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The editorial board would like to express their heartfelt appreciation for the contributions made by the authors, co-authors and all who were involved in the publication of this bulletin.

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## RECTOR'S MESSAGE



I would like to extend my gratitude for your visit to FBM Insights Volume 8, a publication brought forth by the esteemed Faculty of Business and Management, UiTM Kedah Branch. This bulletin endeavours to present a concise and beneficial collection of important insights and research findings derived from the domain of social sciences.

FBM Insights aims to simplify complex social science concepts into easily digestible bullet points, making valuable knowledge more accessible to a wider audience. In this bulletin, each article provides a glimpse into the diverse and dynamic world of social sciences, including psychology, sociology, economics, finance, and other pertinent fields. Through concise and informative summaries, the intention is to promote a deeper understanding of human behaviour, societal trends and the multifarious factors that shape our world.

My heartfelt appreciation is proffered to the dedicated researchers and scholars whose works form the foundation of this bulletin, contributing significantly to the ever-changing landscape of knowledge in social sciences. In navigating the modern era's challenges and opportunities, the intrinsic value of social science research in guiding policy decisions and fostering social cohesion cannot be overstated.

I sincerely hope that this bulletin will spark readers' curiosity and inspire them to delve deeper into the myriad facets of human society and behaviour. Irrespective of whether you are a student, educator, or policymaker, I firmly believe that this publication will serve as an invaluable resource in your quest for knowledge.

Once again, thank you for embarking on this journey of discovery with us. Together, let us explore the captivating world of social sciences and its profound impact on our lives.

Thank you.

*Prof. Dr. Roshima Haji Said*

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# THE CONCEPT OF SUSTAINABILITY FROM AN ISLAMIC PERSPECTIVE

Mohd Radzi Mohd Khir  
Faculty of Business and Management, Universiti Teknologi MARA, Cawangan Kedah  
mohdradzi@uitm.edu.my

Hadzli Ishak  
Faculty of Business and Management, Universiti Teknologi MARA, Cawangan Kedah  
hadzli@uitm.edu.my

## INTRODUCTION

The concept of sustainability has emerged to reduce the economic, social, and environmental consequences that affect human life. The attitude of people who only seek personal gain without considering the long-term effects on society's well-being has affected economic, social, and environmental conditions. The debate over sustainability continues because global warming, wealth disparity, poverty, and hunger continue to affect human life. This paper will discuss the Islamic sustainability approach as an alternative that emphasizes the insanity (human) factors in dealing with this sustainability problem.

## DEFINITION OF SUSTAINABILITY

Sustainability is a concept, attitude, or practice that directs the effective use of today's resources, ensuring enough resources are available to meet the needs of current and future generations (Greenland, 1997; Grant, 2010). According to Grant (2010), sustainability is the ability to use and responsibly allocate resources to economic and non-economic activities to accomplish specific intended social, economic, and environmental objectives. Numerous studies have defined sustainability in terms of different contexts or academic fields, such as business sustainability (Bansal & DesJardine, 2014), career sustainability (Tordera et al., 2020), urban sustainability (James, 2015), product sustainability (Dyllick & Rost, 2017), and financial sustainability (Byrne et al., 2011).

## ISLAMIC PERSPECTIVES ON SUSTAINABILITY

The majority of Islamic scholars believe that the main element of sustainability is the soft (human) factor. Humans, as the caliphs are accountable for governing the world correctly. They state that the Islamic concept of sustainable development differs from the Western concept, which focuses on material gain rather than the soul (lack of spirituality). With the growth of spiritual and physical dualism, the emphasis on noble values among human beings is to balance worldly demands with eloquence. To support this soft element, Baharuddin (2017) claimed that in Islam, sustainability should be determined by the goals and ethics of a sustainable way of life that encompasses Shari'ah principles and systems. In Islam, sustainability refers to the Qur'an's principles and practices and the Prophet Muhammad's Sunnah (SAW).

As stated in The Qur'an 21:107 (Translated by A. Yusuf Ali), Allah SWT created the universe and sent humans to this world as caliphs (vicegerent) to administer it wisely. Humans live temporarily in this world until they die and are rewarded for their deeds on the Day of Judgment. The Islamic view states that the revelation of the Qur'an to humankind through its messenger is a blessing to the whole world.

The Qur'an 30:41 (Translated by A. Yusuf Ali) also explains that various environmental damages and disasters occur due to human actions that harm the ecosystem—the sentence is interpreted as the damages in this world are caused by human attitude.

Islam stresses the value of consciousness and 'afterlife accountability', which influence human intertemporal choice and behaviour. The Qur'an describes all living species as communities of life like humans. Hence, humankind is obliged to treat all creation with reverence (taqwa), compassion (rahmah), and utmost good (ihsan). The Qur'an guides humankind to

moderation, balance, and preservation (Al-Jayyousi et al., 2022).

Al-Jayyousi (2012), has introduced the concept of sustainability from an Islamic perspective based on the verses of the Quran with four main principles to maintain sustainability, namely justice (adl), implementing excellent management (Ihsan), social values (Arham) and avoiding doing damage (fasad). These factors can contribute to better results on the three components of sustainability, namely social, environmental and economic.

#### i. Fair Principles (Adl)

According to Al-Jayyousi (2012), the Fair Principle refers to putting something in its place or right and is not restricted to legal justice only. The role of justice in sustainability is quite broad, and Islam places that justice on all things, including the environment, social, and economic.

As for the environmental aspect, the Islamic perspective holds humans as caliphs accountable for caring and conserving the ecosystem entrusted to them by the creator. Its environment is Allah's creation, and Islam considers it a natural state. (Al-Jayyousi, 2012)

Similarly, social justice treats people according to their rights (Rangkuti, 2017). Human rights are rights that people need to survive in society. Regarding leadership, according to Daud & Zabidi (2009), developing a just and trustworthy government is a demand and responsibility not only of the leader but also involving all parties in the government organization. The cruelty and malpractice of leaders will lead to hatred and anger in society.

From the economic aspect, according to Purwana (2014), the companions of Rasulullah traded with honesty. They do not reduce the scales when trading. The Islamic economic system provides sufficient purchasing power and can alleviate the burden of people experiencing poverty. The Islamic economic system also discourages the concept of monopoly by providing fair competition in national development.

#### ii. Excellent Principles (Ihsan)

Abdel Rahman (1995) said that individuals with Ihsan are constantly aware of Allah's presence and always observe them. Ab. Wahab & Ismail (2019) suggested that Ihsan is a complete concentration on performing the devotional duty to the extent that one should realize that Allah is always watchful of all His servants in the performance of their devotional acts and thus can motivate the individual to strive for optimum behaviour.

According to Al-Qudsy (2008), excellent work processes are designed not only to produce quality outputs or services but also to prevent power abuse, corruption, bureaucratic management, and various forms of negligence that frequently occur in administrative management. To accomplish the purpose of sustainability, this element of excellence must be fostered in society. It encompasses all aspects of sustainability, namely environmental, social, and economic management excellence.

Environmental excellence refers to the highest and most effective management of the environment. The environment that provides sustenance and resources must be protected so it does not become depleted or endangered for future generations. In addition, effective environmental enforcement is necessary to prevent long-term environmental devastation such as encroachment and pollution.

Social excellence refers to quality and effectiveness in social management. This social management addresses the requirements of social protection, social security, social assistance, social self-protection, and quality of life. Islam places a premium on social excellence by encouraging people to do virtuous deeds and discouraging them from doing bad ones.

Economic excellence refers to the efficient and effective administration of the economy. Islam has introduced several Islamic economic methods, such as syirkah (capital cooperation), qiradh (sharing profits/property with entrepreneurs), and khiyar (rights granted by Islamic law to buyers and sellers to continue or terminate contracts). In addition, Islam prohibits traders from oppressing others and encourages economic development through business activities. According to Al-Jayyousi et al. (2022), Islam promotes the protection of public goods and limits individual ownership but prohibits usury (Riba) and Islamic banking is based on zero interest and risk sharing. From an Islamic view, sustainable development enables people to lead healthy

and responsible lives with moderation.

iii. Principles of Social Values (Arham)

The concept of sustainability in Islam is grounded in social principles. According to Dakir et al. (2015), faith, the law, and morality are the three pillars every person is obligated to. It is said that a society or nation is corrupted and extinct when its members become barbaric and lose their morals, perpetrating widespread crime and evil. Shukeri Mohamad (2018) mentioned that the morals and etiquette imparted by Islam could help solve the crime problem in society. Society must be provided with the knowledge to develop social values, and environmental factors play a crucial role in forming an individual's personality. Al-Jayyousi, (2012) highlighted that Islamic economics encourages communities to share resources through charity. For instance, the practice of zakat and waqf assists the community, particularly the impoverished and needy, in enjoying the benefits of life in this world. According to Linge (2017), donating in Islam aims for good by considering the various social and economic levels of society; this concept and idea of donating is one of the ways to reduce social inequality in society.

iv. Principles of Avoiding Damage (Fasad)

Humans, as mentioned, caused environmental damage. Humans have developed without considering the environmental effects. Human actions harm the environment, as well as the social and economic. Taking others' rights and plundering society are prohibited in Islam because they contribute to destroying the social system. According to Hasan (2007), Islam teaches its followers not to oppress others by prohibiting riba and non-sharia business activity. Jusoff & Abu Samah (2011) agree that while profit is a reward for economic activity, maximizing profit is not allowed. Islamic economics prohibits detrimental practices. For example, Islam forbids usury because it unfairly affects the debtor. This extortionate conduct will destroy human life. So are actions like trade fraud and deceiving humans with scales. This practice will eventually ruin human life in the future.

The majority of Islamic scholars believe that the most important aspect of sustainability is the soft (human) factor, with humans as caliphs responsible for properly administering the world. They assert that the Islamic concept of sustainable development is distinct from the Western concept in that the latter emphasizes material gain over spirituality (lack of spirituality). With the expansion of spiritual and material dualism, the emphasis on noble values among humans is to balance the demands of the material world with eloquence. Baharuddin (2017) argued, in support of this subjective element, that in Islam, sustainability should be determined by the aims and ethics of a sustainable lifestyle that incorporates Shari'ah principles and systems. Sustainability in Islam refers to the Qur'anic principles and practices and the Sunnah of the Prophet Muhammad (SAW).

According to The Qur'an 21:107 (Translated by A.Yusof Ali), Allah SWT created the universe and sent humans to this world as caliphs (vicegerents) to govern it prudently. Humans inhabit this world temporarily until they perish and are rewarded for their actions on the Day of Judgment. According to Islamic belief, the Qur'an revealed to humanity through its messenger, is a blessing for the entire universe.

The Qur'an 30:41 (Translated by A.Yusof Ali) also explains that human actions that harm the ecosystem cause various environmental damages and calamities. The human attitude that wreaks havoc on the planet.

Al-Jayyousi (2012) has introduced the concept of sustainability from an Islamic viewpoint based on the verses of the Quran with four main principles to maintain sustainability: justice (adl), implementing outstanding management (Ihsan), social values (Arham), and avoiding causing harm (fasad). These factors can contribute to improved outcomes on sustainability's social, environmental, and economic dimensions.



## CONCLUSION

Unlike the modern concept, sustainability in Islam focuses on the principle that humans are the caliphs who take care of this world. Humans have significantly changed the environment, causing widespread problems in the oceans, continents, and at various levels of the atmosphere. Due to human beings' selfish attitude towards the environment, the universe's balance, coordination and harmony have all been negatively affected. Thus, Muslims, in particular, must utilize the earth responsibly for their benefit, honestly maintain and preserve it, use it considerately and moderately, and pass it on to future generations in excellent condition. Islam has established that humans, as caliphs, should have the attitude of justice (adl), excellence (Ihsan), the value of the family community (arham), and not do damage (fasad) to achieve sustainability.

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