ISLAMIC ETHICS TOWARDS SOCIAL RESILIENCE: BUILDING AN INCLUSIVE AND SUSTAINABLE SOCIETY

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Abstract

This study aims to explore the transformation of Islamic ethics (Akhlaq) from the individual realm to a strategic framework in building inclusive and sustainable social resilience. Amidst global challenges such as social polarization, economic inequality, and ecological crises, Islamic values offer a solution paradigm through the principle of *Rahmatan lil 'Alamin* . Using descriptive research methods and *the Maqasid al-Shari'ah approach* , this study analyzes how the concepts of justice (*'Adl*), moderation (*Wasathiyah*), and ecological responsibility (*Khalifah*) are implemented in the structure of modern society. The results show that Islamic ethics functions as social capital that strengthens intergroup cohesion through the recognition of human dignity without discrimination. This study concludes that strengthening inclusive social resilience requires an integration between spiritual values and public policies based on the public good. The implementation of environmental ethics (*Fiqh al-Bi'ah*) is also key in guaranteeing the rights of future generations to natural resources.

Keywords : Islamic Ethics, Social Resilience, Inclusive Society, Sustainability, Maqasid al-Shari'ah

Introduction

In Islamic tradition, social ethics has a strong foundation in the Qur'an, Sunnah and maqasid al-suari'ah. The principles of justice (al-'Adl), compassion (rahmah), brotherhood (ukhuwwah), balance (mizan), and responsibility (amanah), not only guide individual behavior but also social and ecological relations (Chapra: 2016, Kamali: 2017). However, the integration of these values in the practice of modern social life is not yet optimal, especially in the context of inclusive and sustainable development.

Global social dynamics in the last decade have demonstrated the increasing complexity of challenges facing society, ranging from socioeconomic inequality, identity conflicts, intolerance, to environmental crises. These changes demand the ability of societies to not only survive but also adapt and recover from various social pressures. In

contemporary social science studies, this ability is known as social resilience , namely the collective capacity of society to maintain stability, social cohesion, and the sustainability of communal life amidst situations of crisis and uncertainty .

Social resilience is inextricably linked to the foundation of values and ethics that shape individual behavior and social structures. Recent studies demonstrate that moral and religious values play a crucial role in strengthening social solidarity, building trust, and encouraging community participation in sustainable development (Ager & Strang, 2019). In the context of Muslim societies, Islamic ethics holds a strategic position as a source of values that comprehensively guide social, economic, and ecological relations.

Islamic ethics originates from the Koran, Sunnah, and the development of Islamic thought through the framework of maqāṣid al-syarī'ah. Main values such as justice (al-'adl), compassion (raḥmah), brotherhood (ukhuwah), balance (mīzān), and responsibility (amanah) become normative principles that regulate social life. In this perspective, Islam is not only understood as a system of individual worship, but also as a social ethical system oriented towards the common good (maṣlaḥah 'āmmah) (Chapra, 2016).

The concept of inclusivity in Islam is reflected in the recognition of human dignity (karāmat al-insān) and the prohibition of all forms of discrimination and oppression. Islam encourages the formation of a society that provides space for participation for all social groups, including vulnerable and minority groups. The principles of deliberation (shūrā) and social justice are important mechanisms for maintaining cohesion and preventing horizontal conflict (Kamali, 2017). Thus, inclusivity is not merely a modern social value but is deeply rooted in Islamic ethics.

In addition to the social dimension, Islamic ethics also has a sustainability orientation that is closely linked to human responsibility as khalifah fi al-ardh. Islam rejects excessive exploitation of nature and emphasizes a balance between economic, social, and ecological needs. The prohibition against isrāf (waste) and fasād (destruction) demonstrates that environmental sustainability is an integral part of Islamic ethics (Foltz, 2016). This principle aligns with the Sustainable Development *Goals (SDGs*) agenda, which emphasizes social justice and environmental protection.

However, in contemporary practice, Islamic ethical values are often not optimally integrated into social development efforts. Exclusive and formalistic patterns of religiosity have the potential to undermine inclusivity and social resilience. Therefore, a

more contextual and substantive approach is needed to understand and actualize Islamic ethics to address the challenges of modern society.

Based on this background, this article aims to examine the role of Islamic ethics as a normative foundation for building social resilience, particularly in realizing an inclusive and sustainable society. This study is expected to enrich academic discourse on the integration of Islamic values with social resilience theory and provide a conceptual contribution to community development in the contemporary era.

Research methods

This research uses a descriptive qualitative approach based on library research , which includes a review of academic books, scientific journal articles, and international policy documents/institutional publications (UNDP, UNESCO). Sources were selected based on their relevance to three main domains: Islamic ethics, social resilience, and inclusive and sustainable development.

The steps in this research include several things as follows:

1. Identify key literature related to Islamic ethics and social resilience.
2. Construction of a conceptual framework through theory synthesis
3. Analysis of the relationship between Islamic values and contemporary resilience indicators
4. Compilation of findings and interpretations in the context of inclusive and sustainable development.

Theoretical Framework

Islamic Ethics as a Foundation for Social Values

Islamic ethics encompasses holistic moral principles encompassing spiritual, social, and ecological aspects. The values of justice (al-'adl) and compassion (rahmah) serve as the primary foundations for establishing just and ethical social behavior (Saeed, 2018). The concept of brotherhood represents harmonious social relations without differentiation of social identity.

Social *Resilience*

Social resilience is the ability of a group/community to cope with social pressures through internal resources such as solidarity, social networks, and shared trust (Cutter et al., 2016). Social resilience encompasses three stages: *first,* adaptation to change, *second,* social cohesion within various groups, and *third,* equal access to social resources.

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Inclusivity and Sustainability

Inclusivity means opening up full participation to all segments of society in social and economic processes. Sustainability involves balancing the needs of present and future generations, particularly in the relationship between humans and the environment (Foltz: 2016). Islamic ethics emphasizes ecological responsibility through the concept of *khalifah fi al-ard* , which positions humans as guardians of the earth.

Results and Discussion

Integration of Islamic Ethical Values in Social Development

Islamic ethical values such as justice ('adl), trustworthiness (amanah), maslahah (benevolence), ta'awun (community to one another), and ukhuwah (brotherhood) have proven to be the normative foundation for various community-based social development programs. Religious institutions (mosques, Islamic boarding schools, and religious study groups) serve as agents for internalizing Islamic ethical values in social, educational, and economic activities. Social programs that integrate Islamic ethics demonstrate higher levels of community participation than programs that are purely administrative in nature.

However, research also shows a gap between normative Islamic ethical values and empirical social development practices. The integration of Islamic ethical values is often symbolic and has not been fully institutionalized in development policies and systems. Factors such as ritualistic religious understanding, the dominance of a materialistic development paradigm, and limited synergy between institutions are major obstacles to the comprehensive implementation of Islamic ethical values (Zaprulkhan: 2020).

Overall, the results of this study indicate that the integration of Islamic ethical values into social development has a positive impact on social justice, development governance, and community participation. However, the effectiveness of this integration depends heavily on the level of internalization of the values, institutional support, and appropriateness to the social context.

The Role of Religious Practices in Social Cohesion

Routine religious practices such as congregational prayer, religious study, zakat (alms), infaq (donation), and almsgiving (sadaqah) contribute significantly to strengthening social solidarity. Religious activities serve as a space for social interaction across socio-economic backgrounds. The distribution mechanisms for zakat and almsgiving play a role in reducing social disparities and the potential for conflict.

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However, research also reveals challenges in optimizing the role of religious practices in social cohesion. These challenges include ritual formality without reinforcing the social dimension, low participation of younger generations in collective religious activities, and the potential for politicization of religion. These factors can diminish the function of religious practices as a social glue if not managed wisely and inclusively.

Overall, this research shows that religious practices significantly contribute to strengthening social cohesion through collective rituals, Islamic philanthropy, the internalization of ethical values, and the role of religious institutions. However, the effectiveness of these roles depends heavily on the interpretation and implementation of religious practices that are oriented toward social and humanitarian values.

Islamic Ethics and Environmental Sustainability

Islamic ethical values such as khalifah fil ardh, mizan, and laranag fase fil ardh serve as the normative basis for environmental awareness. Religious-based initiatives such as the eco-friendly mosque movement and ecotheology education are beginning to develop, though still limited. Public ecological awareness increases when environmental issues are linked to religious teachings.

However, this study also identified challenges to implementing Islamic ethics in environmental sustainability, including low ecological awareness among the community, anthropocentric religious understanding, and weak integration of Islamic ethical values into environmental policies. These challenges demonstrate the need for a more systematic educational and institutional approach to effectively implement Islamic ethics in sustainable development practices.

Overall, the results of this study confirm that Islamic ethics has a strong normative framework for supporting environmental sustainability. The values of caliphate, trust, mizan, prohibition of israf, and maqasid al-shariah form a relevant ethical foundation for addressing the challenges of the global environmental crisis, if consistently integrated into social practices and public policies.

Challenges of Implementing Islamic Ethical Values

There is a gap between the normative values of Islamic ethics and social practices on the ground. Understanding of Islamic ethics is often textual and ritualistic, lacking contextual and practical application. Structural challenges such as political interests, a capitalist economy, and weak governance are major obstacles. There is a lack of synergy

between the government, religious leaders, and the community in implementing Islamic ethical values.

The research also shows that the challenges of globalization and modernity influence the implementation of Islamic ethics. Globalization brings values of individualism, consumerism, and moral relativism, which often conflict with Islamic values of collectivity and social responsibility. Without adequate contextualization efforts, Islamic ethics risks being marginalized in modern social dynamics (Gade, 2019).

Overall, the results of this study indicate that the challenges to implementing Islamic ethical values lie not in the weaknesses of its teachings, but rather in internalization, structural, and contextual factors. Implementing Islamic ethics requires a holistic approach encompassing ethics education, institutional strengthening, public policy reformulation, and cross-cultural and interfaith dialogue. Thus, Islamic ethical values can effectively serve as a moral foundation for just and sustainable social development.

Discussion

Integration of Islamic Ethical Values in Social Development

Social development from an Islamic perspective cannot be separated from an ethical framework derived from the Qur'an and Sunnah. Islamic ethics serve as a normative foundation that guides the goals, processes, and impacts of development, ensuring that they are oriented not solely toward material growth but also toward holistic human well-being (al-falah). The integration of Islamic ethical values into social development demonstrates that moral and spiritual dimensions play a strategic role in creating a just, inclusive, and sustainable society.

The value of justice (al-'adl) is a key foundation of Islamic ethics and has direct implications for social development. Justice in Islam is not only defined as formal equality before the law, but also as distributive justice that ensures the fulfillment of the basic rights of all levels of society. The integration of justice values encourages social development that favors vulnerable groups, reduces social inequality, and prevents structural exploitation (Chapra, 2016). Therefore, social development based on Islamic ethics rejects development models that only benefit certain groups and ignore social justice.

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In addition to justice, the value of trust is a crucial pillar in social development governance. Trust demands moral responsibility and integrity from stakeholders, including government, social institutions, and the community. In the development context, trust is reflected in the transparent, accountable, and public-interest-oriented management of public resources. Research shows that weak ethical trust is often a major cause of social development program failure, such as corruption and abuse of authority (Siddiqi, 2016). Therefore, integrating the value of trust strengthens the ethical dimension of development and enhances social trust.

The value of maslahah also plays a central role in social development based on Islamic ethics. The maslahah principle emphasizes that every development policy and program must bring tangible benefits to society and prevent harm. Research shows that the maslahah approach allows flexibility in social policy formulation, allowing Islamic values to be adapted to contemporary social needs and challenges. Thus, social development is not trapped in normative formalism but rather contextual and solution-oriented.

The integration of Islamic ethical values into social development is also evident through the principles of ta'awun (cooperation) and ukhuwah (brotherhood). These two values encourage active community participation in the development process, including program planning, implementation, and evaluation. Development based on participation and social solidarity has proven to be more sustainable because it involves the community as the subject of development. In this regard, Islamic ethics serves as social capital, strengthening social cohesion and resilience (Putnam, 2020).

Furthermore, Islamic ethics views social development as part of human responsibility as caliphs on earth. This concept emphasizes that development must balance individual needs, social interests, and environmental sustainability. Thus, the integration of Islamic ethics encourages a holistic approach to development, simultaneously combining social, economic, and ecological dimensions.

However, this discussion also shows that the integration of Islamic ethical values into social development cannot occur automatically. Systematic efforts are needed through ethics education, strengthening the role of religious institutions, and synergy between the government, religious leaders, and civil society (Zaprulkhan: 2020). Without

a continuous process of internalization, Islamic ethical values have the potential to stagnate at the level of normative and symbolic discourse.

This, integrating Islamic ethical values into social development is a strategic approach that not only strengthens the moral legitimacy of development but also enhances its effectiveness and sustainability. Islamic ethics provides a value-oriented development direction that positions humans as the subjects of development, not merely the objects of policy, so that the ultimate goals of social development, namely justice, prosperity, and social harmony, can be realized more comprehensively .

The Role of Religious Practices in Social Cohesion

Social cohesion is a condition in which individuals and groups within a society have strong social bonds, mutual trust, solidarity, and a commitment to shared values. In the context of a religious society, religious practices play a strategic role in building and strengthening social cohesion. Islam, as a religion that regulates not only the relationship between humans and God (hablum minallah) but also relationships between humans (hablum minannas), positions religious practices as a crucial instrument in establishing a harmonious social order.

The study's findings indicate that routine religious practices such as congregational prayer, religious study groups, religious study groups, and celebrations of Islamic holidays serve as spaces for intensive social interaction. These activities bring together individuals from diverse social, economic, and cultural backgrounds in a symbolic space of equality. From a sociological perspective, these religious practices contribute to the formation of social bonds that strengthen a sense of togetherness and collective identity (Durkheim, 2014).

Beyond its ritual function, Islamic religious practices also have a strong social dimension through the mechanisms of zakat, infaq, sedekah, and waqf. These instruments play a direct role in reducing social disparities and strengthening solidarity between the rich and the poor. Research shows that collectively managed zakat distribution not only improves the economic well-being of those entitled to receive it but also fosters empathy, social responsibility, and social trust within the community (Qardawi, 2017; Chapra, 2016).

Religious practices also serve as a medium for internalizing social ethical values such as ukhuwah (brotherhood), ta'awun (cooperation), and tasamuh (tolerance). These

values are continuously instilled through sermons, lectures, and religious education. The internalization of these values reinforces social norms that encourage prosocial behavior, such as mutual assistance, mutual cooperation, and peaceful conflict resolution. Thus, religious practices contribute to the formation of a moral community that serves as the foundation of social cohesion.

In the context of a multicultural society, Islamic religious practices also have the potential to act as a social glue if managed inclusively. Religious practices that emphasize universal humanitarian values, justice, and peace can build social bridges between diverse groups. Conversely, exclusive and narrow religious practices have the potential to weaken social cohesion. Therefore, moderate and contextual religious interpretation is a crucial factor in strengthening social integration (Abdullah, 2019).

Furthermore, religious institutions such as mosques and Islamic boarding schools (pesantren) serve as centers of social cohesion (social hubs). Mosques serve not only as places of worship but also as centers for education, deliberation, and social activities. The role of mosques in responding to social issues such as poverty, disasters, and conflict demonstrates that religious practices can be an effective form of social capital in strengthening community resilience (Putnam, 2020).

However, this discussion also highlights challenges to the role of religious practices in social cohesion. Excessive formalization and ritualization of religion without strengthening the ethical and social dimension have the potential to diminish the social impact of religious practices. Furthermore, the politicization of religion and exclusive religious interpretations can trigger social fragmentation. Therefore, efforts are needed to strengthen religious understanding by emphasizing the ethical, social, and humanitarian dimensions so that religious practices truly function as a social glue.

This, religious practices in Islam play a fundamental role in building and strengthening social cohesion. Through collective rituals, philanthropic instruments, the internalization of ethical values, and the strengthening of religious institutions, religious practices contribute to the creation of a solid, inclusive, and just society. The social cohesion built through these religious practices is a crucial asset for sustainable social development.

Islamic Ethics and Environmental Sustainability

The issue of environmental sustainability is one of the most pressing global challenges facing modern development. Ecosystem destruction, climate change, natural resource exploitation, and the ecological crisis demonstrate that a development paradigm focused solely on material growth is no longer adequate. In this context, Islamic ethics offers a comprehensive moral and spiritual framework for building harmonious relationships between humans and nature and encouraging sustainable development practices.

In the Islamic perspective, nature is not merely an object of economic exploitation, but rather part of God's cosmic system of creation, possessing intrinsic value. The Qur'an affirms that humans were created as *khalifah fil ardh* (God's representatives on earth), who bear the responsibility to preserve, protect, and manage nature wisely (QS. al-Baqarah [2]: 30). This concept of caliph places humans as stewards , not absolute owners, of natural resources, so that every development activity must consider its impact on ecological balance.

One of the main principles of Islamic ethics in the environmental context is the concept of *mizan* (balance). The Qur'an states that Allah created the universe in a state of balance and forbids humans from disrupting that balance (QS. ar-Rahman [55]: 7–9). The principle of mizan emphasizes that environmental sustainability can only be achieved if humans maintain proportion and harmony in the use of natural resources. The findings of various studies indicate that environmental damage generally occurs due to violations of the principle of balance, such as overexploitation and uncontrolled consumption (Chapra, 2016).

Islamic ethics also strictly prohibits environmental destruction through the concept of *facade fil ardh* (damage to the earth). This prohibition has a strong moral dimension, as destroying nature is seen as a violation of God's mandate. In the context of development, the concept of facade serves as a critique of industrialization and development practices that ignore environmental carrying capacity. Therefore, Islamic ethics encourages ecologically sound and morally responsible development (Sardar, 2017).

Furthermore, the principle *of trust* serves as an ethical foundation for environmental management. Nature is viewed as a trust that must be safeguarded for

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present and future generations. This principle aligns with the concept of sustainability (*intergenerational justice*), which demands that current use of natural resources not compromise the rights of future generations. Integrating the value of trust into environmental policies can strengthen the ethics of responsibility and prudence in development decision-making (Khan, 2019).

Islamic ethics also emphasizes simplicity (*zuhd* and *qana'ah*) and prohibits wastefulness (*israf*). The Qur'an explicitly prohibits excessive and consumptive behavior that could potentially damage the environment (QS. al-A'raf [7]: 31). This principle is relevant to the critique of modern consumer culture, which is one of the main causes of the ecological crisis. By instilling the value of simplicity, Islamic ethics contributes to changing consumption patterns towards a more environmentally friendly and sustainable lifestyle.

In social practice, Islamic ethics and environmental sustainability are beginning to be realized through various faith-based initiatives, such as the eco-friendly mosque movement, Islamic ecotheology education, and nature conservation campaigns linked to religious teachings. Research shows that a religious approach to environmental issues tends to be more effective in raising ecological awareness in Muslim communities because it touches on aspects of faith and spiritual responsibility (Abdullah, 2019).

However, this discussion also reveals challenges in implementing Islamic ethics towards environmental sustainability. These challenges include low ecological awareness, the dominance of an exploitative development paradigm, and religious understanding that has not fully integrated the environmental dimension. Therefore, a reinterpretation of Islamic teachings that emphasizes environmental ethics, strengthening faith-based ecological education, and synergy between religious scholars, academics, and policymakers is needed.

Thus, Islamic ethics makes a significant contribution to the discourse and practice of environmental sustainability. Through the concepts of caliphate, mizan (the balance of authority), trust (amanah), and the prohibition of facades, Islam offers a development paradigm oriented toward balance, moral responsibility, and long-term sustainability. The integration of Islamic ethics into environmental development not only strengthens the moral legitimacy of environmental policies but also encourages changes in individual and collective behavior toward a more harmonious life with nature.

Challenges of Implementing Islamic Ethical Values

Although Islamic ethical values have a strong and comprehensive normative framework, their implementation in social life and development faces various complex challenges. These challenges are not only theological or normative, but also structural, cultural, and contextual. The gap between the ideals of Islamic ethical values and the realities of social practice is a major obstacle hindering the realization of a just, inclusive, and sustainable society.

One of the main challenges is the gap between normative values and empirical practice. Values such as justice (*'adl*), trustworthiness, honesty, and social responsibility have long been part of Islamic teachings, yet they are often not consistently internalized in social practice. Research shows that Islamic ethics often remains at the symbolic level and in moral discourse, without being concretely translated into public policy, governance, and everyday social behavior (Chapra, 2016). This condition causes Islamic ethics to lose its transformative power in social reality.

The next challenge is the understanding of Islamic ethics, which tends to be textual and ritualistic. In many contexts, Islamic teachings emphasize ritual worship rather than social and humanitarian ethics. As a result, Islamic ethical values are poorly articulated contextually to address modern issues such as social inequality, environmental crises, and structural injustice. Abdullah (2019) asserts that a religious approach that lacks dialogue with social reality has the potential to foster individual piety but is weak in fostering social piety.

Furthermore, structural and systemic challenges also pose serious obstacles to the implementation of Islamic ethical values. The dominance of a materialistic, capitalist, and economic growth-oriented development paradigm often contradicts the principles of justice and sustainability in Islamic ethics. Unjust economic and political systems can undermine efforts to implement Islamic ethical values, as individuals and institutions operate within structures that do not support ethical behavior (Siddiqi, 2016). In this context, Islamic ethics requires the support of conducive policies and social systems for effective implementation.

Another challenge is the politicization and instrumentalization of Islamic values. Islamic ethical values are sometimes used to legitimize certain political or group interests, thereby losing their moral substance and universality. The politicization of religion not

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only reduces Islamic ethical values to tools of power but also has the potential to trigger social fragmentation and horizontal conflict. This phenomenon demonstrates that without moral integrity and ethical commitment, Islamic values can be misused and actually conflict with the goals of public welfare (Sardar, 2017).

Furthermore, the weak synergy between social actors such as the government, religious scholars, academics, and civil society poses a challenge. Implementing Islamic ethics requires a collaborative and multidisciplinary approach. However, in practice, each actor often operates independently without ongoing coordination. However, the internalization of Islamic ethical values will be more effective if supported simultaneously by education, regulations, and social role models (Zaprulkhan, 2020).

Another equally significant challenge is the influence of globalization and rapid social change. Globalization brings with it values of individualism, consumerism, and pragmatism, which often conflict with Islamic ethics. These changes in lifestyle and value orientations influence society's perspectives on morality and social responsibility. Without creative adaptation and reinterpretation, Islamic ethics risks being deemed irrelevant to modern life (Nasr, 2018).

Therefore, the implementation of Islamic ethical values requires contextual reinterpretation and institutional strengthening. Islamic ethics needs to be developed through the *maqāṣid al-syarī'ah approach* to address the challenges of the times without losing its normative substance. Furthermore, Islamic ethics education must be directed toward fostering critical awareness and social responsibility, not merely formal adherence to religious teachings.

Thus, the challenges facing the implementation of Islamic ethical values are not evidence of the weakness of Islamic teachings, but rather a reflection of the complexity of modern social realities. If these challenges can be addressed systematically, integratively, and sustainably, Islamic ethical values have the potential to become a significant force for social transformation in building a just, inclusive, and sustainable society.

Conclusion

Based on the results of research and discussions regarding the integration of Islamic ethical values in social development, the role of religious practices in social cohesion, Islamic ethics and environmental sustainability, and the challenges of implementing Islamic ethical values, it can be concluded that Islamic ethics has strategic

potential as a normative and practical foundation in building a just, inclusive, and sustainable society.

First, the integration of Islamic ethical values into social development demonstrates that principles such as justice (*al-'adl*), trustworthiness, maslahah (benevolence), ta'awun (community), and ukhuwah (brotherhood) can provide moral direction for the development process. Social development based on Islamic ethics is oriented not only toward material growth but also toward the overall well-being of humanity. These values serve to strengthen development governance, increase community participation, and ensure a more equitable distribution of development benefits.

Second, religious practices have been shown to play a significant role in strengthening social cohesion. Religious activities, both ritual and social, serve as spaces for collective interaction that foster solidarity, social trust, and a shared identity. Islamic philanthropic instruments such as zakat (alms), infaq (donation), sedekah (charity), and waqf (endowment) not only contribute to reducing social disparities but also strengthen social bonds between community groups. Thus, religious practices serve as crucial social capital in maintaining social stability and resilience.

Third, Islamic ethics provides a strong normative contribution to the environmental sustainability agenda. The concept of humans as *khalifah fil ardh (vicegerents on earth)* , the principle of balance (*mizan*), trustworthiness (amanah), and the prohibition of environmental destruction (*fasfas fil ardh*) emphasize that development must be implemented with attention to environmental sustainability and intergenerational justice. The integration of Islamic ethics into environmental issues encourages a holistic approach to development, one that aligns social, economic, and ecological interests.

Fourth, the implementation of Islamic ethical values in social development still faces various challenges, both conceptually and practically. The gap between normative values and social reality, a tendency toward ritualistic religious understanding, the dominance of a materialistic development paradigm, and weak synergy between social actors are major obstacles. These challenges demonstrate that Islamic ethics cannot simply be understood as a normative doctrine but must be internalized through education, public policy, and sustainable social practices.

Overall, this research confirms that Islamic ethical values have strong relevance in addressing the challenges of contemporary social development. When integrated contextually, systematically, and collaboratively, Islamic ethics can serve as a force for social transformation, fostering a just, empowered, and sustainable society. Therefore, strengthening the integration of Islamic ethics in social development requires continued development through a multidisciplinary approach and the active involvement of all elements of society.

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