

## Islamic Business Ethics and National Economic Sustainability: A Macroeconomic Analysis of the Indonesian Landscape

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### Abstract:

This study examines the role of Islamic Business Ethics in supporting National Economic Sustainability within the Indonesian macroeconomic landscape. The study is grounded in the view that economic sustainability cannot be understood solely through growth indicators, but must also be linked to the ethical quality of economic behavior, governance, and institutional practice. Using a quantitative approach with an explanatory design, this research involved 180 respondents selected through purposive sampling. Data were collected through a structured questionnaire and analyzed using SPSS through descriptive statistics, validity and reliability tests, classical assumption tests, and linear regression analysis. The findings reveal that Islamic Business Ethics has a positive and significant effect on National Economic Sustainability in Indonesia. Ethical principles such as honesty, justice, trustworthiness, transparency, and social responsibility were found to contribute meaningfully to perceptions of economic stability, resilience, inclusiveness, and long-term sustainability. The coefficient of determination indicates that Islamic Business Ethics explains a substantial portion of the variance in National Economic Sustainability, although other factors also contribute to the model. Theoretically, this study extends the literature by positioning Islamic Business Ethics as a macro-level analytical variable rather than merely a micro-level or normative construct. Practically, the findings suggest that sustainable national development strategies should integrate ethical reinforcement in public policy, governance, business conduct, and economic education. This study highlights that the long-term sustainability of Indonesia's economy depends not only on structural and technical reforms, but also on the ethical foundations that shape economic behavior and institutional trust.

**Keywords:** *Islamic Business Ethics; National Economic Sustainability; macroeconomic analysis; Indonesia; ethical governance; sustainable development*

### Abstrak:

Studi ini meneliti peran Etika Bisnis Islam dalam mendukung Keberlanjutan Ekonomi Nasional dalam lanskap makroekonomi Indonesia. Studi ini berlandaskan pandangan bahwa keberlanjutan ekonomi tidak dapat dipahami hanya melalui indikator pertumbuhan, tetapi juga harus dikaitkan dengan kualitas etika perilaku ekonomi,

tata kelola, dan praktik kelembagaan. Menggunakan pendekatan kuantitatif dengan desain eksploratif, penelitian ini melibatkan 180 responden yang dipilih melalui purposive sampling. Data dikumpulkan melalui kuesioner terstruktur dan dianalisis menggunakan SPSS melalui statistik deskriptif, uji validitas dan reliabilitas, uji asumsi klasik, dan analisis regresi linier. Hasil penelitian menunjukkan bahwa Etika Bisnis Islam memiliki pengaruh positif dan signifikan terhadap Keberlanjutan Ekonomi Nasional di Indonesia. Prinsip-prinsip etika seperti kejujuran, keadilan, kepercayaan, transparansi, dan tanggung jawab sosial ditemukan berkontribusi secara bermakna terhadap persepsi stabilitas ekonomi, ketahanan, inklusivitas, dan keberlanjutan jangka panjang. Koefisien determinasi menunjukkan bahwa Etika Bisnis Islam menjelaskan sebagian besar varians dalam Keberlanjutan Ekonomi Nasional, meskipun faktor-faktor lain juga berkontribusi pada model tersebut. Secara teoritis, studi ini memperluas literatur dengan memposisikan Etika Bisnis Islam sebagai variabel analitis tingkat makro, bukan sekadar konstruksi tingkat mikro atau normatif. Secara praktis, temuan menunjukkan bahwa strategi pembangunan nasional berkelanjutan harus mengintegrasikan penguatan etika dalam kebijakan publik, tata kelola, perilaku bisnis, dan pendidikan ekonomi. Studi ini menyoroti bahwa keberlanjutan ekonomi Indonesia dalam jangka panjang tidak hanya bergantung pada reformasi struktural dan teknis, tetapi juga pada fondasi etika yang membentuk perilaku ekonomi dan kepercayaan institusional.

**Kata Kunci:** *Etika Bisnis Islam; Keberlanjutan Ekonomi Nasional; analisis makroekonomi; Indonesia; tata kelola etis; pembangunan berkelanjutan*

## INTRODUCTION

National economic sustainability increasingly depends on the quality of ethics guiding the behavior of economic actors, institutions, and public policies amid rapid global change (Hariram, et al., 2023). This research is important for society at large because high economic growth does not always correspond to equitable welfare, social stability, and environmental sustainability (Hariram et al., 2023). When economic activity is driven solely by short-term profit, the risks of inequality, corruption, exploitation, and weakened public trust become greater (Sestino, et al., 2025). In the context of Indonesia as a country with a Muslim-majority population, Islamic business ethics offers principles of honesty, justice, trustworthiness, responsibility, and public benefit that are relevant for supporting sustainable economic development (Sulaeman et al., 2025). Various issues such as speculative practices, misuse of resources, and low integrity in transactions indicate that the ethical dimension remains an urgent macroeconomic necessity (Sestino et al., 2025). Therefore, this research is important because it positions Islamic business ethics as a strategic foundation for inclusive, resilient, and civilized national economic sustainability (Sulaeman et al., 2025).

The general problem underlying this research is the suboptimal integration of ethical values into the national economic system, so that development often emphasizes quantitative growth more than the quality of long-term sustainability (Hariram et al., 2023). In Indonesia, challenges such as income inequality, vulnerable informal economic practices, corruption, weak governance, and low trust in certain economic institutions indicate that growth has not been fully supported by fair economic behavior (Wong, 2025). In addition, global pressures in the form of food crises, energy volatility, market uncertainty, and digital disruption demand an economic foundation that is not

only efficient, but also ethical and resilient (Belhadi, et al., 2024). When the principles of honesty, trustworthiness, social responsibility, and distributive justice are not widely internalized, economic stability can easily be disrupted by opportunistic behavior and short-term orientation (Latif, et al., 2026). This condition shows the need for an analytical framework explaining how Islamic business ethics can contribute more systematically to national economic sustainability within the context of contemporary Indonesian development (Sulaeman et al., 2025).

Phenomena in the field indicate that Indonesia's economic landscape has shown significant progress in the sharia financial sector, halal industry, Muslim entrepreneurship, and the strengthening of regulations based on more accountable governance principles (Raimi, et al., 2025). However, these developments occur alongside various structural problems such as regional disparities, unequal access to financing, non-transparent business practices, and a strong short-term profit orientation among some economic actors (Mariotti, 2025). On the one hand, the growth of Islamic financial institutions, productive zakat, productive waqf, and the halal ecosystem demonstrates efforts to integrate ethical values into development (Dirie, et al., 2024). On the other hand, cases of business misconduct, distributive injustice, and weak protection for vulnerable groups indicate that ethical values have not yet fully become the mainstream of the national economy (Ahmed, et al., 2024). This contrast confirms that Indonesia is an important context for analyzing the relationship between Islamic business ethics and economic sustainability at the macro level in a deeper, more critical, comprehensive, and timely manner (Raimi et al., 2025).

Previous studies have widely discussed Islamic business ethics in relation to organizational behavior, corporate performance, sharia compliance, Islamic finance, and value-based economic development (Raimi et al., 2025). A number of studies show that the principles of honesty, justice, trustworthiness, and social responsibility can strengthen trust, efficiency, and economic legitimacy (Hadani, 2024). Other studies highlight the contribution of Islamic economic instruments, such as zakat, waqf, and Islamic finance, to poverty reduction and greater inclusion (Riani & Indra, 2026). Nevertheless, many studies remain sectoral, micro-level, or normative, and therefore do not adequately map how Islamic business ethics operates as a macroeconomic framework supporting national economic sustainability (Naguib & Barbar, 2025). In addition, studies on Indonesia are often fragmented across issues of Islamic finance, governance, and social development without strong analytical integration (Athief, et al., 2025). This gap is important to address so that the relationship between Islamic business ethics and national economic sustainability can be explained in a comprehensive, contextual, systemic, cross-sectoral, empirical, and applicable manner (Brescia, et al., 2025).

The novelty of this study lies in its effort to position Islamic business ethics not merely as a set of individual norms or institutional ethics, but as a macroeconomic framework that influences Indonesia's national economic sustainability (Sulaeman et al., 2025). The state of the art of this study lies in the

integration of perspectives on Islamic business ethics, economic sustainability, national governance, and the structural dynamics of Indonesian development (Sulaeman et al., 2025). Accordingly, this research not only highlights sharia compliance in specific economic activities, but also explains how the values of justice, trustworthiness, transparency, social responsibility, and public benefit can shape stability, inclusiveness, and economic resilience at the national level (Jaradat & Oudat, 2026). The urgency of this research is even greater because Indonesia faces global pressures, digital transformation, environmental challenges, and the need for more equitable growth (Rohayati & Abdillah, 2024). Addressing this issue is important so that economic development does not stop at growth indicators, but is grounded in ethical foundations that support long-term sustainability in a systemic, adaptive, just, and transformative manner (Hariram et al., 2023).

Based on the explanation above, the research problem of this study is how Islamic business ethics contributes to national economic sustainability within Indonesia's macroeconomic landscape (Sulaeman et al., 2025). The preliminary argument of this research is that the stronger the internalization of Islamic business ethics principles in economic practices, governance, and policy orientation, the greater the ability of the national economy to grow in a stable, inclusive, and sustainable manner (Santoso, et al., 2026). Within this framework, Islamic business ethics functions not only as a moral guideline, but also as a source of legitimacy, trust, social efficiency, and economic resilience (Yasmeen, 2026). When the values of honesty, justice, trustworthiness, responsibility, and public benefit become the basis of economic behavior, the risks of distortion, inequality, and distrust can be reduced (Rothstein & Uslaner, 2005). This study is expected to contribute theoretically through the development of a macro-ethical analysis of Islamic economics, and practically for policymakers, business actors, and public institutions in formulating sustainable national economic development in Indonesia that is just, resilient, inclusive, competitive, and oriented toward the common good (Redmond, 2011).

## RESEARCH METHOD

This study employed a quantitative research approach with an explanatory design to examine the effect of Islamic business ethics on national economic sustainability in the Indonesian context (Alhammadi, et al., 2022). A quantitative approach was selected because this study seeks to test the relationship between variables in a systematic and measurable way, as well as to produce findings that can be analyzed statistically (Duckett, 2021). The research focused on respondents who were considered relevant to the issue of Islamic business ethics and economic sustainability, such as business actors, practitioners, academics, and individuals involved in economic activities related to the Indonesian economic landscape (Ghonyah, et al., 2024). The total number of respondents in this study was 180, selected through purposive sampling, with the consideration that they possessed sufficient understanding or experience related to ethical business practices and national economic issues (Ahmad & Wilkins, 2025). This number was considered adequate for statistical

testing and for providing empirical evidence regarding the relationship between the variables under study (Kimmel, et al., 2023).

Data were collected through a structured questionnaire using a Likert scale, distributed to respondents to measure their perceptions of Islamic business ethics and national economic sustainability (Salaheldeen, et al., 2023). The instrument included indicators of Islamic business ethics such as honesty, justice, trustworthiness, transparency, and social responsibility, while national economic sustainability was measured through indicators such as economic stability, inclusiveness, resilience, equitable development, and long-term sustainability (AlQashouti & Shah, 2025). Before hypothesis testing, the instrument was examined through validity and reliability tests to ensure data quality (Kalpande & Toke, 2023). The collected data were then analyzed using SPSS (Statistical Package for the Social Sciences) (Fiandini, et al., 2024). The analysis involved descriptive statistics to present respondent characteristics and variable tendencies, followed by classical assumption tests such as normality, multicollinearity, and heteroscedasticity tests (Ebiwonjumi, et al., 2023). Finally, the hypothesis was tested using linear regression analysis to determine the extent to which Islamic business ethics significantly influences national economic sustainability in Indonesia (Santoso, et al., 2023).

**Table 1. Data Analysis Procedures**

No.	Analysis Procedure	Purpose	Output / Indicator
1	Descriptive Statistics	To summarize respondent profiles and describe the distribution of each research variable.	Mean, standard deviation, frequency, percentage
2	Validity Test	To determine whether each questionnaire item appropriately measures the intended construct.	Corrected item-total correlation, significance value
3	Reliability Test	To assess the internal consistency of the measurement instrument.	Cronbach's Alpha
4	Normality Test	To examine whether the data are normally distributed before regression analysis.	Kolmogorov-Smirnov / Shapiro-Wilk, significance value
5	Multicollinearity Test	To identify whether strong correlations exist among independent variables.	Tolerance, Variance Inflation Factor (VIF)
6	Heteroscedasticity Test	To examine whether the variance of residuals is constant across observations.	Scatterplot, Glejser test significance
7	Linear Regression Analysis	To test the influence of Islamic business ethics on national economic sustainability.	Regression coefficient, beta value, significance value



No.	Analysis Procedure	Purpose	Output / Indicator
8	t-test	To determine the partial significance of the independent variable on the dependent variable.	t-value, significance value
9	Coefficient of Determination	To measure how much variance in the dependent variable is explained by the model.	R Square ( $R^2$ ), Adjusted R Square
10	F-test	To test whether the regression model is significant simultaneously.	F-value, significance value

Source: Authors' own work

The data were analyzed using SPSS through several stages (Huang, et al., 2024). First, descriptive statistics were used to present respondent characteristics and the general tendency of the data (Fulk, 2023). Second, validity and reliability tests were conducted to ensure that the questionnaire items were appropriate and consistent (Saw et al., 2025). Third, classical assumption tests, including normality, multicollinearity, and heteroscedasticity tests, were performed before regression analysis (Osemeke, et al., 2024). Finally, linear regression, t-test, F-test, were used to examine the significance and strength of the influence of Islamic business ethics on national economic sustainability (Wandirah, 2025).

### Research Framework

This research is based on the premise that national economic failure is not solely determined by technical, structural, or macroeconomic policy factors, but is also influenced by the quality of ethics in economic behavior (Yang, et al., 2024). In the Indonesian context, Islamic business ethics is a crucial foundational value because it emphasizes the principles of honesty, fairness, trustworthiness, transparency, and social responsibility. These values are believed to foster healthier economic behavior, strengthen public trust, reduce opportunistic practices, and encourage more integrity-based governance (Liu & Liu, 2025).

When Islamic business ethics are internalized in economic practice, their impact is expected to extend beyond the individual or corporate level, extending to the macro level through the creation of economic stability, inclusive development, economic resilience, equity, and long-term aspirations (Yilmaz, 2024). Therefore, this research views Islamic Business Ethics as an independent variable influencing National Economic Sustainability, the dependent variable. The higher the implementation of Islamic business ethics, the stronger the aspirations for the national economy (Sofyan et al., 2026).



Figure 1. Islamic ethics and economic sustainability flowchart

## FINDINGS AND DISCUSSION

### Findings

#### Descriptive Statistics

Table 2. Descriptive Statistics

Variable	N	Minimum	Maximum	Mean	Std. Deviation
Islamic Business Ethics (X)	180	15.00	25.00	21.34	2.61
National Economic Sustainability (Y)	180	14.00	25.00	20.87	2.83
Valid N (listwise)	180				

Source: Authors' own work

The descriptive statistics indicate that the respondents tended to report relatively high perceptions of both Islamic Business Ethics and National Economic Sustainability. The mean score of Islamic Business Ethics was 21.34, while the mean score of National Economic Sustainability was 20.87, both of which fall within the upper range of the possible score distribution. This suggests that the respondents generally perceived Islamic ethical values to be well reflected in economic behavior and also viewed national economic sustainability positively. The relatively moderate standard deviation values further indicate that the responses were fairly consistent across participants, meaning that the data distribution did not show excessive variation. Overall, these descriptive findings provide an initial indication that Islamic Business Ethics is perceived as relevant and potentially influential in supporting sustainable national economic conditions in Indonesia.

#### Validity Test

Table 3. Validity Test Results

Item Code	Variable	Corrected Item-Total Correlation	r-table	Decision
X1	Islamic Business Ethics	0.701	0.146	Valid
X2	Islamic Business Ethics	0.742	0.146	Valid
X3	Islamic Business Ethics	0.689	0.146	Valid
X4	Islamic Business Ethics	0.758	0.146	Valid
X5	Islamic Business Ethics	0.731	0.146	Valid
Y1	National Economic	0.715	0.146	Valid

Item Code	Variable	Corrected Item-Total Correlation	r-table	Decision
	Sustainability			
Y2	National Economic Sustainability	0.768	0.146	Valid
Y3	National Economic Sustainability	0.703	0.146	Valid
Y4	National Economic Sustainability	0.746	0.146	Valid
Y5	National Economic Sustainability	0.721	0.146	Valid

Source: Authors' own work

The validity test results show that all questionnaire items are valid. This is indicated by the corrected item-total correlation values of all items being higher than the r-table value of 0.146. In the Islamic Business Ethics variable, the corrected item-total correlation values ranged from 0.689 to 0.758, while in the National Economic Sustainability variable, they ranged from 0.703 to 0.768. These results demonstrate that each statement item was able to measure the intended construct appropriately and consistently. Therefore, none of the questionnaire items needed to be removed from the instrument. In general, the validity findings confirm that the indicators used in this study were suitable for measuring the variables and could be used for further statistical testing, including reliability analysis, classical assumption tests, and hypothesis testing.

## Reliability Test

**Table 4. Reliability Statistics**

Variable	Cronbach's Alpha	N of Items	Decision
Islamic Business Ethics (X)	0.842	5	Reliable
National Economic Sustainability (Y)	0.857	5	Reliable

Source: Authors' own work

The reliability test results indicate that both research variables are reliable. The Islamic Business Ethics variable obtained a Cronbach's Alpha value of 0.842, while the National Economic Sustainability variable obtained a Cronbach's Alpha value of 0.857. Since both values are above the commonly accepted threshold of 0.70, the measurement instrument can be considered to have strong internal consistency. This means that the questionnaire items within each variable consistently measure the same underlying construct. Therefore, the instrument used in this study is reliable and appropriate for further analysis. These findings also strengthen the quality of the data, as reliable instruments reduce measurement error and increase the trustworthiness of the statistical results.



## A. Classical Assumption Tests

### Normality Test

Table 5. One-Sample Kolmogorov-Smirnov Test

Test Indicator	Value
N	180
Mean of Residual	0.0000000
Std. Deviation	2.194
Kolmogorov-Smirnov Z	0.058
Asymp. Sig. (2-tailed)	0.200

Source: Authors' own work

The normality test results show that the residual data are normally distributed. This conclusion is based on the Asymp. Sig. (2-tailed) value of 0.200, which is greater than the significance threshold of 0.05. Therefore, the residual distribution does not significantly deviate from normality. The normal distribution of residuals indicates that one of the important assumptions of linear regression analysis has been fulfilled. As a result, the regression model can be considered appropriate for further inferential statistical analysis. In practical terms, this finding means that the data structure is sufficiently stable and suitable for estimating the relationship between Islamic Business Ethics and National Economic Sustainability.

### Multicollinearity Test

Table 6. Coefficients<sup>a</sup> (Multicollinearity Statistics)

Model	Variable	Tolerance	VIF	Decision
1	Islamic Business Ethics (X)	1.000	1.000	No Multicollinearity

Source: Authors' own work

The multicollinearity test results indicate that the regression model is free from multicollinearity problems. This can be seen from the tolerance value of 1.000, which is higher than the minimum required level of 0.10, and the VIF value of 1.000, which is well below the maximum threshold of 10.00. These findings suggest that the independent variable does not show problematic correlation patterns that could distort the regression model. Since this study uses only one independent variable, the absence of multicollinearity is expected, yet the test still confirms that the model satisfies this classical assumption. Consequently, the independent variable can be included in the regression model without concern that it will create instability in coefficient estimation.

### Heteroscedasticity Test

Table 7. Glejser Test Results

Model	Variable	B	Std. Error	t	Sig.
1	(Constant)	1.842	1.182	1.558	0.121
1	Islamic Business Ethics (X)	0.041	0.052	0.780	0.436

Source: Authors' own work

The heteroscedasticity test results show that the regression model does not suffer from heteroscedasticity. This conclusion is based on the significance

value of the Islamic Business Ethics variable, which is 0.436, greater than the threshold of 0.05. This means that the residual variance is constant across the observations and that no systematic pattern of unequal variance is present in the data. The absence of heteroscedasticity indicates that the regression estimates are more reliable and unbiased. Therefore, the model meets another important classical assumption and can be used confidently for hypothesis testing and direct effect analysis.

## B. Direct Effect Test Between Variables Linear Regression Analysis

**Table 8. Coefficients<sup>a</sup>**

Model	Variable	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
1	(Constant)	6.214	1.355		4.586	0.000
1	Islamic Business Ethics (X)	0.686	0.063	0.632	10.867	0.000

Dependent Variable: National Economic Sustainability (Y)

Source: Authors' own work

The linear regression analysis shows that Islamic Business Ethics has a positive and significant effect on National Economic Sustainability. The regression coefficient for Islamic Business Ethics is 0.686, indicating that each one-unit increase in Islamic Business Ethics is associated with an increase of 0.686 units in National Economic Sustainability. The standardized beta coefficient of 0.632 further indicates a moderately strong positive relationship between the two variables. In addition, the significance value of 0.000 is lower than 0.05, confirming that the effect is statistically significant. Therefore, the regression findings provide evidence that stronger implementation of Islamic Business Ethics is associated with stronger perceptions of national economic sustainability in Indonesia.

## Coefficient of Determination

**Table 9. Model Summary<sup>b</sup>**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.632	0.399	0.396	2.200

Predictors: (Constant), Islamic Business Ethics

Dependent Variable: National Economic Sustainability

Source: Authors' own work

The coefficient of determination results show that the R Square value is 0.399. This means that Islamic Business Ethics explains 39.9% of the variance in National Economic Sustainability, while the remaining 60.1% is influenced by other variables outside the model. The adjusted R Square value of 0.396 indicates that the model remains stable even after adjustment for sample size and the number of predictors. These findings suggest that Islamic Business Ethics has a meaningful explanatory contribution to national economic sustainability, although it is not the sole determinant. Therefore, the variable

under study can be considered an important factor, but broader macroeconomic sustainability is also shaped by additional structural, institutional, and policy-related influences.

### T-test

**Table 10. Partial Significance Test (t-test)**

Variable	t-count	t-table	Sig.	Decision
Islamic Business Ethics (X)	10.867	1.973	0.000	Significant

Source: Authors' own work

The t-test results show that Islamic Business Ethics has a significant partial effect on National Economic Sustainability. This conclusion is supported by the t-count value of 10.867, which is much higher than the t-table value of 1.973, as well as by the significance value of 0.000, which is lower than 0.05. These results indicate that the independent variable individually contributes significantly to explaining changes in the dependent variable. Thus, the proposed hypothesis stating that Islamic Business Ethics has a direct effect on National Economic Sustainability is accepted. The strength of the t-value also suggests that the effect is not only statistically significant but also substantively meaningful within the model.

### F-Test

**Table 11. ANOVA<sup>a</sup>**

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	572.073	1	572.073	118.196	0.000
Residual	861.517	178	4.840		
Total	1433.590	179			

Source: Authors' own work

The F-test results indicate that the regression model is statistically significant as a whole. This is shown by the F value of 118.196 with a significance value of 0.000, which is clearly below the threshold of 0.05. Therefore, the regression model can be considered fit for explaining the relationship between Islamic Business Ethics and National Economic Sustainability. In other words, the independent variable included in the model jointly provides a significant explanation of the dependent variable. This finding strengthens the overall result of the study and confirms that the model is appropriate for use in testing the proposed direct effect hypothesis.

### Discussion

The findings of this study demonstrate that Islamic Business Ethics has a positive and significant effect on National Economic Sustainability in Indonesia (Ghonyah et al., 2024). This result confirms that ethical principles such as honesty, justice, trustworthiness, transparency, and social responsibility are not merely normative or moral ideals, but are also perceived as meaningful macroeconomic drivers. The positive regression coefficient and significant t- and F-test results indicate that respondents view Islamic Business Ethics as closely connected to broader national economic outcomes, including stability, resilience, and equitable development. This finding is consistent with previous

literature suggesting that ethical economic behavior contributes to public trust, institutional legitimacy, and the long-term sustainability of economic systems. In this sense, the present study strengthens the argument that macroeconomic sustainability cannot be understood only through fiscal, monetary, or structural policy instruments, but must also be linked to the ethical quality of economic behavior within society (Udeagha & Muchapondwa, 2023).

At the same time, the findings of this study extend existing literature that has often examined Islamic Business Ethics primarily at the micro or meso level, such as in relation to firm performance, organizational conduct, customer trust, or sharia compliance in specific sectors (Han, et al., 2025). While earlier studies have established the importance of Islamic ethical values for improving business credibility and social welfare, they have rarely positioned those values as explanatory factors in national-level economic sustainability. This study offers a broader analytical contribution by showing that respondents perceive a clear link between ethical business conduct and macroeconomic sustainability. In this regard, the study differs from more sectoral or normative approaches by placing Islamic Business Ethics within a macroeconomic perspective. This distinction is important because it suggests that ethical values are not confined to individual transactions or institutional compliance, but may also function as systemic supports for national development and economic continuity (Yilmaz, 2024).

The statistical findings, particularly the coefficient of determination, indicate that Islamic Business Ethics explains a meaningful portion of the variance in National Economic Sustainability, although not all of it (Asha'ari, et al., 2023). This result is theoretically important because it confirms that ethics should be considered a significant explanatory variable, while also acknowledging that macroeconomic sustainability remains influenced by many other factors, including governance quality, market structure, regulatory effectiveness, social capital, technological development, and global pressures. The findings therefore support theoretical perspectives that view ethics as an intangible but strategic resource within economic systems. More specifically, this study contributes to the development of an Islamic macro-ethical framework by demonstrating that values-based economic conduct can be associated with sustainable national outcomes. In this context, Islamic Business Ethics may be understood not only as a religiously grounded normative system, but also as a mechanism that enhances trust, reduces opportunism, and strengthens long-term economic resilience (Panakaje et al., 2025).

From a practical perspective, the findings imply that efforts to strengthen national economic sustainability in Indonesia should not rely solely on technical economic reforms, but also incorporate ethical reinforcement in business and governance practices (Asiedu-Appiah, & Adegoke, 2025). For policymakers, this means that economic development strategies should integrate ethical literacy, accountability, and transparency as part of broader national sustainability agendas. For business actors, the findings suggest that the internalization of Islamic ethical principles is not only relevant for religious or reputational reasons, but also for supporting economic stability and public

confidence in the long run. Likewise, educational institutions and public organizations have an important role in embedding values such as honesty, justice, and responsibility into economic culture. In practical terms, the study suggests that sustainable national development will be stronger when ethical commitment becomes part of institutional design, regulatory implementation, and everyday economic behavior across sectors (Asiedu-Appiah, & Adegoke, 2025).

Overall, this study confirms that Islamic Business Ethics occupies a meaningful position in the discourse on national economic sustainability in Indonesia. The results indicate that ethical principles are perceived as contributing positively to a more stable, inclusive, and resilient economic landscape (Yang et al., 2024). This finding reinforces the need to move beyond a narrow interpretation of sustainability as merely growth performance, and instead to understand it as a condition shaped by ethical legitimacy, fairness, and social responsibility. The study therefore contributes both conceptually and practically by bridging Islamic ethical thought and macroeconomic sustainability analysis. At the same time, because the model explains only part of the variation in the dependent variable, future research should examine additional variables that may interact with Islamic Business Ethics, such as governance effectiveness, financial inclusion, institutional trust, and public policy quality. Such expansion would provide a more comprehensive understanding of how ethical values operate within national economic systems (Yilmaz, 2024).

## CONCLUSION

This study concludes that Islamic Business Ethics plays a significant and positive role in supporting National Economic Sustainability in Indonesia. The empirical findings demonstrate that ethical principles such as honesty, justice, trustworthiness, transparency, and social responsibility are not only normative foundations of Islamic economic thought, but also relevant macroeconomic drivers that contribute to stability, resilience, and inclusive development. The statistical results confirm that Islamic Business Ethics has a meaningful direct effect on National Economic Sustainability, indicating that ethical conduct in economic life is closely associated with broader national development outcomes. These findings reinforce the argument that sustainability should not be understood merely in terms of economic growth, but also in relation to the ethical quality of economic behavior that shapes trust, legitimacy, and long-term systemic balance within the national economy.

This study also offers important theoretical and practical contributions. Theoretically, it extends the literature by positioning Islamic Business Ethics as a macro-level analytical variable in explaining economic sustainability, thereby moving beyond the dominant micro- and sector-oriented focus of previous studies. Practically, the findings imply that efforts to strengthen Indonesia's economic sustainability should integrate ethical reinforcement into policy orientation, institutional governance, business conduct, and economic education. The study suggests that national economic resilience can be



improved when ethical values are embedded more consistently across economic systems and development strategies. Nevertheless, since the model explains only part of the variance in the dependent variable, future studies are encouraged to incorporate additional variables such as governance effectiveness, institutional trust, financial inclusion, and regulatory quality in order to provide a more comprehensive understanding of sustainable national economic development.

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