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Localization of International Criminal Law in Light of Challenges Arising from Conflicts with Sharia Criminal Law

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The deepening of international relations has inevitably led to rapid transformations in the field of harmonizing legal and judicial systems, which in turn has encouraged domestic legal systems worldwide to update their internal rules and regulations. On the other hand, from a justice perspective, there is a new approach to human rights rules that firstly requires a form of synergy between legal systems and, secondly, depends on comprehensive and thorough studies regarding the localization and domestication of selected, practiced, and successful rules. Despite the undeniable benefits associated with such actions, there are always complexities, obstacles, and numerous challenges in the path of recognizing the norms of other legal systems. In the area of norm adaptation, it is evident and tangible that the localization of international criminal law is a complex and multi-layered process that intersects with domestic law and, in many legal systems, conflicts with religious or customary laws. This study, with a deep and analytical approach, will explore the challenges that arise due to these conflicts.

Keywords: *Localization, criminal regulations, challenges, criminal law conflicts, norms.*

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1. Introduction

The issue of localization in law, as one of the primary concerns of contemporary legal scholars, seeks to answer the fundamental question of how superior and just legal systems can be adapted to the specific conditions of each society and its legal systems in a way that preserves the identity and values of that society while also benefiting from global legal achievements. This is especially significant in the field of criminal law, which is directly related to criminal behaviors and society's reactions to them.

Legal systems are essentially the product of a complex interaction of religious, historical, cultural, social, economic, and political factors. In other words, they comprise a set of rules, principles, institutions, and methods designed to regulate social relations and maintain public order and security, with legal systems varying significantly across different societies due to their cultural and social diversity. In this context, the issue of transferring and adopting legal rules and institutions from one legal system to another has always been accompanied by challenges.

Localization, in this sense, is a response to the challenge of how to implement transnational legal principles and

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rules in a society in a manner that is compatible with its social structure, culture, and values. This process does not merely involve a simple translation of the principles and laws from one legal system to another, but requires a deep understanding of the various contexts within the destination society and the adaptation of legal principles to these contexts.

When this concept is applied to criminal law, it takes on a new dimension, and its scope and complexity become more intricate. Here, the discussion revolves around the adaptation of criminal institutions and rules to the specific conditions of a society where issues such as criminalization, the definition of punishment, the determination of judicial procedures, the role of mitigating and aggravating circumstances, and the application of penalties have long been clearly defined. This leads to numerous challenges, the first and foremost of which may be determining the concept of justice and the higher forms of justice, which may be contingent on setting the boundaries of effectiveness or being tied to previously mentioned elements. At this point, the balance between public order and security, individual rights, justice, and adherence to many of the past norms becomes one of the key concerns of thinkers, policymakers, and actors in the field. It is worth noting that, with sound decision-making and the acceptance of fairer methods, while preserving individual rights, society will also benefit from a form of protection and tranquility, although this often depends on selecting the most important and most appropriate solutions.

This study aims to address the following questions:

• What is the concept of localization in law and what role does it play in legal systems?

• Why is localization particularly important in criminal law?

• What challenges exist in the localization of criminal law?

• In the case of conflicts between transnational criminal rules and Sharia criminal law, what strategies can be adopted through the localization of laws?

It seems that to answer these questions and highlight the importance of the issue of legal localization, a comprehensive and holistic perspective on the topics related to this field is necessary.

2. Localization

Localization in the field of criminal law is a complex and multifaceted process aimed at establishing a system that is appropriate to the specific conditions of a society and aligns or closely resembles transnational criminal law systems. In essence, localization seeks to answer the question of how legal principles and rules can be implemented in a new society in a way that is compatible with its social structure, culture, and values.

There have been many criticisms of localization in various fields, as well as its application to this institution. It has been stated: "If the existing social sciences are Western in origin, produced and developed in that context, how can they respond to the needs of the West itself?" (Mirsepah & Panahi, 2009).

Regarding the uncertainty of the validity of criminal policy prescriptions by countries, a case of unsuccessful localization in South Africa has been discussed: "In the 1990s, South Africa attempted to imitate certain preventive policies that were initially implemented in England or the United States. This imitation was largely unsuccessful, as different problems require different solutions. The success of a program is primarily contingent on its alignment with local needs and conditions" (Haji Dehabadi, 2009).

From a broader and more forward-looking perspective, the question arises: why is localization important in criminal law, and why should a legal system, despite recognizing numerous challenges and assuming the possibility of significant obstacles, engage in the process of localization in criminal law and overcome these barriers?

The concept of localization and its implementation process in the legal sciences of a country, unlike many other fields such as the humanities, has not been fully clarified and remains subject to considerable disagreement. Various concepts are connected to this field, but in reality, localization can be seen as the best adaptation and adjustment to domestic principles and knowledge.

Localization refers to changing the context of a global element or commodity with the goal of aligning it with the cultural and social conditions of a society. In this definition, the essence remains, and the form is adjusted and modified. The localization process seeks to support cultural relativism in the social sciences and insists that all cultures, civilizations, and historical experiences should be considered sources of thought and ideas. This

can only be achieved through self-awareness of cultural dependence and cohesion. Without localization, the entire world would become a collection of Western discourses that must be accepted as absolute.

It should be noted that the process of localization occurs at the level of ontological assumptions, value theory (ethics), epistemology, and empirical theory. Localization of the social sciences involves adapting this knowledge to the spatial and environmental conditions of a society. By spatial conditions, we mean applying all local, cultural, ideological, linguistic, and regional factors in these sciences. That is, the principles, norms, and content of these sciences should align with the local and cultural conditions of a land. Only when a science aligns with the local conditions and culture of a territory can it fully exploit the theories and approaches of the human sciences. When it draws on local knowledge and historical sources provided by local scholars, it can use these approaches to address the society's deficiencies and challenges. In a society with a history that includes various thinkers and theorists, there is no need to blindly imitate the findings and theoretical foundations of scholars from other societies. Localization in criminology means eliminating the imitative and impractical aspects of the theoretical and practical discussions of this science. Many aspects of this science have been imitated from the ideas of other societies without any relevance to Iran's local conditions, and not only can they not solve societal problems, but they also exacerbate current issues. Localization means making the approaches of this science more applicable and concrete in society by using some principles—aligning them with the cultural and social foundations of the people, utilizing the rich resources of old thinkers, and removing the imitative elements of the science.

Every territory has its own conditions, necessities, history, perspectives, and social movements. Only when the thought processes of the intellectuals of that land are not imitative of approaches from other societies, but are instead based on local principles and events, can the challenges and issues of the society be addressed and its development goals achieved. This should also be informed by the knowledge and history of the scholars of that land.

In legal sciences, localization occurs when a norm, rule, or principle is compatible with the spirit of the domestic laws of an institution and does not conflict with its internal principles or norms, thereby avoiding social anomalies. The internalization of a conflicting norm or rule, in addition to causing political or social harm, will play a significant role in disrupting and impairing legal elements.

A very important point in this regard is that "the primary element of localization in law is the simultaneous conflict or clash of two cultures, which form the philosophical or structural basis of two legal systems. The accepting or importing society, when it adopts, modifies, assimilates, adapts, or unites a legal norm or institution—viewed as components of the legal localization process—must align it with the legal system that is an inseparable part of its national culture" (Mansourian, 2013).

"This discourse, policy, or approach is influenced by various discourses concerning the issue of localization and strives to direct knowledge in an organized manner for societal benefit. It is clear that this discourse belongs to the realm of state officials and national leaders, not social sciences. In fact, the discourse of localization is more concerned with the outcomes and results of social sciences" (Fazeli, 2009).

If we understand localization as the conscious use of development models, methods, and techniques and their adaptation to the conditions of the local society, alongside the updating and strengthening of indigenous techniques and methods (or the connection of formal knowledge with local knowledge and conditions), such a strategy can lead to the empowerment and participation of people in the development process and the formation of an endogenous, self-reliant, and sustainable development movement (Zahedi Mazandarani, 2003).

Localization can be defined based on the areas in which it has been proposed and then grown and developed: "The use of local or region-specific knowledge, energy, thinking, and techniques by individuals who have a greater commitment and attachment to that area or locality" (Saqeb Far, 1999). Localization does not mean fragmentation, ethnic or tribal thinking, racism, geographic division, or a departure from unity. On the contrary, it involves the proper use of resources, capabilities, and individuals (human resources), empowering them, providing opportunities for progress, thinking systemically, discovering talents, and fostering greater commitment. As it is evident, localization has been discussed in various scientific fields, including one of the most established fields, the social sciences. In the

field of law, the scholarly process of adopting and analyzing a legal institution from a specific legal system (the lender) and incorporating it into another legal system (the receiver) is known as "legal localization."

2.1. *Introduction to Localization*

The precision and limitation of boundaries, before identifying the possibility of localization, hold a deep and indispensable significance. Localization, when considering the diversity of societies and the relativity of legal concepts, is recognized in this context: every society has its own identity, values, beliefs, and social structure. Legal concepts such as crime, punishment, and criminal responsibility have different meanings and interpretations across societies. Therefore, a legal system that is efficient in one society may not necessarily be effective in another.

"Moving from globalization towards nationalism and beyond, towards localization, it is evident that global models can never comprehend the complexities of local contexts" (Tubex, 2013).

Another important aspect in the path of localization is responding to internal needs. This claim suggests that it is crucial to determine whether localization allows the criminal justice system to directly address the unique problems and challenges of a society. For example, in a society where organized crime is prevalent, specific laws and criminal institutions are needed to combat such crimes, and this is a significant part of the process of selecting and adopting localization. Furthermore, in the process of localization, it is essential to preserve and, where possible, strengthen the cultural identity and values of the society. When criminal laws align with the beliefs and values of the people, their social acceptance increases, and their enforcement becomes easier.

Based on the above claim, it has been stated: "Every society determines and implements its own mechanisms for punishing or penalizing those who violate its rules" (Sellers, 2003).

Localization should aim to enhance the effectiveness of the criminal justice system because, in principle, a localized criminal system is better able to achieve its goals, such as reducing crime, rehabilitating offenders, and maintaining social order and security. Additionally, localization is only valid if it contributes to sustainable development. When criminal laws are compatible with the economic, social, and cultural conditions of a society, social and political tensions can be avoided.

2.2. *Dimensions of Localization*

It has been established that the localization of international criminal justice is a concept that arises at the intersection of transnational criminal law and domestic law. It refers to the process of adapting and aligning principles, institutions, and practices accepted in the criminal justice system with the unique cultural, social, political, and legal contexts of each society. This process is essentially an effort to create a dynamic balance between global norms of criminal justice and the needs and realities of each society. In this context, localization emphasizes the necessity of preserving fundamental principles of criminal justice, such as justice, equality, and accountability, while also acknowledging the importance of adapting these principles to the unique characteristics of each society and its legal system. Thus, localization seeks to maintain the integrity of the international criminal justice system while enhancing its efficiency and effectiveness at the national level.

To achieve the aforementioned results, it appears that the dimensions of localization in criminal law should be examined from various perspectives.

Localization in criminal law can be analyzed across multiple dimensions. One of these is the localization of concepts. In this type of localization, public law concepts such as crime, punishment, criminal responsibility, and others must be aligned with the cultural and social concepts of the society. For instance, the concept of "crime" in one legal system may differ from its meaning in another society. On the other hand, aligning legal concepts with the religious and ideological beliefs of the society is another crucial requirement of this process.

The localization of institutions is another dimension of localization. For example, in this branch, one might consider the creation or reform of criminal institutions such as courts, prisons, and rehabilitation centers based on the needs of a particular legal society. For instance, in a society that emphasizes the rehabilitation of offenders, rehabilitation centers might be used instead of traditional prisons.

Another dimension of localization is the localization of methods. This refers to adapting criminal procedural methods to the legal and social culture of the society. For

example, in some societies, dispute resolution methods are based on peaceful approaches with a different intervention style compared to other legal systems.

Localization can also be examined in relation to criminal policies. This claim suggests that criminal policies should be designed with the specific conditions of each society in mind, aiming to reduce crime and increase social security. In a society where unemployment and poverty are widespread, criminal policies may focus on crime prevention and creating job opportunities rather than focusing on punishment.

2.3. The Importance of Localization

The localization of international criminal justice is a process in which norms, institutions, and procedures accepted in the international criminal justice system are adapted to the cultural, social, political, and legal characteristics of a specific society. The goal of this process is to maximize the alignment of these norms with the national realities and unique needs of that society, such that the fundamental principles of criminal justice are preserved, while also enhancing the effectiveness and accountability of the domestic criminal justice system. As a result, this issue holds a special place and seems to require thorough examination.

Regarding the certainty or relativism of the application of localization, it has been stated: "Truth lies somewhere between zero and one. Everything is subject to the principle of uncertainty, and thus, historical and meta-historical propositions in the humanities must be graded in the form of zero and one. This means that the degree of affiliation of each social science, including criminal policy, to either the local or global context can be graded, and fuzzy logic has the capacity to determine the degree of belonging of each concept and achievement of the humanities to either the local or global system using the zero-one method, serving as a criterion for producing local knowledge" (Zareiyan & Safari, 2011).

The importance of the localization of international criminal justice can be analyzed from several perspectives. First, it should be noted that this process contributes to strengthening the legitimacy and acceptance of the international criminal justice system at the national level. When the principles and procedures align with the cultural and social characteristics of the target society, the likelihood of acceptance and cooperation from the people and governmental institutions increases significantly. Second, localization plays a crucial role in enhancing the efficiency of the criminal justice system by adapting international principles and procedures to local conditions. Third, it has an undeniable role in strengthening national sovereignty.

As mentioned earlier, localization plays an important role in advancing crime control policies. This is because the localization of crime control policies is a process in which foreign criminal law principles, rules, and institutions are adapted to the specific conditions, culture, values, and social fabric of a society. This process is not only essential for creating an efficient and fair criminal justice system but also for preserving the cultural and social identity of a society.

2.4. Localization and Islamization

The important issue of the localization of sciences has been discussed for several decades. Among these, the localization of social sciences holds particular importance. In Iran, this debate emerged after the Islamic Revolution through the process of Islamization under the banner of the Cultural Revolution. In recent years, due to the special attention of the country's senior officials to this topic, it has once again become a central focus of academic and executive institutions. Another issue concerns the localization, Islamization, and their relationship. It seems that localization and Islamization are not the same, and these two should be distinguished. That is, if localization is understood as the adaptation of knowledge to the historical, cultural, and social contexts of a society, and it is a historical phenomenon, Islamization does not carry this meaning. Islamic knowledge is not relative, and it is not limited to a specific place or time; it is transpatial and timeless. If Islamization is understood in this way, it takes on a positivist character, and localization, given the differences between local contexts and their changes, would not align with it. This is because localization, in its essence, involves "being local" and "being historical," whereas Islamization suggests transhistorical and transpatial meanings. In other words, one must accept some of the presuppositions of positivism, such as the transhistorical and transpatial nature of Islamic social sciences and sociology.

Another difference between Islamization and localization is the issue of value-based orientation in

Islamization. Therefore, it is necessary to examine whether Islamizing sociology or social sciences, including criminology and penology, means at least in content, creating or producing a transpatial and transhistorical Islamic science that is universal, based on existing Western sciences. Do the current Western sciences have the capacity for such transformation? If they do, in what sense? In this case, wouldn't it be better to focus on producing Islamic knowledge rather than trying to Islamize existing Western sciences? If we consider Islamization in this way, we must recognize that at least in the existing Islamic countries, there is a dominant Islamic culture, and if social sciences grow within that context, they will be Islamic. But does the culture of these fifty-plus countries share enough commonality to form a single type of Islamic science, or to have one Islamic science produced in one Islamic country, applied and used equally across all of them? Is the "Islamic culture" in these countries transhistorical in nature? How should this Islamic sociology or social science be structured to be applicable and useful in diverse cultural contexts? How can conditions be created in an experimental setting where Islamic social sciences can be successfully produced, and if successful, how will such a science be useful for describing and explaining the social and historical issues of different countries?

Considering the questions raised, if we focus on localization and engage in theoretical development, it will be much easier and more practical. The result of such an academic endeavor, at its best, will be a science that aligns with the historical and cultural conditions of our context (Mirsepah & Panahi, 2009). It should also be noted that religion, particularly Islam, forms part of the cultural foundations and has a profound impact on the enforcement of criminal sanctions rooted in this culture. Given this, we must localize community-based punishments.

2.5. Theoretical Foundations of Localization in Iran

Localization is a process in which foreign concepts, methods, and systems are adapted to the specific conditions and characteristics of a society. In the field of criminal law, localization refers to the adaptation of foreign principles, rules, and institutions of criminal law to the specific conditions, culture, values, and social fabric of a society. However, what theoretical foundations justify this process? This section examines some of the most important theoretical foundations of localization.

In fact, "although legal systems are not logically derived entirely from theoretical foundations, these foundations have a significant impact on the creation, development, evolution, and changes in legal systems" (Haji Dehabadi, 2009).

In criminal localization, attention must be paid to the legitimacy basis of the source rule. For example, when we speak of the right to the integrity of a work, the right to disclosure, or the right to revoke, etc., we find the origin of these concepts in the Roman-Germanic legal system, and with closer scrutiny, we can observe their lack of significance in the common law system. On the other hand, in the common law system, there are instances such as the prohibition of intrusion into the right to privacy or the prohibition of defamation, which do not exist in the Roman-Germanic system. As a result, the accepting legal system, considering the basis of the rules it aims to use for localization, must carefully evaluate them, and if it accepts the source, it should adopt the principles from these rules.

Among the many issues that need to be addressed for localization, a few examples can be highlighted. One of the key points is the cultural and social relativity of laws. Every society has its own unique culture, values, beliefs, history, and social structure, and it is these differences that shape the understanding and interpretation of laws and regulations. However, an important point to note in this context is the absence of uniform laws and regulations in the global community, which reflects the influence of a society's social and historical interactions on criminalization and penalization. Therefore, in localization, attention must be given to this fact, and there must also be careful consideration of the different interpretations of concepts like crime, punishment, responsibility, and similar terms.

As a result, in implementing any action, what plays the role of reference is the institution and the ultimate goal of that action. Achieving the final "why" of an action clarifies the path and purpose. The same applies to legal systems, as every institution is designed with a specific objective, and in adapting or changing it, the intended outcome and purpose must be considered.

3. Challenges of Localization

Localization of crime control policies in Iran, given the country's unique cultural, social, and political history, has always faced numerous challenges. These challenges directly affect the implementation of policies and their impact on crime reduction and security enhancement.

Several issues fall under the challenges of localization, one of which is the conflict between traditional and modern values, which is considered one of the most significant and, in fact, the main challenge of localization. The adaptation of Islamic values to modern legal principles in areas such as hudud punishments, qisas (retributive justice), the handling of crimes committed by women, individual freedoms, and human rights fall within this scope.

Various opinions exist regarding modernity, one of which states: "Modern law, in terms of following modernity, has two main features. First, it is independent of religion, and empirical reason serves as a substitute for religion based on legal principles. Second, it emphasizes unity, meaning the elimination of pluralistic legal sources in favor of a state-based legal framework grounded in self-sufficient reason" (Rasekh, 2007).

In fact, according to some scholars, "legal modernity materializes when the state, based on public will, removes all forms of authority and transnational narratives—religious, territorial, political, etc.—which serve as intermediaries between the individual and the state" (Shahabi, 2009).

It is important to note that just as modernity in Europe has emerged from the teachings and norms of Christianity, in the legal realm—particularly in criminal policy—it must take place within the framework of Iranian culture, beliefs, and religious values, thereby becoming part of the indigenous discourse. This is because the transformation of Iranian society, regardless of changes in traditional religious knowledge, cannot occur without this foundational shift (Saqeb Far, 1999).

In addition to the differences and conflicts observed between authentic Islamic foundations and modern law, there are also substantial contradictions between tradition and modernity, given Iran's transition from a traditional to a modern society. This is because one of the most complex challenges of criminal policy localization in Iran is the differences in values and beliefs, which are rooted in the country's history, culture, religion, and social structure. These differences significantly impact the understanding of crime, punishment, and justice, and consequently generate deep challenges for localization.

As is evident, given Iran's transition from tradition to modernity, values such as maintaining social order and security have gradually shifted towards the preservation of individual rights and civil liberties. On the other hand, the unparalleled influence of religion in shaping values and beliefs—particularly the laws and criminal principles—conflicts with many human rights principles based on secular values, and this creates one of the most important challenges in the realm of localization.

The power structure and its concentration in specific institutions play a crucial role in the process of localization and law enforcement. It hinders meaningful public participation in this field, leading to similar results over time. The most probable assumption in such a situation is resistance to change and innovation, which personally weakens the localization process or results in its elimination in many cases.

Another influential factor is the lack of comparative research. It appears that the insufficient comparative studies in the criminal field have caused practitioners to face challenges in discovering optimal solutions. Furthermore, as a result of this deficiency, many laws have been localized through mere translation and adaptation from other countries, which fail to align properly with Iranian society.

The weakness of legislative and civil institutions, due to their inherent limitations, prevents widespread public participation in the lawmaking process and oversight of its implementation. Consequently, the lack of independent studies by these institutions, due to their restrictions, has led to a form of scientific poverty in the criminal law field. This is one of the most significant barriers to the localization process. Legislative bodies resist this process due to concerns about the negative impact of changes in crime control policies on power structures, adherence to old methods, lack of knowledge about the benefits of new changes, or fear of disorder and chaos. As a result, concerns about instability and the habit of managing affairs in traditional ways have led a large number of scholars and practitioners to resist change, fearing societal instability and the unfamiliarity of new methods. This resistance poses a major challenge to localization.

Among the challenges mentioned, economic challenges related to a lack of financial resources and insufficient

prioritization are evident. These issues prevent localization from becoming a top priority in government programs. The most tangible aspect of the resource shortage is the lack of financial, human, and technical resources required to carry out the tasks. Additionally, there is insufficient funding for new programs, staff training, and similar efforts. The situation is further compounded by the shortage of specialized human resources in various fields related to crime control, such as criminology, psychology, and criminal law, as well as the lack of modern equipment and new technologies in crime control. Also, inadequate infrastructure, including prisons and rehabilitation centers, are among the most obvious challenges.

Restrictions on access to technology and information, due to sanctions imposed on Iran for years, have hindered the proper use of modern technology and the integration of global experiences in crime control. Additionally, the reduction of international cooperation has negatively affected the localization process.

Another issue is the cultural and social diversity within Iran, which creates various needs in the areas of crime control, penalization, and related matters. As a result, applying a uniform policy across all regions of the country is challenging.

One of the fundamental challenges in localizing crime control policies in Iran is the conflict between global and local values. This conflict refers to the incompatibility between international human rights principles and standards in criminal justice with the values, beliefs, and traditions existing in Iranian society. One might ask, what does this conflict between global and national values mean?

Global values refer to fundamental human rights principles such as the right to life, liberty, equality, justice, and freedom from torture, which are recognized in international documents such as the Universal Declaration of Human Rights and international covenants on civil and political rights. These are generally accepted as global standards for all countries. On the other hand, national values include the beliefs, traditions, customs, and religious and cultural viewpoints of Iranian society, some of which are derived from divine revelation and others have evolved over time to become shared among members of that society.

To answer the question of why this conflict is considered a challenge, one must refer to issues such as differences in values, concepts, and resistance to change. Regarding differences in priorities, it can be noted that in criminal matters, the priorities of one society may differ from those of others. For instance, some societies prioritize maintaining social order and security over individual rights. Furthermore, in many cases, important concepts such as crime, punishment, and justice have different interpretations and positions in each culture or society. Consequently, changing internal values and aligning them with global values may face resistance from groups with different ideologies and ways of functioning. For example, in matters such as hudud punishments and qisas (retributive justice), their Islamic roots, along with their contradiction with international principles, present a unique challenge. Similarly, issues like women's rights, gender equality, freedom of expression, and the differences in the interpretation of freedom of speech between domestic law and the Universal Declaration of Human Rights also fall into this category.

The challenges outlined, along with many hidden challenges, create serious consequences for the localization process. These consequences include delays in the change process due to institutional resistance and resource shortages, or the reduced effectiveness of programs due to the lack of sufficient resources or institutional support, leading to ineffective implementation and lack of desired outcomes. Lastly, the long-term increase in costs due to the continuation of the current situation and the lack of necessary reforms is one of the repercussions of these challenges.

4. Solutions for the Localization of Crime Control Policies

Localization of crime control policies in Iran is a complex, multifaceted process that requires a comprehensive, evidence-based approach. Given the numerous theoretical, practical, and cultural challenges, formulating and implementing effective solutions necessitates considering various factors and leveraging the experiences of other countries. However, several measures can be taken to address these challenges.

One approach is to promote comparative research alongside structural research on domestic law. This involves conducting qualitative and quantitative studies to precisely identify the causes and factors contributing to crime in different regions of Iran and comparing them with those in other countries. Additionally, studying the

successful experiences of other countries in crime control and adapting them to Iranian conditions, as well as continuously evaluating the effectiveness of existing policies and adjusting them based on these evaluations, could play an essential role in resolving some of the challenges.

In terms of strengthening public participation, support for the establishment and activity of civil society organizations to engage in decision-making processes and oversee the implementation of laws is crucial. Increasing public awareness of citizens' rights and responsibilities and encouraging active participation in crime prevention can also significantly contribute to this goal.

Regarding legal reform and facilitating localization, it is necessary to revise criminal and penal laws in a manner that aligns with international human rights standards and criminal justice principles. The formulation of laws that, considering Iran's cultural and social diversity, address the various needs of different regions of the country is also important. Ultimately, enacting laws and regulations that emphasize crime prevention, rather than solely focusing on the punishment of offenders, can be considered an effective approach.

In strengthening judicial and law enforcement institutions, holding training courses to enhance the knowledge of judges and law enforcement officers in the areas of human rights, criminal law, and modern crime control methods is essential. Additionally, providing the necessary equipment and technologies to improve the performance of judicial and law enforcement agencies and enhancing their transparency and accountability to the public will play a significant role in the localization process and overcoming associated obstacles.

By utilizing the successful experiences of other countries in crime control and adapting them to Iran's context, actively participating in international forums, and cooperating with international organizations on crime control, Iran can share information and knowledge with other countries. This exchange will not only raise awareness and benefit from the experiences of others but also address the challenges related to cultural change and resistance to adaptation and localization.

Conducting in-depth research to identify up-to-date and effective practices regarding the cultural and social factors influencing crime, strengthening the role of families and communities in crime prevention, and designing special programs for vulnerable groups such as children and women are crucial areas for improvement. Moreover, creating monitoring and evaluation systems to assess the effectiveness of crime control policies and continuously updating them based on evaluation results will play a key role in this regard.

5. Conclusion

Numerous challenges are encountered in the process of localization, which can be identified as significant obstacles in this field. The resistance of institutions and the lack of resources are two fundamental challenges in the localization of crime control policies in Iran. Differences in values and beliefs also represent critical challenges in this process. To address these challenges, a comprehensive, multi-faceted approach is required, one that considers cultural and social differences and seeks to create a balance between global and local values.

Based on the conducted research, the localization of crime control policies in Iran is a complex and multifaceted process that demands attention to various legal, social, cultural, and economic dimensions. The key findings of this study highlight areas that, according to the researcher, play a significant role in overcoming the challenges faced in the localization process. These include the need to align with international standards, the importance of public participation, the necessity of legal reforms, the enhancement of judicial knowledge and training for judges and lawyers, comparative research with other judicial systems, and the consideration of social and cultural factors while taking advantage of institutional opportunities.

In the course of localization, there is a lack of research on the impact of sanctions on crime control policies, particularly focusing on the economic sanctions' effects on Iran's judicial and criminal systems and offering solutions to mitigate these effects. There is also a need to examine the role of information technology in crime control as part of the localization process, particularly by studying the use of modern technologies, such as artificial intelligence, data mining, and blockchain in crime prevention, detection, and combat. Furthermore, investigating the possibility of localizing alternative punishments to incarceration and evaluating the effectiveness of such measures in other legal systems, as well as analyzing the role of media in shaping public

perception of localization in the field of crime and punishment, is also noteworthy.

It seems that other areas, such as the comparative study of judicial systems in Islamic countries, comparative research on legal systems in terms of the effectiveness of correctional programs, and examining published works regarding how cybercrimes are addressed, psychological studies of crime, or the performance of judicial and law enforcement institutions in other legal systems, would also provide valuable insights.

To address these challenges, including many hidden ones, a comprehensive and long-term approach is needed. Scholars and experts should collaborate after conducting comparative studies and thoroughly examining the scope of the matter. Creating a space for dialogue and exchange of ideas between different social groups to reach a consensus on shared values, increasing public awareness regarding human rights and global values to reduce resistance to change, interpreting laws in a way that aligns with the global human rights framework while simultaneously safeguarding the values of Iranian society, engaging the public in the policy-making process before drafting laws to increase the sense of ownership over the laws and regulations, and gradually developing policies while considering the social and cultural conditions of society could play a role in facilitating the process of localization.

Authors' Contributions

Authors contributed equally to this article.

Declaration

In order to correct and improve the academic writing of our paper, we have used the language model ChatGPT.

Transparency Statement

Data are available for research purposes upon reasonable request to the corresponding author.

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Ethical Considerations

In this research, ethical standards including obtaining informed consent, ensuring privacy and confidentiality were observed.

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