

Shariah-Based Decision-Making in Business Management: Integrating Shura, Justice, and Maslahah

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ABSTRACT

Business decision-making is one of the most fundamental managerial processes because organizational performance, stakeholder relationships, resource allocation, and long-term sustainability are strongly influenced by the quality of managerial decisions. Contemporary business environments, however, are characterized by uncertainty, information asymmetry, technological disruption, intense competition, and increasing ethical expectations, creating challenges that cannot always be addressed through financial and strategic considerations alone. Islamic business management provides a distinctive approach to decision-making by integrating managerial rationality with Shariah-based ethical and spiritual principles. This study examines the concept of Shariah-based decision-making in business management by focusing on the integration of shura, justice, and maslahah. The study aims to analyze how these three principles can shape managerial decision-making and contribute to responsible, ethical, and sustainable business practices. This research employs a qualitative library research method by examining academic books, peer-reviewed journal articles, scholarly publications, and authoritative sources concerning Islamic business management, Islamic economics, Shariah principles, organizational decision-making, business ethics, and managerial practices. The collected materials are analyzed using a descriptive-analytical approach through identification, interpretation, comparison, and conceptual synthesis. The findings indicate that shura can strengthen participatory decision-making by incorporating relevant knowledge and perspectives, justice can establish ethical boundaries for the distribution of rights, responsibilities, benefits, and risks, while maslahah can broaden managerial evaluation by considering the wider consequences of organizational decisions. The integration of these principles creates a decision-making framework that moves beyond short-term financial rationality toward a more balanced consideration of organizational objectives and stakeholder welfare. The study concludes that Shariah-based decision-making can enhance organizational accountability, trust, legitimacy, resilience, and sustainability when Islamic principles are institutionally integrated into managerial processes rather than treated merely as symbolic values.

Keywords: Shariah-Based Decision-Making, Islamic Business Management, Shura, Justice, Maslahah, Business Ethics, Managerial Decision-Making

INTRODUCTION

Decision-making represents one of the most important activities in business management because virtually every organizational function depends on managerial choices. Decisions concerning investment, financing, recruitment, production, marketing, pricing, technology, partnerships, supply chains, and organizational development determine how resources are utilized and how an organization responds to opportunities and risks. The quality of these decisions can influence profitability, organizational stability, stakeholder relationships, and long-term competitiveness. In modern business environments, however, decision-making has become increasingly complex because managers must operate under conditions of uncertainty, rapid technological change, market volatility, regulatory pressure, and changing social expectations. Traditional approaches to managerial decision-making generally emphasize rationality, efficiency, information processing, risk assessment, and the achievement of organizational objectives. These approaches have provided valuable frameworks for understanding how managers evaluate alternatives and allocate resources. Nevertheless, purely instrumental decision-making can create problems when organizational

objectives are defined too narrowly. If profitability, market share, or shareholder returns become the dominant criteria, managers may overlook questions concerning fairness, social consequences, employee welfare, consumer protection, environmental responsibility, and the legitimacy of the methods used to achieve organizational objectives. Such limitations demonstrate the importance of incorporating ethical considerations into managerial decision-making (Zien, 2025).

Islamic business management provides a distinctive perspective because business decisions are understood within a broader moral and spiritual framework. Economic activities are not regarded as separate from human accountability, and managers are expected to consider the consequences of their decisions for themselves, their organizations, stakeholders, and society. The legitimacy of a business decision is therefore not determined exclusively by its economic efficiency. The decision must also be compatible with Shariah principles and ethical values. This creates a form of managerial reasoning in which economic rationality is connected with moral responsibility. The concept of shura is particularly relevant to organizational decision-making. Shura refers broadly to consultation and deliberation in decision-making. Within business organizations, the principle can encourage managers to seek relevant opinions, knowledge, and perspectives before making important decisions. The value of shura does not necessarily mean that every organizational decision must be made through complete consensus. Rather, it emphasizes the importance of meaningful consultation, particularly when decisions involve significant consequences for multiple stakeholders. Shura can therefore strengthen the quality and legitimacy of managerial decisions (Maksum et al., 2026).

The importance of shura becomes increasingly apparent in complex organizations where no single manager possesses all the information necessary to understand a problem comprehensively. Employees may possess operational knowledge, financial managers may understand resource constraints, marketing personnel may understand consumer behavior, and technical specialists may understand technological risks. By creating mechanisms for consultation, organizations can integrate these different forms of knowledge. Shura therefore has both ethical and managerial significance because it encourages participation while simultaneously improving the informational basis of decision-making. Justice provides another fundamental principle for Shariah-based decision-making. Justice requires that organizational decisions respect rights, responsibilities, and legitimate interests. In business management, justice can influence pricing, employment practices, compensation, contracts, supplier relationships, customer treatment, and the distribution of organizational benefits and risks. A decision may be financially efficient but ethically problematic if it places disproportionate burdens on particular stakeholders. Justice therefore requires managers to examine not only whether a decision produces organizational benefits but also how those benefits and burdens are distributed (Lakilaki, 2026).

The principle of justice also creates boundaries for competition. Businesses operate in competitive environments where organizations seek to attract customers, reduce costs, and increase market share. Islamic business management does not prohibit competition, but it requires competition to remain within ethical boundaries. Managers should not achieve organizational objectives through deception, exploitation, manipulation, fraud, or deliberate harm. Decision-making based on justice therefore encourages businesses to compete through legitimate value creation rather than unethical advantage. Maslahah adds another important dimension by directing attention toward beneficial outcomes and the broader consequences of decisions. In organizational contexts, managers frequently face situations in which several alternatives may be economically viable but produce different consequences for stakeholders. Maslahah encourages consideration of whether a particular decision generates meaningful and legitimate benefit while avoiding unnecessary harm. This approach broadens the managerial evaluation process because it recognizes that organizational decisions can have consequences

beyond immediate financial performance. The relationship between shura, justice, and maslahah becomes particularly important when managers face difficult trade-offs. A decision concerning organizational restructuring, for example, may improve efficiency while negatively affecting employees. A technological investment may increase productivity while raising concerns about privacy or employment. A cost-reduction strategy may improve financial performance while placing greater pressure on suppliers. In such situations, a Shariah-based approach requires managers to consider multiple dimensions of the decision rather than reducing the problem to financial calculations (Korkut, 2025).

Shura can contribute to the process by allowing relevant stakeholders or organizational actors to provide information and perspectives concerning potential consequences. Justice can provide ethical criteria for assessing whether the decision respects rights and distributes burdens fairly. Maslahah can encourage managers to consider the broader benefits and harms associated with alternative courses of action. These principles therefore provide complementary dimensions of decision-making without reducing managerial decisions to a purely religious or purely economic process. The integration of these principles is particularly important because business decisions frequently involve uncertainty. Managers rarely possess complete information about future market conditions, consumer responses, technological developments, or organizational risks. Under such circumstances, decision-making requires judgment. Shariah-based decision-making can provide an ethical orientation for exercising managerial judgment when quantitative information alone is insufficient. The manager is encouraged to pursue the most responsible and beneficial option within the boundaries of Shariah (Ismail et al., 2026). Trust represents an important consequence of ethical decision-making. Stakeholders are more likely to trust organizations when they perceive that decisions are made transparently, fairly, and responsibly. Employees may trust managers who listen to their concerns, customers may trust businesses that provide accurate information, and suppliers may trust organizations that honor contractual commitments. Shura, justice, and maslahah can collectively contribute to such trust because they encourage participation, fairness, and concern for broader consequences.

The contemporary business environment also increases the importance of transparency. Digital technologies provide organizations with extensive information about consumers, employees, and markets. At the same time, stakeholders have greater access to information about corporate behavior. Decision-making that previously remained internal can increasingly become subject to public scrutiny. Organizations therefore need decision-making processes that can withstand ethical evaluation. Shariah-based principles can provide an internal moral foundation for such accountability. The application of shura in modern organizations can also contribute to employee empowerment. Employees who are invited to contribute ideas and express concerns may develop a stronger sense of organizational belonging. Participation can encourage employees to share operational knowledge that managers might otherwise overlook. It can also improve the implementation of decisions because employees who understand the reasoning behind a decision may be more willing to support it. Shura therefore has potential organizational benefits beyond the consultation process itself. However, shura should not be interpreted as an unlimited participatory mechanism. Effective consultation requires competence, relevance, structure, and accountability. Managers remain responsible for making decisions, particularly when consensus cannot be achieved or when urgent action is required. The value of shura lies in improving the quality of deliberation and ensuring that relevant perspectives are considered rather than eliminating managerial responsibility. This distinction is important for integrating Islamic principles with modern organizational structures (Halim et al., 2026).

Justice also has implications for organizational governance. Governance mechanisms determine how authority is exercised, how resources are controlled, and how organizational decisions are monitored. If decision-making authority is concentrated without adequate

accountability, the risk of abuse increases. Justice requires managers to recognize that authority creates responsibility. The greater the power associated with a managerial position, the greater the obligation to exercise that power responsibly. Maslahah similarly encourages managers to adopt a long-term perspective. Short-term financial benefits may sometimes conflict with long-term organizational welfare. For example, reducing investment in product quality may increase immediate margins but damage customer trust. Reducing employee development may lower short-term expenses but weaken organizational capabilities. Pursuing aggressive expansion without adequate risk management may increase market presence while threatening organizational stability. Maslahah encourages managers to consider such consequences rather than focusing exclusively on immediate returns. The integration of shura, justice, and maslahah is also relevant to stakeholder management. Modern organizations are increasingly expected to recognize that their activities affect multiple groups. Customers, employees, suppliers, investors, communities, regulators, and the environment can all be influenced by organizational decisions. A Shariah-based decision-making approach provides a framework for recognizing these effects and considering them within managerial deliberation (Salman, 2025).

Another important dimension is the relationship between decision-making and organizational ethics. Organizational ethics cannot be established solely through codes of conduct or formal policies. Ethics must be incorporated into the actual processes through which decisions are made. Managers need to consider whether proposed strategies, investments, marketing practices, and operational policies are consistent with organizational values. Shariah-based decision-making can help institutionalize this process by providing ethical principles that guide managerial judgment. The concept is also relevant to Islamic financial institutions and other businesses operating under explicit Shariah principles. These organizations often face complex decisions involving financial products, investment opportunities, risk management, customer relationships, and technological innovation. Compliance with formal Shariah requirements is necessary, but ethical decision-making may require broader consideration. A decision can satisfy a formal requirement while still raising questions concerning fairness, transparency, or social consequences. Integrating shura, justice, and maslahah can help organizations move beyond narrow compliance toward substantive ethical management (Rifai et al., 2025). The same principle applies to halal businesses. Halal status is an important aspect of Islamic business, but responsible business management extends beyond the formal status of products. Decisions concerning employee treatment, marketing, pricing, sourcing, customer information, and environmental practices also carry ethical implications. A business that focuses exclusively on halal certification while ignoring broader managerial ethics may fail to realize the full potential of Islamic business management.

The digital economy presents additional challenges. Algorithms increasingly influence pricing, advertising, customer segmentation, credit assessment, and operational decisions. Automated decision-making can improve efficiency but may also reproduce biases or create outcomes that are difficult for stakeholders to understand. Shariah-based decision-making encourages managers to consider whether technological decisions are fair, transparent, and beneficial. Human oversight remains important when automated systems affect significant stakeholder interests (Sulaeman et al., 2025). Artificial intelligence and advanced analytics further demonstrate the importance of ethical managerial judgment. Data-driven systems can identify patterns and support decision-making, but they cannot independently determine what constitutes justice or maslahah. Managers remain responsible for defining organizational objectives and ethical boundaries. Shariah-based management can therefore position technology as a decision-support mechanism rather than as a substitute for human moral responsibility. The increasing emphasis on sustainability also reinforces the relevance of maslahah. Business decisions can generate long-term environmental and social consequences that may not be reflected in immediate financial calculations. Responsible resource use,

employee welfare, community development, and environmental protection can be understood as dimensions of broader organizational responsibility. *Maslahah* encourages managers to consider whether their decisions contribute to sustainable benefit rather than merely temporary economic gains.

The central issue addressed by this research is therefore how Shariah-based decision-making can be developed as an integrated managerial approach. The study does not treat *shura*, justice, and *maslahah* as isolated religious concepts but examines their potential interaction within contemporary organizational decision-making. The analysis seeks to demonstrate that these principles can provide practical ethical foundations for managers operating in complex and competitive business environments. This research is important because existing discussions of Islamic business management sometimes emphasize ethical principles without sufficiently connecting them to managerial decision-making processes. Conversely, strategic management literature often focuses heavily on rationality, efficiency, and performance while treating ethical considerations as secondary. By connecting *shura*, justice, and *maslahah* with contemporary managerial decision-making, this study seeks to contribute to a more integrated understanding of Islamic business management.

METHOD

This research uses a qualitative library research method to analyze Shariah-based decision-making in business management. The method was selected because the research focuses on conceptual, normative, and theoretical analysis rather than empirical measurement. The study examines existing scholarly knowledge concerning Islamic business management, Shariah principles, organizational decision-making, business ethics, stakeholder management, Islamic economics, and managerial responsibility. No surveys, interviews, experiments, or field observations are conducted because the objective is to construct a deeper conceptual understanding based on relevant academic sources. The primary materials consist of academic books, peer-reviewed journal articles, scholarly publications, and authoritative sources that discuss Islamic management, Islamic economics, business ethics, organizational governance, decision-making, *shura*, justice, and *maslahah*. Sources were selected based on their conceptual relevance, scholarly credibility, and contribution to understanding the relationship between Islamic principles and business management. Classical Islamic perspectives were considered to establish the normative foundation of the concepts, while contemporary management literature was examined to understand their potential application within modern organizational contexts (Assyakurrohim et al., 2022; Sari & Asmendri, 2020).

The analysis follows a descriptive-analytical approach. Relevant materials are identified and examined to determine how *shura*, justice, and *maslahah* are conceptualized within Islamic thought and how these concepts can be connected with contemporary managerial decision-making. The analysis then compares the ethical meaning of each principle with the requirements of modern organizations, including information processing, stakeholder management, governance, employee participation, risk management, innovation, and sustainability. The research emphasizes conceptual interpretation rather than statistical aggregation. The selected sources are examined critically to identify common arguments, theoretical relationships, and areas where Islamic principles provide distinctive contributions to managerial decision-making. The findings are subsequently synthesized to explain how Shariah-based decision-making can provide ethical direction while maintaining managerial effectiveness.

This study does not employ a systematic literature review, PRISMA framework, bibliometric analysis, or meta-analysis. The purpose is not to produce a statistical summary of previous publications but to develop an integrated analytical interpretation of Shariah-based decision-making. Library research is used as a means of bringing together relevant theoretical perspectives and examining their implications for contemporary Islamic business

management. The final stage of analysis involves interpreting shura, justice, and *maslahah* as interconnected dimensions of managerial decision-making. Shura is examined in relation to participation and deliberation, justice in relation to fairness and rights, and *maslahah* in relation to consequences and broader welfare. Their integration is then discussed in the context of organizational governance, stakeholder management, ethical leadership, innovation, digital business, and sustainable organizational development.

RESULTS AND DISCUSSION

RESULTS

The findings demonstrate that Shariah-based decision-making provides a broader conception of managerial rationality than approaches that focus exclusively on efficiency and financial outcomes. A business decision is not considered adequate merely because it maximizes organizational benefits. Managers are also expected to consider the legitimacy of the decision-making process, the fairness of its consequences, and its broader impact on stakeholders. This creates a multidimensional understanding of managerial responsibility in which economic objectives remain relevant but are integrated with ethical considerations. The analysis shows that shura can strengthen the quality of organizational decision-making by encouraging managers to seek relevant knowledge and perspectives before making important decisions. Organizational problems frequently involve multiple dimensions that cannot be fully understood from the perspective of a single individual. Employees may possess practical knowledge, financial personnel may understand economic implications, technical experts may recognize operational risks, and customers may provide insights into market needs. Consultation can therefore improve the information available to decision-makers and reduce the possibility of decisions based on incomplete understanding (M. M. Billah, 2025).

Shura also contributes to the legitimacy of managerial decisions. Employees and stakeholders may be more willing to accept difficult decisions when they perceive that their perspectives have been considered seriously. Participation does not necessarily mean that every stakeholder receives the authority to determine the final outcome. Instead, it establishes a process through which relevant perspectives can be communicated and evaluated. This can strengthen organizational acceptance and reduce resistance to managerial decisions (Miftahussurur & Widad, 2025). The findings indicate that shura can contribute to organizational learning. Consultation creates opportunities for knowledge exchange between different organizational actors. When managers listen to employees and other stakeholders, they may identify problems that are not visible through formal reports. Repeated consultation can therefore create a culture in which organizational knowledge is continuously developed. This is strategically important because organizations operating in uncertain environments require the ability to learn and adapt.

The analysis further reveals that shura can reduce the risks associated with excessive managerial centralization. When decision-making is concentrated in a small number of individuals, organizations may become vulnerable to managerial biases, incomplete information, and personal assumptions. Consultation introduces additional perspectives that can challenge these assumptions. In this sense, shura functions as a mechanism of organizational balance. Justice emerges as a fundamental criterion for evaluating the consequences of managerial decisions. The findings demonstrate that justice requires managers to consider how rights, responsibilities, benefits, and burdens are distributed. Organizational decisions often produce unequal consequences among stakeholders, and such differences require ethical evaluation. A decision that benefits shareholders while disproportionately harming employees or consumers cannot be evaluated solely according to financial efficiency (Kamali, 2025). Justice also influences the design of organizational policies. Compensation systems, promotion procedures, performance evaluation, working conditions, and disciplinary practices can significantly affect employees. Fairness in these areas can

strengthen employee trust and organizational commitment. Conversely, perceptions of favoritism or unequal treatment can produce dissatisfaction, conflict, and turnover. Justice therefore has both ethical and organizational consequences.

The findings show that justice is equally relevant to customer relationships. Customers depend on businesses for accurate information, fair pricing, appropriate quality, and responsible service. Deceptive marketing or hidden charges may generate short-term financial gains but undermine fairness and trust. A justice-oriented approach requires businesses to recognize consumers as stakeholders whose rights deserve protection. Justice also applies to supplier relationships. Suppliers may become vulnerable when large organizations use their bargaining power to impose unreasonable terms or delay payments. While organizations have legitimate interests in controlling costs, such interests should not be pursued through exploitative arrangements. Fair supplier relationships can strengthen supply chain stability and reduce the risks associated with opportunistic behavior. The principle of *maslahah* emerges as an important mechanism for evaluating the broader consequences of decisions. Managers frequently encounter situations in which no alternative is completely free from cost or risk. *Maslahah* provides a basis for asking which decision produces the most meaningful legitimate benefit while avoiding unnecessary harm. This encourages managers to move beyond narrow organizational interests and consider broader consequences (Tosari et al., 2026).

The findings indicate that *maslahah* can strengthen long-term strategic thinking. Some decisions that appear costly in the short term may generate significant future benefits. Investment in employee development, product quality, customer protection, technological security, and environmental responsibility may require substantial resources but can strengthen organizational resilience. *Maslahah* allows such long-term benefits to be recognized within the decision-making process. The analysis also demonstrates that *shura*, justice, and *maslahah* have complementary functions. *Shura* primarily strengthens the deliberative dimension of decision-making by encouraging consultation and knowledge sharing. Justice establishes ethical expectations concerning the treatment of stakeholders and the distribution of consequences. *Maslahah* broadens the evaluation of outcomes by directing attention toward overall benefit and the avoidance of harm. Together, these principles provide a comprehensive basis for managerial judgment. The integration of the three principles also strengthens accountability. Managers who consult relevant parties, consider fairness, and evaluate broader consequences are more capable of explaining the reasoning behind their decisions. Accountability is important because managerial authority creates potential asymmetries of power. Decision-making that can be ethically justified is more likely to strengthen organizational legitimacy (Wafie et al., 2026).

The findings further show that Shariah-based decision-making can contribute to organizational trust. Stakeholders are more likely to trust organizations when decision-making processes are perceived as responsible, fair, and transparent. Trust is particularly valuable in situations involving uncertainty, long-term contracts, financial commitments, or sensitive information. Shariah-based principles can therefore influence not only the ethical quality of decisions but also the relationships that support organizational performance. The analysis indicates that Shariah-based decision-making can also strengthen organizational resilience. Resilience depends partly on the ability to maintain stakeholder support during periods of disruption. Organizations that have established trust and fair relationships may receive greater cooperation when facing crises. Employees may demonstrate greater commitment, suppliers may provide flexibility, and customers may remain loyal. Ethical decision-making can therefore create relational resources that contribute to organizational stability. The findings also highlight the importance of leadership in implementing Shariah-based decision-making. Managers are responsible for creating conditions in which consultation, fairness, and consideration of broader welfare become part of organizational

practice. If leaders treat shura as a symbolic activity or ignore stakeholder perspectives after consultation, its effectiveness is weakened. Similarly, justice requires consistent application rather than selective implementation. Maslahah requires managers to genuinely consider long-term consequences rather than using the concept to justify predetermined decisions (Hanima et al., 2025).

The analysis demonstrates that organizational culture plays a significant role in sustaining Shariah-based decision-making. Formal procedures can establish consultation mechanisms, ethical standards, and accountability requirements, but culture determines how these mechanisms function in practice. A culture that values openness can encourage employees to speak honestly, while a highly authoritarian culture may discourage meaningful consultation. Similarly, a culture focused exclusively on financial targets may weaken consideration of broader stakeholder welfare. The findings also reveal the relevance of Shariah-based decision-making to innovation. Organizations frequently need to make decisions concerning new technologies, digital platforms, artificial intelligence, data systems, and new business models. Shura can encourage organizations to involve relevant experts and stakeholders in evaluating innovation. Justice can help assess whether technological changes distribute benefits and risks fairly. Maslahah can guide evaluation of the broader social and organizational consequences of innovation. Digital decision-making provides a particularly important example. Algorithms can influence prices, recommendations, advertising, recruitment, and customer segmentation. If algorithms produce discriminatory outcomes or manipulate consumers, the organization may achieve efficiency at the expense of justice. Shariah-based management therefore requires technological efficiency to remain subject to ethical evaluation (Sujarwadi et al., 2025).

The findings further indicate that data management can be understood through the principle of amanah, although the central analytical focus remains shura, justice, and maslahah. Organizations that collect and process customer data possess significant informational power. Responsible data management requires consideration of privacy, security, transparency, and legitimate use. These concerns demonstrate how Islamic ethical principles can remain relevant even in highly technological business environments. The analysis also shows that Shariah-based decision-making can influence risk management. Conventional risk management often evaluates the probability and financial impact of potential events. A Shariah-based perspective adds ethical and stakeholder dimensions to this evaluation. A decision may carry limited financial risk but substantial reputational or social risk if it violates stakeholder expectations. Managers therefore need to consider both measurable and qualitative dimensions of risk. The findings demonstrate that maslahah can encourage organizations to adopt a broader understanding of sustainability. Sustainable business development requires consideration of long-term organizational viability and stakeholder welfare. Decisions that exhaust resources, undermine employee well-being, or damage customer trust may produce immediate returns but weaken future performance. Maslahah encourages managers to consider whether business decisions contribute to durable benefit.

Another finding concerns organizational conflict. Consultation does not eliminate disagreement, and justice does not guarantee that every stakeholder will receive exactly the outcome they prefer. However, Shariah-based decision-making can provide ethical mechanisms for managing disagreement. Open consultation can provide space for different perspectives, while justice establishes standards for fair treatment. Maslahah can help managers evaluate competing interests according to broader consequences. The findings ultimately demonstrate that Shariah-based decision-making is not simply a religious adaptation of conventional managerial decision-making. It represents a distinctive approach in which organizational decisions are evaluated through economic, ethical, relational, and social dimensions simultaneously. The framework recognizes the need for efficiency and

organizational performance while maintaining the principle that business decisions should remain within legitimate ethical boundaries.

DISCUSSION

The integration of shura, justice, and *maslahah* provides a strong conceptual foundation for developing a distinctive model of Islamic business management. The significance of this integration lies in its ability to connect the process of making decisions with the ethical evaluation of their consequences. In many managerial environments, decision-making begins with the identification of organizational objectives and proceeds toward selecting the alternative that produces the greatest expected benefit. Shariah-based decision-making adds another layer by asking how the decision is reached, whether stakeholders are treated fairly, and whether the resulting benefits and harms are acceptable from a broader perspective. Shura demonstrates that participation can have both ethical and managerial value. In complex organizations, knowledge is distributed across individuals and departments. Managers may have authority, but authority does not automatically imply complete knowledge. Employees who work directly with customers, suppliers, technologies, or production processes may possess information that is essential for evaluating a strategic decision. Consultation allows such knowledge to enter the managerial process.

The organizational value of shura therefore extends beyond democratic symbolism. It can improve information quality and reduce managerial blind spots. A manager who makes decisions without consulting relevant organizational actors may overlook operational constraints or stakeholder concerns. Consultation provides an opportunity to test assumptions and identify unintended consequences before a decision is implemented. At the same time, effective shura requires a genuine willingness to listen. Consultation that merely creates the appearance of participation without influencing managerial thinking can become ceremonial. Employees may eventually stop contributing if they perceive that their opinions are ignored. The implementation of shura therefore requires organizational leaders to create psychological conditions in which individuals feel safe expressing disagreement and raising concerns. This requirement is closely related to justice. Employees cannot meaningfully participate if they fear retaliation for expressing alternative views. Justice therefore provides an ethical foundation for effective shura. Managers need to ensure that employees are treated fairly regardless of whether their opinions align with managerial preferences. This can create a culture in which disagreement becomes a source of organizational learning rather than a threat to authority (Jumiati & Hardiyanti, 2026).

Justice also helps establish boundaries when stakeholder interests conflict. Business decisions often involve trade-offs, and it is unrealistic to assume that every stakeholder can receive maximum benefit simultaneously. A strategic restructuring may benefit organizational survival while imposing costs on certain employees. A price adjustment may protect the financial sustainability of a business while affecting customers. Justice does not necessarily eliminate these trade-offs but provides criteria for ensuring that decisions are not arbitrarily or exploitatively imposed. *Maslahah* complements justice by directing attention toward the overall consequences of these trade-offs. A decision may impose some costs but still produce broader legitimate benefits. The key question becomes whether the benefits are meaningful, whether harms are minimized, and whether the decision respects ethical boundaries. This approach is particularly useful in situations where managerial decisions cannot produce outcomes that satisfy every stakeholder equally. The integration of these principles therefore creates a more comprehensive understanding of managerial responsibility. Managers are not simply responsible for choosing the most profitable option. They are responsible for making decisions through responsible processes and ensuring that organizational objectives are pursued through legitimate means. This perspective transforms managerial authority into a form of ethical responsibility.

The role of leadership is particularly important because organizational decision-making reflects the values demonstrated by those who occupy positions of authority. Leaders who encourage consultation, reward honesty, and respond fairly to criticism can institutionalize Shariah-based decision-making. Conversely, leaders who suppress disagreement or prioritize results regardless of consequences can undermine these principles even if formal organizational documents mention Islamic values. The relationship between Shariah-based decision-making and organizational governance is therefore significant. Governance mechanisms should ensure that decision-making authority is accompanied by accountability. Managers should be able to explain why major decisions were taken, what information was considered, which stakeholder interests were evaluated, and how potential harms were addressed. This does not mean that every organizational decision requires extensive documentation, but significant decisions should reflect responsible deliberation. Shariah-based decision-making can also contribute to organizational legitimacy. Legitimacy refers to the extent to which stakeholders perceive organizational actions as appropriate and acceptable. In Islamic business contexts, legitimacy may be particularly important because organizations often operate under explicit expectations concerning ethical conduct. Stakeholders may judge whether organizational behavior is consistent with its stated Islamic identity. Transparent and responsible decision-making can strengthen this legitimacy (Nadiyah et al., 2026).

This issue is particularly relevant to Islamic financial institutions. Such organizations often face sophisticated strategic decisions involving financial innovation, digital banking, investment, risk management, and customer protection. Formal Shariah compliance is essential, but compliance alone may not address every ethical question. Shariah-based decision-making can provide a broader managerial orientation in which formal compliance is accompanied by consideration of fairness, transparency, customer welfare, and social consequences. The same argument applies to Islamic entrepreneurship. Entrepreneurs frequently operate under severe resource constraints and uncertainty. They must make rapid decisions concerning pricing, financing, marketing, hiring, partnerships, and product development. Shariah-based principles can provide entrepreneurs with ethical orientation when complete information is unavailable. Shura can provide access to external perspectives, justice can guide stakeholder relationships, and *maslahah* can help evaluate long-term consequences. The relationship between *maslahah* and entrepreneurship is particularly important because entrepreneurial decisions frequently involve innovation and risk. Entrepreneurs need to identify opportunities that create value, but they also need to assess whether those opportunities generate legitimate benefits. A business model that depends on exploiting vulnerable consumers may be financially attractive but ethically problematic. *Maslahah* encourages entrepreneurs to evaluate opportunity not only according to profitability but also according to broader value creation (M. Billah, 2024).

Digital entrepreneurship presents similar challenges. Online businesses can grow rapidly through data-driven marketing, platform strategies, and automated customer interactions. However, these methods can also create opportunities for manipulation. Personalized advertising may exploit psychological vulnerabilities, while opaque algorithms may disadvantage certain groups. Justice and *maslahah* provide useful ethical criteria for evaluating such practices. The importance of transparency becomes particularly strong in digital environments. Consumers often cannot directly observe how digital businesses collect, process, and use information. Businesses therefore possess informational power that creates ethical responsibility. Shariah-based management can interpret this responsibility through principles of honesty and trustworthiness while using justice and *maslahah* to evaluate the broader consequences of digital strategies. Shura can also be extended to digital organizational collaboration. Modern organizations frequently rely on remote teams, cross-functional projects, and distributed expertise. Consultation does not necessarily require physical

meetings. Digital communication systems can provide mechanisms for collecting opinions, sharing information, and facilitating collaborative decision-making. The underlying principle remains meaningful participation and consideration of relevant knowledge.

However, digital consultation can also create new problems. Online platforms may amplify dominant voices while marginalizing less powerful participants. Managers therefore need to design consultation processes that provide meaningful opportunities for different perspectives. Justice requires attention to participation quality, not merely the existence of a consultation channel. The integration of shura, justice, and *maslahah* can also strengthen organizational adaptability. Organizations operating in uncertain markets need to revise decisions as new information becomes available. A culture of consultation can facilitate information flow, while *maslahah* encourages managers to reconsider strategies when consequences differ from expectations. Justice ensures that adaptation does not arbitrarily shift burdens onto weaker stakeholders. This adaptability is particularly important during organizational crises. During crises, managers often face pressure to make rapid decisions. Speed is important, but rapid decision-making can increase the risk of overlooking stakeholder consequences. Shariah-based management does not require prolonged consultation in every emergency, but it encourages managers to maintain ethical responsibility even under pressure. Decisions should remain proportionate, transparent where possible, and oriented toward legitimate welfare.

The concept of accountability is also strengthened through this framework. Managers who recognize their decisions as responsibilities rather than merely exercises of authority are more likely to consider ethical consequences. This understanding can reduce opportunistic behavior and encourage long-term thinking. Accountability therefore becomes both an internal moral principle and an organizational governance mechanism. The integration of these principles also has implications for performance measurement. Conventional performance systems often emphasize revenue, profit, productivity, market share, and return on investment. These indicators remain important, but they may not capture the full consequences of managerial decisions. Islamic business management can complement financial indicators with considerations of stakeholder trust, employee welfare, customer satisfaction, ethical compliance, organizational legitimacy, and social contribution. Such a broader measurement system does not imply abandoning profitability. Financial sustainability remains essential because organizations require resources to continue operating and fulfilling their responsibilities. The objective is instead to avoid treating financial performance as the only legitimate indicator of managerial success. A decision that produces short-term profit while destroying trust or causing substantial harm may represent poor management from a broader Islamic perspective (Zailani et al., 2024).

The discussion also suggests that Shariah-based decision-making can contribute to sustainable competitive advantage. Ethical decision-making can create organizational resources such as trust, reputation, employee commitment, stakeholder cooperation, and legitimacy. These resources accumulate over time and can strengthen organizational resilience. Competitors can imitate products and technologies, but they cannot easily reproduce a culture of ethical decision-making that has developed through years of consistent organizational behavior. Nevertheless, the integration of Islamic principles into management requires institutional commitment. Organizations cannot depend solely on individual managers' moral intentions. Shura, justice, and *maslahah* need to be supported by organizational policies, leadership development, training, governance mechanisms, and accountability systems. Without institutionalization, ethical decision-making may depend excessively on individual personalities and become inconsistent (Islam et al., 2024). Managerial education therefore represents an important implication. Business managers need competencies that combine strategic analysis with Islamic ethical reasoning. They need to understand market dynamics, financial principles, technology, organizational behavior, and

risk management while also possessing the ability to evaluate decisions according to Shariah-based values. Such integrated competence is increasingly important as business decisions become more complex.

The broader theoretical contribution of this study is the proposition that Islamic business management can provide a form of decision-making that is neither purely normative nor purely instrumental. It recognizes that businesses require rational analysis and strategic effectiveness, but it situates these requirements within a moral framework. Shura contributes deliberative quality, justice contributes ethical fairness, and *maslahah* contributes broader outcome evaluation. This integrated approach also challenges the assumption that ethical management necessarily conflicts with organizational performance. Responsible decision-making can require additional time and resources, but it can also reduce risk, strengthen trust, improve employee commitment, and enhance organizational legitimacy. The relationship between ethics and performance is therefore more complex than a simple trade-off between cost and morality. Ultimately, Shariah-based decision-making offers a way to reconsider what responsible management means in contemporary business. The objective is not to remove managerial judgment or eliminate competition but to ensure that managerial authority is exercised within ethical boundaries and toward legitimate value creation. This perspective is particularly relevant in an era in which stakeholders increasingly expect businesses to demonstrate accountability, transparency, social responsibility, and ethical consistency (Hasan et al., 2026).

CONCLUSION

This study concludes that Shariah-based decision-making provides a comprehensive approach to business management by integrating managerial effectiveness with ethical responsibility. The principles of shura, justice, and *maslahah* provide complementary foundations for understanding how business decisions should be formulated, evaluated, and implemented. Rather than limiting managerial decisions to financial efficiency or organizational performance, this approach encourages managers to consider participation, fairness, stakeholder interests, long-term consequences, and broader welfare. Shura contributes to the quality and legitimacy of decision-making by encouraging consultation and the consideration of relevant knowledge and perspectives. In complex organizations, no single manager possesses complete information about every aspect of a strategic problem. Meaningful consultation can therefore improve the informational basis of decisions, reduce managerial blind spots, encourage organizational learning, and strengthen stakeholder acceptance. However, shura must be implemented substantively rather than symbolically, with organizational leaders genuinely willing to consider perspectives that may challenge their initial assumptions. Justice provides the ethical foundation for evaluating how organizational decisions affect stakeholders. It requires managers to consider whether rights and responsibilities are respected and whether benefits and burdens are distributed fairly. Justice is relevant to employee management, customer relationships, supplier arrangements, pricing, contracts, competition, and organizational governance. Its application can strengthen trust and reduce the risks associated with exploitation, favoritism, and unequal treatment.

Maslahah broadens managerial evaluation by directing attention toward the overall consequences of organizational decisions. Business strategies should not be assessed solely according to immediate financial benefits. Managers should also consider long-term organizational sustainability, stakeholder welfare, social consequences, and the possibility of harm. *Maslahah* therefore provides a valuable basis for evaluating complex decisions in which different stakeholder interests and organizational objectives may conflict. The integration of shura, justice, and *maslahah* demonstrates that Shariah-based decision-making can contribute to organizational resilience and sustainability. Responsible decision-making can strengthen stakeholder trust, employee commitment, organizational reputation, and legitimacy. These

intangible resources can become strategically valuable because they support long-term relationships and are difficult for competitors to replicate. The study further concludes that the relevance of Shariah-based decision-making extends to contemporary digital business environments. Technological innovation, artificial intelligence, algorithmic decision-making, data management, and digital marketing create new opportunities but also introduce ethical risks. Shura can encourage multidisciplinary consultation, justice can provide criteria for evaluating fairness and transparency, and *maslahah* can help managers assess broader technological consequences. Islamic business management can therefore remain relevant within technologically advanced organizations. Effective implementation, however, requires more than simply recognizing Islamic principles at the conceptual level. Organizations need to institutionalize these principles through leadership, organizational culture, governance, employee development, consultation mechanisms, ethical standards, and accountability systems. Managers need to possess both strategic competence and ethical reasoning capabilities so that Shariah principles can be translated into concrete managerial practices.

The study also emphasizes that Shariah-based decision-making does not imply the rejection of profitability, competition, efficiency, or innovation. Businesses must remain economically viable to survive and fulfill their responsibilities. The distinctive feature lies in the way these objectives are pursued. Profitability should be achieved through legitimate means, competition should remain fair, innovation should create meaningful benefit, and efficiency should not be pursued through unjust treatment of stakeholders. The broader conclusion is that Shariah-based decision-making offers an alternative understanding of managerial rationality. It recognizes that business decisions have economic, social, ethical, and spiritual dimensions. Managers are therefore not merely resource allocators but responsible decision-makers whose choices affect multiple stakeholders. By integrating *shura*, justice, and *maslahah* into managerial processes, organizations can pursue economic objectives while maintaining ethical integrity and contributing to broader welfare. In this sense, Islamic business management provides a framework in which responsible decision-making becomes an essential component of organizational sustainability. The long-term strength of a business depends not only on the quality of its strategies but also on the fairness of its decisions, the trust it establishes, the legitimacy it maintains, and the benefits it creates. Shariah-based decision-making consequently offers a meaningful foundation for developing business organizations that are competitive, accountable, ethically responsible, and sustainable.

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