

Research Article

## Revisiting the Concept of Maqasid al-Sharia as a Moral Compass for Sustainable Social Development in Modern Muslim Societies

Abdurrahman Hilabi<sup>1\*</sup>, Miftahul Ulum<sup>2</sup>, Reni Puspita Sari<sup>3</sup>

<sup>1</sup> Institut Muslim Cendekia, Indonesia, Email: [abdurrahmanhelabi@gmail.com](mailto:abdurrahmanhelabi@gmail.com)

<sup>2</sup> Universitas Indraprasta PGRI, Indonesia, Email: [ulum6691@gmail.com](mailto:ulum6691@gmail.com)

<sup>3</sup> STIT Diniyyah Lampung, Indonesia, Email: [puspithasari.135@gmail.com](mailto:puspithasari.135@gmail.com)

\* Corresponding Author: [abdurrahmanhelabi@gmail.com](mailto:abdurrahmanhelabi@gmail.com)

**Abstract:** This study examines the integration of Maqasid al-Sharia the objectives of Islamic law into contemporary sustainable development frameworks, focusing on how Islamic ethical principles can guide social, economic, and environmental sustainability. Maqasid al-Sharia traditionally aims to preserve five core elements: religion, life, intellect, progeny, and wealth, all of which contribute to human well being. The research explores how these principles can be adapted to address modern challenges such as poverty, inequality, and environmental degradation, highlighting the potential of Maqasid al-Sharia to align with the United Nations Sustainable Development Goals (SDGs). Key Islamic principles, including justice ('adl), public welfare (maṣlaḥah), and ecological stewardship (khilafah), provide a moral framework for sustainable development, ensuring that economic growth is achieved alongside social justice and environmental preservation. The study also examines the role of Islamic finance, particularly tools like Sukuk, Zakat, and Waqf, in promoting sustainability by funding social welfare projects and supporting environmental initiatives. By comparing Maqasid al-Sharia with secular sustainability models, the research underscores the importance of integrating ethical and spiritual accountability into sustainability efforts. While secular models often prioritize economic growth, Islamic sustainability frameworks emphasize the interconnectedness of human development, social justice, and ecological balance, offering a more holistic approach. The findings suggest that integrating Maqasid al-Sharia into policy and development frameworks can provide a comprehensive, ethically grounded approach to addressing global sustainability challenges. Future research should focus on empirical studies to assess the practical application of Maqasid al-Sharia in real world sustainable development projects and policy making, particularly in Muslim majority societies.

**Keywords:** Environmental Stewardship; Islamic Finance; Maqasid Al-Sharia; Social Justice; Sustainable Development

Received: July 09, 2025

Revised: July 22, 2025

Accepted: August 16, 2025

Published: August 30, 2025

Curr. Ver.: August 30, 2025



Copyright: © 2025 by the authors.

Submitted for possible open

access publication under the

terms and conditions of the

Creative Commons Attribution

(CC BY SA) license

([https://creativecommons.org/li](https://creativecommons.org/licenses/by-sa/4.0/)

[censes/by-sa/4.0/](https://creativecommons.org/licenses/by-sa/4.0/))

### 1. Introduction

Modern development paradigms have evolved significantly over the past few decades, with the initial focus predominantly on economic growth. This early approach, rooted in modernization theory, emphasized the idea that economic growth, primarily through GDP expansion, would lead to overall societal improvement (Patel, 2018). Modernization theory posited that societies could develop by increasing economic output and modernizing social, political, and cultural structures. However, this model faced criticism for its limited view, neglecting crucial aspects such as social and human well being. Critics argued that a singular focus on economic growth overlooked the broader needs of societies, such as environmental protection, equity, and justice (Gasper, 2024). As a result, the conversation shifted toward more holistic approaches to development that integrated social and ecological concerns alongside economic growth.

The concept of sustainable development emerged as a response to the narrow focus on economic growth. Defined by the Brundtland Report (1987), sustainable development seeks to meet the needs of the present without compromising the ability of future generations to meet their own needs. This framework incorporates three critical pillars: economic,

environmental, and social development. The integration of these three elements was seen as essential for addressing the interconnected challenges of global development. Sustainable development stresses the importance of balancing economic prosperity with ecological sustainability and social equity. This shift toward more comprehensive development paradigms marked a departure from the traditional growth model and has become a guiding principle for global development strategies in recent decades (Imad et al., 2025).

Despite the growing emphasis on sustainable development, economic growth still remains a dominant focus in many societies, often overshadowing ethical considerations. This prioritization of economic factors has led to several adverse consequences, such as environmental degradation, rising inequality, and social unrest. As global challenges like climate change and inequality intensify, the limits of purely economic based development are becoming more evident. Scholars and policymakers have increasingly called for the integration of ethical dimensions into development frameworks. This includes moral considerations about justice, equity, and responsibility to future generations (Shemetev & Pélucha, 2024). In this context, ethical leadership and business ethics are emerging as vital components of sustainable development strategies that seek to balance economic growth with social and environmental justice.

Ethical leadership offers a pathway to mitigate the negative impacts of an overemphasis on economic growth. By promoting social responsibility and ethical decision making, ethical leadership can enhance organizational performance while fostering greater social and environmental accountability (Tseng, 2020). Moreover, the inclusion of business ethics, which emphasizes transparency, fairness, and the reduction of corruption, can further contribute to the mitigation of negative externalities often associated with unchecked economic growth. By embedding ethical principles into leadership and business practices, societies can work toward achieving a more balanced and sustainable form of development. In Muslim societies, this approach resonates with Islamic principles that prioritize justice, fairness, and community welfare alongside economic prosperity.

Muslim societies face unique challenges in achieving sustainable development, particularly in reconciling modern development paradigms with Islamic ethical principles. Islamic finance, which promotes ethical investing and social responsibility, offers a potential solution to these challenges. Instruments such as sukuk (Islamic bonds), waqf (charitable endowments), and Shariah compliant equity can mobilize financial resources to support the Sustainable Development Goals (SDGs). However, the widespread adoption of these tools faces several obstacles, including rising costs, limited awareness of Islamic finance systems, and a lack of skilled professionals (Haron, 2024). Additionally, integrating Islamic principles with contemporary sustainability frameworks requires a nuanced approach that considers the cultural and religious values inherent in Muslim societies. By aligning the SDGs with Maqasid al-Shariah, Muslim societies can create a comprehensive framework for sustainable development that honors both ethical values and modern development goals (Mujahidin et al., 2025).

The primary objective of this research is to reinterpret Maqasid al-Sharia, the objectives of Islamic law, as a philosophical framework that can guide sustainable and ethically grounded social development in Muslim contexts. Traditional interpretations of Maqasid al-Sharia focus on preserving five key elements: religion, life, intellect, progeny, and wealth. This study aims to extend these principles beyond their classical applications to address contemporary challenges in sustainable development, aligning them with global frameworks such as the Sustainable Development Goals (SDGs) (Haque et al., 2025). The research will explore how this Islamic ethical framework can provide actionable guidelines for promoting justice, social welfare, and environmental sustainability in modern Muslim societies.

Maqasid al-Sharia has traditionally been understood as a framework to protect and preserve essential human interests, including religion, life, intellect, progeny, and wealth. These objectives were originally intended to guide personal behavior and the legal framework within Islamic societies. However, the contemporary reinterpretation of these principles offers a broader application in the context of sustainable development. Maqasid al-Sharia can be integrated into various sectors, including healthcare, finance, and environmental management, thus contributing to a more comprehensive and ethical model for societal advancement (Rahim et al., 2024). The alignment of these principles with the SDGs allows for the adaptation of Maqasid al-Sharia to modern global challenges, making it a relevant and powerful tool for sustainable social development.

The integration of Maqasid al-Sharia into sustainable development provides a comprehensive ethical framework that addresses not only economic concerns but also social

and environmental justice. By emphasizing justice, social welfare, and environmental sustainability, Maqasid al-Sharia aligns closely with the SDGs, which similarly focus on the well being of both individuals and the planet. For instance, the protection of life, health, and wealth under Maqasid al-Sharia complements the SDGs' health and well being objectives (M. K. Hassan et al., 2021). Furthermore, the concept of Maqasid al-Sharia promotes equitable wealth distribution, which aligns with efforts to reduce inequality and promote social justice, two critical components of sustainable development (Beik & Arsyanti, 2021).

Healthcare, Islamic finance, and social and environmental justice are key sectors where Maqasid al-Sharia can be applied to promote sustainable and ethical development. In healthcare, incorporating Maqasid al-Sharia into the delivery of services can enhance life quality while aligning with the SDGs, particularly in ensuring health and well being (Haque et al., 2025). Islamic financial instruments such as sukuk, zakat, and waqf have been identified as tools that can fund sustainable development projects, supporting both environmental sustainability and social responsibility. By promoting wealth purification through zakat and ensuring the lawful creation and distribution of wealth, these financial mechanisms contribute to a more just and sustainable economic system (Rusydziana et al., 2025). Furthermore, Maqasid al-Sharia emphasizes the importance of environmental justice, which can guide the ethical management of natural resources and address pressing global issues such as climate change (Suliman, 2025).

For the successful integration of Maqasid al-Sharia into sustainable development strategies, policymakers, community leaders, and institutions must collaborate. Policy integration is key to ensuring that the ethical principles of Maqasid al-Sharia are reflected in national and regional laws that govern social welfare and environmental sustainability (Susana et al., 2025). Community engagement is also crucial, as local communities' participation ensures that development initiatives are culturally relevant and ethically grounded. Lastly, the establishment of institutions that support the implementation of Maqasid al-Sharia in various sectors such as finance, healthcare, and environmental governance will ensure the sustainable and effective application of this ethical framework (Caniago et al., 2025). Together, these strategies can help transform Maqasid al-Sharia into a robust tool for fostering sustainable, ethically grounded social development in Muslim societies.

The primary research question addressed in this study is: How can Maqasid al-Sharia be revisited to serve as a moral compass for sustainable social development in contemporary Muslim societies? This question arises from the need to explore the relevance of Islamic ethical frameworks in addressing modern social, economic, and environmental challenges, particularly in the context of sustainable development. While Maqasid al-Sharia has traditionally guided Islamic law and jurisprudence, this study aims to reinterpret its principles to offer a philosophical foundation for contemporary development practices (Mehellou et al., 2023).

This study is significant because it addresses a gap in the literature regarding the intersection of Islamic ethics and modern sustainability frameworks. Many contemporary development paradigms prioritize economic growth without sufficient attention to ethical considerations. By revisiting Maqasid al-Sharia as a philosophical framework for sustainable development, this study seeks to contribute to a more holistic approach to development in Muslim societies, one that balances social justice, environmental stewardship, and economic growth (Haque et al., 2025). Moreover, it offers insights into how Islamic principles can inform and shape global sustainability efforts, particularly the United Nations Sustainable Development Goals (SDGs) (Rafique & Raza, 2025).

Maqasid al-Sharia refers to the objectives or goals of Islamic law, which aim to preserve and protect five essential human interests: religion, life, intellect, progeny, and wealth (Nur et al., 2020). These principles are rooted in the ethical and moral teachings of Islam, offering guidance for individuals and societies. Traditionally, these goals have been applied in the context of personal behavior and legal systems. However, the principles of Maqasid al-Sharia have the potential to guide broader societal development by promoting justice, equity, and public welfare, making it relevant for sustainable development efforts in contemporary Muslim societies (Susana et al., 2025).

One of the key strengths of Maqasid al-Sharia lies in its ability to offer a comprehensive ethical framework that aligns closely with modern sustainability goals. The preservation of life, wealth, and intellect are directly related to human well being, while the promotion of justice and equity echoes the core values of the SDGs. By integrating these principles into contemporary development practices, Maqasid al-Sharia can provide a moral compass for addressing modern challenges such as poverty, inequality, environmental degradation, and

social justice. For example, the principles of Zakat (obligatory charity) and Sadaqah (voluntary charity) support wealth redistribution and social welfare, essential components of sustainable development (Haque et al., 2025; Suliman, 2025).

To implement Maqasid al-Sharia in contemporary social development, legal and institutional reforms are necessary. Islamic finance, for instance, offers tools such as Sukuk (Islamic bonds) and Waqf (charitable endowments) that can fund projects promoting sustainable development. These financial instruments provide an ethical foundation for investing in initiatives that support both social and environmental goals. Additionally, incorporating Maqasid al-Sharia into governance and legal frameworks can help ensure that policies are aligned with Islamic ethical principles, fostering a more just and sustainable society (Raheem & Smolo, 2024). However, this requires flexibility in adapting classical Islamic principles to modern contexts, ensuring their relevance in addressing contemporary issues such as evolving gender roles, environmental challenges, and socioeconomic disparities (Rusydziana et al., 2025).

## 2. Literature Review

### Concept and Evolution

#### *Historical Development of Maqasid al-Sharia*

The concept of Maqasid al-Sharia, the objectives of Islamic law, traces its roots to the early Islamic scholars who laid the foundation for understanding Islamic jurisprudence. Notably, scholars such as al-Juwaini and al-Ghazali identified key goals of Islamic law, which include the preservation of religion, life, intellect, progeny, and property. These foundational principles became integral to Islamic law, providing a moral and ethical framework for both individual conduct and societal governance. Over time, these ideas were further developed, particularly by figures such as Abū Ishāq al-Shāṭibī, who emphasized the application of these objectives in deriving legal rulings. His contributions became pivotal in shaping the traditional understanding of Maqasid al-Sharia, offering a structure for protecting these fundamental human interests (Mohd Yusob et al., 2015). The early historical context laid the groundwork for the broad and diverse applications of these principles across different sectors of Islamic life.

As Islamic jurisprudence evolved, the concept of Maqasid al-Sharia began to be incorporated into various aspects of Islamic law beyond the personal sphere. Scholars during the classical period expanded on the application of these objectives to governance, ethics, and social relations. This development marked the establishment of a framework not only for individual behavior but also for the collective well being of society. In the classical interpretation, the primary goal was the protection and preservation of the five core elements: religion, life, intellect, progeny, and wealth. This classical approach remained dominant for centuries, providing a stable foundation for legal and ethical rulings that reflected the moral imperatives of Islam. However, as societies changed, the understanding and application of Maqasid al-Sharia needed to adapt to new social, political, and economic contexts (Helmy, 2021).

#### *Classical Interpretations Versus Modern Perspectives*

Classical interpretations of Maqasid al-Sharia were focused predominantly on the preservation of the five essential elements (al-dharuriyyah al-khamsah), which were considered the pillars of Islamic law. These interpretations were often literal and text based, with a strong emphasis on adhering strictly to the Quran and Sunnah. Classical scholars viewed these elements as timeless, applying them consistently across various rulings in Islamic jurisprudence. The classical approach was more concerned with preserving the sanctity of these principles without significant modification, ensuring that legal rulings remained true to the foundational texts. As such, the application of Maqasid al-Sharia was largely rigid, reflecting the norms and needs of the society at that time, with limited scope for flexibility or adaptation (Mubarrak et al., 2025). The focus was on maintaining religious and societal order based on the preservation of these essential human rights and values.

In contrast, modern perspectives on Maqasid al-Sharia have expanded the scope of these objectives to address contemporary issues such as democracy, social justice, and human rights. Contemporary scholars, including Jasser Auda, advocate for a dynamic and contextualized interpretation of Maqasid al-Sharia, arguing that these principles must evolve to meet the challenges of modern societies. This modern perspective views Maqasid al-Sharia as a flexible ethical framework that can adapt to the complexities of the modern world, including socio political issues, economic challenges, and environmental concerns (Raheem & Smolo, 2024).

The modern approach emphasizes the importance of using Maqasid al-Sharia as a tool for solving contemporary problems, enabling its application to modern governance, sustainable development, and human rights, all while staying true to the core objectives of Islamic law. This evolution reflects a shift towards a more progressive and adaptable understanding of Islamic jurisprudence in the modern era.

### **Sustainable Development and Ethics**

#### ***Historical Development of Maqasid al-Sharia***

The concept of Maqasid al-Sharia, the objectives of Islamic law, traces its roots to the early Islamic scholars who laid the foundation for understanding Islamic jurisprudence. Notably, scholars such as al-Juwaini and al-Ghazali identified key goals of Islamic law, which include the preservation of religion, life, intellect, progeny, and property. These foundational principles became integral to Islamic law, providing a moral and ethical framework for both individual conduct and societal governance. Over time, these ideas were further developed, particularly by figures such as Abū Ishāq al-Shāṭibī, who emphasized the application of these objectives in deriving legal rulings. His contributions became pivotal in shaping the traditional understanding of Maqasid al-Sharia, offering a structure for protecting these fundamental human interests (Mohd Yusob et al., 2015). The early historical context laid the groundwork for the broad and diverse applications of these principles across different sectors of Islamic life.

As Islamic jurisprudence evolved, the concept of Maqasid al-Sharia began to be incorporated into various aspects of Islamic law beyond the personal sphere. Scholars during the classical period expanded on the application of these objectives to governance, ethics, and social relations. This development marked the establishment of a framework not only for individual behavior but also for the collective well being of society. In the classical interpretation, the primary goal was the protection and preservation of the five core elements: religion, life, intellect, progeny, and wealth. This classical approach remained dominant for centuries, providing a stable foundation for legal and ethical rulings that reflected the moral imperatives of Islam. However, as societies changed, the understanding and application of Maqasid al-Sharia needed to adapt to new social, political, and economic contexts (Helmy, 2021).

#### ***Classical Interpretations Versus Modern Perspectives***

Classical interpretations of Maqasid al-Sharia were focused predominantly on the preservation of the five essential elements (al-dharuriyyah al-khamsah), which were considered the pillars of Islamic law. These interpretations were often literal and text based, with a strong emphasis on adhering strictly to the Quran and Sunnah. Classical scholars viewed these elements as timeless, applying them consistently across various rulings in Islamic jurisprudence. The classical approach was more concerned with preserving the sanctity of these principles without significant modification, ensuring that legal rulings remained true to the foundational texts. As such, the application of Maqasid al-Sharia was largely rigid, reflecting the norms and needs of the society at that time, with limited scope for flexibility or adaptation (Mubarrak et al., 2025). The focus was on maintaining religious and societal order based on the preservation of these essential human rights and values.

In contrast, modern perspectives on Maqasid al-Sharia have expanded the scope of these objectives to address contemporary issues such as democracy, social justice, and human rights. Contemporary scholars, including Jasser Auda, advocate for a dynamic and contextualized interpretation of Maqasid al-Sharia, arguing that these principles must evolve to meet the challenges of modern societies. This modern perspective views Maqasid al-Sharia as a flexible ethical framework that can adapt to the complexities of the modern world, including socio political issues, economic challenges, and environmental concerns (Raheem & Smolo, 2024). The modern approach emphasizes the importance of using Maqasid al-Sharia as a tool for solving contemporary problems, enabling its application to modern governance, sustainable development, and human rights, all while staying true to the core objectives of Islamic law. This evolution reflects a shift towards a more progressive and adaptable understanding of Islamic jurisprudence in the modern era.

### **Existing Approaches to Sustainable Development in Muslim Societies**

#### ***Current Frameworks and Their Limitations in Integrating Islamic Ethical Principles***

Several studies propose frameworks that integrate Islamic principles with the Sustainable Development Goals (SDGs). These frameworks emphasize the role of zakat (obligatory charity) and ethical finance in promoting equitable wealth distribution and fostering sustainable economic growth (Yasmeen et al., 2024). The Islamic teachings on education,

gender equity, and environmental principles are highlighted as essential for achieving both social and ecological sustainability. For instance, *wasatiyyah* (moderation) and *maslahah* (public interest) serve as guiding principles for promoting sustainable consumption and resource management in Muslim societies (Rusydia et al., 2025). However, these frameworks often face challenges in empirical validation, as many remain theoretical and require further testing to ensure their applicability across diverse socio economic and cultural settings (Khan & Haneef, 2022).

Islamic finance, with its emphasis on ethical investment and fair wealth distribution, offers practical tools such as *sukuk* (Islamic bonds) and *waqf* (endowments) that can support sustainable development projects. These mechanisms align with the SDGs by financing long term infrastructure and social welfare programs (Ahmad & Berghout, 2025). While these frameworks have the potential to contribute to global sustainability efforts, there are limitations in their implementation. Challenges include resource constraints and the need for professional development to effectively integrate Islamic ethical principles into sustainable development initiatives (Raimi, 2024). Additionally, the integration of traditional Islamic methods with modern analytical approaches remains a critical challenge in addressing contemporary sustainability issues in Muslim societies (Inda et al., 2024).

### ***Comparative Analysis of Secular Sustainability Models Versus Islamic Frameworks***

Secular sustainability models, such as the circular economy and the doughnut economy, primarily focus on economic growth and environmental sustainability. These models have been critiqued for their lack of a comprehensive ethical framework that addresses social justice and ethical responsibility (Yasmeen et al., 2024). While these frameworks emphasize resource efficiency and environmental protection, they often overlook the moral dimensions of sustainability, such as equity, intergenerational justice, and the preservation of human dignity. The limitations of these secular models are evident in their inability to address the ethical aspects of sustainability comprehensively, which are critical for achieving long term, inclusive development (Raimi, 2024).

In contrast, Islamic sustainability frameworks offer a more holistic approach by integrating ethical, social, and environmental dimensions rooted in Islamic teachings. Principles such as *khalifah* (stewardship), *wasatiyyah* (moderation), and *maslahah* (public interest) guide sustainable consumption, resource utilization, and social justice, making them more comprehensive compared to secular models (Rusydia et al., 2025). Islamic frameworks are grounded in ethical foundations derived from the Qur'an and Hadith, promoting social responsibility, environmental stewardship, and ethical governance (Khan & Haneef, 2022). Practical tools like *zakat*, *waqf*, and Islamic finance instruments further support the implementation of sustainable development initiatives, offering concrete means to integrate ethical principles into governance and policy decisions. These Islamic frameworks provide an ethical backbone for sustainable development that is both morally and socially inclusive (Al Fayyadh et al., 2025).

### **The Role of Morality and Justice in Islamic Development Theories**

#### ***The Integration of Justice, Welfare, and Environmental Ethics within Islamic Thought***

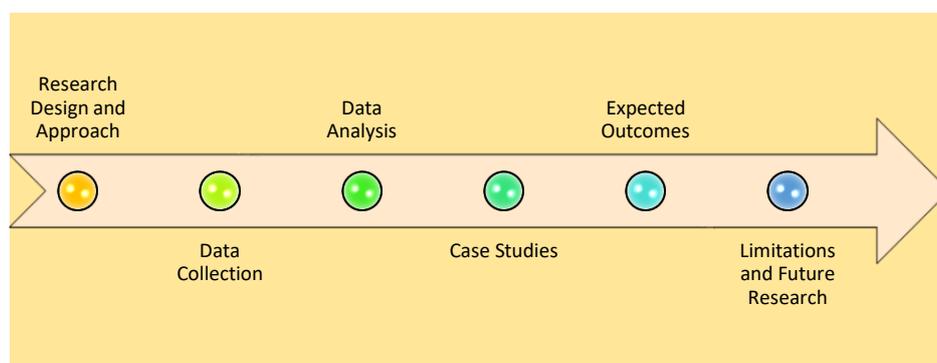
Islamic thought integrates key principles of justice, welfare, and environmental ethics, which are deeply embedded in the teachings of the Qur'an and Hadith. Central to Islamic development theories is the concept of *'adl* (justice), which ensures that rights are upheld, and resources are fairly distributed. This concept goes beyond legal justice, extending to social and economic fairness (Moneim, 2023). The principle of *maslahah* (public welfare) further strengthens this, advocating for the well-being of society by promoting social, economic, and environmental equity (Shahimi & Zahari, 2025). Islam emphasizes that the purpose of wealth and resources is not accumulation for a few but rather equitable distribution to meet societal needs (R. Hassan, 2024). Additionally, Islamic ethics underline the importance of maintaining balance and harmony with nature, reflecting *khalifah* (stewardship), which emphasizes humanity's role in preserving the Earth for future generations (Bsoul et al., 2022). These principles collectively guide Islamic development theories, ensuring that social justice, welfare, and environmental sustainability are central to policy and action.

Islamic teachings on environmental ethics further align with the contemporary focus on sustainability and ecological preservation. The concept of *khalifah* implies that humans are not owners but stewards of the Earth, responsible for maintaining its balance and ensuring that its resources are used wisely and sustainably. The Qur'an calls for moderation and avoidance of excess, which is reflected in Islamic economic models that emphasize

sustainable practices, such as the prohibition of wasteful consumption and the encouragement of renewable resource management. In this light, Islamic thought connects the principles of justice and welfare with the stewardship of the environment, ensuring that both human and ecological needs are met in a balanced manner. These ethical frameworks guide decision making in areas such as resource allocation, environmental conservation, and social policy, making Islamic thought a comprehensive approach to sustainable development, where social justice, welfare, and environmental stewardship are intricately linked (Bakar et al., 2025; Yasmeen et al., 2024).

### 3. Materials and Method

This study aims to explore how Maqasid al-Sharia (the objectives of Islamic law) can be integrated into sustainable development frameworks by focusing on justice, welfare, and environmental ethics. Using a qualitative, conceptual approach, the research will analyze classical Islamic texts, contemporary literature, and case studies related to Islamic finance and sustainability. The study will apply thematic content analysis to identify key themes within Maqasid al-Sharia, comparing them with global sustainability goals, particularly the United Nations Sustainable Development Goals (SDGs). It will examine how Islamic finance mechanisms, such as Sukuk, Zakat, and Waqf, contribute to social equity, financial inclusion, and environmental sustainability. Through case studies of Islamic green finance projects, such as green Sukuk and Waqf initiatives, the research will assess the practical application of these principles in promoting sustainable development. The expected outcome is to provide a framework that integrates Maqasid al-Sharia with modern sustainability practices, offering guidance for policymakers and financial institutions. While the study is based on secondary data, it highlights the need for future empirical research to validate the practical applicability of Islamic ethics in diverse contexts, particularly in integrating Maqasid al-Sharia into global sustainability policies and initiatives.



**Figure 1.** Research Methodology Flowchart Structure.

#### Research Design and Approach

This study employs a qualitative research design with a conceptual and philosophical approach to explore how Maqasid al-Sharia (the objectives of Islamic law) can be integrated into contemporary sustainable development frameworks. The primary goal is to understand how Islamic ethical principles, especially those related to justice, welfare, and environmental stewardship, can contribute to sustainable development. This research will use a combination of literature review and theoretical analysis to reinterpret Maqasid al-Sharia in the context of modern challenges, particularly in relation to the United Nations Sustainable Development Goals (SDGs). A qualitative approach allows for an in depth examination of the moral and ethical foundations of Islamic teachings and their practical application in sustainable development, making it suitable for addressing complex issues such as poverty, social justice, and ecological sustainability.

#### Data Collection

Data will be collected from multiple sources, including classical Islamic texts, contemporary scholarly articles, and case studies on Islamic finance and sustainability. Key classical texts such as those by al-Ghazali and al-Shāṭibī will be examined to trace the development of Maqasid al-Sharia. Additionally, contemporary literature on Islamic development theories, including those by scholars like Jasser Auda, will be reviewed to explore modern reinterpretations of Maqasid al-Sharia. Secondary data will be drawn from

studies on the integration of Islamic ethics into sustainability frameworks, focusing on case studies related to Islamic finance mechanisms like Sukuk, Zakat, and Waqf, as well as initiatives that link Islamic principles with SDGs. This multi source approach ensures a comprehensive understanding of the topic from both historical and contemporary perspectives.

### **Data Analysis**

The data will be analyzed using thematic content analysis to identify key themes related to Maqasid al-Sharia, justice, welfare, and environmental ethics in Islamic thought. Thematic coding will be used to categorize these principles across classical texts and modern interpretations. By comparing these themes with current global sustainability models, the study will highlight where Maqasid al-Sharia aligns with or diverges from contemporary sustainability goals. The analysis will also assess the practical applications of these principles, particularly in Islamic finance and social finance initiatives. This method enables the identification of patterns and insights that illustrate how Islamic ethical frameworks can contribute to addressing modern challenges in sustainable development, particularly within Muslim majority societies.

### **Case Studies**

Case studies of Islamic finance institutions and projects will be integral to this research. Specific focus will be placed on projects such as Islamic Green Sukuk, which finances environmental initiatives like reforestation and clean energy, as well as Waqf models that contribute to community welfare and poverty alleviation. These cases will provide practical examples of how Islamic financial tools are applied to promote sustainable development while adhering to Maqasid al-Sharia. By examining the impact of these projects on social justice, economic inclusion, and environmental conservation, the study aims to assess the effectiveness of Maqasid al-Sharia in real world applications. Case studies will also explore challenges and successes in integrating Islamic ethics into development practices, offering valuable lessons for future initiatives.

### **Expected Outcomes**

The expected outcome of this research is a comprehensive framework that reinterprets Maqasid al-Sharia as a guiding moral compass for sustainable development. The study will provide insights into how Islamic ethical principles can inform global sustainability practices, particularly in Muslim majority societies. It is anticipated that the research will highlight the alignment between Maqasid al-Sharia and the SDGs, offering a pathway to integrate Islamic finance and ethical governance practices into contemporary sustainability models. By focusing on justice, welfare, and environmental ethics, the study aims to demonstrate how Islamic principles can complement existing sustainability frameworks, offering a more inclusive, ethical approach to development. This will provide valuable guidance for policymakers, financial institutions, and development practitioners seeking to incorporate Islamic ethical standards into their sustainability initiatives.

### **Limitations and Future Research**

One limitation of this study is the reliance on secondary data, particularly in the absence of empirical fieldwork across diverse socio economic and cultural contexts. While the conceptual analysis provides valuable insights, further empirical validation is needed to assess the practical applicability of integrating Maqasid al-Sharia into sustainability initiatives in different regions. Additionally, resource constraints and the need for specialized knowledge in Islamic finance and jurisprudence may limit the scope of the study. Future research could explore the impact of Maqasid al-Sharia in diverse global settings through quantitative studies or field experiments. Another avenue for future research could include examining how Islamic principles can be integrated into international sustainability frameworks and policies, fostering greater collaboration between Islamic and secular models of sustainable development.

## **4. Results and Discussion**

The reinterpretation of Maqasid al-Sharia in modern contexts highlights its relevance in addressing contemporary ethical challenges, particularly in the realms of justice, welfare, and environmental stewardship. Traditionally focused on preserving religion, life, intellect, progeny, and wealth, Maqasid al-Sharia has been expanded to include broader social, economic, and environmental objectives, aligning with the United Nations Sustainable Development Goals (SDGs). By emphasizing justice (*'adl*) and welfare (*maslahah*), it ensures equitable resource distribution and fosters collective well being. Moreover, Maqasid al-Sharia

integrates environmental ethics through the concept of khilafah (stewardship), promoting sustainable use of natural resources. Islamic financial tools like Zakat, Waqf, and Islamic Green Sukuk contribute to poverty alleviation and environmental conservation, further supporting SDG implementation. In this way, Maqasid al-Sharia offers a holistic approach to sustainable development, combining social equity, economic justice, and environmental responsibility for both current and future generations.

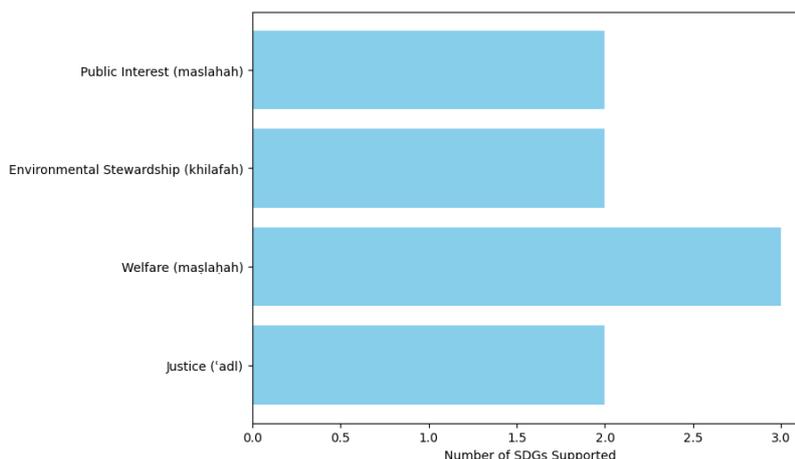
**Results**

The reinterpretation of Maqasid al-Sharia in the modern context demonstrates its potential to address contemporary ethical challenges in Muslim societies. Traditionally, Maqasid al-Sharia focuses on five primary objectives: religion, life, intellect, progeny, and wealth, which are central to the preservation of social order. However, in the modern context, scholars have expanded these principles to encompass broader social, economic, and environmental objectives. This reinterpretation emphasizes the need for justice, social welfare, and environmental stewardship, making Maqasid al-Sharia a versatile framework for addressing current global issues such as poverty, inequality, and environmental degradation. The flexibility of Maqasid al-Sharia allows it to align with contemporary sustainability goals, ensuring that the ethical foundations of Islamic law continue to guide development while adapting to modern challenges.

**Table 1.** Maqasid Al-Sharia and SDGs Alignment.

Principles of Maqasid al-Sharia	SDGs Alignment
Justice (‘adl)	SDG 10 - Reduced Inequality, SDG 16 - Peace, Justice & Strong Institutions
Welfare (maṣlaḥah)	SDG 1 - No Poverty, SDG 2 - Zero Hunger, SDG 3 - Good Health & Well Being
Environmental Stewardship (khilafah)	SDG 13 - Climate Action, SDG 15 - Life on Land
Public Interest (maslahah)	SDG 9 - Industry, Innovation & Infrastructure, SDG 12 - Responsible Consumption & Production

The Maqasid al-Sharia and SDGs Alignment Table illustrates the connection between key Islamic principles and the United Nations Sustainable Development Goals (SDGs). Each principle of Maqasid al-Sharia, such as justice (‘adl), welfare (maṣlaḥah), environmental stewardship (khilafah), and public interest (maslahah), aligns with specific SDGs that aim to promote social, economic, and environmental sustainability. For example, justice (‘adl) supports SDGs focused on reducing inequality (SDG 10) and ensuring peace and justice (SDG 16). Similarly, welfare (maṣlaḥah) is linked to SDGs addressing poverty (SDG 1), hunger (SDG 2), and health (SDG 3). Environmental stewardship (khilafah) aligns with SDGs focused on climate action (SDG 13) and conservation of ecosystems (SDG 15), while public interest (maslahah) supports SDGs that promote innovation and responsible consumption (SDG 9 and SDG 12). This table underscores how Maqasid al-Sharia offers a comprehensive ethical framework for sustainable development.



**Figure 2.** Alignment of Maqasid al-Sharia Principles with SDGs.

The Alignment of Maqasid al-Sharia Principles with SDGs figure visually represents how each key principle of Maqasid al-Sharia supports multiple United Nations Sustainable Development Goals (SDGs). The graph illustrates the number of SDGs associated with each Islamic principle, highlighting the comprehensive role that Maqasid al-Sharia plays in fostering sustainable development. For example, principles such as justice ('adl) and welfare (maṣlaḥah) align with a broad range of SDGs, emphasizing their importance in promoting social equity, economic justice, and the well being of all individuals. Environmental stewardship (khilafah), integral to Islamic thought, supports SDGs related to climate action and ecosystem preservation, reinforcing the ethical responsibility to care for the planet. The figure emphasizes the holistic nature of Maqasid al-Sharia, demonstrating its alignment with SDGs that address social, environmental, and economic challenges. This alignment underscores the relevance of Islamic principles in contemporary global sustainability efforts.

Another important result from reinterpreting Maqasid al-Sharia is its alignment with the United Nations Sustainable Development Goals (SDGs). The principles of justice ('adl) and public welfare (maṣlaḥah) in Maqasid al-Sharia are integral to achieving social, economic, and environmental sustainability. By integrating these ethical principles into modern governance and policy frameworks, Maqasid al-Sharia offers a comprehensive approach to development that balances human welfare with ecological responsibility. This ensures that development is not only economically viable but also socially inclusive and environmentally sustainable, fulfilling the goals of both Islamic law and global sustainability agendas.

### Discussion

The integration of justice, welfare, and environmental ethics within Maqasid al-Sharia plays a critical role in promoting sustainable development in Muslim societies. Justice ('adl) ensures the fair distribution of resources, while welfare (maṣlaḥah) focuses on the collective well being of society. These principles, when applied in development practices, foster a balanced and inclusive approach to addressing poverty, inequality, and social injustice. Additionally, Maqasid al-Sharia emphasizes the ethical responsibility of individuals and communities to care for the environment through the concept of khilafah (stewardship). This ecological responsibility aligns with global sustainability efforts, ensuring that development policies prioritize both human welfare and environmental protection. Therefore, Maqasid al-Sharia not only addresses social issues but also contributes to the long term preservation of the planet, making it a valuable framework for contemporary sustainable development initiatives.

The ethical dimensions of Maqasid al-Sharia provide a moral foundation for sustainable development by focusing on intra and intergenerational justice. This aligns with the growing global emphasis on intergenerational equity, which ensures that future generations inherit a world capable of supporting their needs. In Islamic thought, human development and ecological preservation are interlinked, with justice and social welfare at the forefront of policy implementation. By promoting the ethical management of resources, Maqasid al-Sharia helps create a development model that benefits both current and future generations. This ethical approach encourages responsible consumption and resource utilization, ensuring that development does not come at the expense of the environment or social equity.

Incorporating the principles of Maqasid al-Sharia into modern social policies can significantly enhance the effectiveness of sustainable development practices. Policies grounded in justice, equity, and social welfare create a fairer society where individuals have equal access to opportunities. Additionally, by addressing the ethical responsibilities towards the environment and future generations, these policies can help mitigate the adverse impacts of unsustainable development. Islamic financial tools, such as Zakat and Waqf, can be leveraged to support social welfare programs and promote financial inclusion, while Islamic Green Sukuk can provide funding for environmentally sustainable projects. By aligning development policies with the ethical teachings of Maqasid al-Sharia, Muslim societies can contribute to achieving the SDGs, ensuring that development remains both ethically grounded and ecologically sustainable.

### 5. Comparison

Maqasid al-Sharia offers a comprehensive and morally grounded approach to sustainability that contrasts significantly with secular sustainability frameworks, which often focus primarily on economic growth. Secular models, such as the circular economy and the doughnut economy, emphasize resource efficiency, environmental sustainability, and economic growth. However, they frequently overlook the ethical dimensions of sustainability,

particularly justice and social welfare. In contrast, Maqasid al-Sharia integrates justice (‘adl), welfare (maṣlaḥah), and environmental stewardship as central components, addressing not only economic factors but also social and ethical responsibilities. This makes Maqasid al-Sharia a more holistic framework, as it ensures that economic growth is achieved alongside social equity and environmental preservation, balancing material development with moral imperatives.

The integration of spiritual accountability within Islamic ethics further differentiates Maqasid al-Sharia from materialistic secular models. Islamic ethics view economic activities as not just financially productive but also spiritually meaningful, where human welfare and environmental stewardship are seen as religious duties. In secular sustainability models, economic growth often takes precedence, with the ethical and spiritual implications relegated to secondary considerations. In contrast, Maqasid al-Sharia views human development and ecological preservation as interconnected, emphasizing that sustainable development is not only about economic outcomes but also about fulfilling moral and spiritual obligations. This integration of spiritual accountability ensures that sustainability efforts are ethically grounded and in line with broader societal and ecological values.

Islamic sustainability models, underpinned by Maqasid al-Sharia, emphasize spiritual and ethical accountability in ways that set them apart from Western approaches to social justice and sustainability. While Western sustainability models, including those based on liberal and utilitarian ethics, often focus on economic growth and environmental preservation, they may lack a clear ethical or spiritual framework for integrating these goals. Western models tend to prioritize individual rights and material progress, sometimes overlooking the broader spiritual and communal responsibilities that are emphasized in Islamic ethics. In contrast, Maqasid al-Sharia stresses the interconnectedness of all aspects of human life, where justice, social welfare, and ecological responsibility are seen as interdependent and mutually reinforcing. Islamic ethics advocate for collective responsibility, with an emphasis on the welfare of society and the stewardship of natural resources as spiritual duties, offering a more comprehensive moral foundation for sustainable development.

The role of spiritual accountability is central in Maqasid al-Sharia, positioning it as a unique model for sustainability. Unlike many Western sustainability frameworks that view sustainability primarily through an economic and material lens, Islamic models integrate a moral dimension that emphasizes collective responsibility towards both humanity and the environment. This focus on spiritual and ethical accountability aligns with broader concepts of justice and equity in Islamic thought, ensuring that development respects both human dignity and environmental balance. In contrast, Western sustainability approaches often grapple with the challenge of incorporating ethical values into economic and policy frameworks, leading to potential conflicts between economic growth and environmental preservation. Maqasid al-Sharia offers a more seamless integration of these values, providing a stronger ethical and spiritual foundation for sustainable development.

A synthesis of Islamic Maqasid al-Sharia and secular sustainability frameworks could offer a more holistic and effective approach to sustainable development. By combining the ethical, social, and environmental principles embedded in Maqasid al-Sharia with the practical, efficiency driven approaches of secular sustainability models, a comprehensive framework could be developed that addresses the material, ethical, and spiritual aspects of sustainability. For instance, Islamic finance tools such as Zakat, Waqf, and Sukuk could be integrated into global sustainability initiatives, providing financial resources for projects aimed at poverty alleviation, environmental conservation, and economic justice. This fusion of frameworks would allow for a broader range of solutions to global sustainability challenges, ensuring that development is both economically viable and ethically grounded. By incorporating the moral and spiritual dimensions of Maqasid al-Sharia alongside the economic and ecological focus of secular models, societies could achieve more inclusive and sustainable development outcomes that respect both human dignity and environmental integrity.

## 6. Conclusion

The study demonstrates that Maqasid al-Sharia offers a robust ethical framework for sustainability, integrating essential principles such as welfare, justice, and environmental responsibility. By focusing on the holistic preservation of human well being and ecological balance, Maqasid al-Sharia aligns closely with contemporary sustainable development goals. Its focus on moral principles ensures that economic growth is pursued alongside social equity and environmental stewardship. This comprehensive framework can address contemporary

challenges such as poverty, inequality, and environmental degradation, making it a relevant and valuable tool for guiding sustainable development in Muslim societies.

Incorporating Maqasid al-Sharia into modern social and environmental policies can enhance the ethical foundations of sustainability initiatives. Policymakers are encouraged to integrate Islamic principles such as justice ('adl), public welfare (maṣlaḥah), and ecological stewardship (khilafah) into their development strategies. This would ensure that policies not only focus on economic growth but also promote social justice, environmental conservation, and equity. Islamic financial tools, including Zakat, Waqf, and Sukuk, can be leveraged to fund sustainable development projects, fostering financial inclusion, environmental protection, and social welfare. By aligning development policies with Maqasid al-Sharia, governments can create a more inclusive, equitable, and sustainable future for their citizens.

Future research should focus on exploring the practical applications of Maqasid al-Sharia in the development policies of Muslim majority countries. Further studies can examine how Islamic ethical principles are implemented in real world sustainability projects and their impact on achieving the SDGs. Empirical research is needed to assess the effectiveness of integrating Maqasid al-Sharia into policy frameworks, particularly in areas like Islamic finance, social welfare, and environmental governance. Additionally, interdisciplinary research that bridges Islamic ethics with contemporary sustainability models could provide new insights into how to create more holistic and ethically grounded approaches to global development challenges.

## References

- Ahmad, K., & Berghout, D. A. (2025). *Islamic finance and sustainable development: Balancing spirituality, values and profit*. Routledge. <https://doi.org/10.4324/9781003505570>
- Al Fayyadh, Y. A. K., Shabeeb, T. I., Mousa, A. D., Al-Kubaisi, S. A. O., & Alhiti, M. W. R. M. (2025). Islamic economic approaches to poverty alleviation and sustainable development. *Research Journal in Advanced Humanities*, 6(1). <https://doi.org/10.58256/6hdmnn61>
- Bakar, S. A., Hussin, H., Rozani, M. A. S., & Ahmad, Z. A. S. (2025). Environmental ethics in the Qur'an: A thematic analysis of conservation and stewardship. *Global Journal Al-Thaqafah*, 31–45. <https://doi.org/10.7187/GJATSI122025-3>
- Beik, I. S., & Arsyianti, L. D. (2021). How Islamic ethical wealth may strategically and technically support SDGs plan? In *Islamic wealth and the SDGs: Global strategies for socio-economic impact*. Springer. [https://doi.org/10.1007/978-3-030-65313-2\\_3](https://doi.org/10.1007/978-3-030-65313-2_3)
- Bsoul, L., Omer, A., Kucukalic, L., & Archbold, R. H. (2022). Islam's perspective on environmental sustainability: A conceptual analysis. *Social Sciences*, 11(6), Article 228. <https://doi.org/10.3390/socsci11060228>
- Caniago, S. A., Misidawati, D. N., Wijaya, B. S., Rozi, F. F. P., Ghofur, A., & Mursid, M. C. (2025). The culture of nyerep: Synergizing Islamic economic principles and local labor workforce absorption. *Scientific Culture*, 11(3.2), 757–768. <https://doi.org/10.5281/zenodo.18094515>
- Gaspar, D. (2024). Development ethics. In *The companion to development studies*. Routledge. <https://doi.org/10.4324/9780429282348-14>
- Haque, A., Maruf, T. I., Uddin, M. N., & Anis, M. Z. (2025). Empowerment of sustainable community health through the application of the theory of maqasid al-shariah. *Asia Pacific Journal of Health Management*, 20(2). <https://doi.org/10.24083/apjhm.v20i2.4263>
- Haron, R. (2024). Issues and challenges of sustainable finance in the Islamic capital market. In *Islamic finance and sustainable development: A global framework for achieving sustainable impact finance*. Routledge. <https://doi.org/10.4324/9781003468653-22>
- Hassan, M. K., Sarag, M., & Khan, A. (2021). *Islamic finance and sustainable development: A sustainable economic framework for Muslim and non-Muslim countries*. Springer. <https://doi.org/10.1007/978-3-030-76016-8>

- Hassan, R. (2024). Islamic sustainable finance paradigm. In *Islamic sustainable finance: Policy, risk and regulation*. Routledge. <https://doi.org/10.4324/9781003395447-3>
- Helmy, Y. (2021). From Islamic modernism to theorizing authoritarianism: Bin Bayyah and the politicization of the maqāṣid discourse. *American Journal of Islam and Society*, 38(3–4), 36–70. <https://doi.org/10.35632/ajis.v38i3-4.2934>
- Imad, M., Obaidullah, M., Alim, M., & Santoso, S. A. (2025). Cultural adaptation in sustainability impact measurement and exchange. *Studies in Systems, Decision and Control*, 608, 801–811. [https://doi.org/10.1007/978-3-031-96641-5\\_67](https://doi.org/10.1007/978-3-031-96641-5_67)
- Inda, A., Gibreil, N. A. I., Elbadawi, E. M. N., Salem, S. M. S., & Gurafi, A. M. H. (2024). Developing critical thinking in Islamic education: A comparative analysis of traditional and modern institutions. *Procedia Environmental Science, Engineering and Management*, 11(1), 53–63.
- Khan, F., & Haneef, M. A. (2022). Religious responses to sustainable development goals: An Islamic perspective. *Journal of Islamic Monetary Economics and Finance*, 8(2), 161–179. <https://doi.org/10.21098/jimf.v8i2.1453>
- Mehellou, A., Mohamad Saleh, M. S., & Omar, B. (2023). Maqāṣid al-Sharī‘ah as goal framing for sustainable behaviours: A conceptual framework. *Intellectual Discourse*, 31(1), 183–209.
- Mohd Yusob, M. L., Salleh, M. A., Haron, A. S., Makhtar, M., Asari, K. N., & Jamil, L. S. M. (2015). Maqasid al-shariah as a parameter for Islamic countries in screening international treaties before ratification: An analysis. *Pertanika Journal of Social Sciences and Humanities*, 23(Special Issue 11), 219–226.
- Moneim, Y. A. (2023). The green Islamic approach on environmental sustainability: A contemporary perspective. *Manchester Journal of Transnational Islamic Law and Practice*, 19(2), 43–68.
- Mubarrak, Z., Bakar, I. A., Hamdani, M., Musrizal, & Khalilullah. (2025). The urgency of Islamic law and contemporary societal challenges: The flexibility of al-maslahah in determining the hierarchy of maqāṣid al-sharī‘ah. *El-Ussrah*, 8(1), 344–365. <https://doi.org/10.22373/pxydd884>
- Mujahidin, Imran, M., Sapa, N. B., Fasiha, F., Aisya, S., & Trimulato, T. (2025). Challenges in waqf management and its implications for the social and economic welfare of Muslim communities: A cross-country comparative analysis. *Jurnal Ilmiah Mizani*, 12(1), 168–184. <https://doi.org/10.29300/mzn.v12i1.7765>
- Nur, I., Adam, S., & Muttaqien, M. N. (2020). Maqāṣid al-sharī‘at: The main reference and ethical-spiritual foundation for the dynamization process of Islamic law. *Abkam: Jurnal Ilmu Syariah*, 20(2), 331–360. <https://doi.org/10.15408/ajis.v20i2.18333>
- Patel, M. (2018). Human rights as a new development paradigm: A think piece on implications for monitoring and evaluation. *African Evaluation Journal*, 6(1), Article 263. <https://doi.org/10.4102/aej.v6i1.263>
- Rafique, M. O., & Raza, K. M. (2025). Islamic green finance: A marriage of ethics and environmental responsibility in light of maqasid al-sharī‘ah. In *Islamic green finance: Towards ethical and environmentally responsible investing*. Routledge. <https://doi.org/10.4324/9781003540403-2>
- Raheem, M. M., & Smolo, E. (2024). Conclusion: Beyond the horizon. In *The future of Islamic finance: From Shari‘ah law to fintech*. Emerald Publishing. <https://doi.org/10.1108/978-1-83549-906-120241015>
- Rahim, R., Rathore, H. S., Rabbani, M. R., & Alam, M. N. (2024). Maqasid al-shariah and green finance: A theoretical framework on Islamic finance with sustainable development goals for a greener future. In *2024 International Conference on Sustainable Islamic Business and Finance (SIBF 2024)* (pp. 255–261). IEEE. <https://doi.org/10.1109/SIBF63788.2024.10883847>

- Raimi, L. (2024). Do Islamic epistemology and ethics advance the understanding and promotion of sustainable development? A systematic review using PRISMA. *International Journal of Ethics and Systems*. <https://doi.org/10.1108/IJOES-04-2024-0115>
- Rusydiana, A. S., Sukmana, R., Laila, N., & Riani, R. (2025). Waqf development models for sustainable development goals: An analytic network process approach. *International Journal of Islamic Finance and Sustainable Development*, 17(1), 51–74. <https://doi.org/10.55188/ijifsd.v17i1.929>
- Shahimi, S., & Zahari, S. A. (2025). Principles of sustainability in Islamic finance. In *Islamic finance and sustainability: A research companion*. Routledge. <https://doi.org/10.4324/9781003518617-5>
- Shemetev, A., & Pélucha, M. (2024). Cultivating prosperity and resilience: A holistic approach to societal progress through moral-ethical growth indices. *Deturope*, 15(3), 32–77. <https://doi.org/10.32725/det.2023.021>
- Suliman, A. M. (2025). The objectives of Islamic sharia and global human issues (poverty–wars–displacement). *TPM: Testing, Psychometrics, Methodology in Applied Psychology*, 32(S4), 1692–1695.
- Susana, L. M., Tripalupi, R. I., Kholil, S., Efendi, N., & Sakinah, G. (2025). Reconstructing Islamic legal norms in environmental governance: A maqasid-based legal critique of Indonesia’s resource policies. *Al-Istinbath: Jurnal Hukum Islam*, 10(2), 650–670. <https://doi.org/10.29240/jhi.v10i2.13038>
- Tseng, T.-Y. (2020). Corruption and economic growth: The effects of business ethics. *NTU Management Review*, 30(1), 103–130. [https://doi.org/10.6226/NTUMR.202004\\_30\(1\).0004](https://doi.org/10.6226/NTUMR.202004_30(1).0004)
- Yasmeen, K., Yasmin, K., & Al Abri, S. (2024). Islamic framework for sustainable development. *International Journal of Islamic Finance and Sustainable Development*, 16(4), 136–160. <https://doi.org/10.55188/ijifsd.v16i4.978>