

Determinants of Sustainable Business in the Context of Quadruple Bottom Line in Islamic Banks: A Systematic Literature Review



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ABSTRACT: The purpose of this research is to determine and evaluate the factors of business sustainability in Islamic banking by utilizing the Quadruple Bottom Line (QBL) model which examines the dimensions of Profit, People, Planet, and Prophet. The approach adopted is a Systematic Literature Review as SLR with PRISMA displaying a comprehensive analysis of 32 articles from Scopus-indexed journals published from the year 2010-2023. The results showed that the Profit dimension deals with protecting financial strength through effective risk management and assortment of Sharia-compliant products while the People dimension deals with social responsibilities through encouraging wider access to finances and micro-loans for synergetic development. In the Planet dimension, Islamic banks promote sustainability through green banking and investment in bioenergy. The Prophet dimension describes the distinctiveness of the Islamic banking system in which Sharia principles are interwoven in its activities to promote ethical or moral integrity. This paper contributes to the existing literature on sustainability by providing a Sharia value added dimension and makes suggestions to regulators and stakeholders on how policies can be implemented to create a harmony typology between economic, social, environmental aspects and religious adherence.

KEYWORDS: Islamic Banking, Quadruple Bottom Line, Sustainability, Maqasid Shariah, Green Financing, Shariah Governance, Financial Inclusion, Prophet

I. INTRODUCTION

Islamic banking plays a strategic role in supporting sustainable development by basing its operations on the principles of maqasid al-shari'ah. (tujuan syariah). This principle encompasses the protection of religion, life, intellect, lineage, and property. This approach makes sustainability not only an economic goal but also a social and environmental obligation, creating a balance between this world and the hereafter (Aliyu et al., 2017; Hamidi & Worthington, 2021a).

In response to the requirements of global sustainability, the Quadruple Bottom Line (QBL) model was developed as an extension of the Triple Bottom Line (TBL) framework. The addition of the Prophet pillar may be referred to as a consideration that nourishes Islamic banking traditions into the QBL model. With the Prophet element, religious compliance is integrated with economic, social, and environmental responsibilities, creating a holistic approach to sustainability (Hamidi & Worthington, 2021a; Muhamad et al., 2022).

The implementation of QBL becomes important in facing global challenges such as social injustice, climate change, and economic inequality. It requires banks to not only make profits but also ensure the effects of their operation on society and the environment. This will enable Islamic banks to use their approach for the social upliftment of society — through microfinance, empowerment of marginalized communities, and environmentally friendly initiatives. For example, Islamic banks in Indonesia have used Sharia-based financing mechanisms such as musharakah and mudharabah to support small and medium enterprises, which have a positive impact on local social and economic development (A. Jan et al., 2019; Pratiwi, 2016; Setyaningsih & Jayaprawira, 2020).

The QBL covers Profit, People, Planet, and Prophet. Profit represents long-term financial stability and growth for all shareholders and economic sustainability. Hence, it is for everyone (Aliyu et al., 2017). People are socially responsible, as interpreted to be for the good of all in the new society (Ahamat, 2017; A. Jan et al., 2019). Planet is about doing resource

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preservation and eco-investments (Muhamad et al., 2022; Nilasakti & Falikhatun, 2020). Prophet is the spiritual and ethical dimensions of Maqasid Al-Shari'ah that shouts out moral responsibility toward holistic sustainability (Hamidi & Worthington, 2021b; A. Jan et al., 2021).

The Prophet Element has a central position in distinguishing Islamic banking from conventional banking. This dimension integrates spiritual values into business practices, such as responsible social investment and zakat management. With this value-based approach, Islamic banks can strengthen their social impact, build stakeholder trust, and enhance their reputation as ethical institutions. (Ahamat, 2017; Hamidi & Worthington, 2021a; A. Jan et al., 2019).

Significant obstacles, however, remain, primarily in the planet dimension. Research indicates that even if measures are taken to adopt environmental business practices, the actual practice is often ineffective due to a lack of requisite legal frameworks and poor investments in green technologies (A. Jan et al., 2019; Kunhibava et al., 2018). Thus, Islamic banks operate in the need for a scaled-up, encompassing integrated framework that will seamlessly embed the spiritual perspective throughout all their processes, practices, focus areas, and staff (Aliyu et al. 2017).

The objective of this study is to identify and assess the factors that correlate with business sustainability, particularly the QBL concept in Islamic banks. The Systematic Literature Review (SLR) type of approach adopts the PRISMA protocol and evaluates 32 journals relevant to this study in years 2010-2023. The findings are hoped to enhance understanding of the key factors of Islamic banks sustainability and augment literature on Shari'ah-compliant sustainability practices.

This study further hopes to make important potential contributions toward the formulation of policies and regulations as well. In pursuit of the global sustainable development agenda, this study may assist regulators and relevant stakeholders, affecting the multidimensional economic, social, and environmental, as well as religious components, in line with Sharia and SDG targets.

II. METHOD

The method used in this research is a Systematic Literature Review (SLR) with the PRISMA protocol. (Preferred Reporting Items for Systematic Reviews and Meta-Analyses). This approach was chosen because it is effective in synthesizing information from various relevant studies, thus providing a comprehensive overview of the determinants of sustainability in Islamic banking (Moher et al., 2009). The PRISMA protocol helps ensure that all research steps are strictly followed, from literature search to data synthesis, so that the results obtained are reliable and replicable (Page et al., 2021).

The inclusion criteria in this study include:

- Top-tier international journals.
- Articles relevant to the topic of sustainability in Islamic banking and the use of the QBL framework.
- Publications from the period 2010–2023 to cover the latest developments in the related literature

Exclusion criteria include:

- Articles that do not have full text.
- Studies focusing on non-Islamic banking or not relevant to sustainability.
- Publications in languages other than English to ensure readability and data consistency

Data collection starts with a literature search aimed at databases such as Scopus. The following keywords were used in the search strategy: Islamic banking (sharia banking), sustainability, sustainable, Quadruple Bottom Line and prophet. Boolean logic combinations are used to improve search accuracy. Relevant articles are manually filtered from the search results, and data including publication year, research subject and main conclusions, was extracted.

According to PRISMA flow diagram (fig. 1), there are four main stages in the article screening process: identification; screening; eligibility and inclusion. Fig 1. This figure displays the number of articles that are included and excluded at each stage for methodological transparency. The identification layer starts off with a primary query in the database and duplicate removal. Screening based on title and abstract is the next step to assess if any further consideration. The texts that pass this stage must then be read in full to evaluate their eligibility. Only articles that meet all inclusion criteria are included in the final analysis (Moher et al., 2009).

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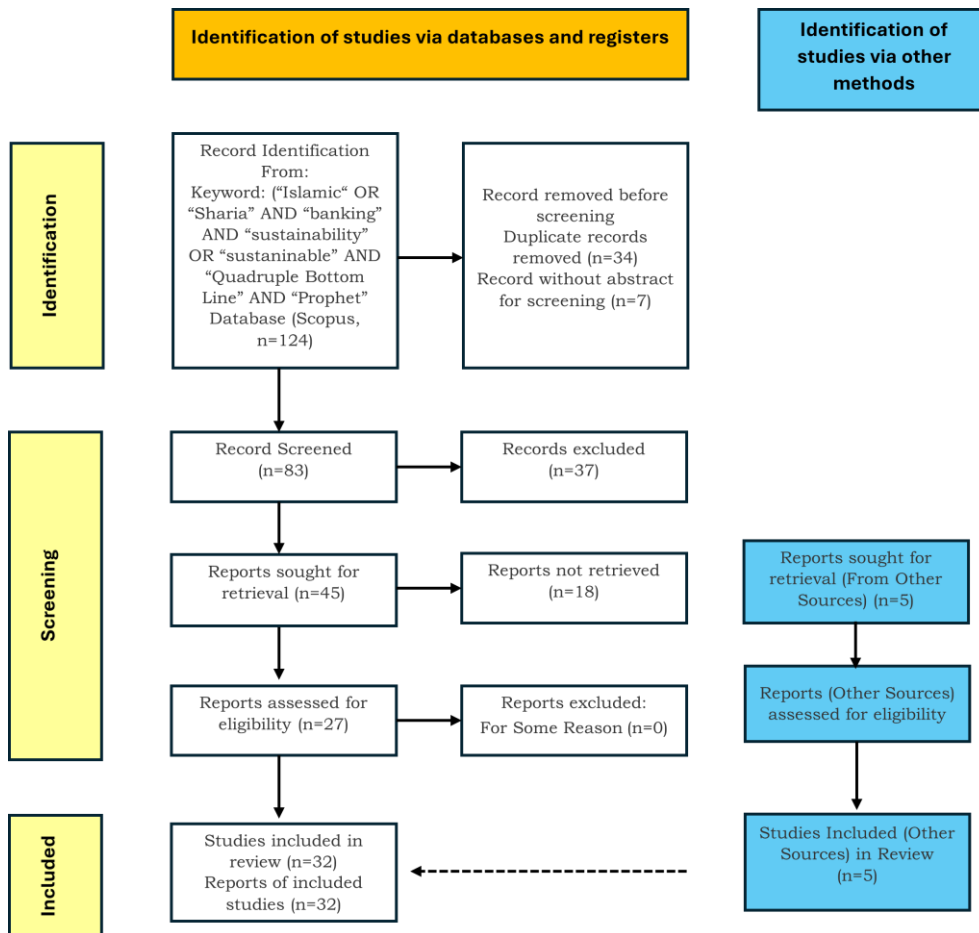


Figure 1. Paper Selection Process

III. RESULT AND DISCUSSION

A. Characteristics of Included Studies

Out of the 32 journals analyzed, the research covers the publication period from 2010 to 2023. The literature on the sustainability of Islamic banking has significantly increased, particularly after 2015, in line with the UN's adoption of the Sustainable Development Goals (SDGs). The last five years have seen the publication of up to 70% of these studies, underscoring the relevance and urgency of the sustainability topic in the context of Islamic banking. According to Hamidi & Worthington (2021a) and A. A. Jan et al. (2021), Geographically, the research focuses on countries with established Islamic banking systems, such as Indonesia, Malaysia, Saudi Arabia, and others in the Gulf. Some studies also include a global context to understand the comparison of sustainability practices in various regions. These studies include those conducted by Aliyu et al. (2017 and Yusmaniarti et al. (2023).

In terms of research methods, the majority of studies use a quantitative approach based on statistical regression to analyze the relationship between sustainability and determinant factors, such as governance, social, economic, and environmental aspects. Qualitative studies are also present, focusing on thematic analysis and in-depth interviews with stakeholders. (Muhamad et al., 2022). To enhance the quality of the research, the researcher added five articles relevant to the topic.

Table 1. Characteristics of Reference Sources

Characteristic	Detail
Publication Period	2010 - 2023
The number of articles per year	2010–2014: 5 articles 2015–2019: 12 articles 2020–2023: 15 articles
Geographic Location	Indonesia :10 studi Malaysia : 6 studi

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	Saudi Arabia	:	5	studi
	Other Gulf Countries	:	5	studi
	Global	:	6	studi
Type of Research	Quantitative	:	22	studi
	Qualitative	:	8	studi
	Mixed-methods	:	2	studi
Additional relevant references	5 articles			

B. Thematic Analysis

The economic dimensions identified as influencing the sustainability of Islamic banking business were fund management efficiency, the availability of Sharia-compliant products, and the bank's ability to achieve sustainable profitability. Research has demonstrated that the size and diversification of portfolios are key factors in ensuring financial stability and sustainability. Effective risk management is also a key element in preventing potential losses and maintaining the economic sustainability of Islamic banks amid market volatility (Hamidi & Worthington, 2021a; A. Jan et al., 2019; Radzi & Rahim, 2023). Another study highlights the importance of Sharia-compliant financing, such as *ijarah* and *sukuk*, which not only supports sustainability but also enhances the credibility and trust of customers towards Islamic banks (A. A. Jan et al., 2021; Yusmantiarti et al., 2023).

The social dimension of Islamic banking is highly significant in reducing social inequality and improving community welfare. One of the main contributions is financial access for underprivileged communities through microfinancing and justice-based schemes such as *mudharabah* and *musharakah*. These instruments support small businesses as they grow, thereby enhancing social balance in the community (Hamidi & Worthington, 2021b; Pratiwi, 2016). In addition, Islamic banks play a role in community empowerment by supporting social projects that promote education, healthcare services, and local infrastructure. Such activities also enhance the social value of the bank as one that moves beyond profit to be a force for benefit that positively impacts the (A. A. Jan et al., 2021; Muhamad et al., 2022; Yusmantiarti et al., 2023).

Islamic banks also help to support eco-friendly projects in the environmental dimension, including renewable energy, energy efficiency, and waste management. According to studies, green financing, including green *sukuk*, assists Islamic banks in reducing environmental risks on the one hand and convincing sustainability investors to engage on the other hand (Kavitha & Rani, 2016; Setyaningsih & Jayaprawira, 2020). Other green banking initiatives involve financing for sustainable agriculture and conservation of natural resources, as part of the bank's commitment to supporting economic development that aligns with environmental sustainability (Hamidi & Worthington, 2021b; A. Jan et al., 2021; Rahman et al., 2023; Siddik et al., 2023).

The most crucial factor in the sustainability of Islamic banks is the effective governance dimension. These tenets, which include the Sharia supervisory board, ethical-based leadership, and proactive ESG disclosure, significantly contribute to the transparency and operational sustainability of the bank (A. A. Jan et al., 2021; Muhamad et al., 2022). The existence of a sustainability committee that specifically oversees the implementation of green policies in Islamic banks is also an important factor. Studies show that strong governance not only enhances public trust but also ensures operational integrity, especially in highly competitive markets (Hamidi & Worthington, 2021b; Setyaningsih & Jayaprawira, 2020).

The Prophet Dimension provides a unique aspect to Islamic banking by emphasizing adherence to Sharia principles in all its operational facets. This dimension includes the implementation of Islamic ethical values that support justice, transparency, and social responsibility. Studies show that Sharia compliance enhances public trust in Islamic banks and distinguishes them from conventional banks (Hamidi & Worthington, 2021a; Muhamad et al., 2022). This dimension also motivates banks to prioritize social and environmental goals in line with *maqasid al-shari'ah*, such as promoting social justice and protecting the environment. This approach enables Islamic banks to achieve sustainability that is not only based on profitability but also aligned with moral and spiritual values (A. A. Jan et al., 2021; Yusmantiarti et al., 2023).

C. Synthesis of Findings

From 32 studies, it emerges that economic development, social welfare, environmental sustainability, good governance, and profit constitute the core of Islamic banking sustainability. These dimensions are very complementary to each other and create a very holistic frame through which sustainability across the globe can be achieved by Islamic banks without violating Sharia principles.

On the economy related to the long-term financial stability due to risk management, Islamic banking proves to be superior based on: Sharia principles (Aliyu et al., 2017; Radzi & Rahim, 2023). These principles prevent excessive speculation (*gharar*) and usury, which provides more operational stability than conventional banking (Ghosh & Petrova, 2013). But such diversification in

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product portfolios, efficiency in operations and financial innovations like mudharabah and musharakah based financing not only enables profitability but also adheres and strengthen economic stability (A. Jan et al., 2019; Muhamad et al., 2022). Sharia-compliant Islamic banking enables innovations in financial products that help to spur inclusive and sustainable economic growth. The Study of Sunarsih et al. (2019) and Yusmaniarti et al. (2023) support this. This new financing model channels investments into productive sectors that bring benefits to society and the macroeconomy (Radzi & Rahim, 2023; Siswanti & Cahaya, 2021).

Islamic banking actively promotes social justice and financial inclusion, demonstrating sustainability on the social dimension. Islamic banking employs Sharia-based products and services, including microfinance and risk-sharing contracts (mudharabah and musharakah), to provide support to small and medium enterprises (SMEs) and marginalized communities, areas often neglected by conventional banking (Ahamat, 2017; Hamidi & Worthington, 2021a; Pratiwi, 2016). Islamic banks do not only provide access to the community in its microfinance programs even participate in poverty alleviation by creating new business opportunities. Research conducted in Indonesia and Malaysia proves that the role of Islamic bank in the development of local communities is considerably significant through investments in the MSMEs sector and thus it can improve regional economic resiliency. Studies conducted by Muhamad et al. (2022), Pratiwi (2016) and Yusmaniarti et al. (2023) support this claim. Furthermore, Islamic banking's Sharia-based approach fosters positive social impacts by advocating for principles like justice, equity, and the abolition of usury. With a focus on social responsibility and economic justice, Islamic banks play an important role in improving community welfare and creating more financially inclusive communities. According to various studies A. Jan et al. (2019), Setyaningsih & Jayaprawira (2020) and Siswanti et al. (2021) Islamic banks significantly contribute to improving community welfare and fostering more financial inclusivity.

The financing or services provision which is directed towards ecological projects like renewable energy, waste and resource management which Aliyu et al. (2017) considers as activities bringing about firmness in the Islamic banking system's view of the environmental tirat And these initiatives have an overall promotion of SDGs with emphasis on the area of climate action SDG 13 and affordable and clean energy SDG 7. In this sense it may be said that Islamic banks of this type can be expected to be of some assistance in advancing initiatives that relate to moving towards a low carbon economy and thereby reducing the degree of impact climate change has. Islamic banks accordingly are likely to be strategically positioned to sustain initiatives that lead to the establishment of a low carbon economy, an effective way of curtailing the extent to which climate change affect nations (Setyaningsih & Jayaprawira, 2020). The environmental practices undertaken by Islamic banks benefit the ecosystem while also improving their image as ethical financial institutions.

There is evidence that Islamic banks are able to provide innovative financial solutions that comply with Sharia laws, such as green financing of sustainable infrastructure projects and renewable energy (Kavitha & Rani, 2016; Muhamad et al., 2022). Embracing Green banking principles has its rewards; loyal customers, more competition in the financial sector or both. Surveys show that environmentally aware customers are more likely to support those banks which actively promote environmental protection. This in turn creates a more stable customer base which improves the bank's sustainability (A. A. Jan et al., 2021; Muhamad et al., 2022; Yusmaniarti et al., 2023). It is also plausible that investing in environmentally friendly initiatives appeals to Islamic bank clients and thus broadens the scope of services provided (Hamidi & Worthington, 2021b; Pratiwi, 2016). Islamic banks by fusing Sharia principles and green economy are not only among the leaders in the financial innovation but also create positive impact to the society and the world at large (Aliyu et al., 2017).

The governance of Islamic banking, in the governance aspect, is assured with the presence of the Sharia Supervisory board among other unique mechanisms of governance (Aliyu et al., 2017; Hamidi & Worthington, 2021a; Muhamad et al., 2022). All operations involving investment, structure, and financing decisions in the bank as an institution are Sharia-compliant (Nilasakti & Falikhatun, 2020; Pratiwi, 2016; Siswanti & Sukoharsono, 2019). Such research posits that presence of Sharia supervisory boards enhance public trust and also the bank's ability to meet sustainable governance performance criteria (Ahamat, 2017; A. A. Jan et al., 2021; Muhamad et al., 2022; Nilasakti & Falikhatun, 2020; Siswanti et al., 2017). The use of the governance paradigm based on environmental and social governance (ESG) is therefore an added benefit in the Islamic banking system (Hamidi & Worthington, 2021b; A. Jan et al., 2019; Yusmaniarti et al., 2023). Active engagement in creating and implementing an ESG strategy assists Islamic banks create balance between the social, environmental and profit (A. Jan et al., 2021; Kavitha & Rani, 2016). Besides, other studies indicate that the issuance of sustainability reports paying attention to ESG matters contributed to improved financial performance over time and also strengthened the bank's image as a socially responsible entity (A. Jan et al., 2019; Muhamad et al., 2022; Siswanti et al., 2024; Yusmaniarti et al., 2023). Management practices that integrate religious principles is also key to the achievement of sustainability in Islamic banking.

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The governance practices Islamic banks develop are not only regulatively compliant but also consistent with *maqasid al-shari'ah* because they focus on values such as justice, transparency, and social responsibility. The study highlights that this perspective allows distinguishing oneself from the competition by establishing strong connections with all key stakeholders: investors, customers, and regulators (Hamidi & Worthington, 2021a; Pratiwi, 2016).

The unique Prophet dimension for Islamic banking gives a competitive edge in facilitating a full-fledged sustainable development model (Hamidi et al., 2023). In this regard, the Prophet dimension also takes into account religious ethics such as justice, honesty, social accountability which are fundamental to *maqasid al-shari'ah* shari'ah (Ahamat, 2017; Aliyu et al., 2017; Hamidi & Worthington, 2021a). This also explains how Islamic banking is meant to go beyond making economic returns to embedding social and ecological returns in all business practice (A. Jan et al., 2019; Pratiwi, 2016; Yusmanarti et al., 2023). The synergy of Islamic values with banking functions can promote sustainable development, thus increasing the market appeal and competitiveness of Islamic banks (Yusuf et al., 2024). The Prophet based approach maintains the supremacy of Sharia principles in all Islamic finance activities (A. A. Jan et al., 2021; A. Jan & Marimuthu, 2015; Nilasakti & Falikhatun, 2020). It entails strong institutional framework through the Sharia Supervisory Board to enforce the adherence to Sharia compliance (Siswanti et al., 2021; Siswanti & Sukoharsono, 2019), and ethical principles in the conduct of a bank's business activities. The findings indicate that Islamic banks which advocated these values are comparatively more trusted by the society, enhance customer retention, and have a broader positive effect on society (Hamidi & Worthington, 2021b; Setyaningsih & Jayaprawira, 2020; Siswanti et al., 2024).

Furthermore, this dimension drives investments towards projects with direct community relationships such as financing in the health sector, education, and renewable energy. Empirical studies reveal that Islamic banks which have the Prophet dimensions also exert greater efforts towards achieving the sustainable development goals. In particular, concerning the targets of reducing poverty and enhancing financial inclusion (A. Jan et al., 2021; Muhamad et al., 2022; Radzi & Rahim, 2023).

IV. DISCUSSION

A. Interpretation of Findings

This study's findings are moderate as evidence to assert that the Quadruple Bottom Line (QBL) is applicable to Islamic banks. The economic dimension (prosperity) explains that banks' financial sustenance is not only their profits but also the efficiency from Sharia fund management as well as a number of ethically based financial products that are available in the market (A. Jan et al., 2019; Nilasakti & Falikhatun, 2020; Radzi & Rahim, 2023). Furthermore, the economic dimension also stresses financial sustainability through effective Sharia fund management and diversification or expansion of ethical-based financial products with the help of analysis on Islamic banking in Gulf countries whose findings suggest that sectoral investment is critical in achieving greater profitability and lower cost of operation (Osmanovic et al., 2022). This economic obligation is also profound with regards to Islamic finance in Kuwait, where it helps in achieving social equity and economic recovery, especially during the post-Covid-19 pandemic (Alhammadi, 2022).

In the social dimension (people), Islamic banks impact society positively by engaging in microfinance and financial inclusion, which helps to narrow the social divide and give the community access to ethical banking. Based on Pratiwi (2016) study, it was found that there are several forms of instruments, such as *mudharabah* and *musharakah*, that would assist in the growth of small and medium enterprises (SMEs), especially in the rural regions. The same can be said for post-COVID-19 economic revival through Islamic banking practices (Alhammadi, 2022). The social aspect also emphasises the positive influence via microfinance and its inclusion, expanded by the ability of its Islamic social finance tools like *Zakat* and *Waqf* to alleviate societal challenges and enhance welfare compatible with the SDGs (Dirie et al., 2023). Banks' active engagement in CSR practices further serves to enhance the institutions' capacity as agents of development within society (Nilasakti & Falikhatun, 2020).

Environmental dimension (planet), Islamic banks have financed projects and initiatives that will reduce energy waste and undertake other appropriate plans. These initiatives not only take care of the prevailing climate change issues, but they also boost the bank's attractiveness to investors who are environmentally responsible (Kavitha & Rani, 2016; Setyaningsih & Jayaprawira, 2020). The QBL supports such green financing policies. Yep, UI green banking research conducted in Bangladesh portrays the role of environmental sustainability in banking business (Hasan et al., 2022).

Prophet dimension complete peripheral ensuring that every operational decision of the bank is always within the corridors of Sharia principles. With total adherence to Islamic law, Islamic banks have managed to build a strong institutional reputation, which has increased trust from the public and offered a competitive edge over commercial banks. This dimension narrows the reputation of commercial banks along the Islamic banking landscape globally (Aliyu et al., 2017; Hamidi & Worthington, 2021a, 2021b; Nilasakti & Falikhatun, 2020).

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B. *Comparison with Related Studies*

This outcome of this study corroborates with the earlier studies that purposefully center on the emphasis of Sharia principles in the promotion of Islamic banking enterprises sustainably. Good governance that involves active participation of Sharia supervisory board and the clarity on what matters in the sustainability report enhancement is not only important in the maintaining the economic viability but in the enhancing the broader social and environmental sustainability also. Nilasakti and Falikhatun (2020) study pinpoint that Shari'ah supervisory boards cannot be overlooked for their contribution towards ensuring that ethical business practices and Shari'ah compliant sustainability are integrated into the operations of the business. Furthermore, the study by Muhamad et al. (2022) shows that the integration of Environmental, Social, and Governance (ESG) principles with the values of maqasid al-shari'ah plays a significant role in enhancing the sustainability performance of Islamic banks.

However, there is a striking difference when comparing these results with research in the conventional banking sector, where the focus on sustainability is more directed towards environmental dimensions and profitability. Conventional banking often assesses sustainability solely based on economic outcomes and environmental impact reduction without integrating deep ethical values (A. Jan et al., 2019). On the other hand, the Prophet dimension within the Quadruple Bottom Line framework provides a unique advantage for Islamic banks by integrating Sharia principles that emphasize justice, trust, and social responsibility as core components of business sustainability. This has been confirmed in the study by Setyaningsih and Jayaprawira (2020) which shows that Sharia compliance in green financing has a positive impact on the bank's reputation and the public's acceptance of Islamic financial services.

In addition, Islamic banks uniquely focus on the social dimension by promoting financial inclusion through instruments such as *musharakah* and *mudharabah*, which help create widespread social welfare. A study by Hamidi and Worthington (2021b) found that this dimension enables Islamic banks to play a greater role in improving the quality of life for underserved communities. Thus, Islamic banks successfully create a balance between profitability, environmental sustainability, and social contribution, fundamentally distinguishing them from conventional banking practices.

C. *Theoretical and Practical as well as Managerial Implications*

On the theoretical side, the study and its findings extend the sustainability scholarship by showing the relevance of Sharia principles and global sustainability concepts. The QBL (Prosperity, People, Planet, and Prophets) framework is not in the banking context, focusing only on profitability and social responsibility but also capturing the Sharia-based ethical approach to Islamic banking, which is unique (Hamidi & Worthington, 2021a; Muhamad et al., 2022). This view is also pertinent to other financial institutions aiming at striking a balance among the financial, social, environmental, and ethical values, hence enhancing the applicability of sustainability theory in an intercultural and interreligious setting (Aliyu et al., 2017).

In practice, Islamic banks can use these findings to develop appropriate sustainability strategies. Among other approaches, green financing for renewable energy development and waste management, which are eco-friendly, can be pursued. This would not only contribute to the sustainable development agenda but also boost the standing of the bank in the international marketplace (Setyaningsih & Jayaprawira, 2020). Further, promoting microfinance with the local people and financial inclusion may have important social benefits, including lessening economic inequality as well as providing economic power to underserved populations (Pratiwi, 2016).

Additionally, the application of Sharia principles and practices through open and accountable governance can help in the building of trust among stakeholders in Islamic banking, resulting in better competitiveness in the international arena (Yusmaniarti et al., 2023). By adopting ESG (Environmental, Social, and Governance)-oriented policies within the QBL paradigm, Islamic banks will not only be able to catch up with modern-day expectations but also become part of the solution as responsible and ethical institutions (Nilasakti & Falikhatun, 2020). As such, these results are worth mentioning not just for the advancement of the sustainability theory, but they also provide practical measures for Islamic banks in improving their approaches towards the triad of profit-making, fulfilling social needs and interests, as well as upholding Sharia tenets.

D. *Study Limitations*

The current investigation has a number of limitations that are likely to impact the extension and application of the results. The first such limitation is that the established literature has been correlating materials that are exclusively journals contained in the Scopus index. Even though this method guarantees a set quality of the researched articles, there may exist some other relevant studies, like those of an industrial nature or non-Scopus-indexed ones, that were missed in this context. This can promote bias in the scope of the study, as not all relevant documents can be accessed and examined (Muhamad et al., 2022; Nilasakti & Falikhatun, 2020).

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Secondly, the target population of the study reach-out seems to measure primarily towards the states that already have Islamic banking, referred to as Indonesia, Malaysia, and Gulf nations. Consequently, the outcomes of this study may be less reflective of the context of countries that have an Islamic banking industry in its nascent stages, such as Africa or Central Asia regions. Geographical diversity is very important since these localities have dynamics, regulations, and levels of awareness of the people that may be able to impact the practice of banks (Radzi & Rahim, 2023; Setyaningsih & Jayaprawira, 2020).

Thirdly, this research does not go beyond the other external variables such as government policies, fluctuations of the monetary policies, and the wrappers of the global markets. These factors have a great bearing on the achievement of sustainability since Islamic banks, for example, are concerned with green financing as well as Sharia-compliant product development and reactions to international problems emanating from climate change. The absence of this analysis limits the comprehension as to how Islamic banks would accommodate the external challenges and capture the new opportunities on the global market (Pujianti et al., 2020; Sunarsih et al., 2019).

Such constraints present possibilities for additional studies to widen the scope through factors such as more geographical regions. It would also be interesting to see how future research is likely to be multidisciplinary and more holistically tackle the issue of sustainability within the Islamic banking sector (Kavitha & Rani, 2016).

V. CONCLUSION

A. Summary of Key Findings

The Quadruple Bottom Line (QBL) framework in Islamic banking has been shown in this research to be all-inclusive. With regard to the economic dimension—prosperity—banks, through diversifying Sharia products, utilise structured risk management towards the financial stability of the institution. Such basic stability is important in the context of financial sustainability, and so a number of studies in Islamic banks, looking at the relationship between the size of the bank, profitability, and diversification of its portfolio, make an emphasis of this (Radzi & Rahim, 2023).

The social dimension (people) upholds the Islamic social responsibility of the banks and helps overcome people's discrimination and poverty through microfinancing, helping small businesses, and providing easy access to the financial services to the underprivileged group. Such undertakings are in compliance with Sharia bylaws, which encourage good practice for the community's greater good (Pratiwi, 2016).

Islamic banks have given strategic initiatives to further environmental sustainability through green financing of initiatives such as the financing of renewable energy and waste management as indicated under the environmental. Setyaningsih and Jayaprawira (2020) further note that these strategies not only deal with environmental issues of climate change but also improve the image of the bank in the eyes of the international community.

The Genesis Prophet Dimension that is specific to Islamic investing guarantees that the sustainability remains within the periphery of Sharia law. It is also the crux that enhances public confidence in Islamic banks as well as sets them apart from other banking systems. This principle allows for the combination of religious teachings with contemporary and creative approaches to sustainability (Hamidi & Worthington, 2021b).

These findings support the assertion that the effective application of QBL can enable Islamic banks not only to be relevant to the local context but also to global contexts of sustainable finance.

B. Suggestions for Future Research

Future research could widen the geographical focus to include areas where Islamic banking was introduced earlier, as this would enhance the understanding of sustainability within the context of Islam in a more holistic manner. In this regard, studies about the government policies concerning QBL's application within the Islamic banking system would also be relevant in assessing the impact of external factors on sustainability.

The research strategy should be improved through the application of the mixed-method approach, which integrates qualitative and quantitative means of analysis to provide more detailed answers on the phenomenon of interest. In addition, looking further into the relationship between sharia governance and environmental impact metrics may offer new avenues for developing the sustainability discourse.

C. Policy Implications

The key findings may help the regulators and policymakers in formulating the policy strategies that encourage QBL practices of Islamic banks. It is, for instance, indispensable to provide incentives to banks that practice Islamic green financing and strengthen their Shari'ah governance structures for the sustainability of the sector.

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Equally, policies that foster the reporting of ESG (environmental social governance) metrics can increase the accountability of banks towards their stakeholders. Banks are further encouraged to align Sharia with the SDGs so as to explore business models that are relevant to the contemporary global demands.

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