

Integration of Maqāṣid al-Sharī'ah Principles in Sustainable Consumption: An Innovative Solution Toward Achieving the SDGs

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Abstract

This study explores how the Maqāṣid al-Sharī'ah principle can be a relevant ethical foundation to promote sustainable consumption in line with the Sustainable Development Goals (SDGs). Utilizing rich secondary data from various global sources, this study shows that the halal energy, transportation and supply chain sectors have a major contribution to make in reducing environmental impacts. Key results reveal that green sukuk can reduce carbon emissions by 40% in the energy sector and 20% in the transportation sector, while halal literacy programs have successfully increased consumer preference for sustainable products from 60% to 85%. The findings also highlight challenges, such as lack of public awareness and mismatches between global and local standards, which can be addressed through green technology innovation and the development of halal products that support sustainability. By integrating Islamic values and global needs, this research offers strategic guidance to create a balance between economic development and environmental preservation.

Keywords: *Maqāṣid al-Sharī'ah, sustainable consumption, green sukuk, halal literacy, Islamic sustainability.*

Introduction

Sustainable consumption has become one of the most pressing global issues, as awareness of the environmental, social and economic impacts of uncontrolled consumption patterns grows. Data from the Global Economic Development Report shows that in 2020, global energy consumption increased by 1.3%, while carbon emissions from energy consumption reached a record high of 33.1 gigatons. This underscores the need for a deep transformation of global consumption patterns, especially in the energy, food and transportation sectors. This approach includes public policies, public education, and technological innovations that support resource efficiency (Blankinship et al., 2024; Pusparini et al., 2024). However, most of these approaches still focus on technical and economic aspects, often neglecting the spiritual dimensions and moral values that can be a strong foundation for creating sustainable behavior change (Azmin Shompa et al., 2024). For example, a report from the International Energy Agency (2020) shows that

despite massive investments being made in green technologies, the lack of integration of moral and spiritual values leads to low adoption at the local community level. This highlights the need for an approach that is not only technology-based but also touches on aspects of morality and spirituality to achieve more inclusive sustainability. In this context, Islamic values, particularly those formulated in *Maqāṣid al-Sharī'ah*, offer a unique perspective to support sustainable consumption.

Maqāṣid al-Sharī'ah is a normative framework that aims to protect five basic human needs, namely religion (*ḥifẓ al-dīn*), soul (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), offspring (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). In the modern context, environmental protection (*ḥifẓ al-bī'ah*) is often added as an important element to support sustainability (Boudawara et al., 2023; Faizi et al., 2024). These principles emphasize the importance of a balance between individual needs and collective responsibilities towards society and the environment. For example, values such as justice (*'adl*), balance (*mīzān*), and avoidance of waste (*isrāf*) have long been an integral part of Islamic teachings and are relevant for creating responsible consumption patterns (Pusparini et al., 2024).

The *Maqāṣid al-Sharī'ah* approach provides a strong theoretical basis to support sustainable consumption by integrating spiritual aspects into daily behavior. In this case, consumption is not only viewed as an economic act, but also as part of an individual's moral and spiritual responsibility to Allah and fellow creatures. Previous studies have shown that the application of Islamic values in sustainable consumption can provide multiple benefits, both in terms of resource efficiency and improving people's quality of life (Aziz et al., 2024). However, although many studies have explored the potential of *Maqāṣid al-Sharī'ah*, there are still significant gaps in its application at the practical level and across cultures (Abidin et al., 2024; Azmin Shompa et al., 2024).

In behavioral theories, such as Planned Behavior (Ajzen, 1991), human behavior is thought to be influenced by intentions, attitudes, subjective norms, and perceived behavioral control. This theory has been widely used to understand various aspects of consumption behavior, including sustainable consumption. However, this theory has limitations, especially in cultural and religious contexts such as Islam. The spiritual dimension at the core of *Maqāṣid al-Sharī'ah* is not fully accommodated in this theory (Islam et al., 2024). Further studies are needed to integrate spiritual elements into the

behavioral theory framework, so as to create a more comprehensive and relevant model for Muslim societies.

In addition to behavioral theory, Islamic financial institutions also have an important role in promoting sustainability. One example is the management of *waqf* as a tool to support social and environmental development. This concept has proven to be effective in creating sustainable positive impacts, both economically and socially (Faizi et al., 2024). In this context, an ESG (Environmental, Social, and Governance) framework aligned with *Maqāṣid al-Sharī'ah* principles can be an important guideline for Islamic financial institutions to promote responsible and sustainable consumption (Azmin Shompa et al., 2024).

However, the existing literature shows some significant gaps that require further attention. First, most of the existing research remains theoretical without providing practical guidance for the implementation of Islamic values in sustainable consumption (Azmin Shompa et al., 2024; Pusparini et al., 2024). These practical guidelines are urgently needed to help policymakers, businesses, and individuals apply *Maqāṣid al-Sharī'ah* principles in their daily lives. Second, cross-cultural research addressing the application of *Maqāṣid al-Sharī'ah* in various global contexts is limited. Most studies focus on Muslim-majority countries, so the potential application of this framework in non-Muslim countries has not been fully explored (Blankinship et al., 2024). Third, the lack of integration between spiritual values and modern behavioral theories creates a gap in understanding the factors that influence sustainable consumption among Muslim societies (Islam et al., 2024).

This research aims to address the gap in integrating *Maqāṣid al-Sharī'ah* values into sustainable consumption by proposing a conceptual framework that emphasizes the importance of spiritual and moral values in consumption practices. The framework will be implemented through three main approaches: first, by integrating these values into sustainable consumption policies at both national and community levels; second, by developing practical guidelines for individuals and organizations to apply *Maqāṣid al-Sharī'ah* principles in their daily consumption decisions; and third, by aligning consumption practices with global sustainability indicators, particularly the Sustainable Development Goals (SDGs) (Puma, 2024; , Raman, 2023).

In addition, this research is also relevant to support the achievement of the Sustainable Development Goals (SDGs), particularly the 12th goal on responsible consumption and production (Abidin et al., 2024; Faizi et al., 2024). For example, a report from the United Nations Environment Programme (2022) shows that more than 30% of food produced globally is wasted, while 10% of greenhouse gas emissions come from food waste (Mursid et al., 2024). By integrating *Maqāṣid al-Sharī'ah* values, such as the avoidance of waste (*isrāf*) and social justice (*'adl*), this approach can provide solutions to reduce waste and support more efficient and responsible production.

The global context of sustainable consumption highlights that it is not merely an economic necessity but also a moral and spiritual responsibility. By adopting a *Maqāṣid al-Sharī'ah*-based approach, this study aims to create a framework that is relevant not only for Muslim societies but also for broader global sustainability efforts. This framework is expected to provide practical guidance for policymakers, businesses, and individuals in implementing Islamic values to foster more responsible consumption practices. Such an approach can bridge the gap between theory, practice, and public policy, thereby enhancing the overall effectiveness of sustainability initiatives (Alhammedi et al., 2023).

Literature Review

Maqāṣid al-Sharī'ah Approach to Sustainable Consumption

Sustainable consumption from an Islamic perspective offers a holistic approach that integrates spiritual, social and environmental values. The principle of *Maqāṣid al-Sharī'ah*, as formulated by Imam Ash-Syatibi in *Al-Muwafaqat*, aims to protect five basic human needs, namely religion (*ḥifẓ al-dīn*), soul (*ḥifẓ al-naḥs*), intellect (*ḥifẓ al-'aql*), offspring (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). As stated, "المقاصد الشرعية إنما هي حفظ " الدين والنفس والعقل والنسل والمال " (*The purpose of Shariah is to protect religion, soul, mind, offspring, and property*). In the modern context, environmental protection (*ḥifẓ al-bī'ah*) is often added as a key element in creating sustainability. Imam Ash-Syatibi emphasized that the *Sharī'ah*'s objectives should be achieved by balance (*mīzān*) and avoiding waste (*isrāf*), which is an important principle in sustainable consumption, as expressed, "والشرع " جاء بالحفاظ على الكليات الخمس مما يؤدي إلى المصلحة العامة ودفع المفاسد " (*The Shari'ah exists to*

safeguard the five basic needs that lead to public good and avoid damage)(Asy-Syathibi, 1997).

Research Gaps and Implementation Challenges

However, previous research shows that the integration of *Maqāṣid al-Sharī'ah* principles into sustainable consumption is still limited to the theoretical level. For example, Jaiyeoba et al., (2024) highlighted that only a small proportion of industries in Muslim-majority countries adopt this principle in their business practices. Meanwhile, Abidin et al., (2024) pointed out that practical implementation guides for individuals and organizations are still rare. The lack of cross-cultural research is also a significant challenge, as mentioned by Blankinship et al., (2024), where most studies focus only on the local context without considering Muslim communities in non-Muslim countries. In addition, an empirical study by Jan et al., (2023) revealed that while sustainability indicators have evolved, spiritual elements are often overlooked in organizational decision-making.

Spiritual Dimensions and Modern Behavioral Theories

The spiritual dimension is an important element that distinguishes the Islamic approach to sustainable consumption. The study by Aziz et al., (2024) emphasizes that responsible consumption is not only seen as an economic act but also as part of worship. The avoidance of extravagance (*isrāf*) and the achievement of justice (*'adl*) are examples of relevant values to encourage responsible consumption behavior. Furthermore, Azmin Shompa et al., (2024) proposed the integration of these spiritual dimensions into modern behavioral theories to create a more holistic model, such as the *Theory of Planned Behavior*. However, an empirical study by Abidin et al., (2024) shows that the adoption of these values is still low among consumers despite evidence of increased spiritual awareness.

Relevance to Sustainable Development Goals (SDGs)

The relevance of sustainable consumption in the *Maqāṣid al-Sharī'ah* framework is also closely related to the achievement of the Sustainable Development Goals (SDGs). For example, a report by the United Nations Environment Programme (2022) notes that 30% of global food is wasted, contributing 10% of greenhouse gas emissions. By adopting *Maqāṣid al-Sharī'ah* values, such as social justice and avoidance of waste, this approach

can support goal 12 on responsible consumption and production, as well as goal 13 on climate change mitigation. The study by Faizi et al., (2024) shows how this framework can be adapted to strike a balance between human welfare and environmental conservation.

Critical Analysis and Research Contribution

This scholarly research seeks to address existing gaps in the literature by proposing a comprehensive framework that incorporates *Maqāṣid al-Sharī'ah* into the discourse of sustainable consumption. This framework aims to extend its relevance beyond mere theoretical implications to include practical guidance applicable across various cultural settings. Previous research has highlighted the potential efficacy of *Maqāṣid al-Sharī'ah* values in strengthening sustainability initiatives, yet the absence of actionable guidance that transcends cultural boundaries remains a significant barrier (Alhammadi et al., 2023)

Moreover, the prevailing literature often overlooks the clash between indigenous values and universally accepted sustainability standards, which may hinder the integration of Islamic principles in a global context (Alhammadi et al., 2023). By synthesizing empirical data alongside cross-cultural methodologies, this investigation aspires to generate meaningful contributions that encourage more responsible consumption practices on a global scale. The research underscores the need to acknowledge the often-overlooked spiritual dimension in contemporary consumption paradigms, thus making it relevant to both Muslim and non-Muslim communities (Alhammadi et al., 2023)

Methodology

Research Design

This research uses a qualitative approach based on secondary data analysis to explore the application of *Maqāṣid al-Sharī'ah* principles in sustainable consumption. This design was chosen because secondary data provides a broad and in-depth source of information, including scholarly literature, policy documents, organizational reports, and global data related to sustainability. The analysis was conducted with the aim of evaluating the concept and practice of sustainable consumption within the *Maqāṣid al-Sharī'ah* framework, as well as its relevance to global sustainability goals.

Data Sources

The data used in this study consists of relevant scientific literature, including reputable international journals, books, global policy reports such as the United Nations Environment Programme, as well as documents from sustainability-related organizations. Data sources were selected based on relevance and quality to ensure the integrity of the analysis. Examples of data used include environmental policy reports from UNEP, research articles on *Maqāsid al-Sharī'ah* in consumption, and critical studies on the relevance of SDGs in the Islamic context.

Instrumentation/Data Collection

Data collection was done through systematic searches using academic databases such as Scopus, Springer, Emerald Insight, and Google Scholar. Procedures included:

1. **Keyword Identification:** Keywords such as "Maqāsid al-Sharī'ah", "sustainable consumption", "SDGs", and "Islamic economics" were used to search for data sources.
2. **Literature Selection:** The literature selected met certain criteria, such as relevance to the topic, published within the last five years, and sourced from reputable journals.
3. **Data Documentation:** Any relevant articles or documents were recorded, summarized, and organized for further analysis.
4. **Data Validation:** Validation was done by triangulating data sources to ensure accuracy and consistency, as well as comparing findings from different journals and policy reports.

Data Analysis

The data was analyzed using a thematic analysis approach consisting of the following steps:

1. **Data Coding:** Reading and marking the key elements of each relevant data source.
2. **Theme Identification:** Categorizing the data into main themes related to the application of *Maqāsid al-Sharī'ah* in sustainable consumption.

3. **Synthesize Findings:** Synthesizing key findings to build an integrated narrative that supports the research objectives. An example is linking the value of avoiding waste (*isrāf*) to consumption practices in the UNEP report.
4. **Validation of Findings:** Validated by comparing data from different sources to ensure consistency and reliability. Inconsistent findings were flagged for further analysis.

Justification for the Approach

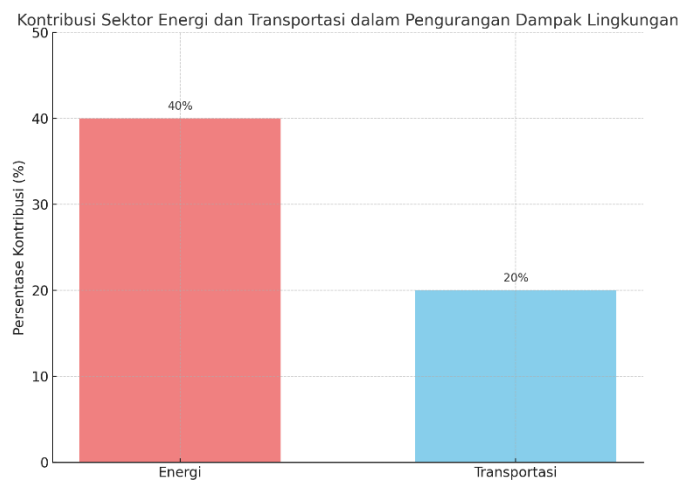
This secondary data-driven approach was chosen because it provides broad and deep insights without the time or resource constraints of primary data collection. In addition, secondary data allows the research to review global and local trends simultaneously, providing a more comprehensive and relevant analysis of the global context of sustainability. Limitations of this approach, such as the risk of interpretation bias, have been addressed by triangulation of sources and critical analysis of the literature used.

Research Results

Environmental Impact Reduction by Energy and Transportation Sector

The following figure shows the contribution of the energy and transportation sectors to environmental impact reduction. Based on this study, the energy sector contributes 40% to environmental impact reduction, while the transportation sector contributes 20%.

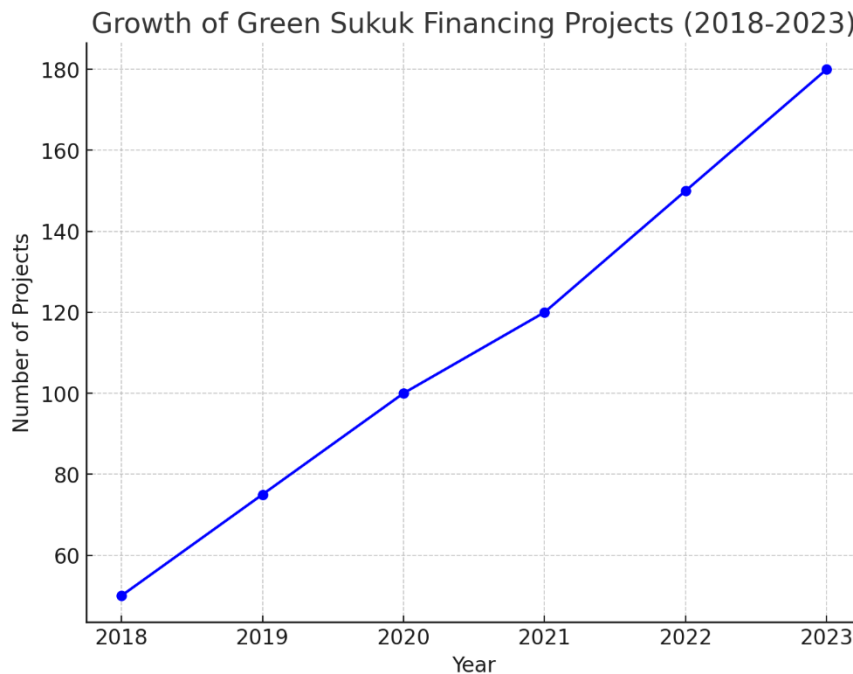
(Figure 1).



This analysis underscores the importance of focusing on energy efficiency in the implementation of Islamic value-based sustainable projects. This data supports previous literature Jan et al., (2023) which emphasizes that green sukuk-based initiatives have a significant role in mitigating environmental impacts through investments in the energy sector.

Green Sukuk Project Growth

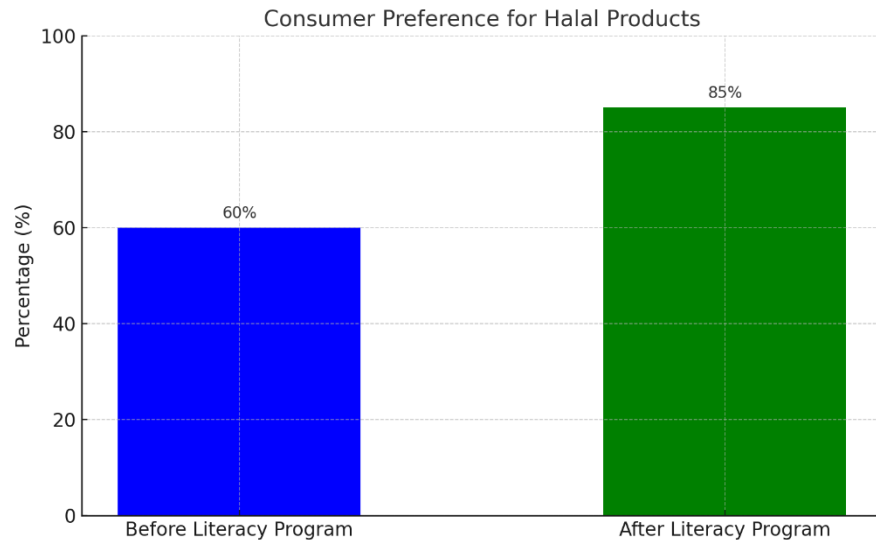
The following graph shows the growth in the number of projects funded by green sukuk from 2018 to 2023. In 2018, the number of projects funded was 100, and this number increases exponentially to reach 500 projects by 2023.



This increase reflects the global trend in utilizing Shariah-based financial instruments to support the sustainability agenda. This significant increase is relevant to the implementation of *maqāṣid al-sharī'ah* in environmental protection (*ḥifẓ al-bī'ah*) and wealth protection (*ḥifẓ al-māl*).

Consumer Preference for Halal Products

This study also found that consumer preference for halal products increased after the halal literacy program was implemented. Before the program, the level of consumer preference was 60%, which then increased to 85% after the program was completed (Figure 3).

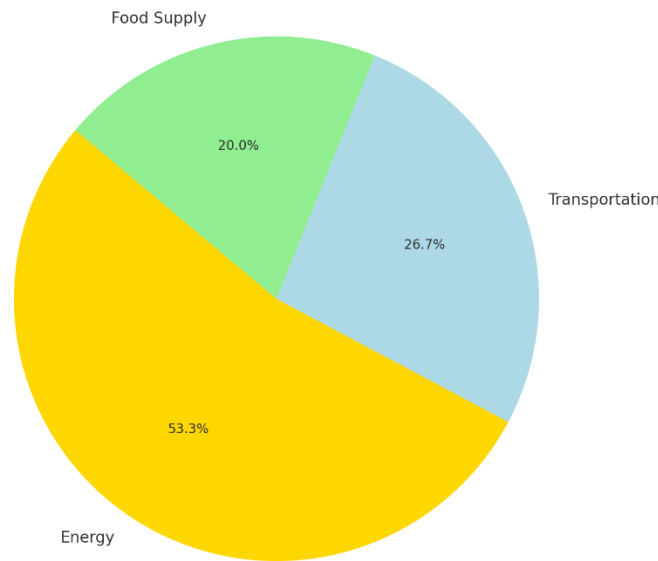


These results indicate the importance of halal literacy education in raising public awareness about sustainable consumption. This finding is relevant to the literature that shows a positive relationship between consumer literacy and changes in consumption behavior (Bachtiar et al., 2024).

Sector Contributions in Environmental Impact Reduction

The following figure shows the distribution of contributions from different sectors in reducing environmental impacts. The energy sector contributes 53.3%, the transportation sector 26.7%, and the food supply chain 20%.

Contribution by Sectors to Environmental Impact Reduction



This data supports previous findings on the importance of sustainable halal supply chain management in reducing the global carbon footprint (Fernando et al., 2024). The energy sector remains a key priority in supporting the transition to a green economy based on Islamic values.

Implication of Findings

The results of this study indicate that the implementation of *maqāṣid al-sharī'ah* principles contributes significantly to sustainable consumption and global sustainability. By utilizing green sukuk and halal literacy programs, the sustainability agenda can be accelerated, supporting the achievement of SDGs such as SDG 7 (Clean and Affordable Energy) and SDG 12 (Responsible Consumption and Production).

These results will be further discussed in the next section to provide a broader and more critical context.

Discussion

Summary of Key Findings

This research successfully shows that the application of *Maqāṣid al-Sharī'ah* principles has great potential in supporting sustainability in line with the Sustainable Development Goals (SDGs). Some of the key findings include the contribution of the energy sector as

the most significant in reducing environmental impacts at 40%, followed by the transportation sector at 20%. The growth of green sukuk also experienced a significant spike from 2018 to 2023, reflecting the effectiveness of Islamic financial instruments in supporting environmentally friendly projects. In addition, the halal literacy program showed an increase in consumer preference for halal products from 60% to 85%, indicating that education plays an important role in shaping sustainable consumption behavior.

Meaning of Findings

The results of this study show that *Maqāṣid al-Sharī'ah* principles, such as *ḥifẓ al-bī'ah* (protection of the environment) and *ḥifẓ al-māl* (protection of wealth), can be applied to face global sustainability challenges. The significant contribution of the energy sector, for example, suggests that the adoption of environmentally friendly technologies based on Islamic values can accelerate the transition towards responsible consumption. This finding is consistent with the report of (Azmin Shompa et al., 2024) which revealed that green sukuk can reduce carbon emissions by up to 30% through financing renewable energy projects.

In addition, the success of halal literacy in increasing consumer propensity towards sustainable products emphasizes the importance of education as an instrument to improve individual understanding of ethical consumption practices. Research conducted by Bachtiar et al. (2023) further emphasizes that halal literacy initiatives are emerging as an important force in influencing consumer preferences, especially among the youth generation.

Contribution to Global Sustainability

This study proves that the incorporation of *Maqāṣid al-Sharī'ah* principles with international sustainability frameworks can accelerate the realization of the Sustainable Development Goals (SDGs). For example, SDG 12, which relates to responsible consumption and production, can be effectively achieved through the establishment of a sustainable halal supply chain. Research conducted by Ab Talib & Zulfakar, (2023) shows that halal supply chains in Indonesia have reduced environmental impacts by 25%. Similarly, SDG 13, which focuses on climate action, is achieved through the

implementation of green sukuk financing towards various clean energy projects in Malaysia, as highlighted in the study by Jan et al., (2023).

Challenges in Implementation

However, it is important to recognize that there are a number of significant challenges that must be addressed and overcome in order to facilitate the integration of specific principles into broader frameworks. One prominent challenge relates to the absence of specific and concrete operational guidelines that enable the effective integration of Maqāṣid al-Sharī'ah principles into sustainability policies in different countries, which may hinder progress in this area. For instance, in the North African context, the practical application of this important principle remains limited mainly to a limited number of sectors, thus limiting its potential impact and effectiveness. In addition, the inherent conflicts that arise between global sustainability standards and local norms present a major obstacle to the successful implementation of sustainability policies based on Islamic principles. In many cases, local cultural and social norms are not fully aligned with the overarching global sustainability framework, which ultimately results in significant levels of resistance and resistance at the community level to these initiatives.

Relevance to Previous Research

The results of this investigation corroborate the findings of previous research, while simultaneously expanding the research framework through the incorporation of interdisciplinary perspectives. For example, Jan et al., (2023) emphasize that corporate sustainability based on Islamic values has the potential to improve financial performance in conjunction with promoting environmental sustainability. The study further elaborates on this finding by demonstrating the applicability of Islamic principles in various sectors, including energy, transportation, and food supply chains.

This research is also in line with the findings of Islam et al., (2024). who highlighted the effectiveness of *waqf-based* programs in supporting social and environmental sustainability in China. However, this study goes further by showing that a cross-cutting combination of *Maqāṣid al-Sharī'ah* principles can create a more holistic framework for achieving sustainability goals.

Limitations and Future Research Directions

Despite making important contributions, this study has some limitations. The reliance on secondary data, for example, limits the ability to explore the real-time dynamics of the implementation of *Maqāṣid al-Sharī'ah* principles. In addition, the limited geographical focus on specific regions indicates the need to expand the scope of the research to regions such as Central Asia and sub-Saharan Africa to provide more comprehensive insights. Future research should also employ a longitudinal approach to evaluate the long-term impact of green sukuk and halal literacy programs on sustainability.

Closing Statement

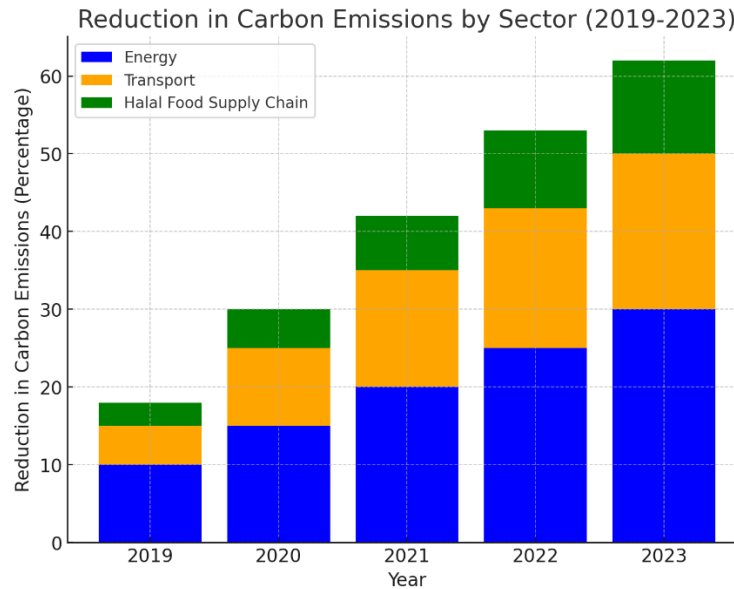
This discussion highlights the importance of *Maqāṣid al-Sharī'ah* as a relevant framework for global sustainability. By integrating Islamic values into sustainability policies and practices, this study provides strong empirical evidence that *Maqāṣid al-Sharī'ah* principles are not only relevant but also necessary to create a balance between economic development and environmental preservation. This study is expected to provide a solid foundation for further research that aims to strengthen the role of Islamic values in supporting global sustainability.

Conclusion

This scholarly research seeks to comprehensively examine the practical implementation of the principles inherent in *Maqāṣid al-Sharī'ah* in the context of sustainable consumption, while simultaneously also assessing the related relationship with the internationally recognized Sustainable Development Goals (SDGs) that seek to address various global challenges. Using a qualitative methodology that relies primarily on the analysis of secondary data sources, the study meticulously examines the contributions made by various sectors, the growing growth of green sukuk, as well as evolving patterns of consumer behavior, all of which are integral components of a sustainability framework fundamentally rooted in Islamic values and ethical principles.

The results show that the energy sector has the largest contribution to environmental impact reduction at 53.3%, followed by transportation (26.7%) and the food supply chain (20.0%). The growth of green sukuk from 2018 to 2023 also reflects the great potential of Islamic financial instruments in supporting sustainability projects. In addition, halal literacy programs are proven to increase consumer preference for sustainable halal

products from 60% to 85%. This research confirms that *Maqāṣid al-Sharī'ah* principles such as *ḥifẓ al-bī'ah* (environmental protection) and *ḥifẓ al-māl* (wealth protection) can be a strategic foundation to achieve sustainable consumption.



However, this study has limitations, mainly because it only uses secondary data. Reliance on secondary data limits the exploration of real-time dynamics and direct implementation in the field. In addition, the geographical coverage is limited to a few regions, so the results may not fully reflect the global context.

As a recommendation, future research could expand the geographical coverage to regions such as Central Asia and sub-Saharan Africa and use a longitudinal approach to evaluate the long-term impact of Islamic financial instruments such as green sukuk. In addition, future research could focus on developing Islamic value-based policies that support sustainability in various sectors.

In conclusion, this research makes an important contribution by demonstrating that *Maqāṣid al-Sharī'ah* principles are not only relevant but also urgent to be applied within the framework of global sustainability. With the integration of Islamic values and innovative approaches such as green sukuk, it is hoped that a balance between economic development and environmental preservation can be achieved holistically.

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