

From Tradition to Modernity: The Contemporary Relevance of Islamic Law in Art and Culture

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Abstract: This study examines the contemporary relevance of Islamic law in shaping the development of art and culture, focusing on the transition from traditional expressions to modern interpretations. It investigates how the normative principles of Sharia—including ethics, justice, moderation, and spiritual consciousness—interact with artistic creativity and local cultural identities in the modern era. Employing a qualitative-descriptive method supported by literature review and interpretative analysis, this research examines visual art, music, and performance as dynamic media for articulating Islamic values within pluralistic societies. The findings demonstrate that Islamic law, rather than serving merely as a normative restriction, provides an ethical framework that encourages innovation while safeguarding spiritual and moral authenticity. In contemporary practice, this integrative relationship fosters cultural resilience and enables the reinterpretation of Islamic aesthetics in a globalised context. Academically, this study contributes to the discourse on Islamic jurisprudence by offering an interdisciplinary perspective that connects Sharia principles with the philosophy of art and cultural studies. It enriches our understanding of how Islamic legal values can be contextualised to address modern cultural transformations without losing their foundational spirit. Ultimately, the research highlights the need for a balanced paradigm that harmonises faith-based norms with creative expression, reaffirming Islamic law as a living source of ethical guidance in the realms of art and culture.

Keywords: Art; Culture; Contemporary Relevance; Islamic Law; Modernity.

Abstrak: Penelitian ini mengkaji relevansi kontemporer hukum Islam dalam membentuk perkembangan seni dan budaya, dengan menyoroti transisi dari ekspresi tradisional menuju interpretasi modern. Kajian ini menelusuri bagaimana prinsip-prinsip normatif syariah—seperti etika, keadilan, keseimbangan, dan kesadaran spiritual—berinteraksi

dengan kreativitas artistik dan identitas budaya lokal di era modern. Dengan menggunakan metode kualitatif-deskriptif yang didukung studi pustaka dan analisis interpretatif, penelitian ini menelaah seni rupa, musik, dan pertunjukan sebagai media dinamis dalam artikulasi nilai-nilai Islam di tengah masyarakat plural. Hasil penelitian menunjukkan bahwa hukum Islam tidak semata berfungsi sebagai sistem normatif yang membatasi, tetapi sebagai kerangka etika yang mendorong inovasi sekaligus menjaga keaslian spiritual dan moral. Dalam praktik kontemporer, hubungan integratif ini memperkuat ketahanan budaya dan memungkinkan reinterpretasi estetika Islam dalam konteks global. Secara akademik, penelitian ini berkontribusi pada pengembangan wacana hukum Islam dengan menawarkan perspektif interdisipliner yang menghubungkan prinsip syariah dengan filsafat seni dan kajian budaya. Temuan ini memperkaya pemahaman tentang bagaimana nilai-nilai hukum Islam dapat dikontekstualisasikan untuk merespons transformasi budaya modern tanpa kehilangan ruh dasarnya. Dengan demikian, penelitian ini menegaskan pentingnya paradigma seimbang yang memadukan norma keagamaan dan ekspresi kreatif sebagai sumber etika hidup dalam ranah seni dan budaya.

Kata Kunci: Budaya; Hukum Islam; Modernitas; Relevansi Kontemporer; Seni.

Introduction

Islam has significantly influenced the development of art and culture globally, particularly since its emergence in the 7th century. The aesthetic principles derived from Islamic teachings—such as beauty, balance, and harmony—are manifest in various art forms, including architecture, calligraphy, music, and literature. Architectural art, for instance, is exemplified by the construction of grand mosques featuring domes and minarets,¹ alongside intricate geometric and calligraphic decorations that reflect Islamic aesthetic values². Islamic calligraphy, often regarded as the pinnacle of Islamic art,³ integrates visual beauty with the spiritual meanings of Quranic texts,⁴ thus becoming a globally recognised cultural legacy.⁵ This art form is not merely decorative; it conveys profound spiritual messages and embodies the essence of Islamic.⁶

¹ Mahsa Kharazmi and Reza Sarhangi, 'An Analytical Study of the Methods of Design and Geometric Constructions in Architectural Ornaments of the Friday Mosque of Forumad', *Nexus Network Journal*, 2015, doi:10.1007/s00004-015-0278-0.

² Roslina Othman and Z J Zainal-Abidin, 'The Importance of Islamic Art in Mosque Interior', *Procedia Engineering*, 2011, doi:10.1016/j.proeng.2011.11.144.

³ Nurul Fawzani, 'History of Islamic Calligraphy in the Ottoman Empire', *Fajar Historia Jurnal Ilm Sejarah Dan Pendidikan*, 2023, doi:10.29408/fhs.v7i2.12239.

⁴ Sartika Alpanti Manurung, 'Calligraphy Business in Islamic Economic Review at An-Nida Calligraphy House Medan North Sumatra', *Eduslamic*, 2023, doi:10.59548/jed.v1i1.45.

⁵ Sheila S Blair, 'Islamic Calligraphy', 2006, doi:10.1515/9781474464475.

⁶ Duaa Mohammed Alashari, Abd.Rahman Hamzah, and Nurazmallail Marni, 'Islamic Art and Language as a Source of Inspiration Leading to Traditional Arabic Calligraphy Art', *Umran - International Journal of Islamic and Civilizational Studies*, 2019, doi:10.11113/umran2019.6n3.342.

Moreover, the impact of Islamic teachings extends to traditional music and dance. Despite differing opinions within the Islamic community regarding music, genres such as Sufi music and Qasida have flourished, becoming integral to Muslim cultural expressions.⁷ The Whirling Dervishes, a Sufi practice, exemplify how dance can serve as a profound spiritual practice, reflecting the deep-rooted traditions of Sufism. In literature, works like "One Thousand and One Nights" and the poetry of Sufi figures such as Rumi and Al-Ghazali illustrate the fusion of Islamic values with literary creativity, resulting in texts that resonate with both aesthetic beauty and philosophical depth.⁸

In the context of Indonesia, the arrival of Islam in the 13th century initiated a significant process of cultural acculturation, resulting in the incorporation of Islamic elements into local traditions.⁹ This interaction has produced unique innovations that enrich the local cultural heritage. For example, Arabic calligraphy has evolved into a vital component of traditional arts such as carving and batik in Java and Sumatra.¹⁰ The Wayang Kulit shadow puppetry has also incorporated Islamic narratives, showcasing how local art forms can adapt and integrate Islamic themes. Furthermore, traditional ceremonies and oral traditions across Indonesia reflect this dynamic interplay between local cultures and Islamic teachings, creating a rich tapestry of cultural expressions.

Despite the wealth of research on traditional aspects of Islamic art and culture, a gap remains in understanding how these elements interact with contemporary dynamics, particularly in the face of modernisation and globalisation. This study aims to bridge this gap by employing an interdisciplinary approach that combines religious studies, art, and cultural anthropology to explore the complexities of these interactions. By focusing on contemporary phenomena such as Islamic digital art and modern Islamic cultural festivals, the research seeks to identify and analyse new forms of art and culture that emerge from the synthesis of Islamic teachings and local traditions.

In conclusion, the influence of Islamic teachings on traditional art and culture is profound and multifaceted, contributing to a rich and diverse cultural heritage. This interaction not only fosters innovation but also highlights the role of religion as a source of inspiration in various aspects of human life. Understanding this influence is essential for appreciating the dynamics between faith and culture and recognising Islam's significant contributions to shaping cultural identities worldwide.

⁷ Anastasios Doulamis and others, 'Transforming Intangible Folkloric Performing Arts Into Tangible Choreographic Digital Objects: The Terpsichore Approach', 2017, doi:10.5220/0006347304510460.

⁸ Ahmad Fawaid and Ahmad Bakir Sultoni, 'Aesthetics and Reception of the Qur'an in the Calligraphy of Mosques in Probolinggo Indonesia', *Muṣḥaf Jurnal Tafsir Berwawasan Keindonesiaan*, 2022, doi:10.33650/mushaf.v3i1.4672.

⁹ Fawaid and Sultoni.

¹⁰ Fawaid and Sultoni.

Method

The methodology outlined for this study employs a library research approach, which is essential for exploring the intricate relationship between Islamic teachings and traditional art and culture. This method enables a comprehensive review of existing literature, allowing researchers to synthesise various perspectives and findings related to the influence of Islamic principles on artistic expressions. The significance of Islamic art is well-documented, as it encapsulates spiritual and cultural dimensions that resonate across various forms of creative expression, including calligraphy and architecture.¹¹

Data collection will involve a systematic identification and organisation of relevant sources, which is crucial for ensuring a robust foundation for the research. The literature indicates that Islamic art manifests in various forms, such as calligraphy, which serves not only as a decorative element but also as a medium for conveying religious messages and cultural identity.¹² The integration of Islamic principles into traditional art forms is evident in the practices observed in different regions, such as the Acehese dance, which reflects a blend of cultural and religious values.¹³ Furthermore, the evolution of Islamic art in response to socio-political changes highlights the dynamic nature of these artistic expressions.

The analysis techniques proposed for this research, including content analysis and descriptive qualitative analysis, are well-suited for examining the thematic elements present in the literature. Content analysis will facilitate the identification of key themes and concepts, enabling a deeper understanding of how Islamic teachings influence artistic practices.¹⁴ Descriptive qualitative analysis will provide a narrative that captures the essence of these influences, integrating findings from various sources to present a cohesive picture of the interplay between Islamic teachings and traditional art forms.¹⁵

Data validation is a critical aspect of ensuring the reliability of research findings. Techniques such as source triangulation and repetition testing will be employed to confirm the consistency of information across different sources. This approach is supported by the literature, which emphasises the importance

¹¹ . Iswahyudi, 'The Influence of Islamic Art on the Development of Modern European Art', *Journal of Social and Political Sciences*, 2022, doi:10.31014/aior.1991.05.03.362.

¹² Ahsani Madina Madina, 'Development of Calligraphy Art in Indonesian Islamic Boarding Schools', *Pebsas*, 2024, doi:10.61721/pebsas.v2i1.341.

¹³ Maho A Ishiguro, 'Dance as Cultural Practice vs. Religious Piety: Acehese Dance in Banda Aceh and Yogyakarta', *Dance Research Journal*, 2022, doi:10.1017/s0149767722000274.

¹⁴ Zakiah Mardiah Nasution, 'The Art of Calligraphy in a Review of Islamic Education', *Eduslamic*, 2023, doi:10.59548/jed.v1i1.43.

¹⁵ Twediana Budi Hapsari and Norhayati Rafida binti Halim, 'A Framing Analysis of Negotiation of Interest in Islam via Dakwah Content Between Indonesia and Malaysia', 2021, doi:10.2991/assehr.k.210120.126.

of corroborating findings to enhance the credibility of research outcomes.¹⁶ By systematically comparing and contrasting data from diverse sources, researchers can achieve a nuanced understanding of the influence of Islamic teachings on traditional art and culture, thereby contributing to the preservation and development of these cultural expressions in a rapidly changing world.¹⁷

In conclusion, the library research method outlined in this study is a rigorous approach that leverages existing literature to explore the profound influence of Islamic teachings on traditional art and culture. By employing systematic data collection, comprehensive analysis techniques, and robust validation methods, this research aims to enrich academic discourse and foster a deeper appreciation for the cultural heritage shaped by Islamic principles.

Results and Discussion

Islam has profoundly influenced art and culture worldwide, particularly since its inception in the 7th century. This influence is evident in various domains, including architecture, calligraphy, music, dance, literature, and the integration of Islamic teachings with local traditions. The principles of beauty, balance, and harmony that are central to Islamic teachings are reflected in the artistic expressions of its followers.

In architecture, the impact of Islamic teachings is prominently displayed in the construction of mosques, which are characterised by their grand domes, towering minarets, and intricate decorative elements. These structures not only signify the presence of Islam but also embody the spiritual and aesthetic values that the religion espouses. For instance, the Great Mosque of Demak in Indonesia exemplifies the fusion of traditional Javanese architecture with Islamic elements, demonstrating how local styles can be harmoniously integrated with Islamic aesthetics.¹⁸ Scholars like Imam Al-Ghazali have emphasised that beauty is an attribute of Allah, which should manifest in worship spaces, thereby reinforcing the significance of aesthetic values in Islamic architecture.¹⁹ Furthermore, Islamic art is often described as a means of unveiling deeper

¹⁶ Khairul Nizan Mohd Aris, 'Ceramic Raku Practice Through the Context of Islamic Art Practice in Malaysia', *Environment-Behaviour Proceedings Journal*, 2022, doi:10.21834/ebpj.v7isi9.4292.

¹⁷ Ali Syamsuddin, 'Islamic Acculturation and Local Culture on Nyiramkeun Tradition in Talagawetan Village Majalengka Regency', *Budapest International Research and Critics Institute (Birci-Journal) Humanities and Social Sciences*, 2021, doi:10.33258/birci.v4i2.1945.

¹⁸ Moh. Teguh Prasetyo, 'Islam Dan Transformasi Budaya Lokal Di Indonesia', *Batutbah*, 2023, doi:10.38073/batutbah.v2i2.1107.

¹⁹ Nasruddin Hasibuan, 'The Roles of Islamic Education ,Towards Islamic Art and Culture', *The International Journal of Social Sciences and Humanities Invention*, 2017, doi:10.18535/ijsshi/v4i1.02.

cultural and social messages, reflecting the philosophical underpinnings of Islamic thought.²⁰

Islamic calligraphy is regarded as one of the highest forms of art within the Islamic tradition, merging visual beauty with the spiritual significance of Quranic texts. This art form has evolved into a globally recognised cultural heritage, serving both decorative and devotional purposes. In Indonesia, for example, Arabic calligraphy has been intricately woven into traditional crafts such as batik and wood carving, particularly in regions like Jepara and Yogyakarta.²¹ The esteemed Islamic scholar Ibn Khaldun emphasised the importance of calligraphy as a means of combining aesthetic beauty with reverence for sacred texts, viewing it as a tangible manifestation of Islamic spirituality.²² The integration of calligraphy into local art forms exemplifies the adaptability of Islamic art to diverse cultural contexts.

Music and dance traditions also reflect the influence of Islamic teachings, particularly through Sufi practices. Sufi music, such as Qawwali in South Asia and Sema in Turkey, serves as a medium for spiritual expression and connection with the Divine. Significant Sufi figures, such as Jalaluddin Rumi, articulated the belief that music and dance are essential tools for achieving spiritual ecstasy and drawing closer to Allah.²³ In Indonesia, traditional music forms such as gamelan and rebana have been influenced by Islamic culture, demonstrating how Islamic elements can be incorporated into local musical traditions.²⁴ This cultural synthesis highlights the dynamic interplay between Islamic teachings and local artistic expressions.

Literature and poetry also reflect the profound influence of Islam, with classic works such as "One Thousand and One Nights" and the mystical poetry of Rumi and Hafez illustrating the integration of Islamic values with literary creativity. Sufi poetry, rich in spiritual meaning, invites readers to contemplate their relationship with the Divine.²⁵ In Indonesia, literary works like "Hikayat Seribu Satu Malam" showcase the blending of Islamic teachings with local narratives, creating a unique literary form that resonates with both Islamic and indigenous cultural elements (Prasetyo, 2023). Imam Al-Ghazali's writings further emphasise the

²⁰ Muhammad Faizul Haque and others, 'Women Rights to Inheritance in Muslim Family Law: An Analytical Study', *International Journal of Islamic Business & Management*, 2020, doi:10.46281/ijibm.v4i1.543.

²¹ Duaa Mohammed Alashari, Abd.Rahman Hamzah, and Nurazmallail Marni, 'The Journey of Islamic Art Through Traditional and Contemporary Calligraphy Painting', *Umran - International Journal of Islamic and Civilizational Studies*, 2020, doi:10.11113/umran2020.7n3.408.

²² Hasibuan.

²³ Hasibuan.

²⁴ Prasetyo.

²⁵ Hasibuan.

transformative power of literature in conveying moral and spiritual teachings, underscoring its role in shaping cultural identity.²⁶

The arrival of Islam in the Nusantara (the Indonesian archipelago) in the 13th century initiated a significant process of cultural acculturation, resulting in the incorporation of Islamic elements into traditional art and culture. This process is evident in the evolution of wayang kulit (shadow puppetry), which has incorporated Islamic themes and characters, reflecting the integration of Islamic teachings into local storytelling traditions.²⁷ Additionally, batik designs have begun to feature Islamic motifs, such as geometric patterns and Arabic calligraphy, demonstrating the synthesis of Islamic and local artistic practices. Scholars like Syekh Yusuf Al-Makassari have advocated for the respect of local traditions that align with Islamic principles, emphasising the adaptability of Islam to diverse cultural contexts without compromising its core values.²⁸

In conclusion, the influence of Islam on art and culture is multifaceted and profound, encompassing architecture, calligraphy, music, dance, literature, and the integration of Islamic teachings with local traditions. This dynamic interplay has yielded a rich tapestry of artistic expressions that reflect the spiritual and aesthetic values of Islam, while also embracing the diversity of cultural contexts in which it is found.

Analysis from the Perspective of Islamic Law

Islamic law, or Sharia, plays a pivotal role in shaping the artistic and cultural expressions within the Muslim world. This influence manifests across various domains, including architecture, calligraphy, music and dance, literature, and traditional practices. The principles embedded in Sharia provide a framework that governs the moral and ethical dimensions of these art forms, thereby enhancing their spiritual significance.

In architecture, Islamic law emphasises the importance of beauty and propriety in the design of religious structures. The architectural features of mosques, such as domes, minarets, and intricate geometric patterns, reflect the Islamic values of harmony and balance. This is evident in structures like the Great Mosque of Demak, which integrates traditional Javanese styles with Islamic elements, showcasing how Islamic aesthetics can coexist with local cultural expressions.²⁹ Scholars have articulated that the physical manifestation of beauty

²⁶ Hasibuan.

²⁷ Adisty Nurrahmah Laili and others, 'Akulturasi Islam Dengan Budaya Di Pulau Jawa', *Jurnal Sosbum Insentif*, 2021, doi:10.36787/jsi.v4i2.612.

²⁸ Prasetyo.

²⁹ Duaa Mohammed Alashari, Abd.Rahman Hamzah, and Nurazmallail Marni, 'Islamic Art and Language as a Source of Inspiration Leading to Traditional Arabic Calligraphy Art', *Umran - International Journal of Islamic and Civilizational Studies*, 2019, doi:10.11113/umran2019.6n3.342.

in worship spaces serves to honour divine attributes, reinforcing the notion that architecture is not merely functional but also a form of spiritual expression.³⁰

Islamic calligraphy stands as a profound expression of faith, deeply intertwined with the spiritual and aesthetic dimensions of Islamic art. Sharia encourages the incorporation of Quranic verses into artistic forms, which elevates calligraphy to an act of worship. This is particularly evident in Indonesia, where Arabic calligraphy is integrated into local art forms such as batik and wood carvings, demonstrating the adaptability of Islamic art within diverse cultural contexts.³¹ The philosophical underpinnings of calligraphy highlight its role in conveying spiritual meanings and values that resonate with Islamic teachings.³² The reverence for calligraphy is further supported by perspectives that underscore its significance in manifesting Islamic spirituality.³³

The domains of music and dance, while subject to varying interpretations within Islamic legal frameworks, also reflect the influences of Sharia. Sufi music and dance traditions, such as the Whirling Dervishes and Qawwali, are rooted in the pursuit of spiritual ecstasy and connection with the Divine, aligning with Sharia's encouragement of practices that enhance spiritual awareness.³⁴ In Indonesia, traditional music forms like gamelan and rebana have incorporated Islamic elements, illustrating a harmonious integration of Islamic influences into local cultural expressions.³⁵ Figures like Jalaluddin Rumi have posited that music and dance serve as spiritual tools that elevate the soul, a view that resonates with Sharia's broader perspective on spirituality and worship.³⁶

Literature and poetry also reflect the thematic and moral dimensions influenced by Islamic law. Classic texts, including "One Thousand and One Nights" and the poetry of Jalaluddin Rumi, showcase how Islamic values inform literary creativity.³⁷ Sufi poetry, characterised by its deep spiritual themes, adheres to Sharia's emphasis on reflecting moral and spiritual truths. Indonesian literary works exemplify the integration of Islamic values into local storytelling traditions, creating a rich tapestry that respects Islamic principles while celebrating cultural

³⁰ Zumahiran Kamarudin, Ziad Baydoun, and Nik Ahmed Mazlan Mahidin, 'Profiling of Islamic Calligraphy Scripts Used for Architectural Decoration of Masjid in Peninsular Malaysia', *Planning Malaysia*, 2020, doi:10.21837/pm.v18i14.833.

³¹ Syahrul Kirom and Alif Lukmanul Hakim, 'Kaligrafi Islam Dalam Perspektif Filsafat Seni', *Refleksi Jurnal Filsafat Dan Pemikiran Islam*, 2020, doi:10.14421/ref.v20i1.2397.

³² Fawaid and Sultoni.

³³ Kirom and Hakim.

³⁴ Mufti Rasyid, 'Reinventing Religious Moderation in India Through Sufi Content in Bollywood Music Video', *Mahakarya Jurnal Mahasiswa Ilmu Budaya*, 2022, doi:10.22515/mjmib.v3i2.5574.

³⁵ Annemette Kirkegaard, 'Music and Transcendence: Sufi Popular Performances in East Africa', *Temenos - Nordic Journal of Comparative Religion*, 2012, doi:10.33356/temenos.6945.

³⁶ Rasyid.

³⁷ Yogi Hadiansyah, Juju Masunah, and Trianti Nugraheni, 'Double Role of Dancers in the Rampak Terbang Dance', 2021, doi:10.2991/assehr.k.210203.007.

diversity.³⁸ The writings of scholars further reinforce the notion that literature should inspire and morally uplift individuals, reflecting Sharia's view on the role of art in personal and communal growth.³⁹

Finally, the acculturation of Islamic teachings with local traditions, particularly in Indonesia, exemplifies the flexibility of Sharia and its capacity to adapt to diverse cultural contexts. The incorporation of Islamic elements into traditional practices, such as wayang kulit and batik, demonstrates how Sharia can coexist with and enrich local customs. Scholars advocate for the respectful integration of Islamic principles with local practices, emphasising that the core values of Islam can harmoniously blend with cultural expressions without compromising their essence.⁴⁰

In summary, the influence of Islamic law on art and culture is profound, guiding artistic expressions to align with spiritual and moral principles. The integration of Islamic values into various cultural practices illustrates the dynamic and adaptive nature of Sharia, demonstrating its role in fostering both artistic creativity and spiritual development.

Conclusion

This research concludes that Islamic law (Sharia) continues to play a vital and dynamic role in guiding the evolution of art and culture from traditional frameworks toward contemporary expressions. Far from being a rigid legal system, Sharia embodies ethical and spiritual principles—such as justice (‘adl), moderation (wasathiyah), balance (tawazun), and beauty (ihsan)—which provide a moral compass for creative practices. Throughout history, Islamic civilisation has demonstrated that art and culture can flourish within the ethical boundaries of faith, producing masterpieces that reflect harmony between divine values and human creativity. In the contemporary era, rapid globalisation, digital transformation, and cultural pluralism have challenged traditional understandings of art within Islamic contexts. However, this study finds that Islamic law remains relevant as a source of moral and philosophical orientation that can adapt to changing times.

Rather than restricting artistic expression, Sharia encourages innovation grounded in moral awareness and social responsibility. Islamic principles of aesthetics—rooted in the concept of tawhid (unity of God)—inspire artists to create works that integrate beauty, spirituality, and cultural identity. Furthermore,

³⁸ Heni Siswantari, ‘Spirituality of Lengger Dance in Papringan Hamlet Banyumasan’, *International Journal of Visual and Performing Arts*, 2022, doi:10.31763/viperarts.v4i2.646.

³⁹ Muhammad Yunus Anis and others, ‘The Thematic System in the Construction of Arabic Sufism Communities and Islamic Identity’, *HTS Teologiese Studies / Theological Studies*, 2022, doi:10.4102/hts.v78i1.7469.

⁴⁰ Safran Rusmalla and Setya Widyawati, ‘Koreografi Tari Sufi Komunitas Dzikir Zhauwiyah Kecamatan Kartosuro Kabupaten Sukoharjo’, *Greget Jurnal Pengetahuan Dan Penciptaan Tari*, 2020, doi:10.33153/grt.v18i2.2875.

the interaction between Islamic law and modern artistic expression fosters a productive dialogue between tradition and modernity. It allows for reinterpretation of cultural symbols, music, performance, and visual arts that maintain Islamic values while engaging with contemporary audiences. This synthesis not only preserves cultural continuity but also contributes to the global discourse on ethical art and intercultural understanding. From an academic perspective, this study provides a significant contribution to the interdisciplinary discourse between Islamic jurisprudence, aesthetics, and cultural studies. It highlights the potential of Islamic law as a living system capable of inspiring cultural transformation without abandoning its foundational spiritual principles. Future research may further explore the practical applications of maqasid al-shariah in promoting ethical creativity and sustainable cultural development in the global artistic arena. Ultimately, the study reaffirms that Islamic law and art are not contradictory domains but complementary forces that together nurture a civilisation of balance, beauty, and moral purpose.

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Authors Contribution

Fitri Damayanti contributed to the conceptualisation of the research framework, the formulation of theoretical foundations, and the analysis of Islamic legal principles in relation to contemporary art and culture. She also led

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the manuscript's overall structure and coherence, ensuring alignment between the study's objectives and its scholarly implications. Dewi Kurniawati was responsible for the methodological design, data interpretation, and synthesis of qualitative findings. She played a key role in developing the analytical approach that connects Sharia principles with cultural creativity, as well as refining the discussion and conclusions to ensure academic depth and clarity. Fatma Merve Prayogo contributed to the literature review, data collection, and integration of interdisciplinary perspectives from cultural and aesthetic studies. She also supported the editing process, citation management, and critical review of the final draft to enhance linguistic precision and academic rigor. All authors jointly discussed the findings and approved the final version of the manuscript. Their collaboration reflects a shared commitment to advancing contemporary Islamic legal discourse through integrative, contextually relevant, and culturally grounded scholarship.

Conflict of Interest

The author declares that there is no potential conflict of interest, whether financial, professional, or personal, that could have influenced the research findings, data interpretation, or conclusions presented in this article. The research was conducted independently and objectively to ensure academic integrity and transparency.

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