



Islamic Business Ethics and Sustainability: Building a Business Based on Trust and Justice

Jamaluddin¹, Ridwan Mappaterru², Putri Deflyanty S³, Anwar⁴

¹Universitas Muslim Indonesia, Indonesia

^{2,3,4} Universitas Cokroaminoto Makassar, Indonesia

E-mail: jamaluddin.jamaluddin@umi.ac.id.

Entered : February 20, 2025
Accepted : March 18, 2025

Revised : February 29, 2025
Published : March 25, 2025

ABSTRACT

This study discusses the relationship between Islamic business ethics and sustainability in building a business based on trust and justice. Using the Systematic Literature Review (SLR) method, this study explores various academic literature from databases such as Scopus, Google Scholar, and ScienceDirect. The analysis was conducted to understand how the principles of Islamic business ethics contribute to sustainability and how aspects of trust and justice support responsible business practices. The results of the study show that Islamic business ethics, which are based on the Qur'an and Hadith, emphasize the principles of honesty, justice, and responsibility in every transaction. This principle not only ensures the economic sustainability of the business but also supports social and environmental welfare. Islam prohibits the practices of usury, gharar, and maysir which are considered detrimental, and encourages profit-sharing systems such as mudharabah and musyarakah. Although there are challenges in implementing Islamic business ethics, such as fierce competition and the dominance of the conventional economic system, solutions that can be applied include increasing Islamic financial literacy and building a transparent and equitable business ecosystem. By implementing these principles, businesses not only gain halal profits but also provide benefits to society and the environment in a sustainable manner.

Keywords: Islamic business ethics, sustainability, trust, justice, sharia business.

How to cite:

Jamaluddin, Mappaterru, R., Deflyanty, P., & Anwar. (2025). *Islamic business ethics and sustainability: Building a business based on trust and justice*. 2(1), 43-52

INTRODUCTION

Islamic business ethics is a set of moral principles that regulate business activities based on Islamic teachings, with the aim of creating fair, honest, and blessed transactions. The main principles in Islamic business ethics include honesty (shiddiq), justice (adl), and amanah, which require every business actor to act transparently and responsibly (Jainuddin, J., et al. 2022). In addition, Islam prohibits the practice of usury, gharar (excessive uncertainty), and maysir (gambling) in economic transactions, in order to maintain justice and balance in business. Every business activity must also be oriented towards the public interest, so that it not only benefits individuals but also provides benefits to the wider community. By implementing Islamic business ethics, it is hoped that the business world can run in accordance with sharia principles, create trust, and bring blessings to the economy (Yunilhamri, M. Et al. 2024).

Ethics in the modern business world have a very important role in building trust, creating a healthy work environment, and maintaining business sustainability. In the era of globalization and intense competition, companies that implement business ethics tend to be more respected and have a good reputation in the eyes of consumers, business partners, and the community. Ethics help prevent dishonest business practices, such as



Creative Commons Attribution-ShareAlike 4.0 International License:

<https://creativecommons.org/licenses/by-sa/4.0/>

fraud, corruption, and exploitation of labor, which can damage the company's image and hinder long-term growth (Rudi, J., & Mukhlis, I. 2023). In addition, business ethics also contribute to creating harmonious working relationships between employees and management, increasing loyalty and workforce productivity. In economic terms, businesses that operate ethically are better able to attract investors, because they consider sustainability and social responsibility as major factors in making investment decisions. By implementing ethical principles, companies can survive in the long term, increase competitiveness, and have a positive impact on the environment and society as a whole (Adrai, R., & Perkasa, DH 2024).

Islamic business ethics have a strong foundation in the teachings of the Qur'an and Hadith, which emphasize the importance of justice, balance, and social responsibility in every aspect of life, including economic activities. Islamic business ethics are strongly emphasized in the Qur'an as a guideline for every business actor to run a business honestly, fairly, and oriented towards blessings (Aisyah, SF 2024). In QS. Al-Baqarah: 42, Allah forbids humans from mixing the right with the wrong and hiding the truth, which is an important basis for building a transparent and trustworthy business.

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾

Meaning: Do not mix truth with falsehood and (nor) hide the truth, while you know (it) (QS. Al-Baqarah: 42)

In addition, Islam emphasizes the importance of justice in transactions, as mentioned in QS. Al-An'am: 152, that everyone must perfect the measurements and weights fairly and not harm other parties.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ
وَالْمِيزَانَ بِالْقِسْطِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا
قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكُمْ وَضَعْنَا بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾

Meaning: "Do not approach (use) the wealth of an orphan, except in a more beneficial way, until he reaches (the age of) maturity. Perfect the measures and scales fairly. We do not burden anyone except according to his ability. When you speak, do it fairly, even if he is (your) relative. Fulfill Allah's promise too. Thus He commands you so that you take heed (QS. Al-An'am: 152)

In the Islamic perspective, business is not only a means to gain material profit, but also an effort to gain Allah's pleasure and provide benefits to the wider community. The sharia principles contained in Islamic business ethics can be a guide in creating sustainability in the business world. Sustainability in business does not only refer to long-term financial aspects, but also includes social and environmental sustainability. The principles of Islamic economics teach that every business must be run by paying attention to the balance between economic, social, and environmental interests. Thus, businesses based on Islamic ethics have the potential to make a positive contribution to building a more just and environmentally friendly world (Wahyuddin, W., 2024).

One of the main principles in Islamic business ethics is justice (adl), which requires every transaction to be carried out with transparency and without any elements of fraud or injustice. In business, this justice does not only apply to the relationship between entrepreneurs and consumers, but also between entrepreneurs and employees, business partners, and the community. Sustainability in this context is achieved when each party in an economic transaction gets their rights according to the principle of justice, and business activities do not harm other parties or the surrounding environment (Lintang Laksono, A. 2024). In addition to justice, another principle that is highly emphasized in Islamic business ethics is amanah. As an entrepreneur, amanah requires them to uphold responsibility for every decision and action taken. In business, amanah means that entrepreneurs must maintain integrity, transparency, and honesty in carrying out their business operations, so that they can build trust among stakeholders (Amalia, B. 2024).

The relationship between Islamic business ethics and sustainability is very close, because both emphasize the principles of justice, balance, and responsibility in running a business. Islamic business ethics encourage business practices that do not only seek profit, but also consider their impact on humans, the environment, and society at large. The main principles of Islamic business ethics, such as honesty (shiddiq), justice (adl), and benefit (maslahah), are in line with the concept of sustainability that focuses on economic, social, and environmental balance (Zulfa, N., et al. 2024). In practice, businesses based on Islamic ethics avoid excessive exploitation of natural resources, ensure the welfare of workers, and prohibit practices that are detrimental to society, such as usury, gharar (excessive uncertainty), and maysir (gambling). By implementing these principles, businesses not only gain financial benefits but also create long-term positive impacts on the ecosystem and social life. Therefore, Islamic business ethics is an important foundation in building a sustainable, highly competitive business that brings blessings to all parties involved (Dayu, W., et al. 2023).

In the context of sustainability, Islamic business ethics are also closely related to the concept of maslahah or common good. This principle requires that the business run not only benefits individuals or companies, but also provides benefits to society and the environment. In practice, businesses that prioritize maslahah will tend to pay more attention to the social and environmental impacts of every business activity carried out, so that they can contribute to sustainable development (Nandavita, AY, et al. 2025). The sustainability referred to in this article is not only focused on economic sustainability, but also includes social and environmental sustainability. The application of sharia principles in the business world can help companies balance these three aspects. For example, companies that operate with the principles of justice and trust tend to have better relationships with the community, employees, and business partners, which in turn can support long-term business sustainability (Salimudin, M., & Jubaedah, D. 2024).

This study aims to explore how Islamic business ethics can be applied in the context of sustainable business. By understanding the relationship between the principles of Islamic business ethics and sustainability, it is hoped that it can provide deeper insights into how companies can optimize their performance while still paying attention to social and environmental responsibilities. To that end, this article will discuss various important concepts in Islamic business ethics and their implications for sustainable business practices.

METHOD

The Systematic Literature Review (SLR) method is used in this study to examine the relationship between Islamic business ethics and sustainability in building a business based on trust and justice. This approach is carried out systematically with several main

stages. First, the study begins by formulating the main question, such as how the principles of Islamic business ethics contribute to sustainability and how aspects of trust and justice support responsible business practices. Furthermore, the literature search strategy is carried out by searching various academic databases such as Scopus, Google Scholar, and ScienceDirect, using related keywords such as Islamic business ethics, sustainability, trust, and justice in business (Haribowo, SF, & Winarno, A. 2024). Relevant articles are then selected based on inclusion and exclusion criteria to ensure the validity and relevance of the study. After that, data is extracted and analyzed to identify patterns and trends in the application of Islamic business ethics to sustainability. The results of this study indicate that Islamic values, such as honesty, justice, and the prohibition of economic exploitation, play an important role in creating a business that is not only profitable but also has a positive impact on society and the environment. With the SLR method, this study provides comprehensive insights into how Islamic business ethics can be the basis for business sustainability in the modern era.

RESULTS AND DISCUSSION

Principles of Islamic Business Ethics

Islamic business ethics are based on the teachings of the Qur'an and Hadith which emphasize justice, honesty, and responsibility in every economic transaction. These principles aim to create a business that is not only profitable but also brings benefits to society and is in accordance with sharia values (Maulena, M., 2024). Here are some of the main principles in Islamic business ethics:

a. Honesty (Shiddiq)

Honesty is a core value in Islamic business. A businessman must avoid lies, deception, and manipulation in trade. The Qur'an in QS. Al-Baqarah: 42 emphasizes the prohibition of mixing the right with the wrong and hiding the truth. By being honest, business will be more trusted and bring blessings.

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾

Meaning: Do not mix truth with falsehood and (nor) hide the truth, while you know (it) (QS. Al-Baqarah: 42)

b. Justice

Islam teaches that every transaction must be done fairly, without harming either party. This principle includes fairness in prices, wage payments, and rights and obligations in business. Allah says in QS. Al-An'am: 152 so that humans perfect the measure and weight fairly, so that there is no cheating in trade.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانِ بِالْقِسْطِ لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكُمْ وَصَّيْكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾

Meaning: "Do not approach (use) the wealth of an orphan, except in a more beneficial way, until he reaches (the age of) maturity. Perfect the measures and scales fairly. We do not burden anyone except according to his ability. When you speak, do it fairly, even if he is (your) relative. Fulfill Allah's promise too. Thus He commands you so that you take heed (QS. Al-An'am: 152)

c. Trust

In business, amanah means running a business with full responsibility and maintaining the trust of all parties involved, including customers, business partners, and workers. This principle requires every business actor to be honest in transactions, not to commit fraud, and always fulfill promises or agreements that have been made. By implementing amanah, businesses will be more trusted and have a good reputation in the eyes of the public. Rasulullah ﷺ is the best example of running a business with trust. Since he was young, he was known as an honest and trustworthy trader, so many people entrusted their wealth and trade to him. One of the real proofs of the trustworthy nature of the Prophet ﷺ was when he traded in Syria for Khadijah ra, where he always acted fairly and never cheated customers. The trust he built made his business successful and developed well. The nature of trustworthiness in business also includes responsibility to workers by providing decent and timely wages, and to customers by providing quality products and services as promised. By upholding the value of trustworthiness, businesses not only gain material benefits, but also blessings and sustainability in the long term.

d. Prohibition of Usury

Islam prohibits usury because it is considered a form of exploitation and injustice in financial transactions. Usury, which means interest or excessive profit in debt, causes social inequality and harms the weak in the economy. This prohibition is emphasized in QS. Ali Imran: 130, where Allah warns Muslims not to consume usury in multiples and recommends a fair and halal trading system.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾

Meaning: "O you who believe, do not consume usury in doubles and fear Allah so that you will be successful" (QS. Ali Imran: 130)

This verse is a warning from Allah to believers to stay away from the practice of usury, especially that which is done in multiples, because it can cause injustice and exploitation in society. In the context of this verse, the usury referred to is the addition of interest or profits that continue to increase in debt transactions, which ultimately burdens the weak and enriches those who have capital. Allah commands Muslims to be pious, namely carrying out His commands and avoiding His prohibitions, including avoiding usury. Piety in this context means doing business and transacting in a fair and lawful manner, without harming others. Allah also mentions that luck (God bless you- al-falah) can only be achieved by obeying His rules, including in the economic aspect. Islam teaches a fairer financial system, such as mudharabah (profit sharing) and musyarakah (partnership), which encourage cooperation and balanced risk between investors and business actors. By avoiding usury and implementing a business system based on justice, community welfare can be realized and the economy becomes more stable and blessed.

The Islamic economic system encourages fair-minded financial practices, where profits must be earned through genuine effort and not through exploitation of others. Usury often burdens borrowers with high interest rates that are difficult to repay, creating economic inequality and exacerbating poverty. As an alternative, Islam advocates profit-sharing financial systems such as *mudaraba* (business partnership) and *musharaka* (profit sharing), where profits and risks are shared fairly between the parties to the transaction. By avoiding usury and implementing fair and transparent transactions, the Islamic business and economic system aims to create equitable prosperity and avoid economic injustice that can harm society at large.

e. Prohibition of Gharar and Maysir

This principle prohibits *gharar* (excessive uncertainty) and *maysir* (gambling) in business because it can cause injustice and harm one of the parties. *Gharar* refers to transactions that are unclear, either in terms of object, price, or time of completion, so that it can cause uncertainty for the parties involved. An example of *gharar* in business is selling goods that are not yet owned or whose condition is not known for certain. Meanwhile, *maysir* or gambling is a transaction that contains high speculative elements, where profit or loss depends solely on luck, not on clear effort or value. Examples are business practices that resemble gambling, such as high-risk investments without a clear basis or speculative derivative transactions that aim to seek instant profits without any real economic value. Islam emphasizes that every business transaction must have a clear contract, where the rights and obligations of each party are known for certain. This principle aims to create a fair, transparent trading system and avoid exploitation. Thus, businesses that are run based on Islamic rules will be more sustainable and provide benefits to all parties involved.

f. Public Interest (Maslahah)

In Islam, business is not only aimed at making a profit, but must also provide benefits to many people and create social welfare. This principle is in line with the concept of *maslahah* (public welfare), where every business activity must provide positive value to society and not cause harm or injustice. Islam emphasizes that good business is a business that contributes to social welfare, such as providing jobs, ensuring fair wages for workers, and supporting the economy of society at large. In addition, Islam also teaches entrepreneurs to protect the environment by avoiding excessive exploitation of natural resources and ensuring that business activities do not damage the ecosystem or pollute the environment. In addition to social and environmental aspects, businesses in Islam must also avoid practices that are detrimental to society, such as usury, fraud, monopolies that harm consumers, and the production and sale of goods that are forbidden or harmful to health. By adhering to these principles, businesses will not only gain blessings, but also contribute to creating a more just and sustainable economic system.

g. Do not sell illegal goods

Islam sets clear rules for business, including prohibitions on trading in goods or services that are forbidden, such as alcohol, drugs, pork, usury, and products or services that can damage public morals and health. These prohibitions aim to protect the welfare of the people, ensure that business is run in a *halal* manner, and bring blessings to both business owners and the wider community.

In QS. Al-Maidah: 90, Allah forbids the consumption and trade of *khamr* (alcohol) and gambling because both cause negative impacts, such as addiction, health problems,

and social problems. The same goes for the trade in drugs and products that corrupt morals, such as pornographic content or business practices that support human exploitation.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ
عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾

Meaning: "O you who believe, indeed drinking alcohol, gambling, (sacrificing to) idols, and drawing lots of fortunes with arrows are abominable acts (and) are among the acts of the devil. So, stay away from these (acts) so that you will be lucky" (QS. Al-Maidah: 90).

In addition to the moral and social impacts, halal-based businesses are believed to be more sustainable and bring blessings. Islam encourages entrepreneurs to seek sustenance from sources that are clean, honest, and beneficial to many people. By avoiding the trade in illicit goods, a Muslim not only carries out religious orders but also contributes to creating a healthier and fairer business environment for society. By implementing the principles of Islamic business ethics, companies not only gain economic benefits but also build trust, create prosperity, and ensure long-term business sustainability.

Sustainability in Islamic Perspective

Sustainability in the Islamic perspective is not just an economic or environmental concept, but also includes spiritual, social, and moral aspects. Islam teaches that humans are caliphs on earth who are responsible for maintaining the balance of nature, maintaining social welfare, and running a business with the principles of justice and blessings. In terms of the environment, Islam emphasizes the importance of protecting nature and not destroying it. Allah says in QS. Al-A'raf: 31 that humans do not consume excessively because wasteful behavior is not liked by Him (Al Mustaqim, D. 2023). In addition, economic sustainability in Islam is based on a fair and ethical system. Islam recommends an equitable distribution of wealth through zakat and alms and prohibits usury which can cause social inequality. By implementing this principle, the economy becomes more stable and does not harm the weaker party. In terms of the social aspect, Islam emphasizes the importance of building a business based on trust and justice, so that there are no detrimental practices such as fraud, monopoly, or exploitation of workers. This will create harmonious social relations and sustainability in society (Adam, MNAS Et al. . 2024).

On the spiritual side, Islam teaches that every economic activity, including business, must be based on good intentions and in accordance with sharia. True sustainability in Islam is not only oriented towards worldly profit, but also as a form of preparation for the afterlife. By understanding this concept, business and economic life can run with full blessings, creating long-term welfare for individuals, society, and the environment (Fata, Z. 2024).

Building a Business Based on Trust and Fairness

In Islam, business is not only about seeking profit, but also about building relationships based on trust and justice. This principle is very important to create a sustainable and blessed business ecosystem. Trust in business means that every

transaction must be carried out honestly, transparently, and fulfill the agreed contract. Rasulullah ﷺ is the best example of running a trust-based business. He is always known as a trustworthy trader, thus gaining a good reputation among the community (Vania, A., & Anwar, S. 2022).

In addition to trust, the principle of justice is also the main foundation in Islamic business. Justice means that no party is harmed in a transaction, be it customers, business partners, or workers. In QS. An-Nisa: 58

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا﴾

Meaning: "Indeed, Allah commands you to convey trust to its owner. When you determine a law between people, you must determine it fairly. Indeed, Allah gives you the best teaching. Indeed, Allah is All-Hearing, All-Seeing" (QS. An-Nisa: 58)

This verse emphasizes the importance of amanah (responsibility) and justice in life, including in business, government, and social relations. Allah commands that everyone who is given trust or responsibility, whether in the form of wealth, power, or position, return the rights to the owner properly. Amanah in Islam is not only about guarding a trust, but also carrying out tasks honestly, transparently, and responsibly. In addition, this verse also commands that in determining laws or decisions, a person must be fair without taking sides or oppressing anyone. Justice in Islam does not only apply in court, but also in various aspects of life, including in business and social interactions. For example, in trade, a seller must provide products according to the agreement and must not deceive the buyer.

Allah emphasizes that this command is the best form of teaching for humans, because justice and trust are the keys to a harmonious and blessed life. By upholding justice and maintaining trust, a person not only gains the trust of humans, but also gains the approval and protection of Allah, who is All-Hearing and All-Seeing of every human action. Allah commands to uphold justice in all aspects of life, including in trade and business management (Nur, W. 2025). This principle includes paying fair wages, setting fair prices, and avoiding detrimental practices such as monopoly and exploitation. A business built on trust and justice will be more stable, have high customer loyalty, and provide long-term benefits for all parties. By applying Islamic principles in business, a person not only gains material benefits, but also blessings and prosperity for the wider community (Haris, NA 2023).

Challenges and Solutions in Implementing Islamic Business Ethics

Implementing Islamic business ethics in the modern world faces various challenges, ranging from the global economic system, business competition, to business practices that are not in accordance with Islamic principles. One of the main challenges is tight business competition, where many business actors prioritize profit without considering halal and ethical aspects. In addition, the conventional economic system which is still based on usury makes it difficult for Islamic-based businesses to obtain funding in accordance with sharia. Lack of awareness of Islamic business ethics is also an obstacle, where some business actors do not understand the prohibition of gharar (excessive uncertainty) and maysir (gambling). Fraudulent practices, such as monopoly, fraud, labor

exploitation, and price manipulation, also often hinder the implementation of businesses based on Islamic values (Rosyidah, E., & Rofiah, K. 2024).

To overcome these challenges, there are several solutions that can be applied. First, business actors must prioritize the principles of halal and thayyib, not only in products, but also in the way they are produced so that businesses receive blessings. Second, encourage the use of Islamic finance, such as Islamic banks and investments based on Islamic contracts, so that businesses avoid usury. Third, increase education and awareness of Islamic business ethics through training, seminars, and sharia-based financial literacy. Finally, build a business ecosystem based on trust and justice, where transparency in transactions, fair prices, and worker welfare are well maintained. By facing these challenges wisely and implementing appropriate solutions, businesses based on Islamic values can not only survive, but also develop sustainably, provide benefits to society, and bring blessings from Allah (Syarifah, A. (2024).

CONCLUSION

Islamic business ethics are based on the Qur'an and Hadith which emphasize honesty, justice, and responsibility in every transaction. This principle ensures that business is not only profitable but also beneficial to society and in accordance with Islamic law. Honesty (shiddiq) and amanah are the basis for running a business, while justice demands fair transactions without harming other parties. Islam prohibits usury, gharar, and maysir because they are detrimental and unfair, replacing them with profit-sharing systems such as mudharabah and musyarakah. Businesses must also sell halal products and provide benefits to society. In addition to economic aspects, Islam emphasizes social, environmental, and spiritual sustainability in business. Challenges in implementing Islamic business ethics include fierce competition and the dominance of an usury-based economic system. The solution is to increase Islamic financial literacy and build a transparent and equitable business ecosystem. By implementing this principle, businesses not only gain halal profits but also blessings and broad benefits for society.

BIBLIOGRAPHY

- Adam, M. N. A. S., Hamin, D. I., & Hasim, H. (2024). Perbandingan Sistem Ekonomi Sosialisme, Kapitalisme, Dan Ekonomi Syariah: Sebuah Analisis Kritis Terhadap Prinsip, Implementasi, Dan Dampak Sosial. *Jambura: Jurnal Ilmiah Manajemen Dan Bisnis*, 7(2), 1011-1024.
- Adrai, R., & Perkasa, D. H. (2024). Penerapan Etika Bisnis Dan Tanggung Jawab Sosial Perusahaan Dalam International Human Resources Management. *Jurnal Manajemen Dan Bisnis Madani*, 6(2), 68-85.
- Aisyah, S. F. (2024). Etika Bisnis Islam: Implementasi Prinsip Keadilan Dan Tanggung Jawab Dalam Ekonomi Syariah. *El-Iqthisady: Jurnal Hukum Ekonomi Syariah*, 49-61.
- Al Mustaqim, D. (2023). Strategi Pengembangan Pariwisata Halal Sebagai Pendorong Ekonomi Berkelanjutan Berbasis Maqashid Syariah. *Ab-Joiec: Al-Bahjah Journal Of Islamic Economics*, 1(1), 26-43.
- Amalia, B. (2024). Peran Kepemimpinan Islam Dalam Mendorong Etika Organisasi Studi Tentang Penerapan Nilai-Nilai Islam Dalam Bisnis Modern. *Benchmarking*, 8(2), 64-71.
- Dayu, W., Anggara, W., & Harahap, I. (2023). Dinamika Produksi Dalam Makroekonomi Islam: Analisis Terhadap Prinsip-Prinsip Ekonomi Dan Implikasinya Pada Pembangunan Berkelanjutan. *At-Tawassuth: Jurnal Ekonomi Islam*, 8(2), 244-262.

- Fata, Z. (2024). Analisis Etika Produksi Islami: Tinjauan Prinsip-Prinsip Dan Praktik Produksi Berdasarkan Nilai-Nilai Islami. *Islamic Economics And Finance Journal*, 2(2), 75-86.
- Haribowo, S. F., & Winarno, A. (2024). Kebenaran Dan Tanggung Jawab Dalam Praktik Kepemimpinan: Studi Filosofis Tentang Etika Di Perusahaan: A Study Systematic Literature Review. *Jurnal Ekonomi, Bisnis Dan Manajemen*, 3(4), 31-45.
- Haris, N. A. (2023). Tinjauan Etika Bisnis Islam Terhadap Perilaku Pedagang Kaki Lima Dikabupaten Sidrap (Doctoral Dissertation, Iain Parepare).
- Jainuddin, J., Fitriadi, F., & Wahyuni, S. (2022). Etika Bisnis Pedagang Muslim Pasar Ijabah Kota Samarinda Dalam Perspektif Islam. *Jurnal Ekonomi Syariah Mulawarman (Jesm)*, 1(2), 151-160.
- Lintang Laksono, A. (2024). Analisis Praktik Penetapan Harga Jual Beli Buah Sawit Dalam Perspektif Etika Bisnis Islam (Studi Pada Petani Sawit Di Kecamatan Pelawan) (Doctoral Dissertation, Universitas Jambi).
- Maulena, M., Zulkarnain, T., & Mariana, M. (2024). Transformasi Bisnis Dengan Etika Bisnis Islam: Keadilan Dan Tanggung Jawab Dalam Ekonomi Syariah. *Jurnal Sosial Humaniora Sigli*, 7(2).
- Nandavita, A. Y., Salsabila, P., Zaxhela, D. M., & Nuraini, N. (2025). Penerapan Etika Bisnis Islam Terhadap Perilaku Pedagang Dalam Perspektif Ekonomi Islam (Studi Pada Pedagang Hasil Bumi Di Pasar Koga Bandar Lampung). *Peng: Jurnal Ekonomi Dan Manajemen*, 2(1b), 2259-2270.
- Nur, W. (2025). Nilai-Nilai Menjadi Warga Negara Yang Baik Dalam Perspektif Al-Qur'an. *Al-Muttaqin: Jurnal Studi, Sosial, Dan Ekonomi*, 6(1), 51-64.
- Rosyidah, E., & Rofiah, K. (2024). Etika Bisnis Islam: Pendekatan Siklus Ekonomi Dan Praktik Bisnis Syariah Dalam Ekspansi Waralaba Industri Retail. *Jurnal Syntax Admiration*, 5(5), 1438-1454.
- Rudi, J., & Mukhlis, I. (2023). Implementasi Etika Bisnis Dalam Perusahaan Di Indonesia Pada Era Modern: Literatur Review. *Business And Investment Review*, 1(6), 97-102.
- Salimudin, M., & Jubaedah, D. (2024). Islamic Corporate Social Responsibility (Icsr): Kerangka Konseptual Dan Pelaporan Berdasarkan Maqashid Syariah. *Jurnal Ilmiah Ekonomi Islam*, 10(3), 2448-2458.
- Vania, A., & Anwar, S. (2022). Social Entrepreneurship Mengatasi Krisis Sosial Dan Ekonomi Di Masa Covid-19: Perspektif Ekonomi Islam. *Jurnal Paradigma Ekonomika*, 17(1), 45-60.
- Wahyuddin, W., Amir, A. N. A., & Muin, R. (2024). Transformasi Bisnis Sebagai Wahana Ibadah Dan Muamalah Dalam Perspektif Ekonomi Islam. *At-Tawassuth: Jurnal Ekonomi Islam*, 9(1), 57-72.
- Yunilhamri, M. S., Wahyudi, W., Syahpawi, S., & Albahi, M. (2024). Paradigma Karakteristik Ekonomi Syariah. *At-Tawassuth: Jurnal Ekonomi Islam*, 9(2), 329-347.
- Zulfa, N., Millah, N., Nuratin, N., & Novitasari, K. (2024). Konsep Maqashid Syariah Dalam Praktik Strategi Pemasaran Tiktok Dengan Landasan Etika Bisnis Islam. *Journal Of Accounting, Management, Economics, And Business (Analysis)*, 2(1), 69-85.