

## **Islamic Social Enterprise for Sustainable Development: Insights from a Systematic Literature Review**

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### **Abstract**

This study aims to examine the role of Islamic Social Enterprise (ISE) in supporting sustainable development through a Systematic Literature Review (SLR) using the PRISMA framework. The study analyzes 87 scholarly articles obtained from various international databases, including Scopus, Web of Science, and Google Scholar. The findings indicate that ISE represents a hybrid model that integrates Islamic economic values such as zakat, waqf, and qardhul hasan with social entrepreneurship principles to simultaneously achieve economic, social, and spiritual impacts. The results further reveal that ISE contributes significantly to the achievement of the Sustainable Development Goals (SDGs), particularly in poverty alleviation, quality education, decent work, and reduced inequalities. However, its contribution to environmental dimensions remains limited and requires further strengthening. In addition, the main challenges in the development of ISE include regulatory constraints, limited human resource capacity, and the absence of comprehensive social impact measurement standards. This review confirms that ISE holds substantial potential as an inclusive and value-based instrument for sustainable development grounded in Islamic principles.

**Keywords: Islamic Social Enterprise, Sustainable Development, Maqasid al-Shariah, Social Finance**

### **Introduction**

Sustainable development has become an urgent global agenda in response to rising socio-economic inequality and accelerating environmental degradation. The Sustainable Development Goals (SDGs), established by the United Nations in 2015, emphasize the necessity of cross-sector collaboration to address poverty, inequality, and ecological decline. Within this context, the social sector is increasingly recognized as a critical complement to government and market-based interventions. Value-driven social organizations have demonstrated their ability to reach marginalized groups that are often underserved by conventional mechanisms. Therefore, the exploration of innovative institutional models that promote sustainability is increasingly relevant both academically and practically (Sachs, 2012).

Social enterprise has rapidly emerged as a hybrid model that integrates a social mission with commercial activities. This model enables organizations to achieve financial sustainability while simultaneously delivering measurable

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social impact. Unlike traditional charitable organizations, social enterprises rely primarily on market-generated income to finance their social missions. The growth of social entrepreneurship has attracted significant attention from scholars, policymakers, and practitioners worldwide. The expanding literature reflects increasing recognition of the transformative potential of market-based approaches to addressing social challenges (Defourny & Nyssens, 2010).

In Muslim societies, Islamic economic principles provide a strong normative foundation for the development of social entrepreneurship. Values such as zakat (obligatory almsgiving), waqf (endowment), sadaqah (voluntary charity), and mudharabah (profit-sharing) have long served as instruments for wealth redistribution and community empowerment. Historically, these Islamic social finance institutions functioned as welfare-support systems before the emergence of modern states. In contemporary settings, these instruments have been revitalized and innovated to address current socio-economic challenges. The convergence between Islamic economic principles and social enterprise models has given rise to the concept of Islamic Social Enterprise (ISE), which is increasingly studied in the literature (Mohd Nor & Hashim, 2020).

Islamic Social Enterprise (ISE) can be defined as an entity that integrates Shariah principles into its social business model to simultaneously generate social, economic, and spiritual impact. This concept positions maqasid al-shariah (the objectives of Islamic law) as a normative framework guiding organizational decision-making. Rather than focusing solely on profit, ISE emphasizes holistic community well-being (falah), encompassing both worldly and spiritual dimensions. This approach distinguishes ISE from conventional social enterprises, which typically focus only on material outcomes. A clearer conceptual understanding of ISE is necessary to differentiate it from other Islamic philanthropic institutions (Ghazali et al., 2016).

The global expansion of the Islamic economy has created a conducive ecosystem for the development of ISE. Reports such as the State of the Global Islamic Economy indicate that Islamic financial assets have grown significantly over the past decade. Countries with large Muslim populations, including Indonesia, Malaysia, Pakistan, and Bangladesh, serve as important laboratories for ISE experimentation. In Indonesia, the revitalization of productive waqf and zakat institutions has led to the emergence of innovative ISE models. These dynamics suggest that ISE is not merely a theoretical construct but an evolving practice in real-world contexts (Haneef et al., 2015).

Poverty and inequality remain major challenges in Muslim-majority countries. World Bank data indicate that many member states of the Organization of Islamic Cooperation (OIC) continue to experience significant poverty levels. Islamic social finance instruments hold substantial potential for poverty alleviation through wealth redistribution and job creation. However, this potential has not yet been fully realized due to institutional, regulatory, and human resource constraints. Research on how ISE can

effectively contribute to poverty alleviation is therefore highly relevant in this context (Obaidullah & Khan, 2008).

Waqf institutions have historically played a central role in Islamic welfare systems. During the classical Islamic era, waqf financed schools, hospitals, bridges, and various public infrastructures. In modern contexts, productive waqf has evolved into a form of social investment capable of generating sustainable income. This transformation from consumptive to productive waqf aligns with social enterprise principles that emphasize financial sustainability. The revitalization of waqf as a core component of ISE has become one of the most widely discussed topics in contemporary Islamic economics literature (Cizakca, 2011).

Zakat, as a mandatory Islamic fiscal instrument, holds immense potential for resource mobilization. Global estimates suggest that zakat potential reaches hundreds of billions of dollars annually, although actual collection remains far below this level. Professional and ISE-based zakat management can significantly enhance its impact on poverty reduction. Many modern zakat institutions have adopted social enterprise principles to improve program effectiveness. The transformation of zakat institutions toward empowerment-oriented ISE models is a central theme in the literature (Kahf, 1997).

The concept of maqasid al-shariah provides a comprehensive framework for defining and measuring ISE impact. The five core objectives of Shariah—the protection of life, intellect, lineage, property, and religion—can be translated into holistic sustainable development indicators. This maqasid-based approach offers an alternative to conventional performance metrics that tend to be overly materialistic. Several scholars have developed maqasid-based welfare indices to evaluate ISE performance. Integrating maqasid al-shariah into ISE impact measurement represents a significant contribution to Islamic social entrepreneurship literature (Mohammed, 2020).

Islamic microfinance represents one of the most tangible manifestations of ISE in practice. Unlike conventional microfinance, which is interest-based, Islamic microfinance utilizes Shariah-compliant contracts such as murabahah, musharakah, and qard hasan to provide financial access to low-income groups. This model simultaneously meets financial needs while protecting beneficiaries from exploitative interest-based debt. Empirical studies across various countries demonstrate the positive impact of Islamic microfinance on welfare and empowerment. However, institutional sustainability remains a key challenge requiring further innovation in ISE business models (Hassan & Chachi, 2005).

Governance is a critical determinant of ISE success in achieving its social mission. Weak governance structures may lead to mission drift and loss of stakeholder trust. ISE requires a distinctive governance model that integrates Shariah supervision with modern accountability principles. Shariah Supervisory Boards (SSB) play a crucial role in ensuring compliance with Islamic values. However, research on effective and adaptive ISE

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governance models remains limited, indicating a significant research gap (Iqbal & Mirakhor, 2004).

Environmental sustainability has become an increasingly important dimension in ISE discourse. The Islamic principle of khalifah emphasizes humanity's role as stewards of the Earth, responsible for environmental preservation. The concept of mizan (balance) aligns closely with sustainable development principles that promote harmony between humans and nature. Several ISE initiatives have begun integrating environmental concerns into their business models, such as waqf-based organic agriculture and community-based renewable energy projects. Nevertheless, environmental integration in ISE remains an emerging field requiring further scholarly attention (Hasan & Sirajuddin, 2011).

Women's empowerment is a crucial dimension of ISE social objectives in many Muslim communities. Studies indicate that women are often the primary beneficiaries of microfinance and economic empowerment programs within ISE frameworks. However, structural patriarchy and conservative religious interpretations may limit women's participation in ISE governance. Innovative ISE initiatives have successfully combined Islamic principles with women's empowerment through education, training, and Shariah-compliant access to capital. The ability of ISE to overcome gender barriers may serve as a model for inclusive development strategies in Muslim-majority countries (Dusuki, 2008).

Social innovation acts as a catalyst for the evolution of ISE in addressing contemporary challenges. Innovative ISE models adapt classical Islamic financial instruments to modern dynamic contexts. Digital platforms, Islamic fintech, and waqf-based crowdfunding are transforming the ISE landscape. These innovations expand access to previously underserved populations excluded from formal financial systems. However, research on drivers and barriers of social innovation in ISE contexts remains limited and requires further exploration (Shaikh, Ismail & Shafiai, 2017).

The ISE ecosystem consists of regulations, government policies, financial infrastructure, and community social capital. Supportive regulatory frameworks are essential for enabling efficient ISE operations. Countries such as Malaysia and the United Kingdom have developed enabling environments that foster significant growth in Islamic social enterprise. In contrast, regulatory ambiguity in many developing countries continues to hinder ISE development. Cross-country comparative studies of regulatory ecosystems can provide valuable policy insights (Wilson, 2012).

Social Impact Measurement (SIM) remains a weak aspect in both practice and scholarship of ISE. Many ISE organizations lack standardized and comprehensive impact evaluation systems. Conventional frameworks such as Social Return on Investment (SROI) require adaptation to incorporate spiritual and non-material dimensions of ISE outcomes. Developing a tailored SIM framework for ISE would enhance accountability and transparency. The limited research on holistic impact measurement highlights an urgent academic gap (Tremblay-Boire et al., 2014).

Systematic Literature Review (SLR) offers a rigorous methodology for synthesizing knowledge across multiple sources in a transparent and replicable manner. This approach enables researchers to map literature development, identify consensus, and detect research gaps. In the context of ISE, SLR is particularly relevant due to the interdisciplinary nature of the field, which spans Islamic economics, social entrepreneurship, philanthropy, and management. Prior SLR studies have made significant theoretical contributions to related fields. Applying SLR to map ISE and sustainable development literature provides a strong foundation for future research agendas (Tranfield et al., 2003).

The relationship between ISE and SDGs remains underexplored in existing literature. Although ISE has strong potential contributions to several SDGs—particularly SDG 1 (No Poverty), SDG 3 (Good Health), SDG 4 (Quality Education), and SDG 10 (Reduced Inequalities)—systematic mapping of this relationship is still scarce. ISE’s holistic approach enables simultaneous contributions to multiple SDGs through integrated interventions. Aligning Islamic social finance instruments with the SDG agenda requires a stronger conceptual framework. Research explicitly linking ISE and SDGs would be highly valuable for both policymakers and practitioners (United Nations, 2015).

Social capital and community trust are key assets that distinguish ISE from conventional business entities. The Islamic identity of ISE fosters strong trust relationships within Muslim communities, facilitating resource mobilization across financial, human, and social dimensions. However, religiously based social capital may also create limitations if it restricts ISE engagement with non-Muslim communities in need. The dynamics of social capital in ISE require further investigation to understand how inclusivity can be maintained across identity boundaries (Putnam, 2000).

Human resource capacity development is a critical prerequisite for ISE sustainability. ISE leaders and managers require dual competencies in modern business management and Islamic jurisprudence. The shortage of such hybrid expertise remains a major constraint in many countries. Systematic education and training programs integrating social entrepreneurship and Islamic economics are urgently needed. Investment in human capital development should be prioritized by Islamic educational institutions (Siddiqi, 2006).

Islamic fintech and digital transformation offer significant opportunities for expanding the scale and impact of ISE. Digital waqf crowdfunding platforms such as Kitabisa (Indonesia) and LaunchGood have mobilized millions of donors for Islamic social projects. Blockchain and smart contracts have the potential to revolutionize transparency and accountability in zakat and waqf management. However, technological adoption also introduces regulatory, data security, and digital divide challenges. Research on the impact of digitalization on the ISE ecosystem remains limited despite its growing relevance (Rabbani et al., 2020).

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The spiritual dimension and character building represent unique features of ISE that distinguish it from conventional social enterprises. ISE aims not only to improve material well-being but also to cultivate moral values such as honesty, solidarity, and gratitude. Integrated programs combining economic empowerment and religious education have proven effective in fostering sustainable community transformation. This holistic approach aligns with the Islamic concept of *falah*, encompassing both worldly and spiritual well-being. However, the spiritual dimension of ISE requires further conceptual and methodological development (Chapra, 2000).

Cross-country comparative studies reveal diverse models of ISE across Muslim communities worldwide. Malaysia has developed ISE through integration of *waqf* and cooperatives, while Bangladesh is known for Grameen-inspired Islamic microfinance models. Indonesia presents a unique *pesantren*-based social enterprise model that integrates Islamic education with economic empowerment. In Western countries, Muslim minority communities develop ISE to address unmet social needs. These cross-context experiences provide valuable lessons for identifying transferable success factors (Ahmed, 2004).

Collaboration between ISE and conventional institutions—such as governments, private sector actors, and universities—is increasingly important for scaling impact. Cross-sector partnerships enable the integration of Islamic values into corporate social responsibility (CSR) and development policies. Islamic universities play a strategic role as incubators and think tanks for ISE ecosystem development through research, education, and policy advocacy. However, such collaborations also pose risks of mission drift if core Islamic values are not maintained. Research on cross-sector partnership dynamics in ISE remains underdeveloped (Austin et al., 2006).

Given the complexity and urgency of ISE within the sustainable development agenda, a systematic and comprehensive review of existing literature is essential. A Systematic Literature Review enables the identification of dominant themes, conceptual debates, methodologies, and research gaps in the field. The synthesis of literature will serve as a key reference for academics, practitioners, and policymakers working at the intersection of Islamic economics and sustainable development. This study contributes by providing a clear roadmap for future ISE research. Ultimately, it is expected to advance ISE as an effective instrument for achieving sustainable development that is both equitable and spiritually grounded (Dees, 1998).

## Methods

The research methodology in this study adopts a Systematic Literature Review (SLR) approach guided by the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) protocol. This approach was selected because it enables researchers to systematically, transparently, and reproducibly collect, screen, and synthesize findings from existing studies. In doing so, it provides a comprehensive overview of the development of Islamic

Social Enterprise (ISE) scholarship and its contributions to sustainable development. This study is structured around three main research questions: how the academic literature on ISE has evolved over time, what models and instruments are employed by ISE to support sustainable development, and how ISE contributes to the achievement of the Sustainable Development Goals (SDGs). To address these questions, relevant literature was retrieved from several reputable international academic databases, including Scopus, Web of Science, Google Scholar, EBSCOhost, and ProQuest. The search strategy employed Boolean keyword combinations encompassing ISE-related terms such as “Islamic Social Enterprise,” “Islamic Social Entrepreneurship,” “Waqf Enterprise,” “Zakat Institution,” and “Islamic Microfinance,” combined with sustainable development-related terms including “Sustainable Development,” “SDGs,” “Social Impact,” “Poverty Alleviation,” and “Economic Empowerment.”

Subsequently, the retrieved literature was screened based on predefined inclusion and exclusion criteria. Included studies comprised peer-reviewed journal articles, book chapters, and conference papers published in English and Indonesian between 2000 and 2024, with full-text availability. Meanwhile, opinion pieces, editorials, unpublished theses, and studies outside the core thematic scope or lacking full-text access were excluded from the analysis. The literature selection process followed the PRISMA flow, consisting of four stages. In the identification stage, a total of 1,247 articles were retrieved. After removing duplicates, 834 articles remained and were screened based on their titles and abstracts. During the eligibility stage, 312 full-text articles were assessed in detail, resulting in a final sample of 87 articles that met all inclusion criteria for further analysis. Data analysis was conducted using three main approaches. First, bibliometric analysis was employed to map publication trends, citation networks, and author collaborations using VOSviewer and Bibliometrix (R). Second, content analysis or thematic synthesis was applied to identify key themes within the literature. Third, a framework analysis was conducted using the Triple Bottom Line approach (economic, social, and environmental dimensions) and Maqasid al-Shariah as an analytical lens to gain a deeper understanding of the contributions of ISE.

## Results and Discussions

### Overview of Literature Distribution

From the 87 articles analyzed, several key patterns were identified. Publications on Islamic Social Enterprise (ISE) have shown a significant upward trend since 2015, with the most pronounced growth occurring between 2019 and 2023. Countries contributing the highest number of publications include Malaysia, Indonesia, Pakistan, Bangladesh, and the United Kingdom (particularly in studies focusing on Muslim diaspora communities). The most prolific journals in this field are the Journal of Islamic Accounting and Business Research, the International Journal of Social Economics, and Sustainability. In terms of research methodology, qualitative

case studies dominate the literature (42%), followed by quantitative survey-based studies (31%), and conceptual or theoretical papers (27%).

## **Main Themes in the ISE Literature**

The thematic analysis identified five major clusters of themes.

### **Theme 1: Concept and Definition of ISE**

The literature defines Islamic Social Enterprise (ISE) as an entity that integrates principles of Islamic economics (fiqh muamalah) with a social entrepreneurship orientation. ISE operates based on foundational Islamic values such as tawhid (divine unity), 'adalah (justice), ihsan (benevolence), and maslahah (public interest). Unlike conventional social enterprises, ISE explicitly positions spiritual accountability (accountability to Allah) as the highest level of governance, shaping both organizational purpose and operational conduct.

### **Theme 2: Islamic Financial Instruments as ISE Capital**

The reviewed studies consistently highlight three core financial instruments that underpin ISE financing structures.

- Zakat functions as a wealth redistribution mechanism aimed at poverty alleviation and transforming mustahiq (recipients) into productive entrepreneurs.
- Waqf (including cash waqf and productive waqf) serves as a perpetual capital source for sustainably financing social programs, education, and healthcare services.
- Qardhul Hasan operates as a benevolent, interest-free microfinance instrument designed to support vulnerable groups.
- The integration of these three instruments creates a distinctive Islamic social finance ecosystem that differs fundamentally from conventional financial models.

### **Theme 3: Business Models and Governance of ISE**

The literature identifies four dominant Islamic Social Enterprise business models.

- The Hybrid Waqf-Enterprise Model focuses on the productive management of waqf assets to generate surpluses that are reinvested into social programs.
- The Zakat-Microenterprise Model emphasizes transforming mustahiq into muzakki (zakat payers) through entrepreneurship training and capacity building.
- The Islamic Social Cooperative Model is based on cooperative structures embedded with Islamic principles such as musharakah and mudharabah.
- The Community Waqf Platform Model leverages digital platforms for cash waqf collection to finance Sustainable Development Goals (SDG)-oriented projects.

## **Theme 4: Impact of ISE on Sustainable Development**

Empirical studies demonstrate that ISE generates tangible impacts across multiple SDG dimensions.

- For SDG 1 (No Poverty), 34 studies report poverty reduction through productive zakat programs.
- For SDG 2 (Zero Hunger), 12 studies highlight food security initiatives based on agricultural waqf.
- For SDG 3 (Good Health and Well-being), 18 studies document waqf-based hospitals and clinics serving low-income populations.
- For SDG 4 (Quality Education), 29 studies report scholarships and entrepreneurship-based Islamic boarding schools.
- For SDG 8 (Decent Work and Economic Growth), 41 studies emphasize MSME empowerment and social entrepreneurship development.
- For SDG 10 (Reduced Inequalities), 38 studies highlight wealth redistribution through Islamic philanthropic instruments.
- For SDG 17 (Partnerships for the Goals), 22 studies emphasize collaborations between ISE institutions, governments, and NGOs.

## **Theme 5: Challenges and Barriers to ISE Development**

Despite its significant potential, the literature identifies several systemic challenges facing Islamic Social Enterprises.

- Regulatory and policy limitations remain a major issue, as many Muslim-majority countries lack specific legal frameworks for ISE.
- Human resource capacity constraints are also evident, particularly the shortage of professionals who combine expertise in Islamic jurisprudence and business management.
- Another key challenge is the absence of standardized Islamic social performance measurement systems.
- Public trust issues persist, particularly regarding transparency and accountability in zakat and waqf fund management.
- Finally, digitalization gaps hinder the adoption of financial technology (Islamic fintech), especially among traditional ISE institutions.

## **Bibliometric Mapping**

VOSviewer analysis reveals four major keyword network clusters.

Cluster 1 (Red): Zakat, poverty, mustahiq, redistribution, empowerment

Cluster 2 (Blue): Waqf, endowment, sustainable finance, social investment

Cluster 3 (Green): Social entrepreneurship, innovation, hybrid organization, mission

Cluster 4 (Yellow): SDGs, sustainability, ESG, Islamic finance

## **Discussion**

### **ISE as a Unique Value-Based Social Entrepreneurship Model**

The findings confirm that Islamic Social Enterprise (ISE) is not merely a rebranded version of conventional social enterprises with Islamic terminology. Instead, it represents a fundamentally distinct ontological

framework. ISE extends beyond the conventional “double bottom line” (financial and social) to a “triple bottom line” enriched by a spiritual dimension (falah), which encompasses holistic well-being in both this world and the hereafter. This aligns closely with the Maqasid al-Shariah framework, which prioritizes the preservation of life (nafs), intellect (‘aql), progeny (nasl), wealth (mal), and religion (din). Within this paradigm, ISE occupies a unique position in global social entrepreneurship discourse by rejecting the dichotomy between profit-seeking and social welfare. In Islamic ethics, both dimensions are considered acts of worship when guided by proper intention.

## **Synergy Between Islamic Financial Instruments and Sustainability**

One of the most significant contributions of ISE to sustainable development lies in its ability to mobilize latent social capital within Muslim communities through instruments such as zakat and waqf. Global zakat potential is estimated at approximately USD 600 billion annually, while productive waqf assets remain significantly underutilized in many countries. Successful ISE models are those that transform static philanthropic instruments into dynamic social business ecosystems. Examples include the Waqf-Enterprise model in Malaysia (e.g., Waqaf An-Nur Corporation) and Zakat Microenterprise initiatives in Indonesia (e.g., BAZNAS Microfinance), both of which demonstrate the capacity of ISE to sustainably empower marginalized communities.

## **Relevance of ISE to the SDG Agenda**

This study finds strong substantive alignment between Islamic values underpinning ISE and the United Nations Sustainable Development Goals (SDGs). The principle of ‘adalah (justice) corresponds directly with SDG 10 (Reduced Inequalities). The concept of khalifah (stewardship) aligns with SDGs 13–15 (Climate Action, Life Below Water, and Life on Land). Meanwhile, ta’awun (mutual cooperation) provides the philosophical foundation for SDG 17 (Partnerships for the Goals). However, a significant gap remains: most ISE–SDG studies are still conceptual and normative in nature, with limited empirical evidence, particularly in environmental SDGs (SDGs 13–15). This highlights a substantial research opportunity in Islamic social enterprise and environmental sustainability.

## **Policy and Practical Implications**

This SLR study provides important implications for key stakeholders.

- For governments, there is a need to develop specific regulatory frameworks for ISE that reflect its hybrid nature between nonprofit institutions (waqf/zakat) and business entities. Governments should also integrate ISE into national development plans as a tool for achieving the SDGs.
- For Islamic financial institutions, there is a need to design innovative financial products tailored to ISE, such as social sukuk and Islamic blended finance mechanisms.

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- For academics, there is an urgent need to develop standardized performance measurement frameworks that integrate financial, social, and spiritual indicators.
- For ISE practitioners, capacity building in digital technology, strategic management, and social impact reporting is essential to enhance competitiveness and public trust.

## Research Limitations

This study acknowledges several limitations. First, the literature search was restricted to English and Indonesian publications, potentially excluding relevant Arabic and Malay studies that may provide richer local insights. Second, the heterogeneity of methodologies and contexts across the reviewed studies limited strict quantitative comparison. Third, the lack of a unified definition of ISE in the literature created inconsistencies in classification during the screening process.

## Conclusion

This study conducted a systematic literature review of 87 academic works on Islamic Social Enterprise (ISE) and its contribution to sustainable development. Based on comprehensive bibliometric and thematic analysis, four key conclusions are drawn. First, ISE is conceptually and operationally distinct from conventional social enterprises. It integrates Islamic values such as tawhid, maslahah, and 'adalah with social entrepreneurship orientation, resulting in an organizational model aimed at falah—holistic well-being in both worldly and spiritual dimensions. The Maqasid al-Shariah framework emerges as the most relevant theoretical foundation for understanding ISE. Second, Islamic financial instruments—particularly zakat, productive waqf, and qardhul hasan—constitute a unique comparative advantage of ISE not found in conventional social enterprise models. Their integration creates a sustainable social financing ecosystem capable of transforming marginalized groups into independent economic actors.

Third, ISE demonstrates strong alignment with the SDG agenda, particularly in poverty alleviation (SDG 1), quality education (SDG 4), decent work (SDG 8), and reduced inequalities (SDG 10). However, its contribution to environmental sustainability-related SDGs remains limited and requires further empirical investigation. Fourth, the development of ISE continues to face structural challenges, including inadequate regulatory frameworks, limited human capital capacity, and the absence of standardized social performance metrics. Addressing these challenges is essential for maximizing ISE's contribution to sustainable development. Future research is recommended to focus on: (1) developing an Islamic Social Performance Index as a comprehensive measurement tool; (2) conducting longitudinal studies on ISE's impact across different national contexts; and (3) exploring ISE's potential in addressing environmental challenges through the Islamic Green Economy framework. Ultimately, ISE holds strong potential to become a key pillar in a more just, inclusive, and sustainable global development architecture.

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