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Eco-Maqasid: The Relevance of Imam al-Shatibi's Thought to Sustainable Economic Growth

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Abstract

The limited progress toward achieving the Sustainable Development Goals (SDGs) has intensified scholarly interest in alternative development paradigms that integrate ethical, social, and environmental dimensions into economic systems. This study examines the relevance of Imam Abū Ishāq al-Shāṭibī's *maqāṣid al-sharī'ah* as a conceptual foundation for sustainable economic growth through the proposed Eco-Maqāṣid framework. A qualitative textual analysis was employed by systematically examining *al-Muwāfaqāt fī Uṣūl al-Sharī'ah* alongside contemporary literature on sustainability, Islamic economics, and green development. The analysis utilized thematic coding to identify core principles, including *maṣlaḥah* (public welfare), *'adl* (justice), and *tawāzun* (balance), followed by conceptual convergence analysis to evaluate their compatibility with contemporary sustainability frameworks. The findings reveal a strong theoretical correspondence between al-Shāṭibī's *maqāṣid* and the three pillars of sustainable development. The protection of religion, life, intellect, progeny, and wealth collectively establishes an integrated ethical framework that promotes equitable resource allocation, environmental stewardship, social inclusion, and long-term economic resilience. The analysis further demonstrates that *maṣlaḥah* functions as the central normative objective linking economic productivity with ecological preservation and intergenerational welfare, while *'adl* and *tawāzun* reinforce distributive justice and balanced resource utilization. Based on these findings, the study develops an Eco-Maqāṣid-Based Sustainable Economic Growth Model that systematically integrates spiritual, economic, social, and ecological dimensions into development governance. This model extends conventional growth paradigms by embedding moral accountability within economic decision-making and provides a comprehensive theoretical foundation for future empirical research, sustainability policy formulation, and Islamic economic development strategies.

KEYWORDS

wearable fitness device; digital fitness platform; fitness statistics; autonomous motivation; social comparison orientation; physical activity adherence; recreational athletes; self-determination theory.

Introduction

The issue of sustainability has emerged as a central concern in contemporary development discourse, particularly in light of the stagnation in achieving the Sustainable Development Goals (SDGs). Recent global reports indicate that a substantial proportion of SDG targets are either progressing slowly or experiencing regression, especially in areas related to sustainable consumption, climate action, and social equity. This trend is widely interpreted in the literature as reflecting structural limitations within dominant development paradigms that prioritize economic growth while insufficiently integrating ecological integrity and ethical considerations (Programme, 2024; Sachs, 2020). Consequently, environmental degradation, widening inequality, and resource imbalances persist as interconnected challenges, necessitating a reorientation of development frameworks toward value-based and ethically grounded approaches supported by recent empirical and policy studies (Bank, 2024).

In response, various frameworks such as the green economy, Islamic finance, and Environmental, Social, and Governance (ESG) have been advanced to reconcile economic and sustainability objectives. Nevertheless, recent studies (OECD, 2023; Syahrani et al., 2024). The suggest that these approaches often remain embedded within technocratic and efficiency-driven paradigms, limiting their capacity to incorporate deeper moral and spiritual dimensions. From the perspective of Islamic economics, *maqāṣid al-sharī'ah* offers a comprehensive ethical framework that integrates spiritual, social, and ecological values through the central concept of *maṣlaḥah* (public welfare). However, contemporary applications tend to emphasize legal compliance rather than the substantive ethical orientation of *maqāṣid*, resulting in partial and normative implementation in policy contexts, particularly in Muslim-majority countries such as Indonesia (Roemaishsha et al., n.d.; Urus et al., 2025).

From a scholarly standpoint, existing studies on *maqāṣid* and sustainability predominantly focus on sectoral instruments such as *sukuk*, *waqf*, and Islamic financial products while only a limited number attempt to systematically integrate the philosophical foundations of *maqāṣid* into broader economic growth paradigms (Anwar et al., 2025; Mubarak et al., 2022). A comparative mapping of recent *maqāṣid*-SDG models reveals that prior research generally emphasizes normative alignment without developing an operational integration architecture or expanding the classical *maqāṣid* framework to explicitly incorporate ecological preservation. In particular, the dimension of *ḥifẓ al-bi'ah* (environmental protection) remains under-theorized, and few studies propose structured mechanisms for translating *maqāṣid* principles into policy evaluation or development planning frameworks.

Based on this gap, the novelty of this study lies in three main contributions. First, it advances the conceptual expansion of *maqāṣid al-sharī'ah* by systematically incorporating *ḥifẓ al-bi'ah* as a foundational element within the sustainability discourse. Second, it develops a structured integration architecture termed the Eco-Maqāṣid Model, which links core *maqāṣid* principles *maṣlaḥah*, *'adl*, and *tawāzun* with SDG-oriented development indicators through a convergence-based analytical framework. Third, it introduces a normative policy-screening logic that enables the evaluation of economic policies based on their alignment with ethical, social, and ecological objectives.

Accordingly, this study addresses the following research questions: (1) how is Imam al-Syāṭhibī's *maqāṣid* framework relevant to the paradigm of sustainable economic growth, and (2) how can *maqāṣid* values be systematically integrated into a coherent model of sustainable economic development? This study aims to (1) analyze the ethical and philosophical dimensions of *maqāṣid al-sharī'ah* in al-Syāṭhibī's thought in relation to sustainability, and (2) construct a conceptual Eco-Maqāṣid model as a theoretical foundation for sustainable economic governance. Theoretically, this research contributes to strengthening the integration of *maqāṣid* and SDGs literature through a more systematic and updated analytical framework, while practically offering policy-relevant insights for sustainable and ethically grounded economic development.

Methods

Research Approach

This study employs a qualitative library research design to examine the applicability of Imam al-Syāṭhibī's *maqāṣid al-sharī'ah* framework to sustainable economic growth (see Figure 1). The approach is grounded in interpretive and conceptual analysis, focusing on normative and philosophical

constructs rather than empirical measurement. By integrating classical Islamic jurisprudence with contemporary sustainability discourse, the study aims to construct a theoretically coherent framework that bridges ethical principles and modern development paradigms.

Search Protocol and Data Sources

To ensure transparency and replicability, a systematic search protocol was implemented. Data were collected from indexed academic databases, including Scopus, JSTOR, ScienceDirect, and Google Scholar, covering publications from 2015 to 2025 to capture recent scholarly developments. The primary keywords used were "*maqāṣid al-sharī'ah*," "*al-Syāṭhibī*," "sustainable development," "SDGs," "Islamic economics," and "green economy." Inclusion criteria comprised (1) peer-reviewed journal articles, (2) books from reputable academic publishers, and (3) institutional reports such as those from the United Nations and the Islamic Development Bank. Exclusion criteria involved non-scholarly sources, duplicate records, and studies lacking conceptual relevance. From an initial pool of approximately 120 sources, 65 were retained after screening based on relevance and methodological rigor. Classical sources, particularly *al-Muwāfaqāt fī Uṣūl al-Sharī'ah*, were included as primary references.

Research Instrument

The researcher functions as the primary analytical instrument, supported by a structured literature analysis matrix. This matrix categorizes key variables such as *maṣlaḥah*, *'adl*, *tawāzun*, sustainability dimensions, and ecological ethics. The matrix enables systematic comparison across sources and enhances analytical consistency by applying predefined coding categories.

Data Analysis Technique

Data analysis was conducted using thematic coding and comparative convergence analysis. Thematic coding involved three stages: open coding to identify key concepts, axial coding to establish relationships among themes, and selective coding to synthesize core categories. Comparative analysis was

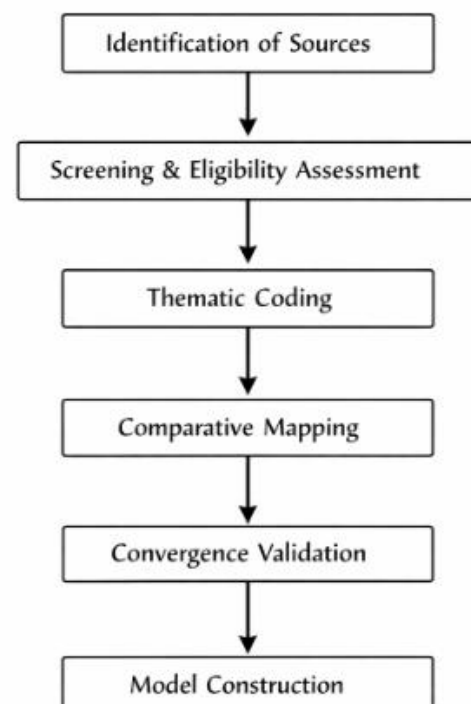


Figure 1. Research Flowchart

then performed by systematically juxtaposing maqāsid principles with sustainability constructs (e.g., SDGs pillars). Convergence was defined based on three criteria: conceptual alignment (shared normative goals), functional compatibility (similar policy implications), and ethical coherence (consistency in value orientation). Only themes meeting at least two criteria were considered convergent.

Analytical Procedure (Flow)

The analytical process follows a sequential structure: (1) identification of sources, (2) screening and eligibility assessment, (3) thematic coding, (4) comparative mapping, (5) convergence validation, and (6) model construction. This procedure ensures methodological clarity and supports the development of the Eco-Maqāsid framework as a conceptually grounded outcome.

Result and Discussion

Imam al-Shatibi's Thought on Maqasid al-Shari'ah

The first stage of analysis applies thematic coding to classical and contemporary sources to extract the foundational constructs of maqāsid al-sharī'ah. The coding process identifies three dominant thematic clusters: (1) teleological orientation (taḥqīq al-maṣlaḥah and daf' al-mafṣadah), (2) epistemological structure (qaṣd al-shārī' and qaṣd al-mukallaf), and (3) hierarchical needs (al-ḍarūriyyāt, al-ḥājīyyāt, al-taḥsīniyyāt). These themes are consistently represented across primary texts such as *al-Muwāfaqāt* and supported by recent scholarly interpretations. Through axial coding, these clusters are further linked to broader ethical categories, namely justice ('adl), balance (tawāzun), and public welfare (maṣlaḥah), which function as core normative dimensions. Importantly, the analysis identifies an implicit ecological dimension within the concept of mafṣadah, which, when systematically interpreted, allows the analytical extension toward ḥifẓ al-bi'ah (environmental preservation). This extension is not treated as a historical claim but as a conceptual reconstruction derived from the convergence between classical maqāsid principles and contemporary sustainability discourse.

Sustainable Economic Growth in Islam

The concept of sustainable economic growth in Islam is grounded in maqāsid al-sharī'ah, which positions balance (al-mizān), justice (al-'adl), and public welfare (al-maṣlaḥah) as central principles of development (Anwar et al., 2025; Hartanto & Amir Sup, 2022). Unlike conventional economic paradigms that prioritize capital accumulation and material expansion, Islamic economic thought conceptualizes growth as a means to achieve *falāḥ*, namely holistic well-being encompassing both worldly and spiritual dimensions. Within this perspective, humans function as *khalīfah fī al-arḍ*, bearing ethical responsibility for maintaining harmony between economic development and environmental preservation (Al-Daghistani, 2022). Consequently, sustainability is regarded not merely as an ethical preference but as a normative prerequisite for long-term economic continuity (Jumiati & Haiza Azmina, 2024; Nasir et al., 2022).

Within this framework, spirituality and ethics constitute the foundation of economic behavior, as natural resources are understood as an *amānah* (trust) that must be managed responsibly. Spirituality directs economic activity toward collective welfare rather than individual profit maximization, while the concept of *falāḥ* integrates material prosperity with justice, social responsibility, and ecological preservation. Accordingly, Islam rejects the separation between economics and ethics and interprets development success not solely

through GDP growth but also through moral integrity and environmental sustainability.

The ethical foundations of maqāsid al-sharī'ah gain broader relevance when linked with the Sustainable Development Goals (SDGs). Substantively, maqāsid embodies sustainability-oriented values aligned with SDG principles, including *ḥifẓ al-nafs* in health protection, *ḥifẓ al-māl* in economic justice, *ḥifẓ al-nasl* in intergenerational responsibility, and *ḥifẓ al-'aql* in the advancement of knowledge and innovation. This alignment positions maqāsid as an ethical framework capable of complementing technocratic sustainability approaches with spiritual and social dimensions.

To achieve socially just sustainability, Islamic economics emphasizes distributive justice as an inseparable dimension of sustainable growth. Economic expansion without equitable distribution may intensify inequality and generate *mafsadah ijtīmā'īyah* (social harm). Consequently, instruments such as zakat, productive waqf, and ṣadaqah operate as structural redistribution mechanisms linking spiritual values with socio-economic resilience (Kasri et al., 2023; Rosman et al., 2022). Similarly, sustainable Islamic financial innovations, including green *ṣukūk*, Islamic ESG funds, and sustainable Islamic banking, integrate maqāsid values with modern financial instruments to support renewable energy development and resource conservation (Arrazi, 2025; Mohamed, 2025).

From this analytical framework, the principle of moderation (*wasatiyyah*) emerges as a core foundation of sustainability in both consumption and production. Islam rejects *isrāf* and *tabdhīr* (wastefulness), directing economic practices toward environmental carrying capacity and responsible resource utilization. In parallel, Islam promotes a human-centered approach to development by positioning quality of life, education, and social welfare as primary indicators of development success. Humans are therefore understood not merely as production agents but also as ethical guardians of society and the environment. In summary, sustainable economic growth in Islam integrates spiritual, social, and ecological dimensions within the framework of maqāsid al-sharī'ah to realize just and enduring prosperity. By harmonizing people, planet, and prosperity toward the objective of *falāḥ*, this framework offers an alternative paradigm to purely materialistic economic systems through an approach grounded in morality, inclusivity, and ecological balance.

The Relationship between Maqāsid and Sustainable Economic Growth

The conceptual linkage between maqāsid al-sharī'ah and sustainable economic growth can be understood as an ethical-institutional framework that directs economic development toward long-term public welfare. Recent studies indicate a substantial convergence between the objectives of maqāsid namely the protection of religion, life, intellect, lineage, and wealth and the global sustainable development agenda, including the Sustainable Development Goals (SDGs), both at the level of normative orientation and policy objectives. Within this framework, maqāsid may be interpreted as an ethical language of sustainable development because it provides normative guidance for balancing economic progress, social justice, and environmental protection.

The relevance of *maqāsid* to sustainable growth can be explained three conceptual linkages (see Figure 2, Figure 3, Figure 4)

Figure 2 illustrates the conceptual model of Eco-Maqasid, which integrates ecological protection and spiritual values into the traditional Shariah framework to achieve sustainable development. The model core expands traditional human well-being dimensions by establishing direct linkages to corresponding Sustainable Development Goals (SDGs), particularly balancing socio-economic growth with

environmental preservation. Ultimately, this framework operationalizes Maqasid al-Shariah as a holistic governance mechanism to safeguard global sustainability and multi-dimensional prosperity. Figure 3 delineates the specific integration of Eco-Maqasid principles within the broader architecture of sustainable economic growth. The framework establishes that spiritual values, ethical foundations, and ecological awareness serve as critical pillars supporting the core dimensions of human well-being. Ultimately, these interconnected elements function as an integrated mechanism to reinforce sustainable development and structural resilience across socio-economic systems. Then, Figure 4 demonstrates the systematic alignment between the core components of the Eco-Maqasid framework and the United Nations Sustainable Development Goals (SDGs). Each foundational pillar, spanning ethical foundations, spiritual values, and ecological awareness, directly maps onto specific global sustainability targets. Consequently, this structured alignment provides a comprehensive strategic pathway to operationalize Islamic principles in addressing modern environmental and socioeconomic challenges. The causal relationship between maqāsid al-sharī'ah and sustainable economic growth can be understood as an ethical-institutional framework that directs economic development toward long-term public welfare, with recent scholarship demonstrating substantial convergence between the core maqāsid objectives the protection of religion, life, intellect, lineage, and wealth and the United Nations Sustainable Development Goals (SDGs) at both normative and policy levels (Kasri et al., 2023).

Conceptual Model of Maqasid-Based Sustainable Economic Growth

The final stage of analysis translates the findings of thematic coding and comparative convergence into a structured conceptual framework termed the Eco-Maqāsid-Based Sustainable Economic Growth Model (see Figure 5). Epistemologically, this model is positioned as a normative-analytical framework intended to guide policy design and ethical evaluation rather than as an empirically validated governance model.

Within the Eco-Maqāsid framework, al-Shatibi's interpretation of the protection of religion, life, intellect, lineage, and wealth generates sustainability-oriented principles such as human well-being, distributive justice,

knowledge-based innovation, and intergenerational responsibility. By incorporating *hifz al-bi'ah* (environmental preservation), maqāsid al-sharī'ah develops into an eco-theological framework affirming that ecological sustainability constitutes an integral dimension of human welfare. In this model, maqāsid operates as an ethical foundation linking economic policy, green technology, and social equilibrium, thereby conceptualizing development as a sustainable process that enhances collective prosperity without compromising moral and environmental integrity (Auda, 2021).

Structurally, the model consists of three principal components. First, the value-input component encompasses *maṣlaḥah* (public welfare), distributive justice, anti-destruction principles, and systemic balance (Bakar & Rahim, 2021; Nurrahma, 2022). Within this perspective, environmental preservation forms an integral dimension of *maṣlaḥah* because ecological sustainability constitutes a prerequisite for protecting life and wealth. Accordingly, distributive justice serves as the ethical basis of Eco-Maqāsid by ensuring that development benefits and environmental burdens are distributed equitably across generations. Second, the mechanism/process component operationalizes maqāsid values through policy screening, ethical consumption and production practices, and *maṣlaḥah*-oriented governance. In this framework, the protection of life, lineage, and wealth is reflected in circular economy practices and socio-environmental impact-based policy evaluation (Afandi & Rahma, 2025). Consequently, transparent, accountable, and participatory governance becomes essential for preventing

Maqāsid → Production Ethics → Resource Efficiency → Growth

Figure 2. The relevance of maqāsid to sustainable growth

Maqāsid → Public Policy → Green Economy → Sustainability

Figure 3. Conceptual Pathway of Maqāsid al-Sharī'ah Implementation in Public Policy Toward Green Economy and Sustainable Development

Maqāsid → Governance and Justice → Long-Term Economic Stability

Figure 4. Maqāsid al-Sharī'ah-Driven Governance and Environmental Justice Framework for Sustainable and Long-Term Economic Stability

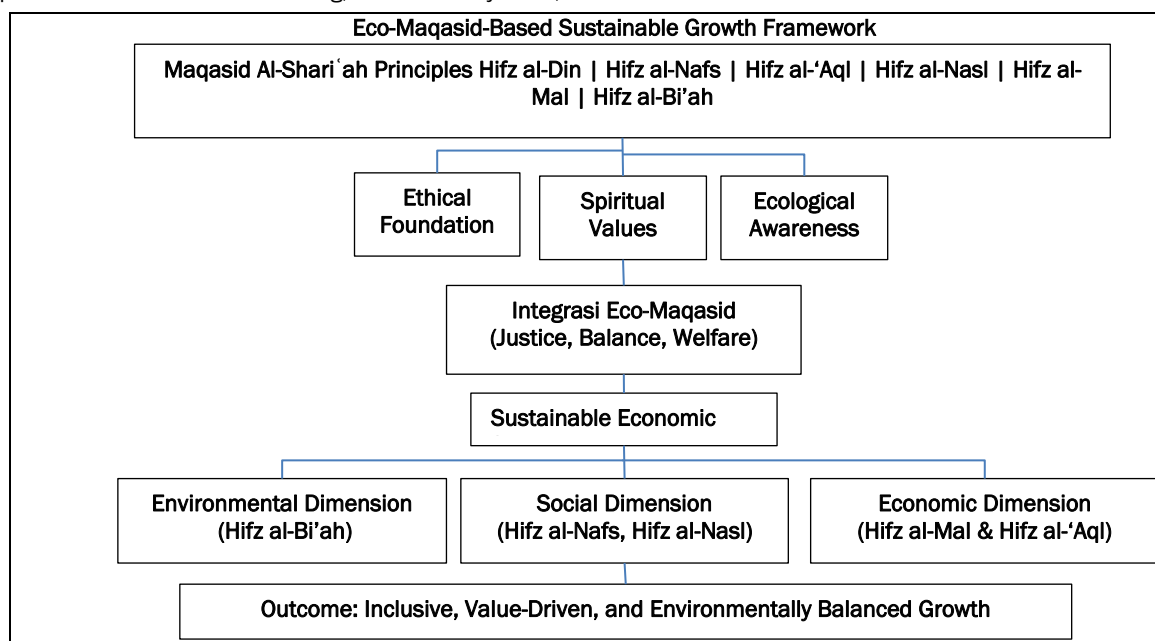


Figure 5. Eco-Maqāsid-Based Sustainable Economic Growth Model

structural injustice and resource exploitation. Third, the output component includes sustainable economic growth, long-term stability, socio-economic justice, and environmental preservation. The integration of Islamic economic instruments with maqāṣid and SDG principles contributes conceptually to strengthening social inclusion, reducing poverty, and enhancing systemic resilience. Similarly, maqāṣid-based green *ṣukūk* demonstrates the theoretical potential to generate simultaneous financial, social, and ecological benefits. Thus, Eco-Maqāṣid conceptualizes sustainable growth as the outcome of integrating ethical values, governance mechanisms, and sustainability-oriented policy processes.

From the integration of these three components, this study formulates three foundational principles of the Eco-Maqāṣid framework: intergenerational justice, ecosystem preservation, and socio-economic harmony. The convergence between maqāṣid and SDG principles reinforces intergenerational justice as an ethical obligation (Auda, 2021), while ecosystem preservation is interpreted as a prerequisite for safeguarding life, intellect, wealth, and lineage sustainably (Isman & Kaltsum, 2022). Socio-economic harmony is achieved when *maṣlaḥah*-oriented and distributive justice-based policies prevent extreme inequality, thereby ensuring that economic growth remains aligned with social justice and ecological sustainability.

Collectively, these findings indicate that the Eco-Maqāṣid-Based Sustainable Economic Growth Model constitutes the central conceptual contribution of this study. The framework demonstrates how al-Shatibi's maqāṣid al-sharī'ah may be systematically translated into contemporary sustainability discourse through the integration of ethical values, governance mechanisms, and sustainability-oriented policy objectives. Nevertheless, the model remains theoretical and normative in nature and therefore requires further empirical validation across diverse policy and socio-economic contexts before broader practical implementation can be established.

Reframing the Contribution: Epistemological Position of the Eco-Maqāṣid Model

This discussion clarifies that the Eco-Maqāṣid model is not intended as a predictive theory or an empirical causal model, but rather as a normative-analytical framework functioning as a policy evaluation and design instrument. Epistemologically, the model is situated within the tradition of applied ethical frameworks that bridge the normative theory of maqāṣid al-sharī'ah with the practical demands of contemporary policymaking. Accordingly, the primary contribution of this study lies in the formulation of a maqāṣid-based policy-screening logic that enables policy evaluation not only in terms of efficiency or economic expansion but also in relation to distributive justice, ecological sustainability, and moral integrity.

Furthermore, the framework repositions maqāṣid from a

purely normative legitimizing discourse into an analytical instrument that can be systematically applied in both ex-ante (policy formulation) and ex-post (policy evaluation) processes. This analytical shift extends the scope of maqāṣid beyond classical jurisprudential discourse into the domains of governance, public policy, and political economy, thereby reinforcing its relevance within contemporary sustainable development debates.

What the Eco-Maqāṣid Model Explains

The Eco-Maqāṣid framework provides a conceptual explanation of how maqāṣid values may be translated into structured policy decision-making processes. Specifically, the framework proposes that public policies should be evaluated according to their contribution to fulfilling hierarchical human needs (*ḍarūriyyāt*, *ḥājīyyāt*, and *taḥsīniyyāt*), rather than relying exclusively on aggregate economic indicators such as GDP growth (Anwar et al., 2025; Syahir et al., 2025). This perspective introduces a normative prioritization structure that functions not merely descriptively but also prescriptively in directing development trajectories.

In addition, the principle of *lā ḍarar wa lā ḍirār*, together with the conceptual elaboration of *ḥifẓ al-bi'ah*, provides an ethical basis for evaluating environmental policy through preventive rather than reactive approaches (Kurniasih & Pradisti, 2025). Within this framework, sustainability is interpreted not solely as a policy outcome but as a normative constraint embedded throughout the policy process itself. From the perspective of governance, the integration of maqāṣid further explains how legitimacy may be constructed through transparency, accountability, and public participation as practical manifestations of *ʿadl* and *amānah* (Wijaya et al., 2025). Nevertheless, these explanations should be understood as conceptual interpretations derived from literature synthesis rather than universal empirical claims. The framework therefore functions as an interpretive analytical lens intended to guide sustainability-oriented governance discourse.

What It Adds Beyond SDGs and ESG Frameworks

Compared to the Sustainable Development Goals (SDGs) and ESG frameworks, the Eco-Maqāṣid model contributes at three analytical levels. First, at the ontological level, Eco-Maqāṣid introduces a teleological and spiritual dimension in which development is not confined to material welfare but directed toward *falāḥ* as holistic well-being encompassing both worldly and transcendent dimensions (Al-Daghistani, 2022). This perspective addresses a conceptual limitation within SDG and ESG frameworks, which generally adopt secular and instrumental orientations. Second, at the methodological level, the framework incorporates the hierarchical structure of maqāṣid as a mechanism for policy prioritization. Unlike the SDGs, which are organized horizontally across sectors, the maqāṣid-based approach enables prioritization according to the urgency and essentiality of human needs, thereby offering

Table 1. Operational Mapping of Eco-Maqāṣid Principles into Sustainable Development Policy Instruments

Policy Instrument	Maqāṣid Dimension	SDG Target/Pillar	Expected Outcome	Governance Safeguard
Green <i>ṣukūk</i>	<i>Ḥifẓ al-Bi'ah</i> , <i>Ḥifẓ al-Māl</i>	SDG 7, SDG 13	Renewable energy transition	Transparency and ESG disclosure
Zakat-based redistribution	<i>Ḥifẓ al-Nafs</i> , <i>Ḥifẓ al-Māl</i>	SDG 1, SDG 10	Poverty reduction and social equity	Accountability and public auditing
Circular economy policy	<i>Ḥifẓ al-Bi'ah</i>	SDG 12	Resource efficiency and waste reduction	Environmental impact assessment
Islamic social finance	<i>Ḥifẓ al-Nasl</i>	SDG 8, SDG 11	Community resilience	Participatory governance
Ethical investment screening	<i>Ḥifẓ al-'Aql</i> , <i>Ḥifẓ al-Māl</i>	SDG 9	Sustainable innovation	Sharī'ah supervisory mechanism

greater adaptability in contexts characterized by inequality and resource constraints (Kasri et al., 2023). Third, at the evaluative level, Eco-Maqāṣid provides a value-oriented policy-screening mechanism that assesses not only quantitative outputs but also the ethical quality of policy processes and impacts. However, this integration also reveals an epistemological tension. ESG frameworks rely heavily on standardized quantitative indicators, whereas maqāṣid operates primarily within a normative and ethical domain that is inherently difficult to quantify. This tension creates a methodological dilemma between measurability and moral substance, since reducing ethical values into numerical indicators risks diminishing the substantive depth of maqāṣid itself (Maulidya, 2022; Syahrani et al., 2024). Consequently, the contribution of Eco-Maqāṣid lies not merely in harmonizing Islamic principles with SDGs and ESG frameworks, but in constructing a critical synthesis capable of integrating ethical reasoning into sustainability governance.

Trade-offs and Policy Implications

The Eco-Maqāṣid framework also highlights the structural trade-offs inherent in development policy. For example, intensive natural resource exploitation may generate short-term economic gains while simultaneously conflicting with the principle of *ḥifẓ al-bi'ah* and long-term ecological sustainability. Within this perspective, maqāṣid functions as a normative limitation that constrains policy choices in order to prevent greater forms of *mafsadah*. A further trade-off emerges between economic efficiency and distributive justice. Market-oriented approaches may achieve allocative efficiency but frequently neglect equitable distribution. From a maqāṣid perspective, efficiency cannot be separated from justice; therefore, development policy should seek to achieve both simultaneously.

At the micro level, the ethical principles of anti-*isrāf* and responsible consumption indicate that behavioral transformation constitutes an important prerequisite for sustainability. Nevertheless, without supportive macro-level policy structures, such behavioral changes remain limited in scope and impact. Consequently, the Eco-Maqāṣid framework emphasizes the necessity of coherence between macroeconomic policy, governance structures, and individual ethical behavior in order to generate systemic sustainability outcomes (Azmi et al., 2024; Harahap & Uula, 2023; Kusnan et al., 2022; Parrey, 2021).

Operationalization: Toward Measurable Indicators

Although primarily conceptual in orientation, the Eco-Maqāṣid framework furnishes a robust foundation for the construction of operational indicators that embody maqāṣid values within sustainability governance. These indicators may be systematically categorized into three principal dimensions:

1. the Justice Distribution (*ʿadl-maṣlaḥah*) index, which measures the extent to which policies mitigate inequality and enhance the welfare of vulnerable and marginalized communities;
2. the Ecological Sustainability (*ḥifẓ al-bi'ah*) index, which evaluates the impacts of policy interventions on environmental conservation and the long-term viability of natural resources;
3. the Ethical Governance (*amānah-shūrā*) index, which assesses the degree of transparency, accountability, and participatory mechanisms institutionalized in policymaking processes.

To enhance the operational relevance of the Eco-Maqāṣid framework, the following implementation mapping illustrates the alignment between policy instruments, maqāṣid dimensions, SDG pillars, and governance safeguards (see Table 1).

In practical terms, instruments such as green *ṣukūk* and Islamic social finance demonstrate the conceptual possibility of operationalizing maqāṣid values within sustainable development financing. However, these indicators remain propositional and require further empirical validation to assess their reliability, contextual applicability, and institutional feasibility across different governance settings.

Implications for Islamic Financial Institutions and Governance

At the institutional level, the Eco-Maqāṣid framework expands the role of Islamic financial institutions from compliance-oriented entities into impact-oriented institutions. This transformation requires the integration of maqāṣid principles throughout the financial cycle, ranging from investment planning to sustainability impact assessment. Furthermore, the incorporation of maqāṣid within risk management processes encourages the reallocation of financial portfolios toward sectors generating positive social and ecological impacts, including renewable energy, education, and sustainable infrastructure. This demonstrates that maqāṣid may function as a normative guide for sustainability-oriented impact investment within Islamic finance. In addition, the integration of zakat and waqf into sustainable development strategies strengthens redistributive mechanisms and socio-economic resilience (Isman & Kaltsum, 2022). Consequently, Islamic financial systems are positioned not merely as financial intermediaries but also as instruments of socio-ecological transformation capable of supporting inclusive and ethically grounded development.

Collectively, these findings indicate that Eco-Maqāṣid represents a conceptual innovation integrating ethical, spiritual, and governance dimensions into a coherent analytical framework. The model extends contemporary SDG and ESG discourse by introducing a maqāṣid-based evaluative logic capable of connecting normative values with sustainability governance practices. Nevertheless, the framework remains theoretical and normative in character. Therefore, its practical implementation requires further development of measurable indicators, empirical testing, and contextual validation across diverse socio-economic and policy environments before broader institutional adoption can be justified.

Conclusion

This study set out to (1) analyze the relevance of Imam Abū Ishāq al-Syāḥibī's maqāṣid al-sharī'ah for economic, social, and ecological sustainability, and (2) develop a conceptual Eco-Maqāṣid framework for sustainable economic growth. The findings demonstrate that al-Syāḥibī's formulation of *taḥqīq al-maṣlaḥah* provides a coherent ethical architecture integrating justice, balance, and public welfare as guiding principles of development. Through a systematic process of thematic coding and comparative convergence, these normative constructs were analytically linked with contemporary sustainability principles, indicating a substantial conceptual alignment rather than empirical causality between maqāṣid discourse and sustainable development frameworks.

Building upon this analysis, the study proposes the Eco-Maqāṣid-Based Sustainable Economic Growth Model as a normative-analytical policy framework that translates maqāṣid values into a structured policy-screening logic. Unlike conventional development approaches that emphasize quantitative output indicators, this framework foregrounds ethical evaluation criteria such as *maṣlaḥah*, *ʿadl*, and *ḥifẓ al-bi'ah* within policy design and assessment processes. In this regard, the contribution of the study is incremental rather than entirely novel, particularly through: (i) the operationalization of maqāṣid into a sustainability-oriented analytical framework, (ii)

the incorporation of environmental preservation (hiḏḏ al-bi'ah) as a derived conceptual construct, and (iii) the formulation of an integration architecture linking ethical values, governance mechanisms, and sustainability-oriented policy outcomes.

Nevertheless, the Eco-Maqāṣid model remains conceptual and has not yet undergone empirical validation. Accordingly, the framework should not be interpreted as a universally applicable governance model or as a predictive policy instrument, but rather as a theoretical and normative foundation requiring further empirical examination across diverse socio-economic and policy environments. Proposed instruments such as maqāṣid-oriented indicators, sustainability indices, and ethical governance measurements should therefore be understood as preliminary analytical

directions rather than immediately operational policy tools. Future studies are encouraged to operationalize the proposed indicators quantitatively and assess their applicability through comparative case studies, policy simulations, institutional analysis, or empirical governance evaluation. Such empirical investigations are necessary to examine the contextual relevance, reliability, and practical feasibility of the Eco-Maqāṣid framework within different governance systems and development settings. Collectively, these findings reinforce the relevance of maqāṣid al-sharī'ah as a normative foundation for sustainability governance while contributing a structured analytical lens capable of bridging ethical principles, ecological responsibility, and contemporary economic policy design.

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