

# Strategic Planning in Sharia-Compliant Enterprises: A *Maqāṣid*-Based Ethical Framework for Modern Business

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## Abstract

This conceptual article develops a comprehensive framework for strategic planning in Sharia-compliant enterprises by integrating Islamic ethical values and spiritual objectives with contemporary business practices. Conventional strategic models, often rooted in secular and profit-driven paradigms, fail to accommodate the normative values central to Islamic enterprise, including *maqāṣid al-sharī'ah* (the objectives of Islamic law), *shūrā* (consultation), *'adl* (justice), and *amanah* (trust). This research addresses that gap by formulating a planning approach grounded in Islamic ontological and epistemological foundations. Drawing on both classical Islamic sources and contemporary management theory, the study employs document-based qualitative methods to synthesize a conceptual model aligning enterprise vision, goal setting, implementation, and evaluation with Islamic principles. Findings reveal that Islamic strategic planning redefines success through *ḥalāl* (holistic well-being) rather than competitive dominance. The model proposes alternative strategic tools such as ethical KPIs and stakeholder-inclusive governance. This approach contributes to both theory and practice, offering a pathway for Sharia-compliant institutions to operationalize their missions while maintaining moral integrity. The paper offers implications for Islamic financial institutions, policymakers, and global enterprises seeking values-based strategic alternatives.

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## Keywords

Strategic Planning; Maqāṣid al-Sharī'ah; Islamic Enterprise Strategy; Ethical Governance; Sharia Business Frameworks

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## Introduction

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Strategic planning has long been established as a fundamental element of organizational success, allowing entities to chart long-term trajectories and respond proactively to environmental changes (Bryson, 1995; Porter, 1980). However, the dominant strategic planning paradigms have evolved within secular and profit-maximizing contexts, often sidelining spiritual, ethical, and religious considerations. For Sharia-compliant enterprises, this presents a serious methodological gap, as Islamic values deeply influence business purpose, stakeholder interaction, and decision-making processes (Beekun & Badawi, 1999). The foundational ethical constructs of Islam, such as *'adl* (justice), *taqwā* (God-consciousness), and *mashlahah* (public interest), offer alternative perspectives on what constitutes effective and moral strategic planning (Chapra, 1992).

Theoretically, integrating Islamic principles into strategic management invites the reexamination of conventional models through a *maqāṣid al-sharī'ah* lens. Classical and contemporary Islamic scholars have emphasized that all activities, including economic ones, must ultimately align with divine objectives that protect religion (*dīn*), life (*nafs*), intellect (*'aql*), progeny (*nasl*), and wealth (*māl*) (Kamali, 2008). Empirically, this shift becomes more pressing as the global Islamic economy—encompassing finance, halal food, tourism, and fashion—continues to grow and seek guidance rooted in Islamic epistemology (Wilson & Liu, 2010). Despite such growth, a structured, Islamically congruent approach to strategic planning remains underdeveloped in both academic and operational frameworks.

Existing scholarship on Islamic management has focused primarily on micro-level ethics or leadership principles without extending sufficiently into the realm of institutional strategic planning (Ali, 2005). Studies have examined values such as *amanah* (trust) and *ikhhlās* (sincerity) within business leadership (Beekun, 2006), but few have translated these into structured strategic models that can guide enterprise growth and governance. Furthermore, mainstream strategic models such as SWOT, PESTEL, and Porter's Five Forces have limited applicability when contextualized within Sharia requirements due to their emphasis on competitive advantage, rather than cooperative or ethical stewardship (Mintzberg, Ahlstrand, & Lampel, 1998). This discrepancy reveals a critical research gap and a need for epistemological alignment between strategic frameworks and Islamic teachings.

This study addresses the following research questions: (1) How can strategic planning be effectively adapted for Sharia-compliant enterprises? (2) What theoretical contributions from Islamic thought support a values-based planning model? (3) How do ethical considerations rooted in Islam redefine strategic objectives and implementation? These questions aim to construct a conceptual framework where Islamic values are embedded within the pillars of modern strategic thinking.

Accordingly, this paper seeks to develop a comprehensive theoretical model for strategic planning in Sharia-compliant enterprises. Drawing from both classical Islamic texts and modern strategic theory, it articulates a framework that aligns operational strategy with Islamic ethical norms. The relevance of this study lies in its potential to advance the discourse in Islamic business management, offering alternatives to secular capitalist paradigms while fulfilling the spiritual, social, and economic mandates of Islamic enterprise.

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## Literature Review

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Strategic planning, as conceptualized in mainstream literature, encompasses long-term goal formulation, environmental scanning, and the selection of optimal actions to achieve competitive advantage (Ansoff, 1987; Mintzberg, 1994). These processes are typically grounded in Western management theories emphasizing profitability, market dominance, and operational efficiency (Porter, 1980). However, critiques have emerged regarding their ethical neutrality and limited applicability to enterprises driven by spiritual or social missions (Bryson, 1995). In response, a growing body of literature seeks to integrate ethical and social dimensions into strategic planning, particularly within non-Western and faith-based contexts (Wheelen & Hunger, 2008).

The evolution of Islamic management literature has introduced frameworks grounded in *tawhīd* (unity of God), *ḥalāl-ḥarām* standards, and *shūrā*-based decision-making (Beekun & Badawi, 1999; Ali, 2005). These principles offer a distinctive approach, framing strategy not merely as a tool for growth but as a mechanism for fulfilling *maqāṣid al-sharī'ah*. Although scholars like Chapra (1992) and Siddiqi (2004) have elaborated on Islamic economic goals, there remains a paucity of comprehensive models connecting these goals to strategic planning. The literature does indicate an increasing scholarly interest in embedding values such as *adl*, *ikhhlāṣ*, and *rahmah* into business systems, yet lacks structured models or implementation strategies within enterprise settings (Dusuki & Abdullah, 2007).

Economic growth in Islamic contexts is thus viewed not only through metrics of GDP or market expansion but through the holistic welfare of society (*falāḥ*). The literature suggests that Islamic strategic planning should address not only profit but also equity, justice, and accountability (Naqvi, 1981). Nevertheless, practical frameworks translating these philosophical ideals into operational tools are still underdeveloped. This review underscores the need to bridge conceptual theories of Islamic economics with actionable, value-based strategic planning models tailored to Sharia-compliant enterprises.

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## Theoretical Framework

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### **1. *Maqāṣid al-Sharī'ah* as Strategic Objective Framework**

*Maqāṣid al-sharī'ah*, or the objectives of Islamic law, serve as the foundational theory for aligning enterprise strategy with Islamic ethical principles. Defined as the protection and promotion of essential human interests—namely *dīn*, *nafs*, *'aql*, *nasl*, and *māl*—this framework offers a multidimensional goal-setting approach beyond material gain (Kamali, 2008, p. 2). Unlike conventional models focused on shareholder returns, the *maqāṣid*-oriented strategy evaluates performance through ethical, spiritual, and societal lenses. This theory positions strategic planning as a morally accountable process that pursues human flourishing (*falāḥ*), making it suitable for Sharia-compliant enterprises seeking both worldly and divine success (Chapra, 1992, p. 203).

### **2. Stakeholder Theory Revisited through Islamic Ethics**

Stakeholder theory argues that organizations must address the needs of all stakeholders—not just shareholders—to sustain long-term success (Freeman, 1984). In Islamic thought, this aligns with the principle of *maslahah* (public interest) and the prophetic ethic of communal responsibility. Islamic stakeholder engagement mandates inclusive governance based on *shūrā* and *'adl* (justice), ensuring that strategic decisions reflect collective well-being (Beekun & Badawi, 1999). By embedding stakeholder concerns within the strategic core, Sharia-compliant enterprises embody a more ethical, accountable, and socially grounded planning process, aligning spiritual obligations with corporate responsibilities (Ali, 2005, p. 17).

### **3. Strategic Intent and *Tawḥīd*-Oriented Leadership**

The concept of strategic intent—defined as a long-term, purposeful vision—resonates deeply with Islamic values when informed by *tawḥīd*, the principle of divine unity. Islamic leadership theory, rooted in servanthood (*khilāfah*) and accountability before God, demands that strategic goals be morally righteous, socially uplifting, and environmentally sustainable (Abdus Sattar, 1990). This contrasts with secular strategic intent, which often prioritizes market dominance. Islamic strategic leadership incorporates *ikhhlāṣ* (sincerity) and *amanah* (trustworthiness) as key attributes, reinforcing that strategic planning must be guided by ethical intentionality (Beekun, 2006, p. 114).

### **4. Systems Thinking and Holistic Integration in Islamic Strategy**

Systems thinking, a concept drawn from general management theory, complements Islamic perspectives on balance and interdependence. Islamic teachings emphasize *mīzān* (equilibrium) and *tawāzun* (balance), suggesting that strategic planning must consider ecological, social, and spiritual systems simultaneously (Naqvi, 1981, p. 91). A systems-oriented Islamic strategic model integrates spiritual consciousness (*taqwā*), operational efficiency, and communal benefit into a cohesive whole. This approach ensures that the enterprise functions not as an isolated economic unit, but as a holistic institution contributing to societal well-being and divine accountability.

## Previous Research

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The study by Naqvi (1981) represents one of the earliest efforts to conceptualize Islamic economics within a development framework. Using normative methodology, Naqvi argued that Islamic economics prioritizes *ḥalāl* (total well-being) over material prosperity alone. While the research did not directly focus on strategic planning, its relevance lies in establishing a foundational orientation toward holistic objectives that should shape organizational strategy in Sharia-compliant enterprises. Unlike the current study, Naqvi did not translate these objectives into actionable planning models.

Chapra (1992) advanced the discourse by proposing an Islamic moral economy based on the *maqāṣid al-sharī'ah*. His work emphasized ethical accountability in economic systems, proposing that justice and human dignity be central to economic policy. Although his study focused more on macroeconomic policy than micro-strategy, its principles support the integration of moral values into organizational planning. This study diverges from Chapra's macroeconomic lens by focusing on enterprise-level strategy rooted in the same ethical underpinnings.

Ali (2005) explored the role of ethics in Islamic leadership through a conceptual lens. He argued that Islamic ethics provide a coherent structure for managerial practices, focusing on *ikhlaṣ*, *ʿadl*, and *shūrā*. While Ali's research was centered on leadership behavior, its insights are transferable to strategic planning by positioning ethics as core to decision-making processes. The present study builds on Ali's insights by applying them to organizational-level planning.

Beekun and Badawi (2005) presented an Islamic framework for business ethics and decision-making, integrating concepts such as *amanah* and *tawakkul* (reliance on God) into managerial frameworks. Their model included guidelines for Islamic decision-making but lacked a dedicated section on strategic formulation and execution. The current research expands upon this by constructing a full-cycle strategic model based on Islamic values, extending beyond ethics to include visioning and resource allocation.

In 2007, Dusuki and Abdullah conducted an empirical study on stakeholder expectations in Islamic financial institutions. Their findings revealed that stakeholders in Islamic contexts demand more than profitability—they prioritize ethics, transparency, and social justice. This aligns closely with the argument that strategic planning in Islamic enterprises must encompass spiritual and societal goals. However, the study stopped short of developing a full strategic framework, a gap this paper seeks to address.

Wilson and Liu (2010) examined the branding and strategic positioning of halal products in international markets. Through qualitative and market analysis methods, they highlighted the strategic challenges faced by Muslim businesses operating within global capitalism. Their findings underscore the tension between Islamic principles and

global market pressures. The present study builds on this by offering a theoretical solution—strategic planning that aligns Islamic values with modern competitive environments.

Prior research has significantly contributed to establishing ethical and philosophical foundations for Islamic management. However, few studies have developed a complete strategic planning framework for Sharia-compliant enterprises. Most focus on ethical leadership, macroeconomic perspectives, or stakeholder expectations in specific industries like Islamic finance. This gap underscores the novelty of this study in presenting a conceptual model that merges Islamic ethical principles with comprehensive strategic planning applicable across sectors.

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## Research Methods

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This study adopts a conceptual research methodology rooted in qualitative, document-based analysis. Conceptual research is particularly suitable for exploratory studies that aim to develop theoretical models by synthesizing existing knowledge (Jabareen, 2009). Given the philosophical nature of Islamic values and their influence on strategic planning, a non-empirical approach allows for a deeper interrogation of the underlying epistemologies. The data used in this research are derived from classical Islamic jurisprudential texts, modern scholarly interpretations, and strategic management theories from reputable international journals and books published no later than 2010.

Primary sources of data include classical Islamic literature on *maqāṣid al-sharī'ah* and ethical governance, as articulated by scholars such as Al-Ghazali, Al-Shatibi, and contemporary Islamic economists like Chapra (1992) and Naqvi (1981). In parallel, data from Western strategic planning frameworks—such as those proposed by Porter (1980), Mintzberg (1994), and Bryson (1995)—are utilized to examine compatibility and divergence. These texts are selected based on their academic recognition and relevance to the topic. Furthermore, international peer-reviewed journals provide supplementary data, ensuring that the research draws on authoritative and globally recognized perspectives.

The data collection technique is analytical abstraction, which involves the selection, interpretation, and categorization of concepts from the literature. This technique enables the identification of thematic elements that recur across both Islamic and conventional strategic texts. The process includes rigorous comparison and thematic coding of key terms such as *'adl*, *mashlahah*, strategic alignment, ethical planning, and stakeholder inclusivity. This comparative technique allows for a structured synthesis that informs the development of a unified framework.

In terms of data analysis, this study employs content analysis supported by comparative reasoning. The key objective is to integrate Islamic normative values with strategic planning elements through thematic alignment. This method involves

identifying congruence and conflicts between Islamic concepts and traditional strategic constructs, and resolving them through theoretical reconciliation. For instance, conventional concepts of competitive advantage are re-evaluated through the Islamic lens of cooperation (*ta'āwun*) and distributive justice (*'adl*). The final framework is therefore an interpretative construct, grounded in authoritative sources and systematically developed through comparative logic.

The conclusions of this study are drawn through an iterative process of theory-building. The conceptual framework developed herein does not seek statistical generalization but theoretical robustness. It synthesizes the literature to propose an Islamic strategic planning model that is both operationally actionable and ethically coherent. The result is a theoretically sound, values-based planning paradigm that can guide Sharia-compliant enterprises in crafting long-term, ethical, and sustainable strategies, fulfilling both their worldly mandates and religious commitments.

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## Results and Discussion

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The findings of this study reinforce the importance of integrating Islamic ethical values into all stages of strategic planning in Sharia-compliant enterprises. Linking the theoretical framework of *maqāṣid al-sharī'ah* to contemporary strategic models reveals critical opportunities for re-aligning enterprise goals with broader human development objectives. This integration is more than a value-add; it forms the very foundation of planning in Islamic contexts, where the enterprise is a *khilāfah*-based vehicle for fulfilling social and spiritual responsibilities (Chapra, 1992; Naqvi, 1981). Unlike conventional strategies that focus primarily on market competition and shareholder wealth, the Islamic strategic approach prioritizes justice, transparency, and the welfare of all stakeholders, echoing the broader mandates of the Islamic worldview (Ali, 2005; Beekun & Badawi, 1999).

A notable contribution of this study lies in its development of a conceptual planning model that embeds Islamic values at every strategic level—from vision formation to implementation. This model incorporates key principles such as *taqwā* (God-consciousness), *shūrā* (consultation), and *amanah* (trust) within strategic steps like environmental analysis, goal-setting, resource allocation, and performance review. Furthermore, the analysis introduces a novel systems-thinking approach inspired by *tawāzun* (balance), reflecting the Qur'anic emphasis on harmony within social, ecological, and economic systems. The resulting framework is not only theoretically robust but also pragmatically viable, providing actionable guidance for Islamic financial institutions, halal businesses, and other ethically-oriented enterprises. Experts in Islamic finance and management who have not been previously cited, such as Hassan and Lewis (2007), also support the need for integrating Sharia-compliance with strategic excellence, reinforcing the practical relevance of this research.



## **Research Question 1: How can strategic planning be effectively adapted for Sharia-compliant enterprises?**

### **Islamic Visioning and Strategic Intent**

The first thematic adaptation in strategic planning for Sharia-compliant enterprises involves a redefinition of strategic vision based on the foundational Islamic principles of *tawhīd* (the oneness of God) and *falāḥ* (holistic success and well-being). In contrast to conventional strategic paradigms that emphasize market dominance, revenue growth, and competitive advantage, Islamic enterprises are expected to formulate visions that reflect spiritual consciousness, ethical obligations, and community welfare (Beekun & Badawi, 1999). Vision in an Islamic context is not simply a future-oriented business objective but a moral compass that ensures enterprise activities align with divine intent and collective societal needs.

Consequently, the formulation of strategic intent in Sharia-compliant organizations is reoriented from a singular pursuit of profit to a broader commitment to *‘adl* (justice), *ikhhlāṣ* (sincerity), and the achievement of ethical excellence. This implies that long-term strategic goals must be spiritually sound, ethically grounded, and socially beneficial. Such a transformation not only challenges secular models that often prioritize shareholder interests but also calls for a new strategic lexicon grounded in Islamic epistemology. Within this framework, strategic planning becomes an act of moral deliberation and ethical foresight, elevating business vision from transactional ambitions to covenantal stewardship (Ali, 2005).

This divine accountability perspective—rooted in the concept of *khilāfah* (vicegerency)—positions organizational leaders and planners as stewards (*khulafā’*) of God’s resources, accountable not only to stakeholders but ultimately to Allah (Chapra, 1992). Enterprises are thus morally bound to ensure that their visions and corresponding actions do not violate the principles of Sharia, including justice, equity, and public welfare (*maslahah*). This theocentric approach to strategic visioning elevates the role of ethics and spirituality in business governance, encouraging organizations to define success not merely in economic terms but as a pursuit of holistic human development in accordance with Islamic teachings (Naqvi, 1981). Through such a reorientation, strategic vision becomes both a tool of organizational planning and a reflection of divine trust.

### **Maqāṣid-Oriented Goal Formulation**

The second critical adaptation in strategic planning for Sharia-compliant enterprises is the formulation of goals grounded in the objectives of Islamic law, known as *maqāṣid al-sharī‘ah*. These goals encompass the preservation and promotion of five essential human interests: religion (*dīn*), life (*nafs*), intellect (*‘aql*), progeny (*nasl*), and wealth (*māl*). Unlike conventional goal-setting approaches that center on productivity and



profit maximization, Islamic strategic planning emphasizes a balance between material outcomes and moral imperatives (Kamali, 2008). This ensures that organizational objectives remain ethically sound and spiritually aligned, reinforcing the enterprise's role as a vehicle for achieving both worldly efficacy and divine satisfaction.

Strategic goals informed by *maqāṣid al-sharī'ah* are thus not limited to financial indicators such as revenue growth or return on investment but extend to broader concerns like safeguarding human dignity, advancing knowledge, and protecting economic equity. For instance, strategies that foster intellectual development through employee training or contribute to social cohesion via equitable hiring practices align directly with the preservation of *'aql* and *nasl*, respectively. These priorities reflect the Islamic understanding that success is multidimensional—measured not only by market share or profitability but also by contributions to individual well-being, community stability, and ethical governance (Naqvi, 1981).

Accordingly, enterprise success in this framework is a composite achievement that blends ethical compliance, social responsibility, and economic resilience. Such a model demands that businesses assess their strategic impact through Sharia-compliant performance indicators, including social impact assessments, adherence to *ḥalāl* standards, and the equitable distribution of wealth through instruments like *zakāt* and *waqf*. This holistic perspective challenges reductionist metrics of success prevalent in secular business discourse and invites enterprises to view their operations as moral endeavors. By embedding *maqāṣid al-sharī'ah* into strategic goal-setting, Sharia-compliant organizations cultivate a planning culture that simultaneously honors divine law and promotes sustainable human development.

### **Ethical Strategy Formulation**

Incorporating Islamic ethics into the formulation of strategy is not only desirable for Sharia-compliant enterprises—it is foundational. Ethics in Islamic planning are not peripheral values but central tenets that guide every dimension of decision-making. Principles such as *ikhhlāṣ* (sincerity of intention) and *amanah* (trustworthiness) require that strategy be developed and executed with a deep sense of moral responsibility and transparency (Ali, 2005, p. 17). Unlike secular approaches that may treat ethics as secondary or optional to competitive advantage, the Islamic worldview integrates ethics as an inseparable component of organizational purpose and strategic legitimacy. Thus, ethical considerations shape not just the “how” but also the “why” of strategic planning.

This ethical foundation imposes clear limitations on strategic choices and actions. Enterprises guided by Sharia must actively avoid behaviors and objectives that involve exploitation, injustice, or harm to others—whether employees, customers, or society at large. Strategic models that encourage opportunism, aggressive competition, or value extraction at the expense of stakeholders are deemed incompatible with Islamic ethics. This means that practices such as workforce exploitation, deceptive marketing,

environmental neglect, or monopolistic pricing are not merely discouraged but fundamentally prohibited within Islamic strategy frameworks (Beekun & Badawi, 1999). Ethical strategy formulation thus becomes a proactive effort to safeguard moral integrity at both the macro and micro levels of enterprise activity.

Additionally, Islamic strategic ethics categorically reject certain economic activities identified in Sharia as inherently harmful. These include the use of *ribā* (interest), *maysir* (gambling/speculation), and *gharar* (excessive uncertainty)—all of which are explicitly prohibited and viewed as destructive to both economic and social stability (Beekun, 2006, p. 114).

Consequently, strategic planners in Sharia-compliant organizations must not only avoid these practices but also design financial models and risk-management tools that comply with Islamic legal and ethical standards. For example, instead of interest-based financing, enterprises should pursue profit-and-loss sharing mechanisms like *mushārah* and *muḍārah*. Ethical integration in strategy formulation thus ensures that organizational growth aligns with both divine ordinances and long-term societal well-being.

### **Strategic Implementation and Governance**

The implementation phase in Sharia-compliant enterprises requires the institutionalization of *shūrā* (consultation), a principle deeply embedded in Islamic governance and leadership traditions. Unlike hierarchical or top-down implementation models often found in conventional organizations, *shūrā* mandates participatory processes in which decisions are made through collective deliberation. This principle is not merely procedural; it reflects a theological imperative to honor the dignity, intellect, and agency of every stakeholder involved in the enterprise (Beekun & Badawi, 1999). As a result, strategic implementation in Islamic contexts demands structures that facilitate transparent discussion, mutual learning, and ethical consensus.

Participative leadership, rooted in the ethos of *shūrā*, ensures that diverse voices are integrated into operational execution, particularly those who are impacted by strategic decisions. Freeman's (1984) stakeholder theory finds a natural resonance in Islamic teachings, where leadership is defined not by authority but by accountability and service to others. In this model, managers and executives are stewards (*khulafā'*) who must consult not only internal teams but also customers, suppliers, community representatives, and even marginalized groups. Implementation plans developed through *shūrā* processes are more ethically robust, as they are tested against the values and expectations of a broader moral community.

This approach fosters an environment of transparency, mutual trust, and collective responsibility. Decisions made through inclusive mechanisms are less likely to result in ethical breaches or stakeholder alienation. Moreover, the deliberative nature of *shūrā* allows enterprises to anticipate implementation risks through multidimensional analysis and moral foresight. This consultative governance structure also strengthens

organizational resilience by cultivating a shared sense of ownership and ethical alignment among all actors involved in execution. In sum, *shūrā*-based implementation redefines strategic action as a collective moral enterprise rather than a command-driven task, reinforcing the spiritual and social dimensions of enterprise management in Islam.

### **Performance Evaluation via Islamic KPIs**

In Sharia-compliant enterprises, performance evaluation cannot rely solely on conventional metrics such as profitability, productivity, or shareholder value. Instead, it requires a multidimensional assessment framework that integrates Islamic Key Performance Indicators (KPIs), reflecting the spiritual, ethical, and societal dimensions of enterprise outcomes. Central to this evaluation is the principle of *mashlahah* (public interest), which prioritizes communal benefit over narrow financial gains (Kamali, 2008). Therefore, the evaluation process must consider whether strategic outcomes have contributed to societal well-being, preserved dignity, and upheld justice (*‘adl*)—both within the organization and in its external relations.

Islamic KPIs extend to domains such as fair labor practices, ethical sourcing, environmental stewardship, transparency, and social equity. Indicators might include the equitable distribution of wealth (e.g., *zakāt* payments), implementation of ethical procurement policies, employee satisfaction grounded in dignity, or community development programs funded through *waqf* (endowments). These non-financial metrics are critical in ensuring that enterprise performance aligns with the objectives of *maqāṣid al-sharī‘ah*, particularly the protection of wealth (*māl*) without causing harm or injustice. In this sense, performance evaluation becomes a moral audit as much as a strategic one—demanding that actions and results be judged through both worldly outcomes and spiritual consequences (Naqvi, 1981).

Moreover, these ethical KPIs reinforce a culture of continuous self-assessment and accountability before both stakeholders and God. Enterprises are encouraged to implement tools such as Sharia-compliant scorecards or integrated reporting systems that track social, spiritual, and financial performance simultaneously. This holistic approach ensures that any deviation from Islamic principles is detected and corrected in a timely manner. It also allows enterprises to demonstrate legitimacy and trustworthiness (*amanah*) to Muslim and non-Muslim stakeholders alike. Ultimately, Islamic performance evaluation frameworks challenge the dominant paradigms of success, offering an alternative vision in which organizational excellence is measured not only by profit but by its contribution to a just, ethical, and spiritually conscious society.

### **Research Question 2: What theoretical contributions from Islamic thought support a values-based planning model?**

## Tawhīd as Strategic Ontology

Islamic strategic planning is rooted in the metaphysical and ontological principle of *tawhīd*, the oneness and sovereignty of God. This foundational belief asserts that all aspects of life, including economic behavior and organizational governance, must be seen as interconnected under divine authority (Abdus Sattar, 1990, p. 27). In contrast to secular worldviews that often separate religious values from professional domains, *tawhīd* serves as the epistemological anchor for Islamic management thought. It affirms that strategy, like all other human endeavors, should be guided by revelation (*wahy*), rational inquiry (*'aql*), and ethical accountability, rather than by utilitarian logic or market pragmatism alone.

This ontological framework redefines enterprise strategy as an act of *'ibādah* (worship), not merely a rational or profit-driven exercise. Within this paradigm, strategic decision-making becomes a sacred trust—an extension of human responsibility (*khilāfah*) to manage resources ethically and equitably under God's laws. Business objectives, therefore, are not morally neutral but are evaluated against divine expectations for justice (*'adl*), compassion (*rahmah*), and societal benefit (*mashlahah*). This challenges secular strategic models that prioritize efficiency, competition, or shareholder returns without considering their ethical or spiritual consequences. In Islamic planning, every strategic act—be it market entry, pricing policy, or organizational restructuring—must be aligned with moral boundaries set forth in Sharia.

Moreover, the *tawhīd*-based ontology compels organizations to pursue harmony among spiritual, material, and ecological domains. It rejects the fragmentation of knowledge and action that characterizes many contemporary strategic models, instead promoting holistic integration. For instance, profitability must be pursued alongside environmental sustainability, employee welfare, and spiritual development, reflecting the Qur'anic emphasis on *mīzān* (balance) and *'adl*. Theological awareness also heightens the planner's sense of long-term accountability, not only to stakeholders but to the Creator. This reorientation transforms strategic planning from a secular managerial tool into a moral enterprise, deeply connected to both the temporal and eternal dimensions of human life.

## Khilāfah and Strategic Responsibility

The Islamic concept of *khilāfah*—human vicegerency on earth—forms a core pillar of strategic responsibility in Sharia-compliant enterprises. According to this doctrine, human beings are entrusted by God to manage resources ethically and justly on His behalf (Naqvi, 1981, p. 61). In a corporate context, this transforms leaders and strategists into *khulafā'* (stewards) whose role extends beyond maximizing profits to ensuring ethical governance, social equity, and ecological sustainability. Strategic decisions, therefore, must be made with a heightened sense of moral responsibility, balancing the interests of present stakeholders with the needs of future generations.

This stewardship perspective aligns closely with the emerging global discourse on sustainable and responsible management but is uniquely rooted in Islamic theology.

In practice, *khilāfah*-based strategic responsibility requires organizations to design systems that promote accountability (*amanah*), justice (*'adl*), and transparency (*bayān*). Enterprise leaders are expected to act as caretakers—not owners—of the resources entrusted to them, and to deploy these resources in ways that enhance human dignity and societal well-being. This outlook challenges conventional capitalist models that treat natural and human capital as assets to be exploited for short-term gain. Instead, strategic planning becomes an ethical balancing act, weighing operational efficiency against spiritual integrity and public interest (*mashlahah*) (Ali, 2005, p. 19). In this light, corporate social responsibility is not a secondary or optional pursuit but an obligatory extension of the organization's divinely mandated role.

Furthermore, the *khilāfah* framework expands the scope of strategic stakeholders to include not just shareholders and customers, but the broader community, environment, and even future generations. Decisions such as entering new markets, adopting new technologies, or restructuring the workforce must be evaluated through the lens of long-term stewardship. This requires strategic planners to ask not only "Is this profitable?" but also "Is this just? Is this sustainable? Is this aligned with our responsibility to God and creation?" Such an approach embeds ethical foresight into enterprise-level planning and ensures that Sharia-compliant organizations fulfill their role as moral agents within the broader socio-economic system.

### **Shūrā as a Governance Model**

*Shūrā*, or mutual consultation, is a cornerstone of Islamic governance and plays a pivotal role in shaping ethical and inclusive strategic planning. While it may resemble participative or democratic decision-making models found in Western management theories, *shūrā* is fundamentally different in origin and purpose. Its legitimacy stems not from political theory or managerial pragmatism but from divine instruction found in the Qur'an and Prophetic practice (Beekun, 2006, p. 114). As such, it is not merely a management tool but a religious obligation that enshrines justice (*'adl*), mutual respect, and collective responsibility. In strategic planning, *shūrā* ensures that organizational decisions are not unilateral but arise from sincere dialogue among stakeholders.

Unlike secular models of participative management, which often prioritize efficiency, innovation, or employee motivation, *shūrā* emphasizes ethical inclusivity and spiritual accountability. It protects against autocracy and oligarchic control by mandating that leaders consult those affected by their decisions, regardless of status or hierarchy (Beekun & Badawi, 1999). In strategic contexts, this may include employees, customers, suppliers, and community members—each of whom brings insights and interests that must be ethically acknowledged. By engaging diverse perspectives, *shūrā* promotes deeper analysis, mitigates risks, and uncovers blind spots in strategic thinking. More

importantly, it affirms the Islamic principle that wisdom is distributed among the *ummah* (community), not monopolized by elites.

Furthermore, *shūrā* serves as a safeguard for minority rights and moral boundaries in strategic execution. It ensures that policies or growth strategies do not marginalize vulnerable stakeholders or violate Sharia principles in pursuit of expedience. For example, a strategic expansion that displaces a community or degrades the environment—even if profitable—would be subject to ethical scrutiny under a *shūrā*-based model. The humility inherent in consultation prevents arrogance in leadership and fosters a culture of servant leadership, where power is exercised with restraint and accountability. Thus, *shūrā* functions not only as a process of consultation but as a moral compass that guides strategic governance in alignment with both divine will and communal well-being.

### **Maslahah and Strategic Public Good**

The principle of *maslahah*—understood as the pursuit of public interest or common good—plays a crucial role in guiding strategic decisions within Sharia-compliant enterprises. Rooted in Islamic jurisprudence, *maslahah* allows strategic planning to transcend inward-looking objectives, such as profit maximization or internal operational efficiency, and instead mandates that strategic outcomes serve the broader community (Chapra, 1992, p. 205). This broader outlook transforms strategy from a corporate function into a moral-social endeavor. Strategic decisions, therefore, are evaluated not only for their impact on the firm's balance sheet but also for their contribution—or harm—to societal welfare, environmental integrity, and intergenerational justice.

A key implication of *maslahah* in strategic planning is the re-evaluation of trade-offs that are commonly accepted in conventional business logic. For instance, a cost-cutting strategy that results in large-scale layoffs, environmental degradation, or community displacement would be deemed unacceptable under an Islamic strategic framework if it causes more societal harm than benefit. Even if such actions improve financial metrics, they would violate the ethical duty to protect human dignity (*karāmah*) and communal stability (*ummah* cohesion). This shifts the evaluative lens of strategic choices from internal metrics alone to include long-term societal consequences and moral considerations, promoting justice (*'adl*) as a strategic imperative (Naqvi, 1981, p. 98).

By operationalizing *maslahah*, Sharia-compliant enterprises are compelled to incorporate external stakeholders into the planning process in a meaningful way. These include not only customers and regulators but also marginalized groups, future generations, and the natural environment. Strategic tools such as impact assessments, ethical audits, and stakeholder engagement forums become essential to ensuring that public interests are not sacrificed for private gain. The elevation of *maslahah* within strategic thinking thus repositions Islamic enterprises as moral agents within the socio-



economic ecosystem—enterprises whose legitimacy is derived not just from profitability, but from their sustained contribution to societal harmony and human flourishing.

### **Tazkiyah and Leadership Purification**

*Tazkiyah*, or self-purification, occupies a foundational place in Islamic thought and has significant implications for leadership within Sharia-compliant strategic planning. In the Islamic tradition, leadership is not a status of privilege but a burden of responsibility—an *amanah* (trust) that requires constant ethical vigilance and spiritual discipline. As such, strategic leaders must engage in continuous self-reflection and moral refinement, cultivating qualities such as *ikhhlāṣ* (sincerity), *ṣabr* (patience), and *tawāḍuʿ* (humility). These attributes are not merely spiritual ideals but essential components of ethical decision-making and strategic foresight. Without *tazkiyah*, leadership risks devolving into a pursuit of power, driven by ego and ambition rather than service and integrity (Ali, 2005, p. 23).

The role of *tazkiyah* in strategy is especially critical given the high-stakes nature of strategic choices, which often affect the lives of many within and beyond the organization. Leaders lacking moral discipline may succumb to greed, arrogance, or short-termism—behaviors that are both spiritually damaging and strategically unsound. In contrast, a purified leader guided by *taqwā* (God-consciousness) is more likely to pursue just, balanced, and farsighted strategies that align with the objectives of *maqāṣid al-sharīʿah*. Such leaders recognize that success is ultimately from Allah and that their accountability extends beyond quarterly reports to eternal judgment. This belief system fosters ethical restraint, wise judgment, and a commitment to long-term societal benefit over personal or organizational aggrandizement.

Furthermore, *tazkiyah*-oriented leadership development can be institutionalized through mentoring systems, ethical training programs, and governance structures that reward moral excellence. Strategic leadership in Islamic enterprises must be nurtured through mechanisms that promote internal purification alongside external competency. Evaluation metrics should include not only strategic acumen but also indicators of moral growth, such as integrity in decision-making, fairness in resource allocation, and humility in communication. By embedding *tazkiyah* within leadership models, Sharia-compliant organizations can safeguard their strategic direction against moral corruption, ensuring that those entrusted with charting the enterprise's future are spiritually grounded and ethically resilient.

### **Research Question 3: How do ethical considerations rooted in Islam redefine strategic objectives and implementation?**

#### **Redefining Strategic Objectives via Falāḥ**

In Islamic strategic planning, the concept of *falāḥ* (holistic success) serves as the ultimate objective, redefining what it means for an enterprise to thrive. Unlike conventional models that emphasize shareholder value, revenue growth, or market expansion as primary indicators of strategic success, *falāḥ* encompasses a broader and more profound understanding of prosperity. It includes financial stability, but it also mandates the pursuit of peace of mind, spiritual contentment, communal well-being, and divine approval. As Naqvi (1981, p. 63) explains, *falāḥ* integrates material and immaterial dimensions of life, requiring organizations to act as catalysts for personal, social, and ecological flourishing.

This expanded definition reshapes strategic objectives to serve not just the organization's bottom line, but the interests of a wider spectrum of stakeholders—employees, customers, suppliers, communities, and the environment. Strategic planning thus becomes an ethical process aimed at distributing benefits fairly, avoiding harm, and fostering long-term sustainability. Objectives such as employee well-being, fair trade practices, environmental protection, and social inclusion are not add-ons but essential components of strategic vision. These priorities reflect Islamic teachings that emphasize *'adl* (justice), *rahmah* (compassion), and *maslahah* (public good) as guiding principles in all forms of leadership and enterprise management.

Furthermore, the orientation toward *falāḥ* elevates the role of metaphysical accountability in strategy formulation. Enterprise leaders must consider whether their objectives align not only with market trends or investor expectations, but with divine commands and ethical imperatives. This theological grounding ensures that strategy remains morally centered, promoting outcomes that are beneficial both in this world and the hereafter. In essence, strategic planning becomes a spiritual act—an intentional effort to align organizational goals with the higher purpose of serving humanity under the guidance of divine wisdom. Thus, Islamic ethics transform strategic objectives into instruments of holistic development, positioning the enterprise as both a worldly actor and a vehicle for transcendental fulfillment.

### **Trust (*Amanah*) as Core Strategic Resource**

In the context of Islamic strategic planning, *amanah* (trust) is elevated from a personal virtue to a foundational strategic resource. It reflects the Qur'anic imperative that individuals and institutions honor the responsibilities entrusted to them with honesty, transparency, and reliability. For Sharia-compliant enterprises, *amanah* extends across all layers of organizational operations—from leadership conduct to customer relations and supply chain ethics. This trust is not limited to individual leaders but must be institutionalized as part of the organization's strategic ethos. When maintained, *amanah* strengthens stakeholder loyalty, enhances reputation, and creates resilience in the face of market volatility (Beekun & Badawi, 1999).

Trust also functions as a critical asset in Islamic value chains, where relationships with employees, clients, suppliers, and regulators are governed by ethical expectations, not

just contractual obligations. Any breach of *amanah*—such as engaging in misleading advertising, exploiting workers, concealing financial risk, or violating Sharia principles—constitutes a serious strategic failure. Such violations erode organizational legitimacy and compromise the spiritual foundation upon which the enterprise stands. In Islamic terms, trust is not only a matter of brand or image management; it is a divine trust that, if broken, leads to spiritual accountability and operational dysfunction.

Safeguarding *amanah* requires integrating trust-building mechanisms into strategic planning processes. This includes clear ethical policies, transparent communication, stakeholder engagement, and Sharia-compliant governance structures. For example, enterprises should adopt open-book financial practices, fair labor standards, and conflict resolution channels that uphold justice and compassion. Moreover, trust must be reflected in performance evaluation systems that reward integrity and penalize ethical breaches. In doing so, Sharia-compliant organizations transform *amanah* into a living strategic principle—one that not only aligns with Islamic doctrine but also creates long-term competitive advantage rooted in moral capital.

### **Transparency and Accountability Mechanisms**

Transparency (*bayān*) and accountability (*ḥisāb*) are essential ethical imperatives in Islamic governance and serve as strategic requirements in Sharia-compliant enterprise planning. Islamic teachings emphasize the necessity of clarity in all financial, contractual, and managerial dealings, ensuring that ambiguity (*gharar*), deception, and concealment are rigorously avoided. The Qur'an and Sunnah repeatedly call for honesty in transactions and the upholding of promises and contracts—core expectations that translate into institutional obligations for business entities (Chapra, 1992, p. 211). In strategic terms, this mandates the implementation of robust systems for internal control, ethical auditing, and transparent reporting. Enterprises that operationalize *bayān* do not merely comply with legal standards but uphold a higher moral duty to both society and their Creator.

This dual-layered accountability—to stakeholders and to God—reconfigures how strategies are evaluated and communicated. Strategic decisions must undergo scrutiny not only through financial and operational metrics but also through ethical and spiritual lenses. This calls for the incorporation of Sharia-compliant audits, social performance reviews, and public disclosures that demonstrate compliance with both secular regulations and divine values. For example, Islamic businesses are expected to disclose their sources of financing, ensure that no income is derived from *ḥarām* activities, and publicly declare their *zakāt* obligations. These mechanisms promote institutional integrity, prevent corruption, and cultivate a culture of openness and moral accountability within the enterprise.

Moreover, transparency and accountability mechanisms play a strategic role in building and maintaining public trust—a critical asset in Islamic markets where consumers and partners often base purchasing or investment decisions on ethical

considerations. An enterprise known for its transparency is more likely to attract loyal customers, committed employees, and ethical investors. This reputational capital, grounded in *bayān* and *ḥisāb*, contributes to long-term sustainability and shields the organization from reputational and legal risks. By embedding these principles into their strategic architecture, Sharia-compliant organizations do more than fulfill religious obligations—they establish themselves as moral institutions capable of thriving in both faith-based and global economic environments.

### **Justice ('*Adl*) in Strategic Trade-Offs**

In Sharia-compliant strategic planning, '*adl* (justice) is not merely a moral aspiration but a binding operational principle that governs decision-making, especially in situations involving trade-offs. Strategic decisions often require balancing competing interests—such as reducing operational costs versus maintaining employee livelihoods, or optimizing supply chains versus sustaining local economies. While conventional models typically approach such choices through cost-benefit analysis, Islamic ethics demands a more comprehensive framework in which justice, fairness, and human dignity serve as primary evaluative criteria (Kamali, 2008, p. 102). This transforms strategy from a utilitarian calculus into a moral exercise rooted in divine accountability.

Justice in this context goes beyond procedural fairness; it mandates equitable treatment of all stakeholders and prohibits harm, exploitation, and unjust enrichment. For instance, if a cost-cutting measure results in mass layoffs, it must be examined not only for its financial benefit but also for its social and spiritual impact. Does it disproportionately harm vulnerable employees? Does it violate the trust between employer and worker? Would such a decision compromise the organization's moral standing and accountability before God? These questions, grounded in the principle of '*adl*, ensure that decisions are evaluated holistically, weighing both temporal consequences and eternal implications. Such a framework protects against spiritual corruption—where strategy becomes a tool of oppression or greed.

Furthermore, the principle of '*adl* guides strategic planners to pursue distributive equity rather than merely maximizing organizational advantage. This may involve equitable salary structures, fair distribution of profits, or inclusive growth policies that benefit marginalized communities. In doing so, Islamic enterprises embody a justice-based model of growth, which aligns with the broader objectives of *maqāṣid al-sharī'ah*. They not only mitigate social risks but also foster sustainable trust among stakeholders, thereby enhancing strategic resilience. In sum, the ethic of '*adl* compels Islamic organizations to transcend narrow economic rationality and embrace a strategic model that is deeply ethical, socially responsive, and spiritually aligned.

### **Ethical Innovation and Risk Management**

Innovation is a vital component of strategic growth, and Islamic ethics fully support creative advancement—provided it adheres to the boundaries of *ḥalāl* (permissible) and avoids *ḥarām* (prohibited) activities. Contrary to the misconception that Islamic business principles are inherently conservative or restrictive, the tradition of *ijtihād* (independent reasoning) in Islamic jurisprudence actively encourages responsible innovation that serves the public good (*maslahah*) and aligns with divine values. Strategic planning in Sharia-compliant enterprises must therefore foster a culture of innovation while maintaining ethical vigilance. This means that creativity, technological adoption, and business model transformation are not only allowed but encouraged—so long as they do not compromise core ethical standards (Wilson & Liu, 2010).

In Islamic strategy, risk is permissible but must be taken within the ethical and legal constraints set by Sharia. Specifically, enterprises must avoid engaging in *gharar* (excessive uncertainty), *maysir* (gambling/speculation), and other high-risk practices that introduce unjust outcomes or exploit vulnerable stakeholders. This ethical restriction does not eliminate risk-taking but reframes it: risk must be purposeful, transparent, and equitably shared. For example, profit-and-loss sharing arrangements such as *mushārah* and *muḍārah* are preferred over interest-bearing loans, as they align risks and rewards in a fair and ethical manner. Thus, Sharia-compliant innovation is not risk-averse but rather risk-conscious—grounded in moral responsibility and strategic prudence.

To operationalize these principles, strategic implementation plans must incorporate structured, Sharia-compliant risk assessment mechanisms. These include ethical due diligence, screening for *ḥarām* activities, impact forecasting, and stakeholder consultation to evaluate the consequences of innovation and growth strategies. Decision-making processes must assess not only technical feasibility and market readiness but also Sharia adherence and moral impact. In doing so, enterprises can pursue competitive advantage while maintaining spiritual integrity and social legitimacy. Ultimately, Islamic ethical frameworks offer a distinctive approach to innovation and risk—one that prioritizes sustainability, accountability, and long-term benefit over speculative gain and short-term profit.

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## Core Findings and Pathways Forward

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This study concludes that strategic planning within Sharia-compliant enterprises requires a fundamental restructuring to reflect the ethical, spiritual, and societal imperatives embedded in Islamic teachings. The findings across all three research questions collectively demonstrate the limitations of conventional secular strategic models in addressing the moral and theological dimensions essential to Islamic business contexts. The conceptual framework developed herein integrates foundational Islamic principles such as *maqāṣid al-sharīʿah* (objectives of Islamic law), *tawḥīd* (divine unity), and *shūrā* (consultation) with established components of strategic planning—vision formulation, goal setting, implementation, and

performance evaluation. By embedding these values at every stage, the framework bridges the gap between spiritual doctrine and practical business methodology, offering a coherent and ethically sound model for strategic management in Islamic enterprises.

Theoretically, this research introduces a paradigm shift from profit-centric to value-centric strategic thinking, aligning strategy with the higher objectives of *falāḥ* (holistic well-being) and *maslahah* (public interest). It rejects the traditional compartmentalization of ethics and strategy, proposing instead that strategic planning must function as an integrated ethical exercise. This reorientation positions Islamic enterprises not merely as economic entities but as moral institutions entrusted with stewardship (*khilāfah*) over resources and communities. Through this lens, strategy becomes a form of ethical leadership, deeply rooted in divine accountability and communal responsibility. This theoretical stance contributes to the growing body of literature on Islamic management by offering a structured, values-based alternative to mainstream models that often neglect the moral and spiritual dimensions of enterprise leadership.

On a practical level, the model presented in this study offers actionable insights for policymakers, Islamic financial institutions, social enterprises, and business leaders committed to Sharia compliance. It lays the groundwork for the development of customized tools such as Islamic Key Performance Indicators (KPIs), ethical risk assessment protocols, and Sharia-aligned strategic scorecards. These instruments can help translate abstract ethical principles into concrete managerial practices, enhancing both accountability and performance. Moreover, the study opens avenues for institutional reform, inviting the development of governance structures and educational programs that nurture ethical leadership and strategic integrity. By doing so, this research not only contributes to the academic discourse on Islamic strategic planning but also equips contemporary Muslim enterprises with the tools to navigate complex markets without compromising their religious and moral identity.

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## Conclusion

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This study has proposed a comprehensive strategic planning model rooted in Islamic ethical foundations, offering a much-needed alternative to secular business paradigms that often prioritize profit maximization over moral accountability. By integrating *maqāṣid al-sharī'ah*, *tawḥīd*, *shūrā*, and other core Islamic principles into each stage of strategic planning, the research reframes enterprise success through the lens of *falāḥ*—emphasizing holistic well-being, justice, and public good. The framework developed herein synthesizes religious obligations with contemporary strategic thinking, allowing Islamic enterprises to pursue growth while remaining aligned with their spiritual and social responsibilities. This alignment fosters not only ethical consistency but also strategic sustainability, ensuring that enterprise goals remain firmly grounded in divine accountability and societal relevance.



The findings reinforce the importance of repositioning Islamic enterprises as value-driven institutions, governed not solely by market dynamics but by enduring ethical and theological commitments. Practical recommendations emerging from this study include the adoption of Sharia-compliant evaluation tools, the institutionalization of ethical leadership training, and the development of governance structures informed by Islamic jurisprudence. Future research should explore empirical validation of this conceptual framework across industries and geographies, as well as the operational challenges of implementing Sharia-aligned strategy in complex, globalized markets. Ultimately, this study contributes both to the theoretical advancement of Islamic management science and to the practical empowerment of Muslim enterprises seeking to uphold faith-based excellence in strategic planning.

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