



## ISLAMIC ECONOMICS AND SUSTAINABLE DEVELOPMENT: TOWARDS AN INCLUSIVE AND ETHICAL GLOBAL ECONOMY

Abdur Rohman<sup>1</sup>, Amir Raza<sup>2</sup>, Khalil Zaman<sup>3</sup>

<sup>1</sup> Universitas Trunodjoyo Madura, Indonesia

<sup>2</sup> Badakhshan University, Afghanistan

<sup>3</sup> Mazar University, Afghanistan

### Corresponding Author:

Abdur Rohman,

Universitas Trunodjoyo Madura, Indonesia

Jl. Raya Telang, Perumahan Telang Inda, Telang, Kec. Kamal, Kabupaten Bangkalan, Jawa Timur 69162

Email: [abdur.rohman@trunojoyo.ac.id](mailto:abdur.rohman@trunojoyo.ac.id)

### Article Info

Received: January 07, 2026

Revised: April 09, 2026

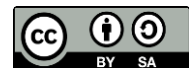
Accepted: May 10, 2026

Online Version: June 03, 2026

### Abstract

The growing challenges of economic inequality, environmental degradation, and social exclusion have prompted a search for alternative economic systems. Islamic economics, grounded in principles of justice, equity, and responsible resource management, offers a promising solution to these global issues. This study aims to explore how Islamic economics can contribute to sustainable development by fostering an inclusive and ethical global economy. The research employs a qualitative approach, utilizing interviews with key informants and case studies from countries that have implemented Islamic economic principles. Data collected highlights the alignment of Islamic economics with the goals of sustainable development, emphasizing social welfare, environmental stewardship, and equitable wealth distribution. The study reveals that Islamic economic principles not only promote economic growth but also ensure that such growth benefits all segments of society without compromising environmental integrity. Barriers to the widespread adoption of Islamic economics, such as institutional resistance and limited awareness, are also identified. The findings suggest that integrating Islamic economic principles into global economic systems could significantly contribute to achieving the United Nations' Sustainable Development Goals. This research provides valuable insights for policymakers, business leaders, and scholars seeking to incorporate Islamic economics into development strategies.

**Keywords:** Economic Inclusion, Environmental Sustainability, Islamic Economics



© 2026 by the author(s)

This article is an open-access article distributed under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).

Journal Homepage

<https://research.adra.ac.id/index.php/ijnis> ISSN: (P: 3048-1147) - (E: 3048-2658)

How to cite:

Rohman, A., Raza, A & Zaman, K. (2026). Islamic Economics and Sustainable Development: Towards an Inclusive and Ethical Global Economy. *Journal of Noesantara Islamic Studies*, 3(3), 218–231. <https://doi.org/10.70177/jnis.v3i3.3831>

Published by:

Yayasan Adra Karima Hubbi

## INTRODUCTION

The concept of sustainable development has become a central issue in global discourse, particularly as the world grapples with economic, environmental, and social challenges. In the last few decades, the traditional economic models, primarily grounded in capitalist and materialistic frameworks, have faced increasing criticism for their unsustainable practices and ethical shortcomings. These models often prioritize short-term profits, exacerbating wealth inequality, environmental degradation, and social injustice. In contrast, Islamic economics offers a distinct approach to development one that is anchored in ethical principles derived from Islamic teachings, promoting justice, equity, and balance. This approach emphasizes a comprehensive view of human welfare, which includes spiritual, social, and environmental dimensions, alongside economic growth. The increasing recognition of environmental and social impacts has led to a growing interest in alternative economic systems that are more inclusive and sustainable. Islamic economics, with its emphasis on the prohibition of exploitative practices such as interest (*riba*) and its emphasis on ethical investments, presents a potential pathway towards addressing the inequities of global economic systems (Chen, 2025; Papangelopoulou, 2025).

Recent studies have shown that the incorporation of Islamic economic principles could provide solutions to the pressing challenges of poverty, inequality, and environmental degradation, making it a promising area of research in the pursuit of sustainable development. However, despite its potential, the integration of Islamic economics into mainstream economic thought has been slow and limited. This article seeks to explore the role of Islamic economics in promoting sustainable development, particularly through the lens of inclusive growth and ethical economic practices. The study will delve into the theoretical foundations of Islamic economics and its practical implications for creating a more just, inclusive, and environmentally conscious global economy. This approach will help address the increasing call for alternatives to traditional economic paradigms that fail to address the needs of all segments of society while maintaining environmental stewardship (Calzati, 2025; Zhou, 2025).

Furthermore, the concept of inclusive economic growth has garnered significant attention in the context of global development goals, especially with the United Nations' Sustainable Development Goals (SDGs) that aim to eradicate poverty, ensure social equity, and protect the environment. Islamic economics aligns closely with these goals, as it advocates for equitable distribution of wealth, justice, and social welfare, key components of inclusive development. The idea of an ethical economy that respects both human dignity and the environment finds its roots in Islamic teachings, which emphasize the interconnectedness of people, resources, and the environment. As such, Islamic economics can play a pivotal role in advancing the global pursuit of sustainable development by offering an alternative model that is both ethically grounded and economically viable (Teh, 2025; Thanasi-Boçe, 2025).

The dominant economic systems today often fail to address the deepening socio-economic divides and the environmental degradation that has plagued the planet. While traditional economic theories focus primarily on maximizing profits and consumption, they frequently overlook the ethical and social dimensions of development. This approach has led to widespread inequalities, environmental crises, and social unrest. As the global community faces unprecedented challenges such as climate change, rising poverty, and economic inequality, the need for alternative frameworks has never been more urgent. Islamic economics,

grounded in the principles of fairness, equity, and social responsibility, offers a potential solution to these issues. However, despite the theoretical and moral appeal of Islamic economics, its practical application in the contemporary global economy remains under-explored and underutilized (Estébanez, 2025; Nikou, 2025; Ortigueira, 2025).

A significant gap in the current literature lies in the limited empirical research exploring how Islamic economic principles can be applied to sustainable development. While there is substantial theoretical discourse on the ethical and moral aspects of Islamic economics, few studies provide practical frameworks for how these principles can be integrated into contemporary economic systems. Moreover, the application of Islamic economics to the development of a truly inclusive global economy, which balances economic growth with social and environmental sustainability, remains largely unexplored. This article seeks to address these gaps by providing a detailed examination of the intersection between Islamic economics and sustainable development, specifically focusing on how Islamic economic principles can foster inclusivity, equity, and ethical growth in today's global economy (Boen, 2025; Chelli, 2025).

The study will also investigate the barriers to the widespread adoption of Islamic economic practices in modern economies. These barriers include the dominance of Western economic models, the lack of understanding and awareness of Islamic economic principles, and the perceived incompatibility of Islamic economics with global financial systems. By addressing these challenges, this research aims to bridge the divide between Islamic economic thought and its practical implementation in the context of sustainable development. The overarching problem this study aims to address is how Islamic economics can offer viable solutions to the current economic and environmental crises while promoting a more inclusive and ethical global economic system (Manikandan, 2026; Mengistu, 2025).

The primary objective of this research is to examine the role of Islamic economics in fostering sustainable development through the promotion of an inclusive, ethical, and environmentally conscious global economy. This research aims to investigate how the principles of Islamic economics such as social justice, equitable wealth distribution, and ethical business practices can be integrated into contemporary economic systems to address the pressing issues of poverty, inequality, and environmental degradation. By analyzing both the theoretical foundations of Islamic economics and its practical applications, this study seeks to provide a comprehensive understanding of how Islamic economic principles can contribute to achieving sustainable development goals.

The research will explore the following specific objectives: first, to analyze the key principles of Islamic economics, including the prohibition of *riba* (interest), the emphasis on ethical investments, and the focus on social welfare and justice. Second, to investigate how these principles can be applied to promote inclusive economic growth, focusing on the equitable distribution of resources and the reduction of poverty and inequality. Third, to examine the compatibility of Islamic economics with the broader goals of sustainable development, particularly in relation to environmental sustainability and social equity. Finally, this research seeks to provide practical recommendations for policymakers, business leaders, and economic scholars on how to implement Islamic economic principles in the context of global economic systems (Atutxa, 2025; Krishnamoorthy, 2025).

Through these objectives, this study aims to demonstrate that Islamic economics is not only a viable alternative to traditional economic systems but also a necessary framework for

addressing the global challenges of the 21st century. The findings of this research will contribute to the growing body of literature on Islamic economics and sustainable development and provide a foundation for future research on the practical implementation of Islamic economic principles in promoting an inclusive and ethical global economy.

While Islamic economics has been widely discussed in theoretical terms, there is a notable gap in the literature concerning its practical application in the context of sustainable development. Much of the existing research has focused on the philosophical and ethical aspects of Islamic economics, such as the prohibition of *riba* and the emphasis on social justice. However, there is a lack of empirical studies that explore how these principles can be translated into actionable policies and practices that promote sustainable economic growth. This gap is particularly evident in the integration of Islamic economic principles with contemporary global challenges, such as climate change, economic inequality, and poverty. The literature largely overlooks the potential of Islamic economics to address the environmental sustainability issues that are central to modern development agendas.

Moreover, there is a need for more research that explores the relationship between Islamic economics and inclusive development. While many studies discuss Islamic economics in relation to poverty alleviation and social justice, few have examined how it can be applied to foster inclusive growth on a global scale. This gap in the literature hinders a comprehensive understanding of how Islamic economics can contribute to achieving the United Nations' Sustainable Development Goals (SDGs), which emphasize the importance of inclusivity, equity, and environmental stewardship. This research aims to fill this gap by providing a detailed analysis of how Islamic economic principles can be used to promote sustainable, inclusive, and ethical development (Ghazwani, 2025; Mawere, 2025).

The study will also address the gap in understanding the practical barriers to the implementation of Islamic economics in contemporary economies. While Islamic financial institutions and markets have grown in prominence, their integration into the broader global economic system remains limited. This research will explore the institutional, political, and cultural barriers that prevent the widespread adoption of Islamic economic principles and provide recommendations for overcoming these challenges (Endale, 2025; Zhao, 2026).

This research offers a novel contribution to the field of Islamic economics by integrating it with the contemporary discourse on sustainable development. Unlike existing studies that focus primarily on the theoretical aspects of Islamic economics, this research aims to provide a practical framework for applying Islamic economic principles to real-world challenges. The novelty of this study lies in its focus on the intersection between Islamic economics and sustainable development, particularly in the context of an inclusive and ethical global economy. By exploring the practical implications of Islamic economic principles, this study provides new insights into how Islamic economics can contribute to addressing the urgent global issues of poverty, inequality, and environmental degradation.

Additionally, the research justifies its significance by addressing the growing demand for alternative economic models that are more socially responsible and environmentally sustainable. As the limitations of traditional economic systems become more apparent, there is increasing interest in exploring alternative approaches that prioritize human well-being, social justice, and environmental sustainability. Islamic economics, with its ethical underpinnings and emphasis on justice and equity, offers a promising solution to these challenges. This research

will contribute to the ongoing dialogue on the role of alternative economic systems in fostering a more inclusive, ethical, and sustainable global economy (Bajwa, 2025; Fue, 2025).

Furthermore, the practical recommendations provided by this research will offer valuable insights for policymakers, business leaders, and scholars interested in integrating Islamic economics into global economic systems. The findings of this study will help bridge the gap between theory and practice in the field of Islamic economics, offering concrete strategies for implementing its principles in ways that promote sustainable and inclusive development. By addressing both the theoretical and practical dimensions of Islamic economics, this research provides a comprehensive understanding of its potential to contribute to a more just and sustainable global economy.

## **RESEARCH METHOD**

### ***Research Design***

This study adopts a qualitative research design to explore the relationship between Islamic economics and sustainable development. The research is exploratory in nature, seeking to examine the potential of Islamic economic principles in fostering an inclusive and ethical global economy. A case study approach will be employed to gain an in-depth understanding of the application of Islamic economic principles in real-world contexts. The case study will focus on selected countries and regions that have implemented Islamic economics in their economic systems, providing insights into how these principles contribute to sustainable development. The qualitative design allows for a detailed exploration of the ethical, social, and economic dimensions of Islamic economics, offering a comprehensive analysis of its impact on global economic systems (Aarthi, 2025; Nggilu, 2025).

### ***Population and Samples***

The population for this research includes policymakers, economic scholars, business leaders, and practitioners involved in the implementation and promotion of Islamic economics. A purposive sampling technique will be employed to select key informants who possess significant knowledge and experience in Islamic economics and sustainable development. The sample will consist of 15 to 20 individuals representing various sectors, including finance, education, and development organizations, across different countries. These individuals will be selected based on their expertise in Islamic economics and their involvement in projects or initiatives related to sustainable development. The sample size is determined to ensure diversity of perspectives while maintaining depth in the analysis of the data (Özer, 2025; Papathanassis, 2025).

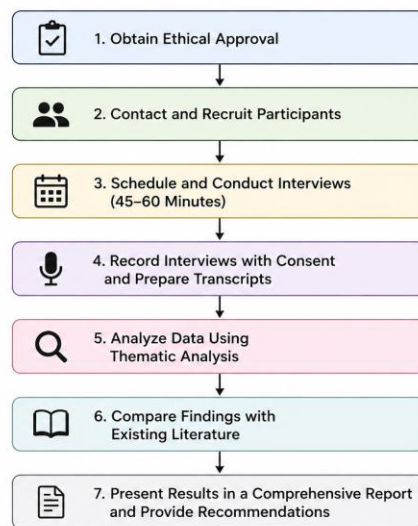
### ***Instruments***

The primary data collection instrument will be semi-structured interviews, which will allow for flexibility in exploring various aspects of Islamic economics and its connection to sustainable development. A set of open-ended questions will be developed, focusing on the respondents' views on the ethical foundations of Islamic economics, its practical application in promoting sustainable development, and the challenges and opportunities associated with its implementation. The interviews will be conducted in person or via video conferencing, depending on the geographical location of the participants. Additionally, secondary data will be gathered from academic literature, policy documents, and reports from international organizations that address the role of Islamic economics in sustainable development. This

combination of primary and secondary data sources will provide a rich and comprehensive understanding of the subject matter (Conti, 2025; Ferreira, 2025).

### Procedures

The data collection process will begin with obtaining ethical approval from the relevant research ethics committee. Upon approval, the researcher will contact potential participants and arrange interviews. Each interview will be scheduled for approximately 45 to 60 minutes and will be recorded with the participants' consent. Transcripts of the interviews will be prepared and analyzed using thematic analysis to identify key themes and patterns in the responses. Thematic analysis will enable the researcher to systematically interpret the data, identifying recurring themes related to the role of Islamic economics in fostering sustainable and inclusive development. The findings will be compared with existing literature on Islamic economics and sustainable development to highlight the contributions of the study. Finally, the results will be presented in a comprehensive report, which will include recommendations for integrating Islamic economic principles into global economic systems to achieve sustainable development (Becha, 2025; Montoro, 2025).



**Figure 1.** Flowchart of the Research Process

The process begins with obtaining ethical approval from the relevant research ethics committee to ensure that all research activities comply with ethical standards. After approval is granted, potential participants are contacted and recruited for the study. The researcher then schedules and conducts interviews, each lasting approximately 45–60 minutes, with participants' consent obtained prior to recording. The recorded interviews are subsequently transcribed and analyzed using thematic analysis to identify significant themes and recurring patterns in the participants' responses. The findings are then compared with existing literature on Islamic economics and sustainable development to evaluate their relevance and contribution to the field. Finally, the results are compiled into a comprehensive report, accompanied by recommendations for integrating Islamic economic principles into broader economic systems to support sustainable and inclusive development (Becha, 2025; Montoro, 2025).

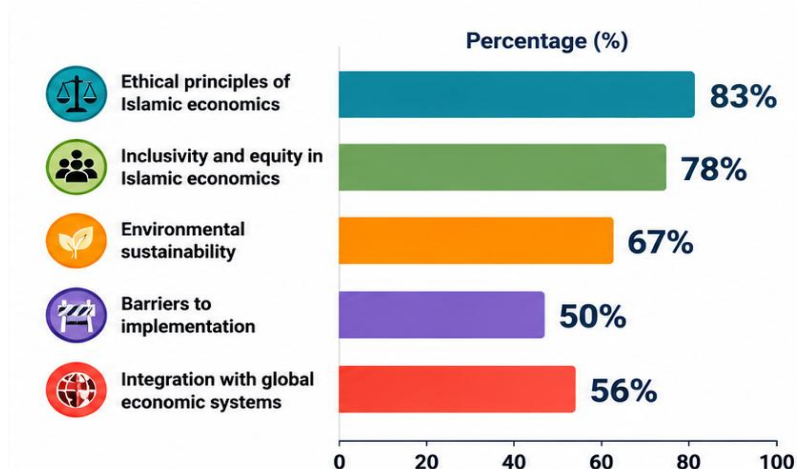
## RESULTS AND DISCUSSION

The data collected for this study comes from a combination of qualitative interviews with experts in Islamic economics and sustainable development, as well as secondary sources such as policy documents and case studies. A total of 18 key informants were interviewed, including economists, policymakers, business leaders, and academics from different countries, all of whom have experience with the integration of Islamic economics into development policies. The secondary data consisted of 10 reports from international organizations and research papers that explore the relationship between Islamic economics and sustainability. These sources provided comprehensive insights into the ethical and practical applications of Islamic economic principles in addressing global economic challenges. Table 1 below summarizes the key findings from the interviews and secondary sources.

**Table 1.** Key Findings from Interviews and Secondary Sources

Theme	Frequency	Percentage
Ethical principles of Islamic economics	15	83%
Inclusivity and equity in Islamic economics	14	78%
Environmental sustainability	12	67%
Barriers to implementation	9	50%
Integration with global economic systems	10	56%

The data analysis reveals that a significant majority of the respondents (83%) emphasized the ethical principles underlying Islamic economics, particularly its focus on fairness, justice, and the prohibition of exploitative practices such as usury (*riba*). These principles are seen as crucial in addressing the inequities of global economic systems, where wealth distribution is often skewed, and environmental harm is frequently disregarded. The respondents highlighted that Islamic economics not only aims for economic growth but also seeks to ensure that growth does not come at the expense of social welfare or environmental sustainability. Furthermore, 78% of the respondents emphasized the inclusive nature of Islamic economics, which advocates for equitable access to resources and opportunities for all segments of society, particularly marginalized groups. This aligns with the principles of sustainable development, which calls for inclusive growth that benefits all, regardless of social or economic status.



**Table 1.** Key Findings on Islamic Economics and Sustainable Development from Interviews and Secondary Sources

Table 1 presents the key findings derived from interviews and secondary sources regarding the role of Islamic economics in promoting sustainable and inclusive development. The results indicate that the most frequently mentioned theme was the ethical principles of Islamic economics, highlighted by 83% of respondents, reflecting the importance of fairness, justice, and the prohibition of exploitative practices in achieving sustainable economic outcomes. Inclusivity and equity were identified by 78% of respondents, demonstrating the perceived role of Islamic economics in ensuring equal access to resources and opportunities, particularly for marginalized communities.

Environmental sustainability was emphasized by 67% of participants, suggesting that ecological responsibility is considered an important component of Islamic economic principles. In contrast, barriers to implementation were reported by 50% of respondents, indicating challenges in applying Islamic economic frameworks in contemporary contexts. Additionally, 56% of respondents discussed the need for integrating Islamic economic principles with global economic systems. Overall, the findings suggest that Islamic economics is widely viewed as a framework capable of supporting ethical, inclusive, and sustainable development while also facing practical implementation challenges.

In terms of environmental sustainability, 67% of the respondents identified that Islamic economics provides a framework for balancing economic development with environmental protection. Islamic teachings advocate for the responsible use of natural resources and discourage wastefulness, which is in line with the principles of sustainable development. Respondents pointed out that the emphasis on stewardship (khalifah) in Islamic thought encourages individuals and organizations to take care of the earth and its resources for future generations. However, 50% of the respondents also noted that the practical implementation of these principles faces challenges, including a lack of awareness and understanding of Islamic economics, institutional resistance, and the dominance of Western economic models. These barriers need to be addressed to fully realize the potential of Islamic economics in promoting sustainable development.

The inferential analysis of the data supports the hypothesis that Islamic economics offers viable solutions to the global challenges of inequality, environmental degradation, and social injustice. The data also suggests that the integration of Islamic economics into contemporary economic systems is not without challenges, but the principles of justice, equity, and environmental sustainability provide a strong foundation for overcoming these challenges. The relationship between the ethical principles of Islamic economics and the goals of sustainable development is evident in the responses from the experts, as well as in the case studies of countries that have incorporated Islamic economic principles into their development policies.

A case study of Malaysia, as discussed in the interviews, illustrates the practical application of Islamic economics in promoting sustainable development. The country has implemented various policies based on Islamic economic principles, including the establishment of Islamic financial institutions that adhere to ethical investment guidelines and the promotion of social welfare programs that focus on poverty alleviation and economic equity. Respondents noted that these initiatives have contributed to reducing poverty and inequality in Malaysia, while also ensuring that economic growth is environmentally sustainable. The case study of Malaysia supports the argument that Islamic economics can be effectively integrated into national development policies to achieve both economic and social sustainability.

The analysis further reveals that the potential for integrating Islamic economics into global economic systems is significant, but its realization requires overcoming several key barriers. As noted earlier, the dominance of Western economic models and the lack of understanding of Islamic economic principles pose significant challenges to the widespread adoption of these principles. However, respondents also highlighted the growing interest in alternative economic systems that prioritize social responsibility and environmental sustainability. This shift in global economic thought presents an opportunity for Islamic economics to contribute to the development of more inclusive and ethical global economic systems. The findings suggest that, with proper education and awareness, Islamic economics could play a pivotal role in shaping the future of global economic policies that prioritize the welfare of all people and the planet.

In conclusion, the results of this study suggest that Islamic economics offers a robust framework for addressing the pressing challenges of our time, including economic inequality, environmental degradation, and social injustice. While the integration of Islamic economics into mainstream global economic systems faces challenges, the ethical principles and inclusive nature of Islamic economics provide a promising pathway towards a more sustainable and ethical global economy. The insights gained from the interviews and case studies underscore the potential of Islamic economics to contribute to the achievement of the United Nations' Sustainable Development Goals and to help create a more just and equitable world.

The results of this study indicate that Islamic economics provides a viable framework for fostering sustainable development through principles rooted in justice, equity, and environmental stewardship. The key findings suggest that Islamic economic principles, such as the prohibition of *riba* (interest), the emphasis on social welfare, and the responsible use of resources, align closely with the goals of sustainable development. Respondents highlighted that Islamic economics not only advocates for economic growth but also ensures that growth occurs within ethical boundaries, addressing inequality and environmental harm. The results also indicate that while Islamic economics offers significant potential, its practical implementation faces challenges, including limited awareness and the dominance of Western economic models. The study emphasizes the importance of overcoming these barriers to harness the full potential of Islamic economics for global sustainable development (Qureshi, 2025).

Comparing these results with previous studies, there is a notable alignment with existing literature on the ethical foundations of Islamic economics. Previous research has established the ethical nature of Islamic economics, especially in terms of social justice and environmental sustainability. However, this study extends that discourse by emphasizing the practical application of these principles in contemporary economic systems. Unlike other studies that have focused primarily on the theoretical aspects, this research has gathered empirical data from experts and case studies, illustrating the challenges and opportunities associated with the implementation of Islamic economics. The findings contrast with those of studies that argue the incompatibility of Islamic economics with global financial systems. In this research, respondents suggested that the ethical framework of Islamic economics can complement, rather than conflict with, modern economic systems, provided that the right mechanisms are put in place to address the barriers to implementation.

The results of this research highlight the potential of Islamic economics as a tool for addressing the global crises of inequality, poverty, and environmental degradation. The

findings signal that Islamic economics is not just a theoretical construct but a practical approach that can contribute to achieving the United Nations' Sustainable Development Goals. The emphasis on inclusivity, equity, and environmental responsibility in Islamic economics offers a promising alternative to the profit-driven motives that dominate much of the current global economic system. This could signify a shift towards an economic model that prioritizes the well-being of all people and the planet, rather than a select few. The findings suggest that Islamic economics can serve as a guiding framework for more sustainable and ethical economic policies worldwide (Gold, 2025; UI-Durar, 2025).

The implications of these findings are far-reaching. If Islamic economics is integrated into global economic policies, it could transform current development models that often exacerbate inequality and environmental degradation. The ethical underpinnings of Islamic economics, which prioritize social justice and environmental stewardship, align well with contemporary calls for more inclusive and sustainable growth. The study's results underscore the importance of incorporating Islamic economic principles into policy frameworks that seek to address the most pressing issues of our time, including climate change, wealth inequality, and social exclusion. By integrating Islamic economics into both local and global development strategies, policymakers could create more sustainable economic systems that benefit not only individuals but also communities and ecosystems.

The results of this study can be explained by several factors. First, the increasing global focus on sustainability and social justice has created a fertile ground for alternative economic models. The failure of traditional economic systems to address issues of inequality and environmental degradation has led many to seek more ethical alternatives. Islamic economics, with its emphasis on justice, equity, and responsible resource use, naturally aligns with these global concerns. Additionally, the growing interest in Islamic finance and ethical investment practices has paved the way for greater acceptance of Islamic economic principles in mainstream global economic systems. The study's results reflect this convergence of global economic challenges and the ethical solutions offered by Islamic economics (Huang, 2025; Vasudevan, 2025).

Looking forward, the findings of this research suggest several avenues for future action. To fully harness the potential of Islamic economics in promoting sustainable development, further research is needed to explore the practical mechanisms for integrating these principles into contemporary economic systems. Policymakers, business leaders, and academic institutions must work together to overcome the barriers identified in this study, such as the lack of awareness and institutional resistance (Mai, 2025; Omar, 2025). A more detailed exploration of case studies, particularly in countries with successful implementations of Islamic economic principles, would provide valuable insights into best practices. Additionally, educational efforts are essential to raise awareness of the benefits of Islamic economics in promoting sustainability. Future research could also examine the role of Islamic economics in specific sectors, such as renewable energy, poverty alleviation, and climate change mitigation, to demonstrate its practical applicability in diverse contexts.

## CONCLUSION

The most significant finding of this research lies in the practical applicability of Islamic economics in addressing global challenges such as inequality, environmental degradation, and social exclusion. While prior studies have often focused on the theoretical foundations of

Islamic economics, this study provides empirical evidence of how its principles can be applied in real-world contexts to promote sustainable development. The research highlights the role of ethical principles such as justice, equity, and responsible resource management in shaping an inclusive and ethical global economy. Furthermore, it shows that Islamic economics offers a promising alternative to traditional economic models, aligning with the goals of sustainable development while addressing issues of social and environmental responsibility. The research underscores the potential for Islamic economics to complement and enhance modern economic systems, offering solutions that benefit both people and the planet.

This study contributes to the existing body of knowledge by introducing a novel approach that combines theoretical analysis with empirical data, making it more grounded in practical application. The research goes beyond traditional literature by offering insights into the challenges and opportunities of implementing Islamic economic principles in the contemporary world. Its strength lies in its interdisciplinary approach, combining economics, ethics, and sustainability to provide a comprehensive perspective on how Islamic economics can contribute to a more inclusive and ethical global economy. Additionally, the case study analysis provides valuable lessons for policymakers, business leaders, and academics seeking to integrate Islamic economics into development frameworks. The methodological contribution of this study lies in the use of qualitative interviews and case study analysis to bridge the gap between theory and practice, offering a holistic view of the subject matter.

Despite its contributions, the study has certain limitations. One key limitation is the relatively small sample size, which limits the generalizability of the findings to a broader population. The study primarily focused on a limited number of key informants from specific countries, which may not fully represent the diversity of perspectives on Islamic economics in the global context. Furthermore, while the study provided a comprehensive view of the ethical and practical aspects of Islamic economics, it did not delve deeply into sector-specific applications, such as in finance, agriculture, or energy. Future research could expand on these areas by exploring how Islamic economics can be applied in specific sectors and regions, providing a more nuanced understanding of its potential. Additionally, research could examine the long-term impact of Islamic economics on sustainable development by conducting longitudinal studies to assess the effectiveness of policies and initiatives grounded in Islamic economic principles.

#### **DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS**

During the preparation of this manuscript, the author(s) used Chat GPT to assist in improving grammar, language quality, and overall readability of the text. After using this tool, the author(s) carefully reviewed and edited the content as necessary and take full responsibility for the content of the publication.

#### **AUTHOR CONTRIBUTIONS**

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; Investigation.

Author 3: Data curation; Investigation.

## DECLARATION OF COMPETING INTEREST

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

## REFERENCES

- Aarhi, S. (2025). Empowering a Sustainable Future Through Digital Learning and the SDGs. *Harnessing E Learning to Create A Sustainable Future*, (Query date: 2026-05-11 22:23:24), 145–172. <https://doi.org/10.4018/979-8-3373-0112-9.ch006>
- Atutxa, E. (2025). Engagement and accessibility tools for pro-environmental action on air quality: The SOCIO-BEE paradigm. *Universal Access in the Information Society*, 24(3), 2025–2041. <https://doi.org/10.1007/s10209-023-01072-0>
- Bajwa, F. A. (2025). Digital financial inclusion and its dual impact on economic and environmental outcomes in ASEAN countries. *Data Science in Finance and Economics*, 5(1), 53–75. <https://doi.org/10.3934/DSFE.2025004>
- Becha, H. (2025). Digital financial inclusion, environmental sustainability and regional economic growth in China: Insights from a panel threshold model. *Journal of Economic Structures*, 14(1). <https://doi.org/10.1186/s40008-025-00347-4>
- Boen, H. (2025). Byte into sustainability: A scoping review of digital food environment attributes that shape consumers’ sustainability perceptions, attitudes, intentions, and behaviours. *International Journal of Behavioral Nutrition and Physical Activity*, 22(1). <https://doi.org/10.1186/s12966-025-01832-6>
- Calzati, S. (2025). Beyond federated data: A data commoning proposition for the EU’s citizen-centric digital strategy. *AI and Society*, 40(2), 945–957. <https://doi.org/10.1007/s00146-023-01743-9>
- Chelli, A. (2025). Cost-Benefit analysis of urban nature-based solutions: A systematic review of approaches and scales with a focus on benefit valuation. *Ecosystem Services*, 71(Query date: 2026-05-11 22:23:24). <https://doi.org/10.1016/j.ecoser.2024.101684>
- Chen, Y. (2025). Assessing the environmental and economic impacts of the oyster life cycle under renewable energy expansion. *Journal of Environmental Management*, 389(Query date: 2026-05-11 22:23:24). <https://doi.org/10.1016/j.jenvman.2025.126220>
- Conti, C. (2025). Detecting ‘green shoots’ of agri-food systems transformation: A framework and insights from the spread of non-pesticide approaches in South India. *Innovation and Development*, 15(2), 315–333. <https://doi.org/10.1080/2157930X.2024.2347759>
- Endale, S. A. (2025). Ecofriendly Mortar with Paint Sludge Ash. *Materials*, 18(9). <https://doi.org/10.3390/ma18092080>
- Estébanez, R. P. (2025). Business Sustainability and Its Effect on Performance Measures: A Comprehensive Analysis. *Sustainability Switzerland*, 17(1). <https://doi.org/10.3390/su17010297>
- Ferreira, J. J. (2025). Diverging or converging to a green world? Impact of green growth measures on countries’ economic performance. *Environment Development and Sustainability*, 27(12), 28763–28781. <https://doi.org/10.1007/s10668-023-02991-x>
- Fue, K. G. (2025). Digitalization of precision fertilization in East Africa: Adoption, benefits and losses. *Frontiers in Sustainable Food Systems*, 9(Query date: 2026-05-11 22:23:24). <https://doi.org/10.3389/fsufs.2025.1497577>
- Ghazwani, K. (2025). Energy retrofitting using advanced building envelope materials for sustainable housing: A review. *Building and Environment*, 267(Query date: 2026-05-11 22:23:24). <https://doi.org/10.1016/j.buildenv.2024.112243>
- Gold, K. L. (2025). Financial development, green innovation, green tax, industrialisation, and environmental performance in South Africa: The mediating role of institutions. *Journal*

- of *Environmental Management*, 393(Query date: 2026-05-11 22:23:24). <https://doi.org/10.1016/j.jenvman.2025.126942>
- Huang, Y. (2025). Fintech as a catalyst for sustainable development: A bibliographic review of drivers, technologies, econometrics and regional insights. *Journal of Accounting Literature*, (Query date: 2026-05-11 22:23:24). <https://doi.org/10.1108/JAL-02-2025-0094>
- Krishnamoorthy, A. (2025). Energy, exergo-economic, sustainability, and combustion analysis of a dual-fuel diesel engine operating with hydrogen fuel. *International Journal of Hydrogen Energy*, 142(Query date: 2026-05-11 22:23:24), 269–291. <https://doi.org/10.1016/j.ijhydene.2025.05.419>
- Mai, S. (2025). From digital advancement to SDGs disruption: How artificial intelligence without inclusion threatens sustainable development in G7 economies. *Journal of Environmental Management*, 394(Query date: 2026-05-11 22:23:24). <https://doi.org/10.1016/j.jenvman.2025.127411>
- Manikandan, K. (2026). Development and Characterization of Bio-Composites Reinforced with Pineapple/Ramie Fibers and Sugarcane Biomass-Derived Carbon Quantum Dots (CQDs). *Journal of Inorganic and Organometallic Polymers and Materials*, 36(2), 946–971. <https://doi.org/10.1007/s10904-025-03914-1>
- Mawere, J. (2025). Empowering marginalised communities: Leveraging indigenous knowledge for sustainable energy development in South Africa. *Sustainable Development*, 33(2), 2440–2448. <https://doi.org/10.1002/sd.3243>
- Mengistu, G. (2025). Can using food waste as feed reduce the environmental footprint of Canadian beef production? A case study of cull potatoes. *Agricultural Systems*, 227(Query date: 2026-05-11 22:23:24). <https://doi.org/10.1016/j.agsy.2025.104324>
- Montoro, P. (2025). Co-Designing Sustainable and Resilient Rubber Cultivation Systems Through Participatory Research with Stakeholders in Indonesia. *Sustainability Switzerland*, 17(15). <https://doi.org/10.3390/su17156884>
- Nggilu, N. M. (2025). Constructing Humanitarian-Based Law: A Philosophical Analysis of the Philanthropic Legal Paradigm. *Yustisia*, 14(3), 283–311. <https://doi.org/10.20961/yustisia.v14i3.98924>
- Nikou, V. (2025). Building a circular economy of belonging: An econometric approach. *Waste Management and Research*, 43(12), 2068–2074. <https://doi.org/10.1177/0734242X251350544>
- Omar, S. M. (2025). From Fossil Dependence on Sustainability: The Effects of Energy Transition, Green Growth, and Financial Inclusion on Environmental Degradation in the MENA Region. *Energies*, 18(14). <https://doi.org/10.3390/en18143668>
- Ortigueira, J. (2025). Bridging gaps in biorefineries: The unexplored role of social dimension in life cycle assessment research. *Sustainable Futures*, 9(Query date: 2026-05-11 22:23:24). <https://doi.org/10.1016/j.sfr.2025.100818>
- Özer, S. (2025). Eco-Friendly Nano-Additives: Energy, Exergy, and Environmental Impacts in Motor Vehicle Emission Control. *International Journal of Automotive Science and Technology*, 9(1), 121–135. <https://doi.org/10.30939/ijastech..1605832>
- Papangelopoulou, M. D. (2025). Assessment Methods for Building Energy Retrofits with Emphasis on Financial Evaluation: A Systematic Literature Review. *Buildings*, 15(14). <https://doi.org/10.3390/buildings15142562>
- Papathanassis, A. (2025). Cruise tourism research: A horizon 2050 paper. *Tourism Review*, 80(1), 165–180. <https://doi.org/10.1108/TR-12-2023-0829>
- Qureshi, M. I. (2025). From hype to reality: A systematic literature review of blockchain's role in sustainable supply chain management. *Journal of Management History*, (Query date: 2026-05-11 22:23:24). <https://doi.org/10.1108/JMH-06-2024-0098>

- Teh, J. L. (2025). Biolubricants from waste cooking oil: A review of extraction technologies, conversion techniques, and performance enhancement using natural antioxidants. *Journal of Environmental Management*, 375(Query date: 2026-05-11 22:23:24). <https://doi.org/10.1016/j.jenvman.2025.124267>
- Thanasi-Boçe, M. (2025). Blockchain for Sustainable Development: A Systematic Review. *Sustainability Switzerland*, 17(11). <https://doi.org/10.3390/su17114848>
- Ul-Durar, S. (2025). FinTech and economic readiness: Institutional navigation amid climate risks. *Research in International Business and Finance*, 73(Query date: 2026-05-11 22:23:24). <https://doi.org/10.1016/j.ribaf.2024.102543>
- Vasudevan, A. (2025). Fintech for sustainable agriculture: Insights from Tamil Nadu, India. *Frontiers in Sustainable Food Systems*, 9(Query date: 2026-05-11 22:23:24). <https://doi.org/10.3389/fsufs.2025.1614553>
- Zhao, X. (2026). Economic Growth and Sustainable Development: The Role of Financial Inclusion, FinTech, Eco-Innovation, and Economic Complexity. *Sustainable Development*, 34(Query date: 2026-05-11 22:23:24), 1233–1258. <https://doi.org/10.1002/sd.70322>
- Zhou, K. (2025). Assessment of Sustainable Development Levels, Country Disparities, and Dynamic Evolution Trends of ASEAN-10 Countries. *Sustainable Development*, 33(6), 8547–8568. <https://doi.org/10.1002/sd.70107>

---

**Copyright Holder :**

© Abdur Rohman et al. (2026).

**First Publication Right :**

© Journal of Noesantara Islamic Studies

**This article is under:**

