | Suspending democratic (dis)belief: Nonliberal energy politics of solar power in Morocco and Tanzania                                         | 2023 |  | / |
| 17 | Gede Agung DA,Nasih AM,Sumarmi,Idris,Kurniawan B | Local wisdom as a model of interfaith communication in creating religious harmony in Indonesia                                               | 2024 |  | / |
| 18 | Kasstan B                                        | “If a rabbi did say ‘you have to vaccinate,’ we wouldn’t”: Unveiling the secular logics of religious exemption and opposition to vaccination | 2021 |  | / |

## Quality of Appraisal

According to the guidelines proposed by Kitchenham and Charters [9], once we had selected primary studied (Primary studies refer to the original research articles, papers, or documents that are directly included in the systematic review after the initial selection process. These studies are considered the primary sources of evidence that are analyzed, assessed for quality, and compared quantitatively or qualitatively to answer the research questions defined for the review.), we have to assess the quality of the researches they present and quantitatively compare them. In this study we apply quality assessment from Anas Abouzahra et al. [12] which consist of six QAs for our SLR. The scoring procedure for evaluating each criterion involves three possible ratings: "Yes" (Y) with a score of 1 if the criterion is fully met, "Partly" (P) with a score of 0.5 if the criterion is somewhat met but contains some gaps or shortcomings, and "No" (N) with a score of 0 if the criterion is not met at all.

- QA1. Is the purpose of the study clearly stated?
- QA2. Is the interest and the usefulness of the work clearly presented?
- QA3. Is the study methodology clearly established?
- QA4. Are the concepts of the approach clearly defined?
- QA5. Is the work compared and measured with other similar work?
- QA6. Are the limitations of the work clearly mentioned?

The table outlines a quality assessment (QA) process used to evaluate a study based on specific criteria. Three experts assess the study using the criteria listed, and each criterion is scored as "Yes" (Y), "Partly" (P), or "No" (N). Here's a detailed explanation:

### Is the purpose of the study clearly stated?

- This criterion checks whether the study's objectives are clearly defined and articulated. A clear purpose helps set the direction and scope of the research.

### Is the interest and usefulness of the work clearly presented?

- This criterion evaluates whether the study's significance and potential contributions are well-explained. It measures the relevance and impact of the research.

### Is the study methodology clearly established?

- This assesses whether the research methodology is well-defined and appropriate for achieving the study's objectives. Clarity in methodology is crucial for the study's validity and reproducibility.

### Are the concepts of the approach clearly defined?

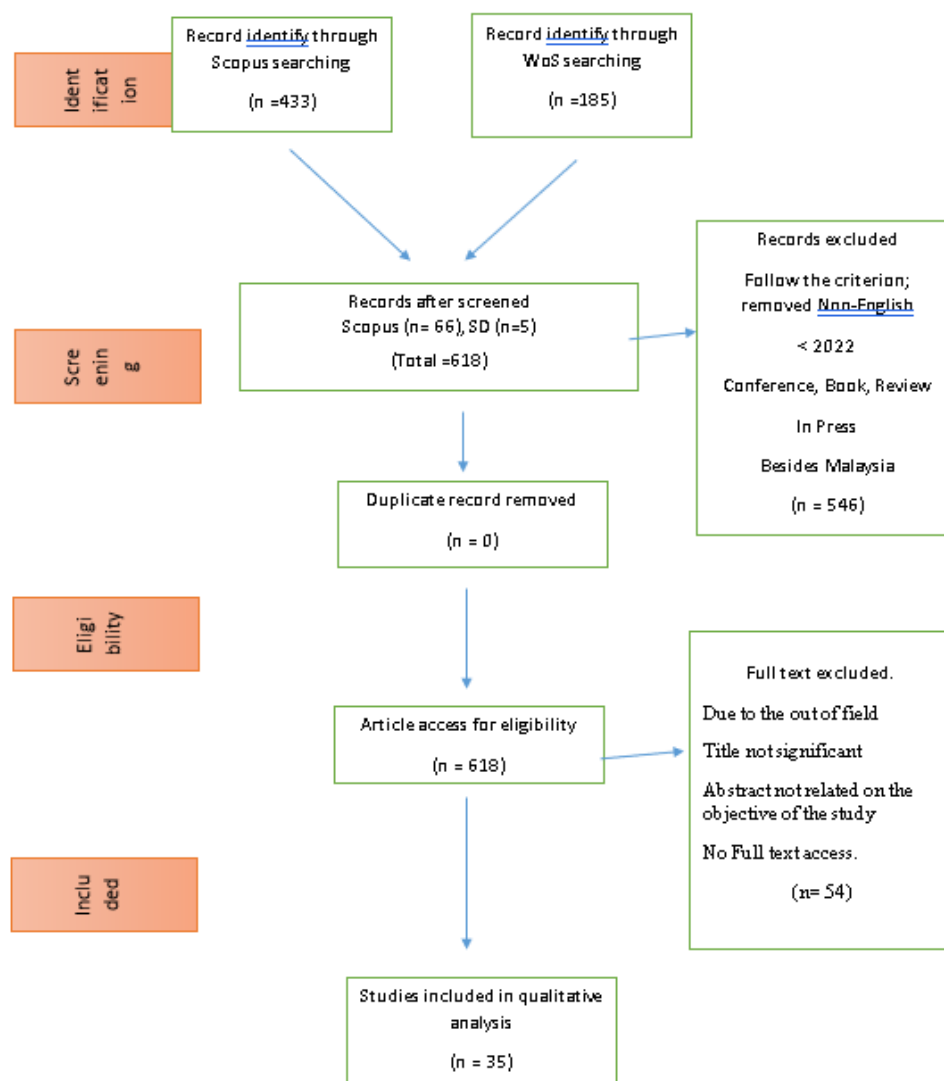
- This criterion looks at whether the theoretical framework and key concepts are clearly articulated. Clear definitions are essential for understanding the study's approach.

### Is the work compared and measured with other similar work?

- This evaluates whether the study has been benchmarked against existing research. Comparing with other studies helps position the work within the broader academic context and highlights its contributions.

### Are the limitations of the work clearly mentioned?

Each expert independently assesses the study according to these criteria, and the scores are then totaled across all experts to determine the overall mark. For a study to be accepted for the next process, the total mark, derived from summing the scores from all three experts, must exceed 3.0. This threshold ensures that only studies meeting a certain quality standard proceed further



**FIGURE 2.** Flow diagram of the proposed searching study [1]

## RESULT AND FINDING

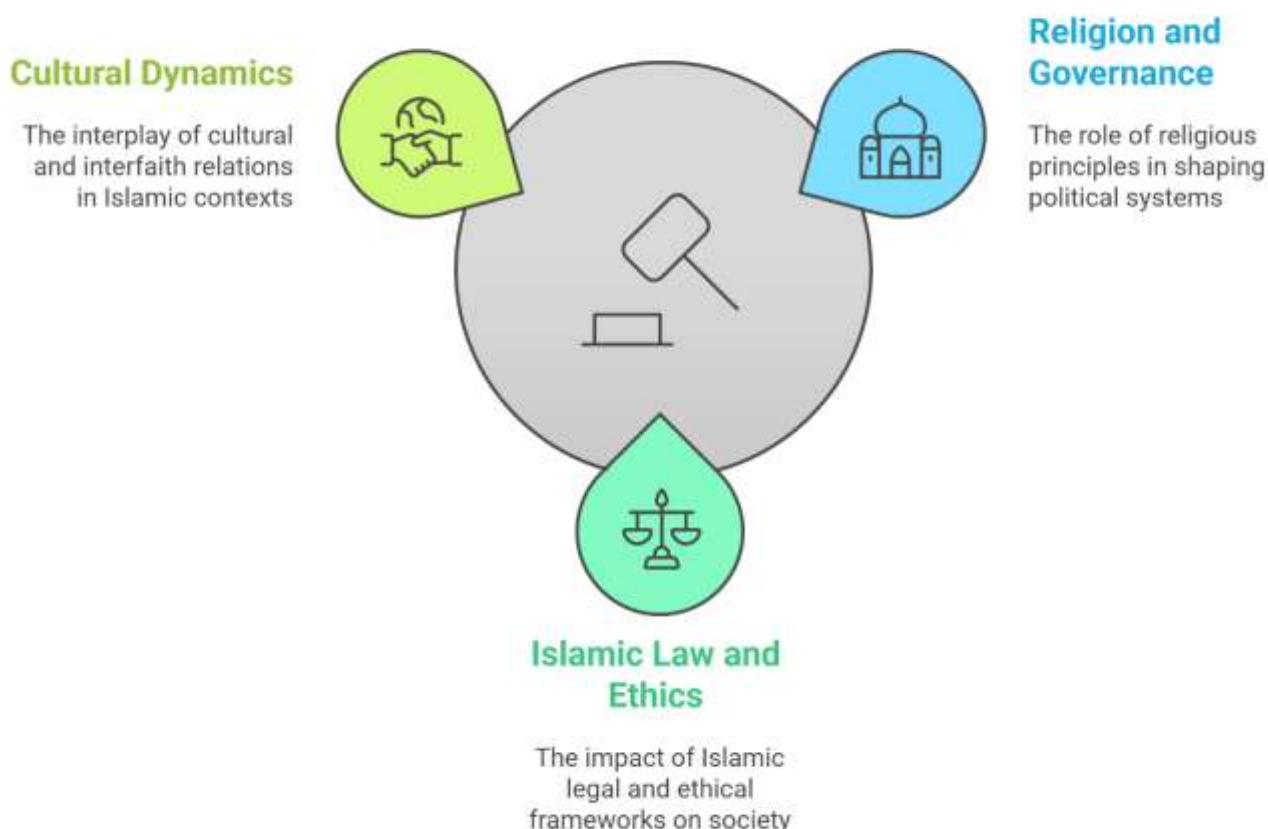
based on quality assessment, table shown the result of assessment performance for selected primary studies. The analysis of the papers reveals that all studies clearly stated their purpose (QA1) and demonstrated the interest and usefulness of their work (QA2), earning a "Yes" (Y) for both criteria. Most papers effectively established their methodology (QA3) and defined the concepts of their approach (QA4), with the exception of PS2, which partially met these criteria, earning a "Partly" (P). Similarly, most papers compared their work with similar studies (QA5), but PS2 only partially fulfilled this criterion. Regarding limitations (QA6), only PS1 and PS5 fully addressed this aspect, while the rest either partially (P) or did not (N) mention limitations.

| Paper ID | QA1 | QA2 | QA3 | QA4 | QA5 | QA6 | Total Mark | Percentage (%) |
|----------|-----|-----|-----|-----|-----|-----|------------|----------------|
| PS1      | Y   | Y   | Y   | Y   | Y   | Y   | 6          | 100            |
| PS2      | Y   | Y   | P   | Y   | P   | N   | 4          | 66.67          |
| PS3      | Y   | Y   | Y   | Y   | Y   | P   | 5.5        | 91.67          |
| PS4      | Y   | Y   | Y   | Y   | Y   | P   | 5.5        | 91.67          |
| PS5      | Y   | Y   | Y   | Y   | Y   | Y   | 6          | 100            |
| PS6      | Y   | Y   | Y   | Y   | Y   | P   | 5.5        | 91.67          |
| PS7      | Y   | Y   | Y   | Y   | Y   | P   | 5.5        | 91.67          |
| PS8      | Y   | Y   | Y   | Y   | Y   | P   | 5.5        | 91.67          |
| PS9      | Y   | Y   | Y   | Y   | Y   | P   | 5.5        | 91.67          |
| PS10     | Y   | Y   | Y   | Y   | Y   | P   | 5.5        | 91.67          |
| PS11     | Y   | Y   | Y   | Y   | Y   | P   | 5.5        | 91.67          |
| PS12     | Y   | Y   | Y   | Y   | Y   | P   | 5.5        | 91.67          |
| PS13     | Y   | Y   | Y   | Y   | Y   | P   | 5.5        | 91.67          |
| PS14     | Y   | Y   | Y   | Y   | Y   | P   | 5.5        | 91.67          |
| PS15     | Y   | Y   | Y   | Y   | Y   | P   | 5.5        | 91.67          |
| PS16     | Y   | Y   | Y   | Y   | Y   | P   | 5.5        | 91.67          |
| PS17     | Y   | Y   | Y   | Y   | Y   | P   | 5.5        | 91.67          |
| PS18     | Y   | Y   | Y   | Y   | Y   | P   | 5.5        | 91.67          |

The produced themes were eventually tweaked to ensure consistency. The analysis selection was carried out by three experts to determine the validity of the problems. The expert review phase ensures the clarity, importance, and suitability of each subtheme by establishing the domain validity. The authors also compared the findings to resolve any discrepancies in the theme creation process. Note that if any inconsistencies on the themes arose, the authors address them with one another. Finally, the developed themes were tweaked to

ensure their consistency. To ensure the validity of the problems the expert review phase helped ensure each sub-theme's clarity, importance, and adequacy by establishing domain validity. Adjustments based on the discretion of the author based on feedback and comments by experts have been made.

### The Influence of Quran on Malaysian Politics



### Religion, Politics, and Governance

The relationship between religion and politics in Malaysia is deeply influenced by Islamic principles, often mediated through the Quran. The integration of religious texts into governance and political strategies reflects broader global trends where Islam plays a pivotal role in shaping political identities, governance structures, and socio-political dynamics. This review synthesizes findings from multiple studies, focusing on the themes of religion, politics, and governance. It particularly emphasizes result findings and discussions to highlight the interplay of Islamic values with political structures and behaviors.

**Islamic Influence on Political and Social Cohesion.** The role of religious communities in fostering socio-political stability is well-documented. [40] provide an analysis of the Islamic Religious Community (IRC) in North Macedonia, emphasizing its contribution to interfaith understanding and national stability through promoting democratic values and religious freedoms. Similarly, [41] highlights the adaptability of the Southern Faction of the Islamic Movement in Israel (IMSF) in navigating democratic processes while maintaining Islamic values. Both studies underscore how Islamic institutions contribute to social cohesion by addressing spiritual and material needs, albeit sometimes facing criticism for political entanglements or deviations from traditional religious tenets. These findings resonate with the Malaysian context, where Islamic

institutions often mediate between religious adherence and governance, ensuring a balance between spiritual leadership and political participation.

**Religious Populism and Identity Politics.** The influence of religion in shaping political identities and sentiments is a recurring theme. [42] explore the interplay between Islamic populism and political identity in Indonesia, particularly during key elections. Their findings reveal how digital platforms amplify religious sentiments to shape political behavior. Similarly, [41] illustrates how the IMSF uses religion to address both spiritual and socio-political needs, creating a dual identity for its supporters. These discussions align with the Malaysian scenario, where Islamic populism has been instrumental in mobilizing political support, particularly among rural and conservative constituencies. The strategic use of religious rhetoric in political campaigns mirrors trends in other Islamic-majority nations, reflecting the Quran's role as both a spiritual and political guide.

**Challenges in Democratization and Governance.** The integration of Islamic principles into governance is not without challenges. [43] analyze the opposition bloc in Turkey and its complex relationship with democratization. The study reveals that political parties, while advocating for democracy, often adopt undemocratic practices to navigate political landscapes dominated by Islamist ideologies. Similarly, [44] discusses the fragmentation of Sudanese political forces post-uprising, highlighting how the absence of cohesive strategies can undermine democratic stability. These insights are relevant to Malaysia, where the balancing act between Islamic governance and democratic norms often leads to tensions, particularly in policy-making and electoral processes. The reliance on religious texts to justify political actions sometimes exacerbates these challenges, necessitating a more nuanced approach to governance.

**Socioeconomic and Cultural Implications.** The intersection of religion and politics extends beyond governance to influence socioeconomic and cultural dimensions. [41] highlights how the IMSF's involvement in the Zionist coalition facilitated access to budgets and resources, impacting public opinion and gaining political support. Similarly, [40] emphasize the IRC's role in promoting socio-political stability through interfaith initiatives. These findings suggest that religious institutions often serve as mediators between state and society, addressing socioeconomic disparities while reinforcing cultural identities. In Malaysia, the Quran's teachings are often invoked to address issues of poverty, education, and social justice, reflecting a similar pattern of leveraging religious authority for broader societal benefits.

The studies reviewed provide a comprehensive understanding of the interplay between religion and politics, with significant implications for Malaysian governance. The Quran's role in shaping political identities, fostering social cohesion, and mediating governance challenges underscores its enduring influence. However, the integration of religious principles into politics requires careful navigation to avoid conflicts between democratic norms and religious adherence. Future research should explore how Malaysia can harness Islamic principles to promote inclusive governance while addressing contemporary challenges.

### **Islamic Law, Ethics, and Socio-Economic Development**

The relationship between Islamic principles and political systems has been explored extensively in various contexts, reflecting its significant impact on socio-political structures. In the Malaysian context, the influence of the Quran on politics can be analysed through the lens of broader Islamic political thought and its application in regional and national development. This review synthesizes findings from multiple studies, focusing on key themes related to Islamic law, ethics, socio-economic development, and political theory.

The integration of Islamic principles into political systems often leads to dynamic changes, particularly when addressing the compatibility between religious ideals and modern governance. Studies on ethno-political dynamics in Indonesia have revealed that Islam's political influence extends beyond its doctrinal framework to shape policy development, particularly in the financial sector. Islamic ethno-politics has been pivotal in facilitating the growth of Islamic banking, albeit with challenges in market acceptance [45]. Similarly, in Malaysia, the Quran's principles inspire legislative efforts, particularly in areas related to Islamic finance and

socio-economic policy, reinforcing the role of religion as a guiding force in governance. The findings underscore the importance of accommodating Islamic principles in policymaking while addressing societal diversity and market demands.

Islamic law's integration into socio-economic and political systems has demonstrated its potential to address complex developmental challenges. Research on regional development in Indonesia highlights the necessity of embedding Islamic values within sustainable development frameworks. Effective integration requires balancing religious ideals with economic, social, and environmental considerations [46]. The emphasis on community participation and oversight in Islamic-based programs parallels efforts in Malaysia to align political strategies with Quranic ethics, suggesting that successful implementation necessitates a holistic approach. The application of such principles can serve as a model for Malaysian politics to enhance inclusivity and accountability.

The Quran's emphasis on social responsibility and moral economy aligns with livelihood theories proposed by Islamic scholars. Al-Ghazali and al-Shaybani's works advocate for a multidimensional approach to livelihood, encompassing economic, social, and political variables [47]. These perspectives reinforce the Quran's call for equitable resource distribution and social justice. In the Malaysian political landscape, these principles resonate with ongoing efforts to create inclusive policies that address income inequality and promote communal well-being, thus embedding ethical considerations into governance frameworks.

The comparative study of political ideologies, such as Iqbal's spiritual democracy and Habermas's deliberative democracy, offers insights into the interplay between Islamic and Western political thought. Both ideologies prioritize liberty and equality, though Iqbal incorporates solidarity as a core value rooted in Islamic spirituality [48]. This synthesis highlights the potential for integrating Quranic values into modern democratic systems. In Malaysia, these ideas could inform political reforms, fostering a governance model that upholds democratic principles while reflecting Islamic ethical tenets.

The evolution of Islamic political thought has been shaped by historical interactions between prominent scholars. For instance, the influence of Abu Ya'la ibn al-Farra' on Ibn Taymiyyah's ideas demonstrates the continuity of religious and political ideologies across generations [49]. Their emphasis on political activism and theological doctrines has parallels in contemporary Malaysian politics, where Quranic interpretations inform both policy and public discourse. This historical perspective underscores the enduring relevance of Islamic scholarship in shaping political narratives.

The reviewed literature also indicates that Quranic political thought should not be understood as a massive body of ideas, as a Muslim scholar have developed different interpretations concerning the principles and objectives of political governance. Classical scholars generally grounded political authority in the preservation of religion, justice, public welfare, and social order, although they differed in their understanding of political authority and its institutional expression. Al-Mawardi, for example, conceptualized the caliphate as an institution responsible for protecting religion and managing worldly affairs, while Ibn Taymiyyah placed stronger emphasis on justice, public welfare, and the practical responsibilities of political authority. This distinction demonstrates that both approaches recognize the importance of legitimate governance but differ in the extent to which institutional authority and substantive justice are prioritized.

The principle of justice ('adl) provides another important area in political thought. While classical explanatory approaches generally derive political justice from Quranic commands concerning the fulfilment of trusts, fair judgement, and avoidance of oppression, later political thinkers expanded these principles to address the practical administration of society. Ibn Taymiyyah's political thought, for instance connects justice with the stability and legitimacy of governance, after that other approaches place greater emphasis on the formal qualifications and institutional responsibilities of political leadership. Thus, Quranic political thought provides a shared normative foundation, but its political interpretation may change according to the intellectual framework and historical circumstances of each scholar.

Similarly, the concept of shura demonstrates differences in political interpretation. Some classical scholars primarily understood consultation as an important mechanism through which rulers wanted advice and reached sound decisions, whereas contemporary Muslim thinkers have increasingly related shura to broader concepts of political participation, accountability, representation, and deliberative governance. Although these perspectives share the Quranic emphasis on consultation, they differ in how far the principle should be translated into formal political institutions. This distinction is particularly significant in contemporary democratic societies such as Malaysia, where Islamic principles may interact with constitutional mechanisms, voting participation, and representative government.

Differences can also be observed in interpretations concerning obedience to political authority. Classical political thought often emphasized social order and obedience to legitimate rulers as a means of preventing political instability, while simultaneously recognizing moral and religious limitations on political authority. Contemporary interpretations tend to place greater emphasis on accountability, justice, constitutional limitations, and the rights of citizens. Consequently, Quranic political thought cannot be reduced to an unconditional doctrine of political obedience; rather, the relationship between rulers and citizens involves competing considerations of authority, justice, responsibility, and public welfare.

Taken together, these perspectives demonstrate both continuity and diversity within Quranic political thought. The scholars reviewed generally share fundamental values such as justice, consultation, responsibility, and public welfare, but differ in how these principles are interpreted and translated into political structures and practices. This distinction is important when examining Malaysian political discourse because the invocation of Quranic verses by political actors does not necessarily represent a single or universally accepted Islamic political position. Instead, Quranic references may be interpreted through different theological, legal, political, and contextual frameworks. A comparative approach therefore enables a more nuanced understanding of how Quranic principles are selected, interpreted, and employed in contemporary political discourse.

The Quran's influence on politics, as evidenced by the synthesis of these studies, manifests through the integration of Islamic values into governance frameworks, socio-economic policies, and political ideologies. Malaysian politics can benefit from these insights by adopting inclusive, ethical, and sustainable approaches rooted in Quranic principles. The comparative and historical analyses further highlight the adaptability of Islamic thought in addressing modern political challenges, reinforcing its role as a cornerstone of socio-political development.

## **Cultural Dynamics**

The influence of Islamic values and the Quran in Malaysian politics is closely intertwined with broader cultural and interfaith dynamics. Several studies highlight the integration of Islamic principles into cultural practices, which serve as a medium for promoting moral messages and spiritual reflection. For instance, the research on "Islam Penginyongan" demonstrates how art and rituals, such as procession machines in Javanese traditions, convey the importance of self-restraint, balance, and spirituality [50]. This integration of cultural and religious values reflects a shared emphasis on ethical governance and community harmony, themes that resonate in the Malaysian political landscape. Similarly, the reception of Hamka's Tafsir Al-Azhar underscores the significance of contextual Quranic interpretation in addressing socio-religious challenges, further influencing political ideologies [51]. These findings suggest that cultural and religious traditions serve as powerful tools for fostering interfaith dialogue and social cohesion, particularly in diverse societies like Malaysia.

The reception of Tafsir Al-Azhar across Southeast Asia reveals its pivotal role in shaping modern Muslim identity and addressing evolving socio-political challenges. By applying reception theory, the study highlights how the interpretations of Hamka's exegesis adapt to local contexts, thereby influencing political narratives in Malaysia and beyond [51]. The interplay between religion and politics is further exemplified by the dynamic adaptation of Islamic teachings to contemporary issues, such as interfaith relations and governance. Additionally, the role of charismatic and traditional community leaders in promoting harmonious interfaith interactions emphasizes the potential of religious texts and teachings to mediate conflicts and guide political

discourse [52].

Ethnic diversity and its impact on group identity also play a critical role in understanding the influence of the Quran in Malaysian politics. The study on Darfur's ethnic history sheds light on how cultural and religious identities shape political structures and social relations [53]. In Malaysia, the diverse ethnic composition similarly affects political alliances and decision-making processes, with Islamic teachings often serving as a unifying framework. This is echoed in the findings of Hamka's Tafsir Al-Azhar, which illustrates how traditional Islamic interpretations are recontextualized to address the needs of a pluralistic society [51]. By fostering a collective identity rooted in shared values, Islamic principles contribute to mitigating ethnic tensions and promoting political stability.

The intersection of religion and public health offers another perspective on the Quran's influence on societal governance. For example, the study on vaccine opposition among Orthodox Jewish communities highlights how religious frameworks are mobilized to navigate legal and ethical dilemmas [53]. While the primary concern in these cases is health, the use of religious discourse to negotiate policy decisions reflects broader patterns of integrating faith-based values into governance. In Malaysia, similar mechanisms may be observed in the alignment of public health policies with Islamic principles, emphasizing trust, safety, and choice in decision-making processes.

The reviewed studies collectively illustrate the multifaceted influence of the Quran in shaping cultural, social, and political dynamics. Through its integration into cultural practices, contextual interpretation, and ethical governance, the Quran emerges as a vital force in fostering interfaith harmony, addressing socio-political challenges, and guiding public policy. This synthesis underscores the importance of contextualizing religious teachings to address the unique needs of diverse societies, a principle that is particularly relevant to the Malaysian political context.

## DISCUSSION AND CONCLUSION

The intersection of religion and politics in Malaysia reflects a complex relationship shaped by the integration of Islamic principles, primarily derived from the Quran, into governance and political strategies. This phenomenon is part of a broader global trend where Islam plays a significant role in influencing political identities, governance structures, and socio-political cohesion. Religious institutions contribute to social stability by balancing spiritual leadership with political engagement, although they often face criticism for entangling religious authority with political agendas. Islamic populism has also emerged as a key factor in shaping political behavior and identity, particularly among rural and conservative groups, with religious rhetoric frequently employed in political campaigns. However, the application of Islamic values within governance systems is not without challenges, as tensions often arise between democratic principles and religious adherence. These difficulties are compounded by policy-making and electoral processes that rely on religious justifications, which may exacerbate governance complexities. Furthermore, the interplay between religion and politics extends to socioeconomic and cultural domains, where religious institutions act as mediators to address issues such as poverty, education, and social justice. In the Malaysian context, while the Quran remains a guiding framework for both spiritual and political dimensions, careful navigation is essential to harmonize Islamic principles with democratic governance, ensuring inclusivity and addressing contemporary societal challenges. The integration of Islamic principles into political systems reflects their profound influence on governance, socio-economic development, and policy frameworks. In Malaysia, the Quran serves as a guiding foundation for legislative efforts, particularly in areas such as Islamic finance and social justice, demonstrating the practical application of religious ethics in modern governance. The compatibility of Islamic values with sustainable development is evident in approaches that balance economic, social, and environmental considerations, emphasizing inclusivity and community participation. Historical and comparative perspectives on Islamic political thought further highlight its adaptability, with figures such as Iqbal advocating spiritual democracy that blends Islamic ethics with democratic ideals.

These insights underscore the potential for Malaysia to align governance strategies with Quranic principles while addressing societal diversity and contemporary challenges. Moreover, the emphasis on moral economy and equitable resource distribution, as rooted in Islamic scholarship, resonates with ongoing efforts to reduce inequality and enhance communal well-being. The evolution of Islamic political ideologies across generations, as seen in the works of scholars like Ibn Taymiyyah and Abu Ya'la, reinforces the enduring relevance of Islamic thought in shaping political narratives. By drawing on these principles, Malaysian politics can navigate the intersection of tradition and modernity, fostering governance that upholds ethical values, accountability, and inclusivity while addressing the complexities of a diverse and dynamic society.

The influence of the Quran in Malaysian politics is evident through its integration into cultural practices, socio-political frameworks, and public policies. Islamic principles are often embedded within cultural traditions to convey ethical governance, spirituality, and communal harmony, as reflected in practices like procession rituals that emphasize self-restraint and balance. Contextual Quranic interpretations, such as those found in Hamka's Tafsir Al-Azhar, play a significant role in addressing socio-religious and political challenges, offering adaptable frameworks to navigate the complexities of diverse societies. These interpretations contribute to shaping modern Muslim identities and fostering interfaith dialogue, which is critical in Malaysia's multicultural context. Islamic teachings also influence political narratives by providing a unifying ethical foundation, mitigating ethnic tensions, and promoting political stability in a pluralistic society. Furthermore, the application of religious values extends to public health policies, where trust and ethical considerations are aligned with Islamic principles to guide decision-making. The dynamic adaptability of Islamic teachings allows for their relevance in addressing contemporary issues such as governance, interfaith relations, and socio-political cohesion. This synthesis highlights the Quran's enduring role as a foundation for ethical and inclusive governance, emphasizing the importance of contextualizing religious teachings to accommodate the needs of a diverse and evolving society, particularly within Malaysia's political and cultural landscape.

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