

Islamic Business Management and Sustainable Business Development: A Maqasid al-Shariah Perspective

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ABSTRACT

Sustainable business development has become an increasingly important concern in contemporary management as businesses face growing economic, social, environmental, and ethical challenges. Conventional approaches to sustainability generally emphasize the balance between economic performance, social responsibility, and environmental protection. However, the Islamic tradition provides a broader normative framework through maqasid al-shariah, which places human welfare, justice, protection of essential interests, and prevention of harm at the center of social and economic activity. This study aims to examine the relationship between Islamic business management and sustainable business development from the perspective of maqasid al-shariah and to analyze how Islamic principles can provide a broader foundation for sustainable managerial practices. The research employs a library research method with a qualitative descriptive-analytical approach. Data were obtained from scholarly books, academic journal articles, Islamic economic literature, and relevant normative sources addressing Islamic business management, maqasid al-shariah, maslahah, sustainability, business ethics, and corporate responsibility. The literature was analyzed through identification, classification, interpretation, comparison, and conceptual synthesis. The findings indicate that sustainable business development is substantially compatible with Islamic business principles when sustainability is understood not merely as long-term economic survival but as the continuous creation of legitimate economic, social, ethical, and environmental benefits. Maqasid al-shariah provides a comprehensive normative foundation for directing business decisions toward the protection of wealth, human welfare, dignity, justice, and social stability while preventing harm. The study argues that Islamic business management can contribute to a broader conception of sustainability in which profitability, stakeholder welfare, ethical responsibility, and environmental stewardship are integrated within a unified framework of maslahah. Sustainable Islamic business therefore requires not only financial continuity but also responsible governance, fair stakeholder relationships, ethical resource utilization, and long-term contribution to human welfare.

Keywords: Islamic Business Management, Sustainable Business Development, Maqasid al-Shariah, Maslahah, Islamic Business Ethics, Sustainability

INTRODUCTION

Sustainable business development has become one of the most important themes in contemporary business management because organizations increasingly operate within an environment characterized by economic uncertainty, technological disruption, environmental degradation, social inequality, changing consumer expectations, and growing demands for corporate accountability. In the traditional understanding of business, organizational success has often been associated primarily with profitability, market expansion, efficiency, productivity, and shareholder returns. Such indicators remain important because businesses require financial resources to maintain operations, pay employees, invest in innovation, develop products, and respond to competition. Nevertheless, the increasing complexity of contemporary business demonstrates that financial performance alone cannot adequately explain whether an organization contributes positively to society or whether its business model can remain legitimate and resilient in the long term. A company may achieve significant financial success while simultaneously generating environmental damage, exploiting labor, manipulating consumers, creating excessive waste, or contributing to social inequality. These

circumstances have encouraged a broader understanding of sustainability in which business organizations are expected to consider the long-term consequences of their decisions rather than focusing exclusively on immediate financial outcomes (Kasri et al., 2023).

The growing concern with sustainable business development reflects an important transformation in management thought. Businesses are increasingly understood not as isolated economic entities but as organizations embedded within social and environmental systems. Their activities depend on natural resources, human capabilities, social institutions, technological infrastructures, consumer trust, and relationships with suppliers and communities. Consequently, business performance cannot be separated completely from the conditions of the environment and society in which the organization operates. When those conditions deteriorate, businesses may eventually face higher costs, supply disruptions, declining consumer trust, regulatory pressure, reputational damage, and reduced organizational resilience. Sustainability therefore involves more than protecting the future existence of the company. It also concerns the preservation of the social, economic, and environmental conditions that allow business activities to remain productive and beneficial over time. This broader understanding challenges managers to think beyond short-term financial indicators and to recognize that organizational decisions may produce consequences that extend across different groups, places, and generations (Mubarak et al., 2022).

Contemporary sustainability discourse has attempted to respond to these challenges through various concepts, including sustainable development, corporate social responsibility, stakeholder management, environmental management, responsible investment, sustainable supply chains, and ethical governance. These approaches have made important contributions by questioning the assumption that the primary responsibility of a business is simply to maximize financial returns. They encourage organizations to consider employees, consumers, communities, suppliers, governments, and environmental interests when making strategic decisions. However, the dominant sustainability discourse still presents an important conceptual question concerning the ultimate basis for determining what should be regarded as sustainable and beneficial. In many cases, sustainability is justified because it can improve corporate reputation, reduce operational risk, attract consumers, increase employee commitment, strengthen investor confidence, or improve long-term profitability. These benefits are significant, but they may result in sustainability being treated primarily as a managerial instrument. When sustainability is valued only because it eventually contributes to financial performance, its ethical and social dimensions can become subordinate to economic objectives (Zailani et al., 2022).

Islamic business management offers an alternative normative perspective because economic activity in Islam is not separated from moral responsibility. Business transactions, ownership, wealth accumulation, employment relationships, consumption, investment, and the use of resources are all connected to broader principles concerning justice, honesty, responsibility, trust, and accountability. Islam recognizes the legitimacy of trade and lawful profit, but it does not treat wealth creation as an unrestricted activity. The acquisition and use of wealth are expected to comply with ethical and legal boundaries, while harmful, deceptive, exploitative, and unjust practices are prohibited. This indicates that Islamic business management is concerned not only with whether an organization can produce economic value but also with how that value is created, distributed, and utilized. Such an orientation creates an important foundation for reconsidering sustainable business development from an Islamic perspective (Syaichoni et al., 2025).

Within Islamic thought, *maqasid al-shariah* provides a particularly important framework for understanding the broader purposes that should guide human activities. *Maqasid al-shariah* concerns the higher objectives and purposes of Islamic law, particularly the realization of welfare and the protection of fundamental human interests. Classical and contemporary scholars have developed different formulations and levels of interpretation

regarding these objectives, but the general orientation remains closely connected with the preservation of essential interests and the prevention of harm. This makes *maqasid al-shariah* highly relevant to business management because business decisions have direct implications for wealth, human dignity, social relationships, economic justice, and the use of natural resources. A *maqasid*-oriented business perspective therefore does not ask only whether a transaction is technically permissible but also considers whether the broader consequences of business activity are consistent with welfare and justice (Billah, 2025).

The relevance of *maqasid al-shariah* to sustainable business development becomes particularly clear when sustainability is understood as a process of preserving and creating beneficial conditions over time. Sustainability requires organizations to think about the consequences of present decisions for future organizational capacity, stakeholders, communities, and natural resources. *Maqasid al-shariah* provides a normative framework for this long-term orientation because the protection of human interests and prevention of harm require consideration of consequences beyond immediate economic outcomes. A decision that produces short-term financial gains but undermines the welfare of employees, consumers, communities, or future generations raises questions about whether such gains represent genuine benefit. In this context, sustainability becomes closely connected with the Islamic concept of *maslahah*, which emphasizes the realization of benefit and prevention of harm in accordance with the objectives of *Shariah* (Farisi, 2023).

Maslahah is especially significant because it allows Islamic business management to move beyond a narrow interpretation of organizational performance. A business generates *maslahah* when its activities create legitimate benefits for individuals and society while avoiding or minimizing harmful consequences. The benefits may include employment, useful products, fair compensation, innovation, access to essential goods and services, economic opportunities, social development, and responsible investment. At the same time, *maslahah* requires attention to potential harm resulting from exploitation, deception, environmental destruction, unsafe products, unfair pricing, or irresponsible resource use. This broader conception of benefit means that sustainable business cannot be evaluated exclusively through the amount of profit generated or the length of organizational survival. It must also be evaluated through the quality and distribution of the value created (Seman et al., 2025).

The relationship between profitability and sustainability is nevertheless not necessarily antagonistic. A business requires financial strength to survive and fulfill its broader responsibilities. Without adequate revenue and profit, organizations may be unable to maintain employment, invest in research and development, improve product quality, adopt environmentally responsible technologies, or contribute to social development. Therefore, Islamic business management should not be interpreted as requiring businesses to sacrifice profitability. Instead, the Islamic perspective raises a more fundamental question concerning the role of profitability. Profit should support the continuity and development of productive economic activity, but it should not become an unrestricted justification for practices that undermine justice or create substantial harm. Sustainable profitability is therefore more compatible with Islamic business management than unrestricted profit maximization (Fitria et al., 2022).

This distinction is particularly important in the context of the growing halal industry. The global expansion of halal products and services has created substantial opportunities for businesses to integrate Islamic values into commercial activities. Halal food, Islamic finance, modest fashion, halal tourism, Muslim-friendly hospitality, Islamic digital services, and other sectors demonstrate that religious values can become important components of contemporary markets. However, the commercialization of Islamic values also creates a potential tension between religious identity and market logic. When halal or Islamic identity becomes primarily a branding strategy, there is a possibility that the substantive ethical principles associated with Islam may receive less attention than the commercial value of religious symbolism. A

business can comply with formal halal requirements while still adopting managerial practices that raise concerns regarding labor rights, environmental responsibility, consumer transparency, or social justice (Aziz, 2026).

This possibility demonstrates the importance of distinguishing between formal Shariah compliance and substantive Islamic business management. Formal compliance is essential because business activities must remain within the boundaries of Islamic law. However, compliance should not be understood as the complete objective of Islamic management. The broader purposes of Shariah require consideration of welfare, justice, and prevention of harm. A business that avoids prohibited transactions but systematically exploits workers or damages the environment may satisfy certain formal requirements while remaining inconsistent with the broader ethical orientation of Islamic teachings. Maqasid al-shariah therefore provides an important framework for preventing Islamic business management from being reduced to a narrow checklist of permissible and impermissible transactions (Syahriani et al., 2023).

The principle of amanah further strengthens the relationship between Islamic business management and sustainability. Business owners, managers, and decision-makers exercise authority over resources, information, capital, organizational capabilities, and relationships with stakeholders. In Islam, such authority carries responsibility because resources and power are not understood simply as unrestricted private instruments. The principle of amanah encourages responsible use of authority and resources, while the principle of accountability requires individuals to recognize the consequences of their actions. In the context of sustainable business, this means that managers should consider whether their decisions preserve or damage the resources and relationships upon which the organization and society depend. Resource efficiency, fair treatment, transparent governance, and responsible investment can therefore be understood not merely as contemporary management practices but also as expressions of broader Islamic ethical responsibility.

Environmental sustainability represents another important dimension of this discussion. Business activities inevitably involve the use of natural resources, energy, land, water, and other ecological systems. When these resources are exploited without sufficient consideration of long-term consequences, businesses may generate environmental costs that are transferred to communities and future generations. From a maqasid-oriented perspective, such costs cannot be ignored simply because they do not appear immediately on the company's financial statements. Environmental degradation can affect human health, livelihoods, economic stability, and the availability of resources. Consequently, environmental responsibility can be understood as part of the broader obligation to prevent harm and preserve the conditions necessary for human welfare.

Social sustainability is equally important. Businesses influence employment opportunities, income distribution, consumer welfare, social mobility, and community development. An organization that generates high profits while maintaining unjust employment conditions or excluding vulnerable groups may contribute to economic growth without necessarily producing comprehensive social welfare. Islamic business management provides a framework for considering these consequences through principles of justice and maslahah. Fair wages, safe working conditions, honest marketing, consumer protection, responsible relationships with suppliers, and community engagement can therefore be interpreted as integral aspects of sustainable business rather than peripheral philanthropic activities.

The increasing importance of digital transformation also adds complexity to the relationship between Islamic business management and sustainability. Digital technologies provide opportunities for improving supply-chain transparency, resource efficiency, traceability, communication, financial inclusion, and access to markets. However, digital business models can also create new forms of inequality, manipulation, data exploitation,

excessive consumerism, and information asymmetry. A business may use sophisticated digital technologies to increase sales while simultaneously reducing consumer autonomy through manipulative advertising or exploiting personal data. From a maqasid al-shariah perspective, technological innovation should therefore be evaluated according to its consequences for human welfare rather than simply its capacity to improve efficiency or profitability.

Based on these considerations, the central issue addressed in this study is not whether Islamic business management supports sustainability in general, but how sustainability should be conceptually understood within an Islamic normative framework. The study argues that sustainable business development in Islam cannot be reduced to organizational survival, financial profitability, or environmental compliance. Instead, it should be understood as the continuous ability of a business to create legitimate economic value while contributing to human welfare, maintaining justice, protecting stakeholder interests, utilizing resources responsibly, and preventing significant harm. Maqasid al-shariah provides a framework through which these dimensions can be considered within a coherent understanding of business purpose (Noh, 2022).

This study aims to examine the relationship between Islamic business management and sustainable business development from the perspective of maqasid al-shariah. More specifically, it seeks to analyze the position of sustainability within Islamic business objectives, examine the role of *maslahah* in connecting economic performance with stakeholder welfare, and explain how maqasid al-shariah can provide a broader foundation for sustainable managerial decision-making. The study is expected to contribute conceptually to Islamic business management by demonstrating that sustainability can be understood not merely as an adaptation of contemporary management trends but as a concept that has substantial connections with Islamic principles of welfare, justice, responsibility, and prevention of harm.

The significance of this study lies in its effort to bridge two areas that are frequently discussed separately. Sustainability research often emphasizes economic, social, and environmental concerns, while Islamic business management frequently focuses on Shariah compliance, halal practices, Islamic ethics, and maqasid al-shariah. Bringing these perspectives together creates an opportunity to develop a more comprehensive understanding of business sustainability. Such an approach may also strengthen the theoretical identity of Islamic business management by demonstrating that its contribution is not limited to identifying prohibited transactions but extends to developing a positive conception of what business should accomplish for individuals, society, and future generations.

METHOD

This study employs a library research method using a qualitative descriptive-analytical approach. The selection of this method is based on the conceptual nature of the research problem, which focuses on examining the relationship between Islamic business management, sustainable business development, maqasid al-shariah, and *maslahah*. The purpose of the research is not to measure the statistical relationship between variables or test a predetermined hypothesis through primary data but to examine, interpret, compare, and synthesize ideas developed in existing scholarly literature. Library research is therefore appropriate because the central research material consists of theoretical arguments, conceptual formulations, normative principles, and scholarly interpretations concerning Islamic business and sustainability (Assyakurrohim et al., 2022). The sources used in this research include academic books, peer-reviewed journal articles, Islamic economics literature, Islamic management literature, scholarly works on maqasid al-shariah and *maslahah*, and relevant normative Islamic sources. Contemporary management literature concerning sustainable development, corporate social responsibility, stakeholder management, environmental sustainability, sustainable supply chains, corporate governance, and

organizational resilience is also considered in order to establish a dialogue between Islamic and contemporary management perspectives. The use of different categories of sources is important because the research seeks to avoid examining Islamic business management in isolation from the broader development of management thought while simultaneously avoiding the uncritical adoption of conventional management assumptions into the Islamic framework.

The selection of literature is based on its conceptual and thematic relevance to the research objectives. Sources are considered relevant when they contribute to understanding at least one of the central themes of the study, including the objectives of business activity, profitability, sustainable development, stakeholder welfare, ethical responsibility, *maqasid al-shariah*, *maslahah*, responsible resource utilization, or environmental sustainability. Greater emphasis is placed on sources that provide substantive conceptual arguments, because the objective of the research is to develop an analytical interpretation rather than simply summarize the findings of previous empirical studies. Foundational works concerning Islamic economic thought and *maqasid al-shariah* are considered alongside contemporary scholarship to maintain continuity between classical principles and current business challenges. The process of collecting and organizing the literature begins with the identification of sources relevant to Islamic business management and sustainable business development. The selected sources are then examined to identify recurring concepts, arguments, assumptions, and areas of disagreement. Particular attention is given to how different scholars define business objectives, understand profit, conceptualize welfare, interpret *maqasid al-shariah*, and explain the relationship between business performance and social responsibility. These findings are subsequently organized thematically so that the analysis can move from individual concepts toward broader relationships among economic, social, ethical, and environmental dimensions of business activity.

The analytical process uses identification, classification, interpretation, comparison, and conceptual synthesis. Identification is conducted to determine the principal ideas contained within the selected literature. Classification is used to group those ideas according to major themes such as profitability, *maslahah*, *maqasid al-shariah*, stakeholder responsibility, sustainability, environmental responsibility, and ethical governance. Interpretation is then conducted to understand the meaning and implications of these concepts within the context of Islamic business management. Comparison is used to examine areas of convergence and divergence between conventional sustainability approaches and Islamic perspectives. The final stage consists of conceptual synthesis, through which the various findings are integrated into a coherent argument concerning the role of *maqasid al-shariah* in sustainable business development. The study deliberately does not employ a systematic literature review, PRISMA protocol, bibliometric analysis, meta-analysis, or quantitative content analysis. This methodological decision is consistent with the purpose of the research, which is to conduct a critical conceptual examination rather than to statistically map the development of publications within a particular field. The library research approach allows the researcher to place diverse theoretical perspectives into dialogue and to interpret their significance in relation to the research problem. This approach is particularly useful when the research question concerns the meaning, purpose, and normative foundation of business sustainability rather than the measurement of a specific managerial phenomenon. The credibility of the analysis is strengthened through conceptual comparison across different bodies of literature. Arguments concerning sustainability and contemporary management are examined alongside Islamic economic thought, Islamic business ethics, *maqasid*-oriented scholarship, and discussions of *maslahah*. This comparison allows the study to identify whether contemporary sustainability concepts can be accommodated within Islamic business management, where conceptual differences exist, and where Islamic principles provide additional dimensions that are not fully captured by conventional approaches. Through this

process, the research seeks to develop an interpretation that is both theoretically grounded and relevant to contemporary business management.

RESULTS AND DISCUSSION

RESULTS

The analysis of the literature indicates that sustainable business development should not be interpreted merely as the ability of an organization to maintain operations and profitability over an extended period. Organizational survival is certainly an important component of sustainability because businesses require financial stability to maintain employment, invest in productive capacity, develop products, and respond to changes in the market. However, survival itself does not necessarily demonstrate that an organization produces beneficial outcomes. A company could remain financially successful for many years through business practices that generate environmental damage, exploit workers, mislead consumers, or impose significant costs on surrounding communities. From an Islamic perspective, such a business cannot be evaluated exclusively through the length of its operational existence because the legitimacy of business activity depends also on how its economic benefits are generated and what consequences they produce (Nurcahyo et al., 2024). A maqasid-oriented understanding of sustainability therefore expands the concept from organizational continuity toward the continuity of legitimate benefit. The question is not simply whether an organization survives but whether the organization remains capable of producing beneficial economic and social outcomes without creating disproportionate harm. Business continuity becomes meaningful when it is accompanied by responsible management of resources, fair treatment of stakeholders, lawful economic activity, ethical governance, and attention to long-term consequences. This interpretation also emphasizes that sustainability has a qualitative dimension. Two companies may both survive and remain profitable, yet their contributions to society may be fundamentally different depending on how they treat employees, consumers, suppliers, communities, and natural resources. Sustainable Islamic business should therefore be evaluated through both its capacity to survive and the quality of the value it creates.

The literature demonstrates that maqasid al-shariah can provide a comprehensive normative foundation for sustainable business development. The objectives of Shariah are concerned with the realization of human welfare and the protection of essential interests, making them directly relevant to economic activities that influence wealth, livelihoods, social relations, and human well-being. In the context of business, maqasid al-shariah encourages managers to consider whether organizational decisions preserve legitimate interests and prevent significant harm. This orientation is broader than a purely legalistic approach because it focuses on the purposes and consequences underlying rules rather than merely on their formal application. The protection of wealth is particularly significant in the context of business sustainability. Wealth must be acquired through lawful means and protected from fraud, exploitation, unjust appropriation, and destructive financial practices. Sustainable business therefore requires responsible financial management, transparent contracts, appropriate risk-taking, and protection of the economic rights of stakeholders. However, protection of wealth should not be interpreted narrowly as protecting only the financial assets of owners. Economic welfare also includes the ability of individuals and communities to maintain livelihoods, access legitimate opportunities, and participate fairly in economic exchange. A business model that protects corporate wealth while systematically undermining the economic security of other parties raises important concerns from a maqasid perspective (Al Fajar & Reynolds, 2024).

The broader objectives of Shariah also emphasize human welfare and dignity, which have direct implications for the management of employees and consumers. Workers should not be viewed merely as production inputs whose costs can be reduced without ethical

limitations. Consumers should not be treated simply as sources of revenue whose purchasing behavior can be manipulated without regard to their interests. Maqasid al-shariah encourages a broader conception of business relationships in which human beings remain subjects of moral consideration. This principle strengthens the argument that sustainable business development requires attention to labor conditions, consumer protection, product safety, fair contracts, and social responsibility. The literature further demonstrates that *maslahah* provides an important conceptual bridge between maqasid al-shariah and sustainable value creation. *Maslahah* emphasizes benefits that are consistent with the objectives of Shariah and the avoidance of harm. In business management, this principle broadens the concept of value beyond financial returns by recognizing that economic activity can generate multiple forms of benefit. A business may create value through employment, innovation, access to essential products, fair trade, technological development, community investment, and responsible resource management. These forms of value may not always be immediately reflected in financial statements, but they contribute significantly to broader social welfare and organizational resilience (Bahri et al., 2019).

Maslahah also requires managers to examine the distribution of benefits and harms. A business may generate substantial aggregate economic value while concentrating most of the benefits among owners and transferring significant costs to workers, consumers, or communities. Such a pattern raises concerns because the existence of aggregate economic benefit does not automatically establish that the distribution of outcomes is just. A *maslahah*-oriented approach therefore encourages management to examine who benefits from business activity, who bears the risks, and whether weaker stakeholders are exposed to disproportionate burdens. This perspective is particularly relevant in modern economies characterized by significant differences in bargaining power and access to information. The concept of *maslahah* also strengthens the long-term dimension of sustainable business. A decision may provide immediate benefits while creating future costs that are difficult to reverse. Excessive exploitation of natural resources, for example, may reduce production costs in the short term but undermine future resource availability. Similarly, aggressive cost reduction through poor labor practices may increase current profitability while weakening employee commitment and organizational reputation. *Maslahah* requires consideration of these broader consequences because genuine benefit should not be achieved by transferring significant harm into the future.

The analysis indicates that profitability remains an important element of sustainable business development in the Islamic framework. Businesses require financial returns to maintain operations, compensate employees, invest in technology, develop new products, and withstand economic uncertainty. Profit also provides an important source of organizational resilience because financially stable businesses have greater capacity to respond to crises and invest in long-term development. Consequently, a sustainability framework that completely ignores profitability would be unrealistic and potentially counterproductive. Nevertheless, the literature also indicates that profitability should not be treated as an unlimited objective. Profit becomes ethically problematic when the methods used to obtain it create significant harm or violate fundamental principles of justice and honesty. The Islamic framework therefore distinguishes between lawful economic gain and profit generated through prohibited or harmful practices. This distinction implies that sustainability should be associated with sustainable profitability rather than unlimited profitability. Sustainable profitability refers to financial performance that can be maintained because it is supported by responsible business practices, stakeholder trust, ethical governance, and prudent resource management. This perspective also challenges the assumption that higher profitability necessarily indicates superior business performance. A company that produces exceptionally high profits by externalizing environmental costs or exploiting workers may appear financially successful while undermining the foundations of long-term welfare. Conversely, a

business that accepts moderate financial returns in order to maintain fair labor practices, responsible production, and high product quality may create stronger long-term value. The Islamic perspective therefore encourages a broader evaluation of performance in which financial outcomes are interpreted alongside ethical, social, and environmental consequences (Harahap et al., 2023).

The literature demonstrates that stakeholder welfare is a central component of sustainable Islamic business. Business organizations exist within networks of relationships involving owners, managers, employees, consumers, suppliers, communities, regulators, and other parties. Decisions made by management can produce benefits for some stakeholders while imposing costs on others. A sustainable business model must therefore consider these relationships rather than treating the organization as an isolated entity. The Islamic principle of justice provides a strong basis for this stakeholder orientation. Justice requires that business relationships be conducted fairly and that parties are not subjected to unjust treatment. This principle becomes especially important when stakeholders possess unequal levels of bargaining power. Large corporations may possess stronger negotiating positions than small suppliers, while employers may possess greater economic power than individual workers. Consumers may also lack the information required to evaluate complex products or services. A *maslahah*-oriented approach requires these asymmetries to be recognized because formal consent does not necessarily eliminate concerns about unfairness when one party possesses substantially greater power or information. Stakeholder welfare also contributes to long-term organizational sustainability. Employees who are treated fairly are more likely to develop trust and commitment, consumers who receive honest information are more likely to maintain relationships with businesses, and suppliers who experience fair contractual treatment are more likely to contribute to stable supply chains. Therefore, stakeholder responsibility should not be understood as a burden imposed upon business but as an important foundation of sustainable relationships. Islamic business management strengthens this perspective by providing ethical reasons for responsible stakeholder treatment in addition to the strategic benefits commonly emphasized in conventional management.

Environmental responsibility emerges as another important dimension of sustainable Islamic business. The operation of businesses depends heavily on natural resources, including land, water, energy, minerals, and biological resources. The uncontrolled exploitation of these resources can produce consequences that extend beyond the organization and affect communities and future generations. Environmental damage may also create indirect economic costs through health problems, resource scarcity, climate-related disruptions, and declining ecosystem services. A *maqasid*-oriented perspective provides a basis for integrating environmental responsibility into business management through the principle of preventing harm and protecting human welfare. Environmental degradation is not merely an ecological problem because it can directly affect livelihoods, public health, food security, and economic stability. Therefore, environmental responsibility can be interpreted as part of the broader obligation to protect human interests. Businesses should consider not only the economic efficiency of resource use but also whether their production and distribution practices create unnecessary or disproportionate harm. Environmental sustainability also requires a long-term perspective. Future generations cannot participate directly in contemporary business decisions, yet they may bear the consequences of present resource use. A responsible business model therefore needs to consider whether current practices preserve the conditions necessary for future economic and social welfare. This orientation is consistent with the broader ethical logic of sustainability because it prevents present financial interests from completely overriding future interests. The findings also indicate that sustainable Islamic business requires ethical governance. Governance determines how organizational authority is exercised, how resources are controlled, how decisions are monitored, and how information is communicated to stakeholders. Weak governance can create opportunities for corruption,

conflicts of interest, financial manipulation, discrimination, and abuse of organizational power. Such practices may produce short-term benefits for certain individuals while undermining organizational legitimacy and long-term sustainability.

Islamic principles of amanah, justice, transparency, and accountability provide an important normative basis for governance. Managers and directors exercise authority that affects the interests of many parties, and such authority should therefore be exercised responsibly. Accountability is not limited to financial reporting but also concerns the consequences of managerial decisions. Transparency becomes particularly important because stakeholders need reliable information to evaluate whether business practices are legitimate and responsible. Ethical governance also contributes to trust, which is an important intangible asset for sustainable businesses. Trust can reduce transaction costs, strengthen relationships, improve employee commitment, and increase consumer confidence. From an Islamic perspective, trust is not merely an economic resource but also an ethical responsibility. Sustainable business management should therefore build governance structures that support both organizational efficiency and moral accountability (Ibrahim & Markom, 2024).

DISCUSSION

The central implication of this study is that maqasid al-shariah can provide a deeper normative foundation for sustainable business development. Contemporary sustainability approaches have made substantial progress in expanding the understanding of corporate responsibility beyond financial performance. Nevertheless, the Islamic framework adds an important dimension by connecting business sustainability to the broader purpose of human welfare. Sustainability is not valuable solely because it protects corporate reputation, attracts consumers, reduces costs, or improves financial performance. It is also valuable because responsible economic activity should contribute to legitimate human interests and prevent harm. This distinction has significant implications for Islamic business management. If sustainability is adopted merely as a contemporary management technique, Islamic businesses may implement environmental programs, social initiatives, or governance reforms primarily because they improve market competitiveness. While these outcomes are positive, the deeper Islamic rationale may be lost. Maqasid al-shariah allows sustainability to be understood as part of the ethical purpose of business itself. A business is expected to generate lawful economic value, but that value should contribute to broader welfare and should not be achieved through significant injustice or harm. The maqasid perspective therefore enables Islamic business management to move from a compliance-oriented understanding toward a purpose-oriented understanding. Compliance remains necessary, but it becomes part of a broader process through which business activities are directed toward beneficial outcomes. Managers should consequently evaluate not only whether a particular action is legally permissible but also whether it advances legitimate interests, protects stakeholders, and avoids harmful consequences. This broader orientation provides Islamic business management with a more substantive role in sustainability discourse (Amiruddin, 2024).

One of the central challenges in sustainable development is the relationship between economic growth and human welfare. Economic growth can create employment, increase income, stimulate investment, and improve productive capacity. However, growth does not automatically guarantee equitable welfare. Economic expansion can coexist with inequality, environmental degradation, precarious employment, and unequal access to resources. The existence of growth therefore cannot be treated as sufficient evidence that development is beneficial. The maqasid al-shariah perspective encourages a distinction between quantitative expansion and qualitative welfare. Economic growth becomes meaningful when it contributes to legitimate improvements in human life. A business that expands rapidly while generating severe social and environmental costs may achieve impressive financial results but raise questions about the quality of its contribution to society. Sustainable Islamic business should

therefore evaluate growth according to both its economic magnitude and its broader consequences. This perspective also has implications for business strategy. Managers should not automatically assume that every opportunity for expansion is desirable. Expansion into markets with weak labor protections, excessive resource consumption, or significant environmental risks may require careful ethical evaluation. The objective is not to prevent business growth but to ensure that growth remains consistent with broader principles of justice, responsibility, and *maslahah*.

The concept of sustainable profitability provides a useful way to reconcile financial performance with Islamic ethical objectives. Businesses cannot function indefinitely without adequate financial resources. Profit provides the capacity to maintain operations, invest in innovation, reward investors, develop employees, and withstand economic shocks. It is therefore appropriate for Islamic business management to pursue profitability as an important organizational objective. However, sustainable profitability differs from unrestricted profit maximization because it recognizes the conditions necessary for maintaining financial performance over time. Businesses depend upon stakeholder trust, stable supply chains, employee commitment, consumer confidence, regulatory legitimacy, and access to resources. If these foundations are damaged through irresponsible business practices, short-term financial gains may eventually produce long-term instability. The Islamic perspective adds a normative dimension to this argument. Even when harmful practices generate financial benefits, they cannot automatically be justified on the basis of profitability. Profit must remain connected to lawful and ethical processes. Sustainable profitability therefore represents a more appropriate concept for Islamic business management because it recognizes the importance of financial viability while maintaining the ethical boundaries established by *Shariah* (Al Haq & Abd Wahab, 2019).

The application of *maqasid al-shariah* to stakeholder management demonstrates that Islamic business management can provide a broader basis for understanding corporate responsibility. Stakeholders are affected differently by organizational decisions, and their ability to protect their own interests varies considerably. Employees may depend heavily on a single employer, small suppliers may depend on a dominant buyer, and consumers may lack the technical knowledge necessary to evaluate products. These differences create potential vulnerabilities that management must consider. Justice requires businesses to recognize these differences and avoid using economic power in ways that generate unjust outcomes. A formal contract may satisfy legal requirements while still producing significant ethical concerns if one party uses superior bargaining power to impose unreasonable conditions. Islamic business management therefore requires attention to the substance of relationships, not merely their formal structure. *Maqasid al-shariah* strengthens this stakeholder perspective by emphasizing the protection of legitimate interests. The objective is not to ensure that every stakeholder receives identical benefits in every situation but to ensure that business decisions do not systematically violate legitimate rights or create disproportionate harm. This approach allows management to balance competing interests while maintaining a clear ethical orientation.

Human resources represent one of the most important foundations of organizational sustainability. Employees provide knowledge, skills, creativity, experience, and organizational capabilities that cannot easily be replaced. Nevertheless, some organizations continue to treat labor primarily as a cost that must be minimized. Excessive emphasis on labor-cost reduction can lead to inadequate compensation, unsafe workplaces, excessive workloads, limited development opportunities, and unstable employment. From an Islamic perspective, such practices raise ethical concerns because employees are human beings whose dignity and welfare deserve protection. Fair treatment of workers is not merely a strategic instrument for increasing productivity but a component of justice and *maslahah*. A sustainable Islamic business should therefore consider whether its employment practices enable workers to maintain a reasonable standard of welfare and whether organizational demands are balanced

against human needs. The relationship between employee welfare and organizational sustainability is also strategically significant. Poor working conditions can generate turnover, absenteeism, low morale, declining productivity, and reputational damage. In contrast, fair compensation, respectful leadership, professional development, and safe working environments can strengthen organizational commitment and resilience. Thus, Islamic ethical principles and contemporary sustainability objectives can reinforce one another in the management of human resources.

Consumers represent another major stakeholder group whose welfare is closely connected to sustainable business development. Markets depend upon trust and information. Consumers need accurate information concerning product quality, price, safety, ingredients, risks, and conditions of purchase. When businesses intentionally manipulate information or exploit consumer vulnerabilities, they may generate short-term sales while undermining long-term market trust. Islamic business ethics places strong emphasis on honesty and transparency in commercial exchange. These principles are particularly relevant in modern markets characterized by sophisticated marketing techniques and significant information asymmetries. Digital technologies have further increased the ability of businesses to collect consumer data, personalize advertisements, and influence purchasing behavior. While these technologies can improve customer service, they can also create opportunities for manipulation. A maqasid-oriented approach therefore requires businesses to consider whether their marketing strategies respect consumer autonomy and contribute to legitimate welfare. The objective should not simply be to persuade consumers to purchase more products but to provide value through honest communication and responsible products. Such practices contribute to both ethical legitimacy and sustainable customer relationships (Jaiyeoba et al., 2025).

The sustainability of a business extends beyond its organizational boundaries because modern companies depend on complex supply chains. Raw materials may originate from distant regions, production may occur through multiple suppliers, and logistics may involve numerous intermediaries. Consequently, a company's ethical and environmental impact cannot be assessed solely through its internal operations. Islamic business management should therefore pay attention to the conditions under which goods and services are produced. A company may present itself as socially responsible while sourcing materials from suppliers that engage in exploitative labor practices or environmentally destructive activities. Such inconsistencies challenge the substantive meaning of sustainable business. The principle of *maslahah* encourages businesses to consider the broader consequences of their supply-chain decisions. Supplier selection, procurement standards, contractual relationships, traceability, and monitoring can therefore become important components of sustainable Islamic business management. This approach is particularly relevant to halal businesses because the ethical integrity of the value chain can influence the broader meaning of halal business practice.

Digital transformation has fundamentally changed the way businesses operate, interact with consumers, manage supply chains, and create value. Digital technologies can support sustainable business by improving resource efficiency, reducing transaction costs, increasing market access, strengthening traceability, and improving communication. For Islamic businesses, digital platforms can also create opportunities for greater transparency concerning product origins, halal status, supply chains, and business practices. However, digitalization also introduces new ethical challenges. Businesses can collect extensive information about consumers, use algorithms to influence purchasing behavior, and create highly personalized marketing systems. These practices may improve commercial efficiency but can also increase information asymmetry and consumer vulnerability. Digital platforms may additionally intensify consumerism by encouraging continuous purchasing and rapid product replacement. A maqasid-oriented approach requires technological innovation to be evaluated according to its consequences for human welfare. Technology should be used to

support legitimate economic and social objectives rather than merely to maximize extraction of value from consumers and workers. Digital transformation can therefore contribute to sustainable Islamic business when it improves transparency, access, efficiency, and welfare while respecting privacy, fairness, and human dignity (Nurcahyo et al., 2024).

Environmental sustainability provides one of the strongest areas for applying maqasid-oriented thinking to business management. Business organizations depend upon natural resources, but those resources are not unlimited. Excessive consumption can create environmental degradation that affects human health, livelihoods, and future economic opportunities. Responsible resource management requires businesses to consider the full consequences of production and consumption. Waste reduction, energy efficiency, responsible sourcing, environmentally appropriate production technologies, and sustainable packaging can all contribute to reducing harmful effects. However, environmental initiatives should not be limited to visible programs designed to improve corporate image. The sustainability of the entire business model must be considered. From an Islamic perspective, environmental responsibility is closely related to the prevention of harm and protection of human welfare. Environmental degradation can undermine livelihoods and create social costs that extend far beyond the company responsible for the activity. Therefore, environmental sustainability should be integrated into strategic decision-making rather than treated as a separate corporate social responsibility program.

Corporate social responsibility can be understood more deeply when connected to *maslahah*. Social responsibility is often implemented through philanthropy, community programs, donations, or social investment. These activities can generate meaningful benefits, but Islamic business management suggests that responsibility should also be integrated into the core business model. A company cannot easily claim comprehensive social responsibility if it makes charitable donations while simultaneously engaging in practices that systematically harm stakeholders. Social responsibility should therefore be reflected in everyday decisions concerning wages, product quality, pricing, marketing, supplier relationships, environmental management, and corporate governance. *Maslahah* provides a useful criterion for evaluating this consistency. Businesses should ask whether their ordinary operations contribute to genuine benefit and whether their social programs complement rather than conceal harmful practices. This perspective shifts corporate social responsibility from a peripheral activity toward a more integrated conception of organizational responsibility.

Governance is a fundamental component of sustainable business because organizational power must be exercised responsibly if stakeholder trust is to be maintained. Weak governance can result in corruption, financial manipulation, conflicts of interest, abuse of authority, and inadequate protection of stakeholder rights. Such problems may remain hidden temporarily but can eventually produce serious financial and reputational consequences. Islamic governance principles provide an ethical foundation for addressing these challenges. *Amanah* emphasizes responsible stewardship, while justice requires fair treatment and transparency supports informed decision-making. Accountability ensures that managers recognize responsibility for the consequences of their decisions rather than treating organizational authority as unrestricted power. Long-term trust is particularly important in sustainable business development. Stakeholders are more likely to maintain relationships with organizations that demonstrate consistency between their stated values and actual practices. For Islamic businesses, this consistency is especially important because Islamic identity creates expectations of ethical conduct. Governance structures should therefore ensure that Islamic values are reflected not only in public communication but also in internal decision-making and organizational behavior.

The findings of this study support a broader definition of sustainable Islamic business as an organization that maintains economic viability while continuously creating legitimate

benefits and preventing significant harm. This definition recognizes that sustainability is multidimensional. Financial performance remains important, but it is integrated with ethical governance, stakeholder welfare, responsible resource utilization, social contribution, and environmental responsibility. Such an understanding also distinguishes substantive sustainability from symbolic sustainability. Symbolic sustainability occurs when organizations adopt sustainability language, programs, or certifications without significantly changing their core business practices. A company may promote environmental responsibility while continuing to generate substantial waste, or promote social responsibility while maintaining unjust employment conditions. A maqasid-oriented approach challenges such inconsistencies because the ultimate concern is not the appearance of responsibility but the actual realization of benefit and prevention of harm.

The broader definition also provides a stronger identity for Islamic business management. Islamic business should not be understood merely as conventional business with additional restrictions concerning certain products or financial contracts. Its distinctive character lies in its understanding of the purpose of economic activity. Business is an important mechanism for creating wealth and meeting human needs, but economic activity is embedded within a broader moral framework that emphasizes justice, responsibility, welfare, and accountability. Theoretically, this study contributes to Islamic business management by positioning maqasid al-shariah as a framework capable of connecting business strategy with sustainable development. Conventional sustainability frameworks have expanded the concept of organizational responsibility, but maqasid al-shariah provides an additional normative basis for explaining why certain economic, social, and environmental outcomes should be prioritized. The study also contributes to the conceptualization of Islamic business by moving beyond a narrow emphasis on prohibition and compliance. Islamic business management should not merely identify what businesses must avoid; it should also articulate what businesses should positively contribute. Maqasid al-shariah and maslahah provide conceptual resources for developing this positive orientation.

The integration of Islamic business management with sustainability also creates opportunities for further theoretical development. Future scholarship can explore how maqasid-oriented principles can be translated into organizational performance indicators, governance mechanisms, strategic planning frameworks, sustainability reporting, and decision-making models. Such developments could strengthen the practical applicability of Islamic business management without reducing its normative foundations to conventional performance metrics. The findings have several implications for business managers. First, organizations should reconsider how they define business success. Profitability remains necessary, but it should be assessed together with stakeholder welfare, ethical integrity, environmental responsibility, and long-term resilience. Managers should therefore avoid relying exclusively on financial indicators when evaluating strategic decisions.

Second, sustainability should be integrated into the core of business strategy rather than treated as a peripheral corporate social responsibility activity. Decisions concerning investment, procurement, employment, product development, marketing, technology, and expansion should be evaluated according to their financial and broader social consequences. This requires managers to develop a decision-making culture in which maslahah and prevention of harm become meaningful considerations. Third, Islamic businesses should strengthen the substantive dimensions of Shariah-oriented management. Halal certification and permissible transactions remain important, but they should be accompanied by ethical governance, fair employment, responsible sourcing, consumer protection, and environmental stewardship. Such integration can strengthen both the authenticity and long-term sustainability of Islamic businesses (Al Fajar & Reynolds, 2024).

CONCLUSION

This study concludes that sustainable business development from an Islamic perspective should be understood as a multidimensional process that combines economic viability with ethical responsibility, stakeholder welfare, social benefit, responsible resource management, and environmental sustainability. Business continuity and profitability remain important because no organization can maintain its activities without adequate financial resources. Nevertheless, financial survival alone cannot establish that a business is genuinely sustainable. A sustainable organization must also consider whether the way it generates economic value contributes to legitimate welfare and whether its activities avoid creating disproportionate harm. Maqasid al-shariah provides a comprehensive normative framework for developing this broader understanding of sustainability. Its emphasis on the protection of essential interests, realization of welfare, justice, and prevention of harm allows business management to evaluate organizational decisions beyond immediate financial outcomes. The maqasid perspective encourages managers to consider the consequences of business activities for wealth, human welfare, social relationships, and the broader environment in which organizations operate. The concept of *maslahah* strengthens this framework by providing a basis for understanding sustainable value creation. Business activity generates *maslahah* when it produces legitimate economic and social benefits while avoiding significant harm. This perspective requires management to examine not only the amount of value generated but also the distribution of benefits and risks. Stakeholders should not be treated merely as instruments for achieving organizational objectives because employees, consumers, suppliers, communities, and other parties possess legitimate interests that must be considered.

The study also demonstrates that profitability and sustainability should not be treated as mutually exclusive objectives. Profit is necessary for business continuity, innovation, investment, employment, and organizational resilience. However, the pursuit of profit must remain within ethical boundaries. Sustainable profitability is therefore more compatible with Islamic business management than unrestricted profit maximization because it recognizes that financial performance depends on the quality of relationships with stakeholders, the legitimacy of business practices, the responsible use of resources, and the preservation of long-term organizational capabilities. The maqasid perspective also challenges the tendency to equate Islamic business with formal Shariah compliance alone. A business may operate with *halal* products and permissible contracts while still engaging in practices that create significant social or environmental harm. Genuine Islamic business management requires the values underlying Shariah to influence the entire organization, including governance, human resource management, marketing, consumer relationships, procurement, supply chains, financial decisions, and environmental management. Islamic identity should therefore be reflected not only in what a business sells or the contracts it uses but also in how it exercises economic power and fulfills its responsibilities. Environmental responsibility represents a particularly important implication of this perspective. Natural resources provide the material foundation for economic activity, but excessive exploitation can undermine human welfare and future economic opportunities. A sustainable Islamic business should therefore recognize that responsible resource management is not simply a contemporary environmental trend but an important dimension of preventing harm and protecting long-term welfare. Environmental sustainability should consequently be incorporated into strategic decision-making rather than treated as an isolated public relations initiative.

The same principle applies to social sustainability. Employees require fair treatment, consumers require accurate information and safe products, suppliers require equitable contractual relationships, and communities require protection from disproportionate economic and environmental burdens. A business that ignores these interests may remain profitable in the short term but undermine the relationships and social conditions necessary for long-term sustainability. Islamic principles of justice, *amanah*, and *maslahah* provide a

strong normative basis for integrating these stakeholder interests into business management. Digital transformation further demonstrates the need for a maqasid-oriented approach. Technology can improve efficiency, transparency, traceability, and market access, but it can also create new forms of manipulation and inequality. Islamic business management should therefore evaluate technological innovation according to its contribution to legitimate human welfare rather than merely its commercial efficiency. The same principle applies to other forms of innovation: innovation becomes sustainable when it creates meaningful benefits without producing disproportionate harm. The theoretical contribution of this study lies in positioning maqasid al-shariah as a framework for integrating economic, social, ethical, and environmental dimensions of sustainable business development. Rather than treating sustainability as an external management trend that Islamic businesses simply need to adopt, the study argues that Islamic business management contains its own normative resources for developing a substantive sustainability orientation. Maqasid al-shariah and maslahah can therefore serve as conceptual foundations for understanding why businesses should pursue long-term value creation while protecting human welfare and preventing harm. From a managerial perspective, the findings suggest that Islamic businesses should reconsider the criteria used to evaluate organizational success. Financial indicators remain essential, but they should be complemented by broader measures of stakeholder welfare, ethical governance, social contribution, environmental responsibility, and organizational resilience. Such an approach can help managers recognize that some of the most important determinants of long-term business success, including trust, legitimacy, employee commitment, consumer confidence, and responsible resource use, cannot always be captured through short-term financial indicators.

Ultimately, sustainable Islamic business should not be understood simply as a profitable business that continues operating for a long period. Its sustainability should be judged by its capacity to maintain economic viability while continuously generating legitimate benefits for human beings and society. The central contribution of maqasid al-shariah is its ability to place this economic activity within a broader ethical purpose. Business exists to create value and meet legitimate human needs, but the creation of value must remain connected to justice, responsibility, welfare, and the prevention of harm. Therefore, the relationship between Islamic business management and sustainable business development is not merely a relationship between religious principles and contemporary management practices. It represents an opportunity to rethink the fundamental purpose of business itself. From a maqasid al-shariah perspective, sustainable business development is ultimately concerned with ensuring that economic activity remains productive, responsible, beneficial, and capable of supporting human welfare across time. Profitability remains an important foundation, but it is not sufficient by itself. The more comprehensive objective is the creation of enduring maslahah through business practices that are economically viable, ethically legitimate, socially responsible, and environmentally sustainable.

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