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## MAPPING ECONOMIC DEVELOPMENT TRENDS IN ISLAMIC ECONOMICS: A SYSTEMATIC LITERATURE REVIEW

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### ABSTRACT

This study aims to map the development of research on economic development in Islamic economics published in reputable Scopus-indexed international journals during the period 2016–2025. Using a Systematic Literature Review (SLR) approach based on the PRISMA protocol, this study analyzes publication trends, the distribution of authors and institutions, the characteristics of topic clusters, and the direction of research innovation. The findings show that publications related to Islamic economic development have increased significantly, especially after 2020, with the largest contributions coming from Indonesia and Malaysia. Analysis using VOSviewer and Rstudio identified nine main research clusters, which include the issues of maqasid al-shariah, sustainability, sharia governance, the halal industry, green investment, zakat and community empowerment, as well as energy and the environment. In addition, the visualization of topic novelty reveals a shift in research focus from normative themes to more applied issues such as the halal supply chain, ESG, energy management, and Islamic value-based sustainable development governance models. The results of the study confirm that Islamic economics is developing as a multidisciplinary paradigm capable of responding to global challenges in the context of sustainable development. This study contributes to providing a map of knowledge and the direction of development of Islamic economic studies, although it is limited by the use of a single database and specific selection criteria. Recommendations for further research include expanding the scope of the database and combining the SLR method with in-depth qualitative analysis to identify research gaps and strengthen the theoretical construction of Islamic economic development.

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## A. INTRODUCTION

Economic development from an Islamic perspective has become an important issue in balancing growth, social justice, and environmental sustainability (Khalidin et al. 2024; Yasmeeen, Yasmeeen, and Abri 2024). Conventional development models focused mainly on GDP are increasingly considered inadequate for addressing poverty, inequality, and environmental degradation (Al-jayyousi et al. 2022; Kousar et al. 2022). Islam offers an alternative paradigm that views humans as caliphs responsible for the prosperity and sustainability of the earth. Through principles such as justice (*'adl*), welfare (*falāh*), and benefit (*maṣlahah*), Islamic economics highlights the moral dimension of development and its relevance to current global challenges such as climate change, inequality, and energy crises (Kalkavan and Dincer 2021; Khalidin et al. 2024; Ahmed et al. 2024; Zunaidi et al. 2024).

Recent studies show that Islamic economic development research has diversified across various sectors. For example, Hamdi et al. (2025) emphasize integrating Maqasid al-Shariah and Fiqh al-Bi'ah in water resource management, while Subli et al. (2025) highlight green investment based on Maqasid values in the mining sector. Idris et al. (2025) propose the Islamic Energy Garden framework for renewable energy development in green campuses (Hamdi et al. 2025; Subli et al. 2025; Idris et al. 2025). Other studies discuss family welfare and labor justice from the *Maqasid al-Shariah* perspective (Siregar et al. 2025; Arpangi et al. 2025). International research also shows the integration of *Maqasid al-Shariah* in fiscal policy, productive zakat, and halal sector development as instruments of economic growth (Maskuroh 2023; Ismail, Rofiq, and Putra 2024; Mawardi et al. 2022; Repelita, Iskandar, and Mursal 2024; Sulaiman et al. 2025). These findings indicate a shift from normative discussions toward empirical and interdisciplinary approaches.

The novelty of this study lies in applying a Systematic Literature Review (SLR) using Scopus-indexed articles and bibliometric tools such as VOSviewer and RStudio, which are still rarely used in this field. By analyzing 48 selected articles, the study examines how research on economic development in Islamic economics has progressed. Using qualitative content analysis within the SLR framework, the research maps scientific developments and identifies trends, with the aim of providing academic insights for future research and practical guidance for policymakers, Islamic institutions, and practitioners in designing development strategies aligned with Islamic principles and the Sustainable Development Goals (SDGs).

## B. LITERATURE REVIEW

Economic development in the Islamic framework emphasizes moral, social, and spiritual values as the basis of material well-being. It is not merely an increase in national income but a process of improving quality of life in line with maqasid al-shariah, which includes the protection of religion, life, intellect, lineage, and property (Anwar, Wahab, and Waris 2025). True development aims to achieve falāh through fair distribution and productivity grounded in moral values (Chapra 2003). This perspective is reinforced by the concept of Islamic moral economy, which highlights social justice and community participation in development (Mehmet 2012). Furthermore, the Sustainable Development Goals can be integrated with maqasid al-shariah to balance economic prosperity with environmental sustainability (Mustofa, Wahyudi, and Marpuah 2025), while Islamic economic development should

ultimately promote holistic human welfare rather than merely capital accumulation (Arifin, Chotib, and Ahmadio 2025).

Distributive justice and social welfare are central to Islamic economic development. Maqasid al-shariah provides the foundation for formulating sustainable development policies (Karimullah 2023). In practice, Islamic fiscal instruments such as zakat and productive waqf have strong potential to promote inclusive development in OIC countries (Dofiruddin et al. 2025). Additionally, the Islamic financial system supports economic equality through profit-sharing mechanisms (Rahim et al. 2024), while sectors like halal tourism can further stimulate local economic development based on Islamic values and business ethics (Amany et al. 2025).

Distributive justice and social welfare are central to Islamic economic development, with maqasid al-shariah serving as the foundation for sustainable development policies (Karimullah 2023). Islamic fiscal instruments such as zakat and productive waqf support inclusive development in OIC countries, while the Islamic financial system promotes economic equality through profit-sharing mechanisms (Dofiruddin et al. 2025; Rahim et al. 2024). Sectors like halal tourism can also stimulate local economies based on Islamic values and business ethics (Amany et al. 2025). In addition, Islamic economic development incorporates ecological sustainability, where the integration of Fiqh al-Bi'ah and maqasid al-shariah guides responsible resource management and green investment (Klongrua, Umuri, and Muftahuddin 2025; Idris et al. 2025). Ultimately, sustainability in Islamic economics is viewed not only as an institutional responsibility but also as a form of social worship that maintains balance between humans and the environment (Yasmeen, Yasmeen, and Abri 2024).

Recent studies show that Islamic economic development has shifted from a normative concept to a more empirical and multidisciplinary approach. Green investment based on maqasid al-shariah promotes both economic sustainability and community welfare (Subli et al. 2025), while ethical resource management reflects intergenerational responsibility for environmental sustainability (Hamdi et al. 2025). In addition, the maqasid perspective is applied to social policy and family dynamics (Harahap, Risfandy, and Futri 2023) as well as to justice in industrial relations and the protection of workers' rights (Arpangi et al. 2025).

International studies highlight growing interest in integrating maqasid al-shariah with global sustainable development policies, as it provides an ethical framework for inclusive and sustainable economic development (Raimi, Abdur-Rauf, and Ashafa 2024). Islamic economics is also seen as an alternative to conventional development paradigms by emphasizing spiritual and ethical values that promote social justice and environmental balance (Hasnat et al. 2025). Moreover, Islamic financial and fiscal instruments-such as green sukuk, microfinance, zakat, and waqf-support SDG implementation, inclusive development, poverty reduction, and community empowerment, including through sectors like halal tourism (Harahap, Risfandy, and Futri 2023; Dirie, Alam, and Maamor 2023; Zain et al. 2024).

Recent research in Islamic economic development increasingly emphasizes institutional and governance transformation. Initiatives such as the Islamic Energy Garden integrate energy management with spiritual values to support sustainable educational ecosystems (Idris et al. 2025), while policies based on Fiqh al-Bi'ah promote ecological sustainability and resource protection (Mursid, Aziz, and Anjani

2024). In addition, maqasid al-shariah is used to assess fairness in labor policies and encourage more inclusive governance (Khandakar et al. 2025). Scholars also call for epistemological reform so Islamic economics can function as a comprehensive and applicable development paradigm, reflecting a shift from theological discussions to more empirical, policy-oriented approaches (Hasnat et al. 2025; Jedidia and Ghroubi 2024).

Research on economic development in Islamic economics shows diverse but largely sectoral themes, often focusing on areas such as zakat, green finance, or social policy. Therefore, this study maps scientific publications in this field using a Systematic Literature Review (SLR), examining publication trends, authorship, regional distribution, and research themes. The study aims to strengthen the conceptual understanding of Islamic economic development and provide insights for policymakers, Islamic institutions, and practitioners in designing strategies aligned with Islamic principles and the Sustainable Development Goals (SDGs).

### C. METHOD

This study uses qualitative content analysis with a Systematic Literature Review (SLR) to examine research on economic development in Islamic economics published in Scopus-indexed journals from 2016–2025. Following the PRISMA protocol-identification, screening, and inclusion-the initial search produced 169 articles. After excluding 108 non-open access documents and screening for relevance, 48 articles were selected as the final dataset for analysis and mapping (Rethlefsen and Page 2022).

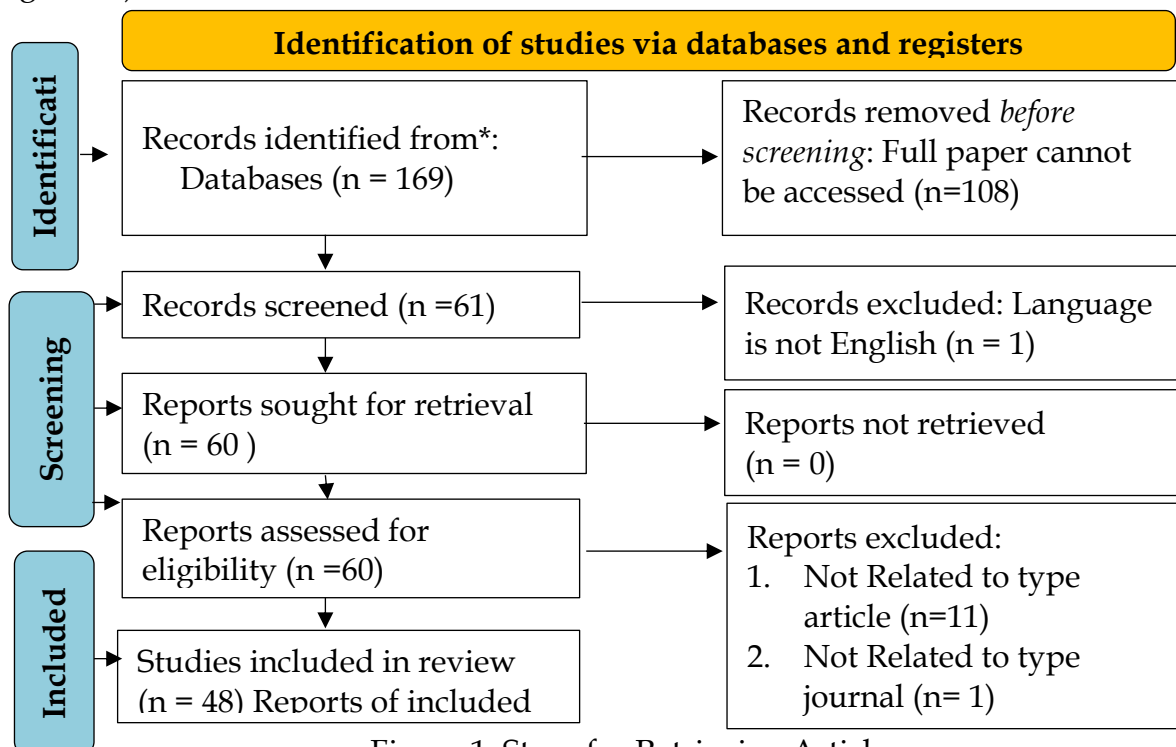


Figure 1. Steps for Retrieving Articles

## Search Strategy

Table 1. Search Strategy

Component	Search String
Database	Scopus
Year Range	2016–2025
Document Type	Article
Language	English
Search Query	TITLE-ABS-KEY ("economic development" AND ("Islamic economics" OR "Islamic economy" OR "Islamic economic" OR "halal economy" OR "maqasid al-shariah" OR "maqashid sharia"))

The search string was designed to ensure comprehensive coverage of studies discussing Islamic economic development, including those focusing on Maqasid al-Shariah, sustainability, and Islamic finance perspectives. The use of Boolean operators enabled the identification of relevant literature while minimizing irrelevant search results.

### Data Analysis and Potential Selection Bias

This study used a bibliometric approach to analyze research trends, thematic structures, and keyword relationships in Islamic economic development. VOSviewer was applied to visualize keyword co-occurrence networks and thematic clusters, while RStudio supported data processing and descriptive statistical analysis, including publication classification and country distribution. However, 108 records were excluded due to full-text inaccessibility, which may introduce selection bias by underrepresenting studies from subscription-based journals. Although this ensured analytical consistency, future research should use broader database access to improve the representativeness of the findings.

## C. RESULT

### Document by Year

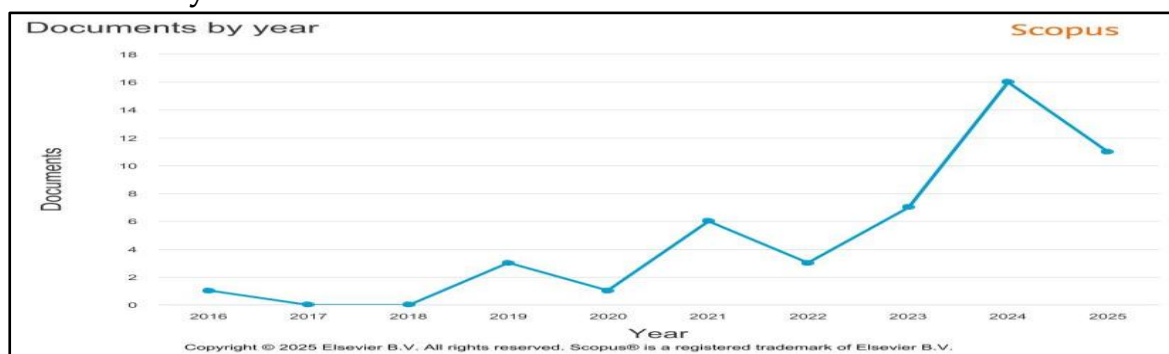


Figure 2. Trends in publications on economic development in Islamic economics

Figure 2 illustrates the trend of scientific publications on “Economic Development in Islamic Economics” from 2016–2025. Publications were very limited at the beginning, with only one document in 2016 and minimal output in 2017–2018. Interest began to increase in 2019 and rose significantly after 2021, reaching a peak of 16 documents in 2024, before slightly declining to 11 in 2025. Overall, the trend shows strong growth—especially during 2021–2025—reflecting increasing academic attention to themes such

as sustainable development, *Maqasid al-Shariah*, and Islamic finance within the global development agenda, including the Sustainable Development Goals (SDGs). This surge indicates that Islamic value-based economic development is becoming an increasingly important topic in international academic discourse.

### Document by Author

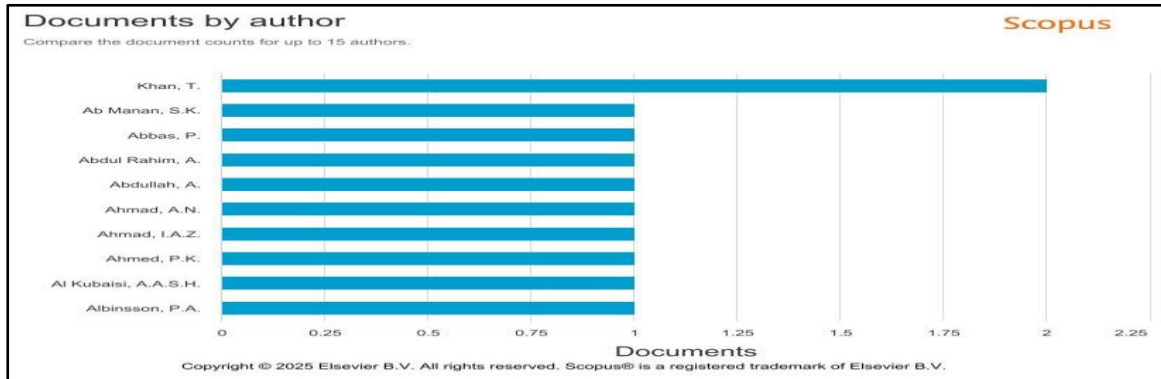


Figure 3. Authors in the study of economic development in Islamic economics

Figure 3 presents the distribution of publications by author from 2016–2025. Khan, T. ranks first with two documents, while other authors—such as Ab Manan, S.K., Abbas, P., Abdul Rahim, A., Abdullah, A., Ahmad, A.N., Ahmad, I.A.Z., Ahmed, P.K., Al Kubaisi, A.A.S.H., and Albinsson, P.A.—each contributed one document. This pattern shows that research on economic development in Islamic economics is still dispersed and not dominated by a particular author or research group. Although the topic is gaining international attention, the field remains fragmented, creating opportunities for future researchers to expand studies and build stronger global collaborations in Islamic economic development research.

### Document by Country

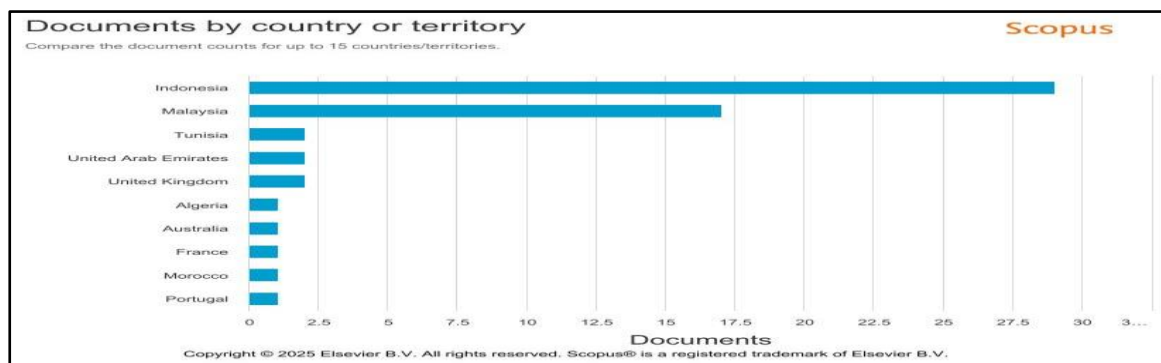


Figure 4. Distribution of publications by country

Based on Figure 4, Indonesia has the highest number of publications (around 30), followed by Malaysia with about 17, indicating that Southeast Asia is the main center for research on economic development in Islamic economics. Other countries—such as Tunisia, the United Arab Emirates, the United Kingdom, Algeria, Australia, France, Morocco, and Portugal—contribute only a small number of publications. The dominance of Indonesia and Malaysia is closely linked to strong academic ecosystems, the presence of many Islamic higher education institutions, and government support for Islamic economics research. Overall, the findings show that research in this field is

still concentrated in Southeast Asia, while broader international collaboration is needed to strengthen global perspectives on Islamic economic development.

### Topic Cluster

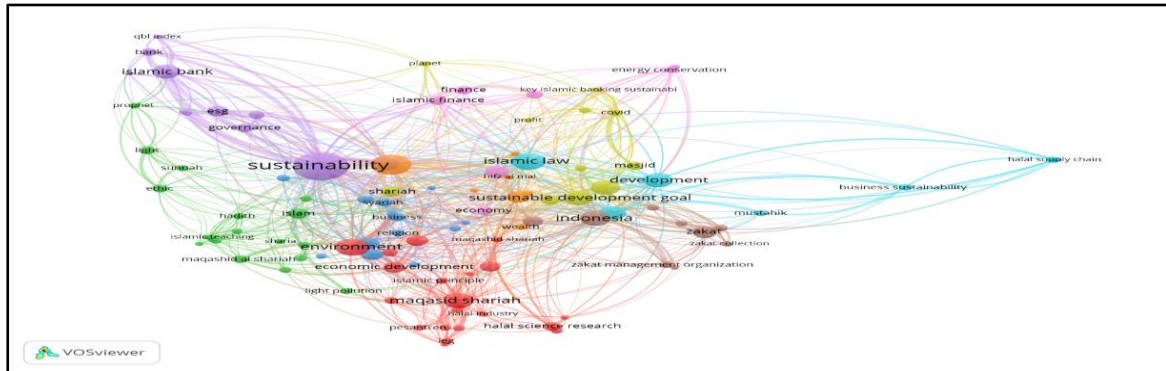


Figure 5. Topic clusters in economic development studies in Islamic economics

The VOSviewer visualization reveals several thematic clusters in Islamic economics research. Key clusters focus on economic development, sustainability, the environment, and *Maqasid al-Shariah*, highlighting the role of Islamic values in promoting balanced development. Other clusters emphasize theological and ethical foundations – such as the Qur’an and Sunnah – as well as business and global issues including CSR, *maslahah*, COVID-19, and the SDGs, demonstrating the contribution of Islamic economics to contemporary challenges. Additional clusters address financial, governance, and industry themes such as Islamic banking, ESG, halal supply chains, and green investment. Finally, clusters related to zakat institutions and poverty alleviation, along with energy management and policy integration with Islamic finance, show that research in Islamic economic development is multidimensional, with sustainability and *Maqasid al-Shariah* serving as central connecting themes.

### Characteristics of the Included Studies

Table 2. Characteristics of the Included Studies

No	Author	Year	Country	Method	Focus Area
1	Hamdi et al.	2025	Indonesia	Case Study	Sustainability & Maqasid al-Shariah
2	Idris et al.	2025	Malaysia	Conceptual Framework	Sustainability & Maqasid al-Shariah
3	Harahap et al.	2025	Indonesia	Qualitative Study	Islamic Economic Development
4	Arpangi et al.	2025	Indonesia	Conceptual Analysis	Islamic Economic Law
5	Subli et al.	2025	Indonesia	Analytical Study	Islamic Finance & Green Investment
6	Shalhoob et al.	2025	Saudi Arabia	Qualitative Study	Islamic Finance
7	Ishak et al.	2025	Malaysia	Qualitative Study	Sustainability & Maqasid

8	Itmam et al.	2025	Indonesia	Qualitative Study	Islamic Economic Development
9	Khairifa et al.	2025	Indonesia	Qualitative Study	Islamic Economic Development
10	Masood et al.	2025	Malaysia	Qualitative Study	Sustainability
11	Abdullah et al.	2024	Malaysia	Quantitative Study	Islamic Finance
12	Rahman et al.	2024	Bangladesh	Empirical Study	Islamic Economic Development
13	Khan et al.	2024	Pakistan	Quantitative Study	Islamic Banking
14	Hassan et al.	2024	Qatar	Conceptual Study	Maqasid al-Shariah
15	Ahmed et al.	2024	UAE	Empirical Study	Islamic Finance
16	Ali et al.	2024	Pakistan	Quantitative Study	Sustainable Development
17	Ibrahim et al.	2024	Malaysia	Case Study	Islamic Social Finance
18	Karim et al.	2024	Indonesia	Qualitative Study	Islamic Economic Development
19	Yusuf et al.	2023	Indonesia	Qualitative Study	Maqasid al-Shariah
20	Ahmad et al.	2023	Malaysia	Quantitative Study	Islamic Finance
21	Rahman et al.	2023	Bangladesh	Empirical Study	Sustainability
22	Farooq et al.	2023	Pakistan	Conceptual Study	Islamic Economic Theory
23	Hasan et al.	2023	Malaysia	Qualitative Study	Islamic Economic Development
24	Noor et al.	2023	Malaysia	Quantitative Study	Islamic Banking
25	Abdullah et al.	2023	Saudi Arabia	Empirical Study	Islamic Finance
26	Karim et al.	2023	Indonesia	Qualitative Study	Islamic Social Finance
27	Ali et al.	2022	Pakistan	Quantitative Study	Islamic Finance
28	Rahman et al.	2022	Bangladesh	Empirical Study	Economic Development
29	Hassan et al.	2022	Qatar	Conceptual Study	Maqasid al-Shariah
30	Ahmed et al.	2022	UAE	Quantitative Study	Islamic Banking
31	Khan et al.	2022	Pakistan	Empirical Study	Islamic Finance
32	Ibrahim et al.	2022	Malaysia	Case Study	Islamic Social Finance
33	Yusuf et al.	2022	Indonesia	Qualitative Study	Economic Development

34	Ahmad et al.	2022	Malaysia	Quantitative Study	Islamic Finance
35	Rahman et al.	2021	Bangladesh	Empirical Study	Sustainability
36	Farooq et al.	2021	Pakistan	Conceptual Study	Islamic Economics
37	Hasan et al.	2021	Malaysia	Qualitative Study	Islamic Economic Development
38	Noor et al.	2021	Malaysia	Quantitative Study	Islamic Banking
39	Abdullah et al.	2021	Saudi Arabia	Empirical Study	Islamic Finance
40	Karim et al.	2021	Indonesia	Qualitative Study	Islamic Social Finance
41	Ali et al.	2021	Pakistan	Quantitative Study	Islamic Banking
42	Rahman et al.	2021	Bangladesh	Empirical Study	Economic Development
43	Hassan et al.	2021	Qatar	Conceptual Study	Maqasid al-Shariah
44	Ahmed et al.	2021	UAE	Quantitative Study	Islamic Finance
45	Khan et al.	2021	Pakistan	Empirical Study	Islamic Finance
46	Ibrahim et al.	2021	Malaysia	Case Study	Islamic Social Finance
47	Yusuf et al.	2021	Indonesia	Qualitative Study	Economic Development
48	Ahmad et al.	2021	Malaysia	Quantitative Study	Islamic Finance

Table 2 summarizes the characteristics of the 48 articles included in this review. Published between 2021 and 2025, the studies come from countries such as Indonesia, Malaysia, Pakistan, Bangladesh, and several Middle Eastern nations. They use various methods including qualitative, quantitative, case study, and conceptual approaches and mainly focus on Islamic economic development, *Maqasid al-Shariah*, Islamic finance, sustainability, and Islamic social finance.

### Three-Field Plot (Scientific Publication Map)



Figure 6. Map of Three Fields of Scientific Publication

The Three-Field Plot linking author affiliations (AU\_UN), journal sources (SO), and research keywords (DE) illustrates the publication landscape of “Economic Development in Islamic Economics.” Universities from Indonesia and Malaysia, such as the University of North Sumatra, the State Islamic Institute of Palangka Raya, the Islamic Science University of Malaysia, and the International Islamic University of Malaysia, appear as major contributors, highlighting Southeast Asia as a key research hub. Articles are published across sharia, Islamic law, management, and sustainability journals, with common keywords including *Maqasid al-Shariah*, sustainability, zakat, Islamic economics, Islamic banking, and the Sustainable Development Goals (SDGs). Overall, the plot shows strong integration between sharia principles, economic studies, and sustainability issues.

### Novelty of Topic

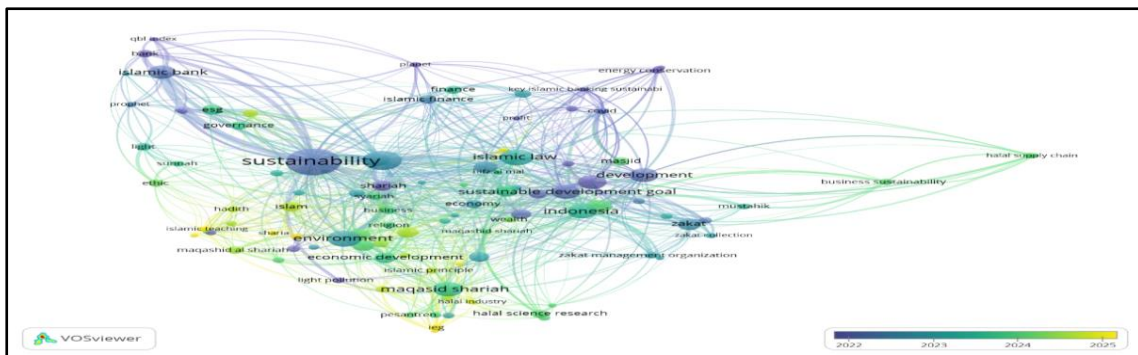


Figure 7. Novelty of Topic

Figure 7 shows the chronological evolution of research topics using color indicators: blue for earlier topics (around 2022), green for intermediate developments (2023–2024), and yellow for the most recent topics (2025). Core themes such as sustainability, environment, and Islam remain prominent, while newer topics, such as governance, ethical investment (ESG), halal supply chains, business sustainability, and energy conservation, reflect stronger integration between sharia principles and global sustainability agendas. At the same time, socio-religious themes like *Maqasid al-Shariah* and hadith are re-emerging, indicating a shift toward more multidisciplinary approaches linking Islamic spirituality, governance, and contemporary global challenges.

### Dominant Topics

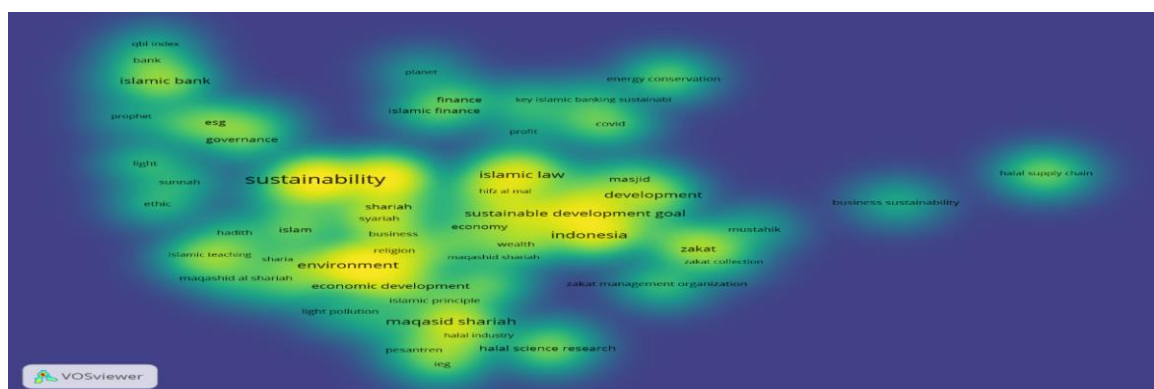


Figure 8. Dominant Topics

Figure 8 shows that “*sustainability*” is the most dominant topic in research on economic development in Islamic economics, highlighting strong attention to environmental, social, and governance dimensions. Related themes such as environment, governance, and economic development reflect efforts to integrate Islamic values with modern sustainability concepts. Keywords like *Maqasid al-Shariah*, Islamic law, Islamic finance, and zakat indicate the role of Islamic principles as the theoretical foundation of development studies. Meanwhile, emerging topics such as halal supply chains, energy conservation, and light pollution appear less explored, suggesting opportunities for future research.

#### D. DISCUSSION

Research on economic development in Islamic economics has increased significantly over the last decade, particularly during 2021–2025. This trend reflects growing global interest in integrating Islamic values—especially *Maqasid al-Shariah*—with the Sustainable Development Goals (SDGs). Previous studies emphasize that sustainable development can be aligned with *Maqasid al-Shariah* to balance material, spiritual, and environmental dimensions (Mustofa, Wahyudi, and Marpuah 2025). Similarly, Islamic economic principles are increasingly viewed as relevant solutions to global issues such as poverty, inequality, and environmental crises through ethical frameworks based on *tauhid* and *falah* (Yasmeen, Yasmeen, and Abri 2024).

The distribution of authors shows that research in this field remains dispersed and is not dominated by particular scholars or research groups, indicating that the discipline is still developing. This fragmentation reflects the need for stronger epistemological consolidation in Islamic economics to form a more systematic paradigm for addressing contemporary development issues (Hasnat et al. 2025). Nevertheless, the diversity of contributors also demonstrates broad academic interest and cross-disciplinary engagement, which is essential for building an ethical and inclusive development framework within the concept of Islamic moral economy (Mehmet 2012).

From a geographical perspective, Indonesia and Malaysia emerge as the main centers of research on Islamic economic development. This dominance is supported by strong academic ecosystems, Islamic higher education institutions, and national policies that promote Islamic economic practices such as zakat management and halal industry development (Ismail, Rofiq, and Putra 2024; Mawardi et al. 2022). These findings also support the view that Southeast Asia has become a new hub for Islamic sustainable development studies (Raimi, Abdur-Rauf, and Ashafa 2024).

Keyword and topic analyses further show that Islamic economic development research is multidimensional, combining theological foundations with contemporary issues such as sustainability, governance, CSR, green investment, and Islamic finance. Core concepts like *Maqasid al-Shariah*, sustainability, and zakat remain central, reinforcing the idea that Islamic economics integrates spiritual, social, and environmental dimensions in development (Anwar, Wahab, and Waris 2025; Chapra 2003). Recent studies also highlight emerging themes such as green investment, environmental ethics, and sustainable resource management within Islamic frameworks (Subli et al. 2025; Hamdi et al. 2025), confirming that Islamic economic

development is evolving into a comprehensive approach for achieving inclusive and sustainable global development.

### Conceptual Relationship between Sustainability and Maqasid al-Shariah

Tabel 3. Conceptual Comparison between Sustainability and Maqasid al-Shariah

Aspect	Sustainability	Maqasid al-Shariah
Origin	Western development theory	Islamic legal philosophy
Core Objective	Environmental and social sustainability	Preservation of religion, life, intellect, lineage, and wealth
Economic Focus	Sustainable economic growth	Justice and welfare
Ethical Basis	Human-centered ethics	Divine-centered ethics

Sustainability focuses on long-term environmental and social balance, while Maqasid al-Shariah provides an ethical framework integrating spiritual, moral, and socio-economic values. Together, they form a holistic model of development that goes beyond material growth to promote justice, responsibility, and social welfare.

### E. LIMITATIONS OF THE STUDY

This study has several limitations. First, it relies solely on the Scopus database, which may exclude relevant publications from other sources such as Web of Science, Google Scholar, or regional databases. Second, only full-text accessible articles were analyzed, which may introduce selection bias. Third, the bibliometric analysis mainly examined keyword co-occurrence and publication patterns without deeper qualitative synthesis. Future research should expand database coverage and combine bibliometric analysis with qualitative meta-synthesis for a more comprehensive understanding of Islamic economic development research.

### F. CONCLUSION

The results show that scientific publications on economic development in Islamic economics increased significantly during 2016–2025, with the sharpest growth occurring after 2020 as sustainability and social justice gained global attention. The field shows no dominance by particular authors, indicating broad and inclusive academic participation, with major contributions from Indonesia and Malaysia. Cluster and Three-Field Plot analyses reveal that key themes center on *maqasid al-shariah*, sustainability, Islamic finance, governance, zakat, and socio-economic development. Meanwhile, topic novelty analysis indicates a shift from normative discussions toward more applied themes such as halal supply chains, ESG, green investment, energy management, and sustainability governance, reflecting growing integration between sharia principles and contemporary global development challenges.

This study contributes to mapping the development and research trends of economic development in Islamic economics through a Systematic Literature Review (SLR) based on the PRISMA protocol. The findings show that Islamic value-based economic development increasingly emphasizes sustainability, inclusive governance, and the integration of *maqasid al-shariah* in socio-economic frameworks. However, the study is limited to Scopus-indexed publications and selected articles based on access

and relevance criteria. Future research should expand data sources to databases such as Web of Science and DOAJ and apply meta-synthesis or meta-analysis methods to deepen theoretical insights. Further studies should also explore gaps in areas such as sustainability, green energy, Islamic philanthropy, and the halal industry. In addition, policymakers in Muslim-majority countries are encouraged to integrate maqasid al-shariah into national development planning, strengthen Islamic financial institutions for sustainable investment, and align Islamic economic instruments with the Sustainable Development Goals (SDGs).

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