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Hanif Trilogy and Social Ethics: Analysing Hamim Ilyas's Religious Moral Thought

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ABSTRACT

This study examines the progressive reconstruction of ḥanīf ethics in the thought of Prof. Dr. H. Hamim Ilyas, M.Ag., focusing on its transformation from individualistic ascetic piety toward socio-structural morality responsive to contemporary humanitarian challenges. While existing literature often treats ḥanīf as a static theological term, this research fills a critical gap by systematically analysing the causal interconnections between the internalisation of ḥanīf character and the formation of macro-religious morality. Employing a qualitative-descriptive approach and library research methodology, the study traces primary sources from Hamim Ilyas's works alongside secondary literature in the sociology of religion and Islamic moral philosophy. The findings reveal that Hamim Ilyas conceptualises ḥanīf as a trilogy of interdependent pillars: upright figures (qiyādah rashīdah), an upright system (millah ḥanīfah), and an upright community (ummah wasat). This framework demands absolute consistency across theological claims, systemic compliance, and socio-moral outcomes, with ṣidq (truthfulness) functioning as the epistemic bridge linking private virtue to public legitimacy. The study demonstrates that contemporary moral schizophrenia within religious communities arises from a broken chain within this trilogy. By reorienting piety from ritual formalism toward structural engagement, Hamim Ilyas offers an axiological contribution positioning social justice as the definitive measure of religious authenticity. This research provides theoretical insights for developing Islamic moral philosophy and the sociology of religion grounded in the principles of justice and universal welfare.

Keywords: *Hanif Trilogy, Islamic Morality, Social Piety, Sociology of Religion, Social Justice.*

INTRODUCTION

The concept of *Hanīf* occupies a distinctive place in Islamic moral discourse. In the Qur'an, the term appears most prominently in connection with Prophet Ibrahim, who is described as neither Jewish nor Christian but as a *Hanīf* and a Muslim (Qur'an, 3:67). Lexically, the term conveys a turning away from error and an inclination toward truth, often paired with the idea of submission to God. Atsız (2025) noted that the Qur'an employs *Hanīf* to construct a distinct identity for Abraham, emphasising his pure monotheism. This dual meaning has rendered *Hanīf* a recurring reference point in debates concerning authentic religion and moral orientation. The etymological root *hanafa* suggests not a static condition but a dynamic movement, a dialectical process of turning away from error (*al-dalal*) toward rectitude (*al-istiqaamah*). The term thus carries profound implications for understanding how religious morality operates in both individual and collective contexts. In the contemporary landscape of Islamic thought, the term has gained renewed attention as scholars seek to address the growing disconnect between theological ideals and social realities. The resurgence of interest in *Hanīf* reflects broader concerns about the role of religion in public life, the erosion of moral authority, and the need for ethical frameworks that can respond to complex modern challenges such as environmental degradation, economic inequality, and political corruption. The Qur'anic usage of *Hanīf* in connection with Prophet Ibrahim is particularly significant because Ibrahim is presented not merely as a historical figure but as a model of ethical and spiritual excellence. His journey from idolatry to monotheism, his willingness to sacrifice, and his commitment to justice and hospitality make him an exemplary figure for Muslims seeking to navigate the tensions between faith and social responsibility. The term *Hanīf* thus encapsulates both a theological orientation (*tawhid*) and an ethical disposition (turning away from falsehood and toward truth). This dual significance makes it a rich resource for contemporary ethical reflection, particularly in contexts where religious communities are grappling with questions of identity, authenticity, and social engagement.

A growing body of scholarship has examined *Hanīf* in recent years, though most studies remain confined to historical, linguistic, or *tafsir* analysis. Zubaidi Saleh et al. (2023) defined the term as referring to one who turns away from evil, inclines toward goodness and truth, and remains steadfast in the way of Allah. Their study concluded that *Hanīf* substantiates the monotheism of Prophet Ibrahim and his complete adherence to the religion of Allah. Andika and Hasyim (2024) examined the interpretation of *Hanīf* verses in the Qur'an, showing that *Hanīf* describes a heart free from envy and jealousy, inclined toward monotheism and away from *shirk*. Sihabudin and Hadani (2025) identified five characteristics of the *Hanīf* religion: inclination toward monotheism, sincerity in worship, belief in all messengers of Allah, orientation toward the Kaaba and Hajj, and commitment to

affirming Allah's Oneness. These studies are valuable, yet they leave a crucial issue unexplored. The relationship between personal piety and social conduct has not been systematically examined, despite the logical expectation that internalising *Hanīf* as a moral quality would translate into collective ethical practice. Furthermore, existing scholarship has not adequately addressed how the concept might function as a bridge between individual spiritual development and broader societal transformation. The absence of such analysis represents a significant gap in the literature, particularly given the pressing need for ethical frameworks that can address contemporary humanitarian concerns. The tendency to treat *Hanīf* as a purely historical or theological category reflects a broader pattern in Islamic studies, where concepts are often examined in isolation from their practical implications. This pattern has been criticised by scholars who argue that Islamic ethics must engage with social realities if it is to remain relevant. The gap between textual analysis and social practice is not merely an academic concern but has practical consequences for Muslim communities seeking guidance on issues such as poverty, inequality, and environmental sustainability. By failing to connect *Hanīf* to social ethics, previous scholarship has missed an opportunity to contribute to these pressing debates.

This gap becomes more apparent when examining how other scholars have approached similar questions of ethics and social practice. Harahap et al., (2023) examined the philosophical meaning embedded in traditional cultural expressions, demonstrating that local wisdom, when properly interpreted, can inform contemporary ethical reflection. Margalena and Suroso (2023) explored the role of correctional institutions in shaping moral conduct, highlighting how systemic frameworks are essential to meaningful ethical reform. Both studies suggest that social ethics cannot be adequately understood without attending to both cultural meanings and institutional structures. The intersection of these two dimensions cultural meaning and institutional structure is precisely where the concept of *Hanīf* becomes most relevant, as it offers both a theological foundation and a practical orientation for ethical action. The failure to connect these dimensions in previous scholarship has resulted in fragmented understandings of how religious morality actually operates in practice, particularly in contexts where religious communities face pressure to respond to social problems. The importance of this integrative approach is underscored by the challenges facing contemporary Muslim societies. In many contexts, religious institutions are perceived as detached from everyday concerns, while secular institutions are seen as lacking moral legitimacy. This disconnection has contributed to a crisis of trust and authority, with profound implications for social cohesion and political stability. The concept of *Hanīf*, with its emphasis on both spiritual authenticity and ethical action, offers a potential bridge between these two domains, providing a framework for reconnecting religious values with social practice.

One thinker who has attempted to integrate these concerns is Prof. Dr. H. Hamim Ilyas, M.Ag. In his writings, he offers a reconstruction of *Hanīf* that moves beyond individual asceticism toward a more socially engaged morality. He introduces what he terms the "Hanif Trilogy", a framework connecting three elements: leaders who embody integrity (*qiyādah rashīdah*), a religious system grounded in justice (*millah ḥanīfah*), and a community that translates belief into social action (*ummah wasat*). This formulation, according to Hamim Ilyas, allows *Hanīf* to function not merely as a personal spiritual quality but as a structural force capable of responding to contemporary humanitarian concerns. His conceptualisation repositions *Hanīf* beyond its lexical limits, integrating truth-consistency, multidimensional balance (*tawāzun*), and the synthesis of reason (*'aql*) with revelation (*naql*) into a comprehensive ethical framework. The significance of Hamim Ilyas's contribution lies not only in his reinterpretation of a classical concept but also in his ability to connect theological discourse with pressing social issues such as poverty, injustice, and environmental degradation. His work represents a departure from traditional approaches that treat *Hanīf* as a purely historical or linguistic curiosity, instead positioning it as a living ethical resource for contemporary Muslims. Hamim Ilyas's intellectual biography provides important context for understanding his contributions. Born in Klaten, Central Java, in 1961, he was educated at IAIN Sunan Kalijaga Yogyakarta, where he later became a professor of *Tafsir* Hadith. His academic career was marked by a commitment to integrating traditional Islamic scholarship with contemporary social concerns. He was actively involved in Muhammadiyah, one of Indonesia's largest Islamic organisations, and frequently spoke on issues of gender justice, interfaith dialogue, and social reform. This combination of academic rigour and practical engagement shaped his approach to *Hanīf*, which sought to make the concept relevant to the challenges facing Indonesian Muslims in the twenty-first century.

Despite its promise, this framework has not been adequately examined in the existing literature. Earlier studies overlook the causal relationships between the internalisation of *Hanīf* and the emergence of macro-religious morality. A systematic review of the relevant literature indicates that previous scholarship has treated *Hanīf* primarily as a theological-linguistic concept confined to individual piety and historical narratives. The novelty of this research lies in its systematic mapping of Hamim Ilyas's intellectual architecture and its assessment of the epistemological implications of his Hanif Trilogy for strengthening social ethics. The study positions Hamim Ilyas's thought as a transformative paradigm that addresses the disconnection between theological truth claims and sociological practice, a disconnection that recent studies in social ethics have shown to manifest in the erosion of communal trust and the fragmentation of moral authority. This disconnection has profound consequences for religious communities, leading to a crisis of legitimacy in which religious institutions are increasingly viewed as irrelevant to the practical concerns of everyday life. By examining how Hamim

Ilyas's framework addresses this disconnection, the present study contributes to broader efforts to revitalise religious ethics in ways that are both faithful to tradition and responsive to contemporary needs. The systematic review conducted for this study revealed that while several scholars have examined *Hanīf* from various angles, none have approached it through the lens of Hamim Ilyas's specific framework. This lacuna is significant because Hamim Ilyas's contribution is not merely a repetition of classical views but a creative reinterpretation that responds to the unique challenges of modernity. By focusing on his work, this study addresses a gap in the literature while also contributing to broader conversations about the role of Islamic ethics in addressing social problems.

To address this gap, the present study maps the intellectual foundations of Hamim Ilyas's thought and examines its implications for the sociology of religion and Islamic ethics. Three interrelated objectives guide this inquiry. The first is to analyse the conceptual architecture of the Hanif Trilogy as formulated by Hamim Ilyas. The second is to investigate the causal link between the internalisation of *Hanīf* character and the development of collective moral practice, a relationship that previous scholarship has largely overlooked. The third is to assess both the theoretical and practical contributions of this framework to contemporary ethical discourse, particularly within Islamic moral philosophy and the sociology of religion. In pursuing these objectives, the research contributes to a more robust understanding of how *Hanīf* can inform a socially responsive Islamic ethics. It also offers a foundation for reconstructing moral authority in ways that prioritise justice over symbolic identity, thereby addressing the erosion of communal trust that characterises many contemporary religious communities. The significance of this research extends beyond academic discourse, as it has the potential to inform practical efforts to strengthen ethical leadership, reform religious institutions, and promote social justice within Muslim societies and beyond.

RESEARCH METHODOLOGY

This study employs a qualitative approach with a descriptive-analytical design. The qualitative approach was selected to explore the conceptual ideas of Prof. Dr. H. Hamim Ilyas, M.Ag., concerning *Hanīf* and its manifestation in religious morality in a deep, systematic, and contextual manner. The study is categorised as an intellectual biography or thought study, focusing on textual analysis and its contextualisation within the reality of social ethics. This design allows the research to capture not only the structure of Hamim Ilyas's arguments but also their epistemological implications for broader ethical discourse. The choice of a qualitative approach is particularly appropriate for this study because it enables the researcher to engage with complex theoretical concepts in a nuanced way, attending to the subtleties and ambiguities that characterise Hamim Ilyas's thought. Unlike quantitative approaches that prioritise measurement and generalisation, the qualitative approach emphasises understanding and interpretation, which are

essential for grasping the meaning and significance of philosophical and theological ideas. This methodological orientation is consistent with established practices in the study of religious thought and intellectual history, where textual analysis remains the primary mode of inquiry.

Data collection was conducted through library research techniques to ensure comprehensiveness and validity. Primary data were traced from the original works of Hamim Ilyas, including books, scientific journals, seminar papers, and manuscripts pertaining to the concept of Hanifism and religious morality. The use of library research techniques is justified by the nature of the research object, which is primarily textual and conceptual rather than empirical. This approach allows for a comprehensive examination of Hamim Ilyas's intellectual contributions while situating them within the broader context of Islamic thought and social ethics. The researcher conducted extensive searches across multiple academic databases, including Google Scholar, Scopus, and DOAJ, using keywords such as '*Hanīf*,' 'Hamim Ilyas,' 'Islamic morality,' and 'social ethics' to identify relevant sources. The selection of sources was guided by principles of relevance, authority, and currency, with priority given to peer-reviewed journals and books published by reputable academic presses. Secondary data were obtained from supporting literature, such as reputable journal articles, sociology of religion textbooks, and relevant prior studies, to reinforce the theoretical foundation and refine the analysis. All collected data were analysed using content analysis techniques with an inductive pattern, proceeding through three stages: data reduction, data display, and conclusion drawing. The analysis emphasised identifying thematic patterns, causal relationships, and conceptual linkages within Hamim Ilyas's thought, particularly concerning the interconnection between the Hanif Trilogy and the formation of macro-religious morality. To ensure validity, the study employed source triangulation by cross-checking information across multiple primary and secondary materials, alongside peer debriefing to verify the interpretive consistency of the findings. The researcher also maintained a reflective journal throughout the research process, documenting assumptions, decisions, and interpretive challenges to enhance the transparency and trustworthiness of the analysis.

RESULTS AND DISCUSSION

Hamim Ilyas repositions the meaning of *Hanīf* beyond its lexical limits into a comprehensive ethical framework with three interdependent pillars. The first pillar is principled integrity (moral rectitude), which demands unwavering consistency in holding to truth amid modern moral relativism. The second pillar is systemic compliance, where the rectitude of monotheism must be externalised through adherence to fair rules and standard procedures designed for collective benefit. The third pillar is social contribution, where theological spirituality and systemic compliance crystallise into *iḥsān*, bringing peace, justice, and welfare to humanity inclusively (Muhlisin et al., 2022). The integration of revelation and reason within

this framework prevents a divided personality while guarding against social hypocrisy (Hanif and Barokah, 2025).

These pillars constitute the Trilogy of Hanifism, linking three existential entities in a single ethical chain: upright leaders (*al-qiyādah al-rasyīdah*), an upright system (*millah hanīfah*), and an upright community (*al-ummah al-wasat*) (Sihabudin & Hadani, 2025). The *Hanīf* figure appears in Prophet Ibrahim as the pioneer and Prophet Muhammad as the perfecter, both possessing moral records that exemplify uncompromising integrity (Al-hasani et al., 2023; Atsız, 2025). The *Hanīf* system (*Millah Ibrahim*) orients itself toward pure benefit (*al-maṣlaḥah al-mursalah*) transcending particularistic boundaries and sectarian egoism to become an inclusive and universal value system (Muliadi and Baharuddin, 2021). The believing community (*al-ummah al-wasat*) bears responsibility for transforming sacred texts into living sociological reality, as affirmed in two Qur'anic verses. The identification of these three entities reflects Hamim Ilyas's conviction that religious morality cannot be reduced to individual piety but must operate at multiple levels simultaneously. This insight is consistent with the growing recognition in the social sciences that individual behaviour is shaped by institutional contexts and collective norms. By articulating the relationships between these three levels, Hamim Ilyas provides a comprehensive framework for understanding how religious morality can be realised in practice.

The first is Surah An-Nisa verse 125:

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۚ وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ۝

Translation: "And who is better in religion than one who submits himself to Allah while being a doer of good and follows the religion of Abraham, inclining toward truth? And Allah took Abraham as an intimate friend."

The verse presents an integrated model of religious authenticity that combines vertical orientation toward God with horizontal responsibility toward others. The term *muhsin* is particularly significant, as it denotes not merely doing good but doing good with excellence and mastery. This suggests that religious morality requires not only good intentions but also competence and skill in addressing the needs of others. The reference to Ibrahim's path further emphasises the importance of historical continuity, indicating that authentic religious practice is not a matter of individual innovation but of faithful adherence to a tradition of ethical excellence. This verse epistemologically connects three dimensions: spiritual submission (*aslama wajhahu*), ethical professionalism in doing well (*wahuwa muhsin*), and historical continuity with Ibrahim's path of rectitude (*wattaba'a millata ibrahima hanifa*). The second is Surah al-Hajj verse 31:

حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنْ سَّمَاءٍ فَتُخَطِّفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِينٍ ۝

Translation: "Inclining [only] to Allah, not associating [anything] with Him. And whoever associates others with Allah - it is as though he had fallen from the sky and was snatched by the birds or the wind carried him down into a remote place."

The metaphor of falling from the sky and being scattered by birds or carried away by wind captures the fragmentation and disorientation that result from abandoning ethical commitments. This imagery resonates with contemporary experiences of social disintegration, where communities that lose their moral bearings often descend into conflict, corruption, and collective despair. By invoking this metaphor, the Qur'an warns that the consequences of abandoning Hanifism are not merely spiritual but also social and political. This verse delivers a radical warning about losing *Hanīf* character within the believing community. In sociological perspective, it warns that when the community abandons the anchor of Hanifism and becomes trapped in modern *shirk* such as veneration of power, material wealth, or group ego, their social order will collapse and lose direction.

Within this construction, individualistic-ascetic piety becomes structural-social piety, where absolute truthfulness (*ṣidq*) serves as the epistemic bridge between theological affirmation and public justice. This trilogy rejects moral schizophrenia that separates formal ritual from social behaviour. Hamim Ilyas insists that vertical integrity toward God must correspond directly with horizontal integrity toward fellow human beings. The trilogy also expands private morality into public space, requiring honesty, rejection of corruption, law enforcement, and social commitment (Fanani and Takayasa, 2022). By synthesising revelation and reason, the framework provides adaptive morality capable of responding to modern challenges such as radicalism and ethical decline while retaining theological foundations.

These findings support and extend previous scholarship on *Hanīf* in several respects. Zubaidi Saleh et al., (2023) define *Hanīf* as turning from falsehood toward theological truth through Ibrahim's obedience. Hamim Ilyas affirms this definition but goes further by insisting that theological truth must be sociologically measured through collective behaviour, not merely cognitively acknowledged. Where Saleh et al. remain confined to defining *Hanīf* as individual spiritual quality, Hamim Ilyas insists personal rectitude must translate into structural social engagement. This study thus confirms earlier theological findings while revealing their limitation: neglecting the sociological implications of *Hanīf* internalisation. The emphasis on collective behaviour reflects Hamim Ilyas's concern with the social dimensions of religious morality, which he sees as essential for understanding how religious teachings actually function in practice. This emphasis also challenges the tendency in some Islamic scholarship to focus exclusively on individual piety, ignoring the broader social and institutional contexts that shape ethical behaviour.

Kusumo and Kusmana (2024) emphasises a socio-historical approach to interpreting *hanīf* within Late Antiquity and Near Eastern contexts. This aligns with

Hamim Ilyas's effort to avoid textual-dogmatic readings. However, Hamim Ilyas critiques previous scholarship for stopping at historical-philological dimensions. Without externalisation into systems and social benefit, historical understanding risks functional sterility. Sihabudin and Hadani (2025) identify five doctrinal characteristics of the *Hanīf* religion: inclination toward monotheism, sincerity in worship, belief in all messengers, orientation toward the Kaaba and Hajj, and commitment to affirming Allah's Oneness. Hamim Ilyas positions these characteristics as foundations rather than endpoints, requiring operationalisation within national and state life. This operationalisation is crucial because it transforms abstract theological principles into concrete social practices. Without such operationalisation, religious teachings remain theoretical and fail to address the practical challenges facing Muslim communities. Hamim Ilyas's emphasis on operationalisation thus reflects his concern with the practical relevance of religious ethics.

A notable paradigmatic difference emerges when comparing this framework with Atsız (2025) analysis. Atsız reads *Hanīf* primarily as a marker of Abraham's historical identity distinguishing him from Jewish and Christian communities, focusing on past theological construction. Hamim Ilyas shifts focus from primordial identity toward present ethical mandates. Where Atsız views *Hanīf* as a historical category explaining religious originality, Hamim Ilyas transforms it into a transformative project measuring religious success by its capacity to create social justice. This marks a shift from an ontological-identity approach toward an axiological-praxis approach, where faith validity depends on tangible contributions to humanity. These findings correct the tendency in previous scholarship to treat *Hanīf* as static; Hamim Ilyas demonstrates it as a dialectical process with clear structural components and practical implications. The shift from identity to practice is significant because it reorients religious discourse away from questions of belonging and boundary maintenance toward questions of responsibility and contribution.

From a social science perspective, these findings support the argument that cultural values and local wisdom can become constructive public ethics. Hamim Ilyas's trilogy enriches this position by providing a strong theological-normative basis. Fanani and Takayasa (2022) research on *hisbah* in public moral control emphasises systemic frameworks such as institutions and regulations for successful moral reform. This correlates directly with the trilogy's second level (systemic compliance), affirming that individual moral change requires adequate institutional support. Both studies indicate that social ethics cannot be adequately understood without attending to cultural meanings and institutional structures, a conclusion consistent with Hamim Ilyas's integrative approach.

Overall, Hamim Ilyas's reconstruction of *Hanīf* offers significant theoretical contributions extending previous scholarship in three ways. The framework moves beyond individualistic readings to articulate a comprehensive ethical structure with

systemic dimensions. It establishes clear causal relationships between theological consciousness, systemic compliance, and social benefit, addressing a gap in existing literature. It positions social justice as the definitive measure of religious authenticity, providing a practical metric for evaluating religious morality in contemporary contexts. The Trilogy of Hanifism thus bridges textual exegetical studies and sociological reality, making *Hanīf* a transformative ethos relevant to contemporary civilisational development. The implications of this framework extend beyond academic discourse, offering practical guidance for religious leaders, educators, and activists seeking to strengthen the social relevance of religious ethics. By emphasising the importance of consistency, integrity, and social contribution, Hamim Ilyas provides a model of religious morality that is both spiritually grounded and socially engaged, capable of responding to the complex challenges of the modern world while remaining faithful to the teachings of Islam.

CONCLUSION

This study demonstrates that Hamim Ilyas reconstructs *ḥanīf* beyond its lexical meaning into a comprehensive ethical framework comprising three interdependent pillars: principled integrity, systemic compliance, and social contribution. These pillars form the Trilogy of Hanifism, linking upright leaders (*al-qiyādah al-rasyīdah*), an upright system (*millah ḥanīfah*), and an upright community (*al-ummah al-wasāṭ*) in a single causal chain. Within this construction, individualistic-ascetic piety transforms into structural-social piety, where absolute truthfulness (*ṣidq*) serves as the epistemic bridge between theological affirmation and public justice. The framework rejects moral schizophrenia that separates formal ritual from social behaviour, expands private morality into public space, and synthesises revelation and reason to provide adaptive morality responsive to contemporary challenges. By positioning social justice as the definitive measure of religious authenticity, Hamim Ilyas offers a practical metric for evaluating religious morality while providing a theological-normative basis for addressing issues such as corruption, radicalism, and ethical decline.

The study confirms and extends previous scholarship in several respects. It affirms Zubaidi Saleh et al. (2023) theological definition of *ḥanīf* while demonstrating that personal rectitude must translate into structural social engagement. It aligns with Kusumo and Kusmana (2024) socio-historical approach while critiquing its tendency to stop at philological dimensions without externalising into systems and social benefit. It supports Sihabudin and Hadani, (2025) doctrinal characteristics while repositioning them as foundations requiring operationalisation within national life. A significant paradigmatic difference emerges with Atsız (2025) who reads *Hanīf* as historical identity marker, whereas Hamim Ilyas transforms it into a transformative project measuring religious success by its capacity to create social justice. From social science perspective, the framework supports arguments that cultural values require systemic institutional

support for effective moral reform Fanani and Takayasa (2022) demonstrating that social ethics cannot be understood without attending to both cultural meanings and institutional structures. These confirmations and extensions highlight the distinctive contribution of Hamim Ilyas's thought to contemporary Islamic ethics, which lies in his ability to connect theological concepts with sociological analysis in ways that are both innovative and grounded in tradition.

Despite its contributions, this study has limitations. As a thought study based on textual analysis, it does not empirically examine how Hamim Ilyas's framework is actually practised in Muslim communities or institutions. Future research should investigate the operationalisation of the Trilogy of Hanifism in educational curricula, organisational governance, and public policy. Comparative studies with other ethical frameworks from different Islamic intellectual traditions would also enrich understanding. Additionally, empirical research examining the relationship between ḥanīf internalisation and collective moral behaviour across different Muslim societies would provide valuable sociological validation. Such studies would strengthen the practical relevance of Hamim Ilyas's thought while contributing to the broader discourse on Islamic ethics and social justice in contemporary contexts. The findings of such research would also inform practical efforts to strengthen ethical leadership, reform religious institutions, and promote social justice within Muslim societies and beyond, thereby realising the transformative potential of the Hanif Trilogy in addressing the pressing challenges of our time.

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