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Al-Falah (Holistic Success) as A Strategic Management Tool: A Conceptual Framework for Purpose-Driven Strategy in Islamic and Public Sector Organizations

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ABSTRACT

Al-Falah, success in this world and the hereafter, is a central Qur'anic concept. Scholarship on it has concentrated on Islamic economics, finance and wellbeing measurement, and to a lesser extent on business and education. It has seldom been examined as an instrument of strategic management. This conceptual paper addresses that gap. An integrative review of 21 studies centred on *al-Falah* (2017–2026) shows that most treat the concept as an outcome to be measured or as an objective of finance. Only four relate it to strategy or performance, and none follows it across the strategy process. Drawing on the Tawhidic paradigm, *maqasid al-shariah* and mainstream strategy theory, the paper proposes the *Al-Falah* Strategic Management (AFSM) framework. In this framework, *al-Falah* serves as the strategic end (telos), the lens of environmental analysis, the filter of strategic choice, the discipline of implementation and the criterion of evaluation. The framework is illustrated with the case of Yayasan Dakwah Islamiah Malaysia (YADIM), a government-linked da'wah foundation, and five propositions are offered for empirical testing. The paper contributes to Islamic management by moving *al-Falah* from an aspiration to an operational strategic tool. It contributes to strategic management a purpose-based alternative to rivalry-based conceptions of advantage, suited to Islamic and public sector organizations.

1. Introduction

Strategic management examines how organizations establish direction, make strategic choices, and sustain performance over time [20]. Its dominant theoretical perspectives explain organizational success primarily through competition and the generation of economic rents. Industry-based analysis attributes competitive advantage to the establishment of a defensible market position [39], while the resource-based view (RBV) emphasizes the importance of valuable, rare, and difficult-to-imitate organizational resources [7]. The dynamic capabilities perspective further highlights an organization's ability to integrate, reconfigure, and renew its resources in response to changing environmental

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conditions [48]. Strategy itself encompasses multiple dimensions, including plan, ploy, pattern, position, and perspective [32], and may develop through both deliberate planning and emergent organizational practices [33]. Despite their theoretical differences, these perspectives generally assume that superior economic performance constitutes a central objective of strategic management.

However, this assumption may be less appropriate for organizations whose fundamental purposes extend beyond financial performance. Public sector organizations, for example, are primarily evaluated according to the public value they generate rather than the profits they accumulate [10, 35]. Similarly, Islamic organizations, whether operating in the public, private, or non-profit sectors, are expected to pursue objectives consistent with Islamic principles and accountability to Allah. Islamic management scholars have consequently advocated strategic approaches grounded in the Tawhidic paradigm, which emphasizes the integration of spiritual responsibility, ethical conduct, and organizational decision-making [16, 27, 43]. Within this perspective, the Qur'anic concept of al-Falah, representing holistic success encompassing well-being in this world and the hereafter, provides a potentially meaningful foundation for redefining the ultimate purpose of organizational strategy.

Nevertheless, the existing literature on al-Falah has developed predominantly outside the mainstream strategic management discipline. Within Islamic economics, al-Falah is commonly conceptualized as the ultimate objective of economic activity and a fundamental criterion for evaluating human development and prosperity [11, 24]. In Islamic banking and finance, it provides an ethical benchmark for assessing the extent to which financial institutions fulfil their Islamic objectives [2]. Within welfare studies, al-Falah has been operationalized through multidimensional indicators of individual and societal well-being [19], while educational research has examined its application through institutional values and educational practices [47]. Although recent studies have begun exploring the relationship between al-Falah and competitive advantage [41, 42], its integration into strategic management remains relatively underdeveloped. Furthermore, bibliometric evidence suggests that Islamic management research continues to exhibit theoretical fragmentation and limited integration across management disciplines [3]. An earlier investigation involving Yayasan Dakwah Islamiah Malaysia (YADIM) demonstrated that al-Falah could serve as an organizational mindset supporting sustainable competitive advantage [34]. However, that study did not systematically explain how the principles of al-Falah could be incorporated into the different stages of the strategic management process.

Against this background, the present study seeks to conceptualize al-Falah as a strategic management tool that can be systematically integrated throughout the strategy process. Specifically, the study pursues three objectives: (i) to critically examine existing conceptualizations of al-Falah and identify gaps in their integration with strategic management theory; (ii) to develop a conceptual framework linking al-Falah to the principal stages of the strategic management process; and (iii) to formulate theoretical propositions for future empirical investigation, supported by illustrative insights from the YADIM context. By addressing these objectives, the study aims to make two principal contributions. First, it advances Islamic management scholarship by translating al-Falah from a broad normative aspiration into a structured strategic management framework capable of guiding organizational decisions and practices. Second, it extends conventional strategic management perspectives by introducing a purpose-oriented understanding of organizational success that incorporates ethical, spiritual, and societal considerations alongside organizational effectiveness. This perspective is particularly relevant to public and non-profit organizations whose strategic objectives cannot be adequately explained through profit maximization alone. The remainder of this paper is organized as follows. The next section reviews the literature on al-Falah

and relevant strategic management theories. The methodology section then describes the integrative conceptual approach employed in developing the proposed framework. Subsequently, the Al-Falah Strategic Management (AFSM) framework is presented and illustrated through the YADIM context. The discussion develops five theoretical propositions, followed by a conclusion outlining the study's theoretical implications, practical contributions, limitations, and directions for future research.

2. Literature Review

2.1 The Meaning of Al-Falah

The Arabic root f-l-ḥ conveys the meaning of cultivating or tilling the soil to produce a beneficial yield, reflecting the relationship between sustained effort and successful outcomes. Accordingly, al-Falah signifies success or prosperity achieved through purposeful and continuous effort. In the Qur'an, those who attain success (al-muflihun) are characterized by faith, the observance of prayer, charitable conduct, avoidance of meaningless activities, and fulfilment of entrusted responsibilities [6]. Within Islamic economics, al-Falah has been established as the overarching objective of economic activity, integrating material well-being with moral responsibility and spiritual development [11]. From a strategic management perspective, three fundamental characteristics of al-Falah are particularly relevant. First, it is holistic, encompassing both worldly achievements and spiritual fulfilment. Second, it is effort-oriented, emphasizing purposeful action, ethical conduct, and sustained commitment rather than success determined solely by circumstances or chance. Third, it is continuous, extending the evaluation of success beyond immediate organizational outcomes to include long-term consequences and accountability in the hereafter [34]. Collectively, these characteristics suggest that al-Falah provides a multidimensional foundation for organizational strategy that transcends conventional performance measures.

2.2 How Existing Studies Conceptualize Al-Falah

Table 1 presents a synthesis of 21 studies focusing on al-Falah, identified through their titles or abstracts, and categorizes their principal conceptual orientations. The existing literature predominantly conceptualizes al-Falah as an outcome, particularly through measures of individual and societal welfare, economic development, Islamic banking performance, and family well-being. Another group of studies approaches al-Falah as a normative objective, emphasizing its role as the ultimate purpose of financial planning, ethical consumption, and economic behaviour. In contrast, relatively few studies explicitly examine al-Falah as a strategic process-oriented construct capable of influencing organizational decision-making, resource allocation, strategy implementation, and performance evaluation. This distinction highlights an important conceptual gap between recognizing al-Falah as a desirable organizational outcome and operationalizing it as a management mechanism that guides strategic choices and organizational practices. Addressing this gap provides the theoretical justification for developing an integrated Al-Falah Strategic Management (AFSM) framework.

Table 1
Domains of Al-Falah Research (Verified Studies, 2017–2026)

Domain	Studies	How Al-Falah Is Conceptualized	n
Economics, development and well-being	[24], [19], [4], [25], [45], [1], [5], [28], [37]	Development outcome; welfare index; ultimate goal of economic behaviour	9
Finance and banking	[12], [2], [38], [36]	Objective of Islamic finance; banking performance score; performance measurement index	4
Business, entrepreneurship and consumption	[21], [40]	Ethical values in trading practices; ultimate goal of consumption	2
Education	[47]	Educational objective integrated into institutional practices and school culture	1
Human resource management	[23]	Employee well-being and organizational welfare outcomes	1
Strategy and performance	[15], [49], [42], [41]	Ultimate organizational goal; performance indicators; contributor to competitive advantage; alternative perspective to conventional competitive strategy	4
Total			21

Note. Mursyid et al. [36] builds a bank performance model and could also be classed under strategy and performance.
Source: authors' review

The four studies examining al-Falah within the context of strategic management provide valuable theoretical and empirical insights, although their contributions remain focused on specific dimensions of organizational strategy. Firdaus and Ahmad [15] conceptualized al-Falah as the ultimate organizational objective within a hierarchical performance management framework, positioning maslahah (public welfare) as an intermediate objective linking organizational activities to broader Islamic values. Similarly, Yusuf et al. [49] proposed performance indicators grounded in al-Falah to evaluate organizational achievements beyond conventional financial measures. Salam et al. [42] investigated the relationship between al-Falah values and competitive advantage among micro, small, and medium enterprises, highlighting the strategic relevance of Islamic values in enhancing organizational competitiveness. Meanwhile, Rahayu et al. [41] critically compared Porter's competitive advantage theory with the principles of al-Falah, advocating the development of an Islamic strategic management model that integrates economic performance with ethical and spiritual objectives. Despite these contributions, the existing studies predominantly address isolated aspects of strategic management, including organizational goal setting, performance evaluation, and competitive advantage. Consequently, a comprehensive framework explaining how al-Falah can systematically influence the interconnected stages of strategic direction, formulation, implementation, and evaluation remains insufficiently developed.

2.3 Adjacent Work in Islamic Strategic Management

A closely related body of scholarship has explored the foundations of Islamic strategic management through the Tawhidic paradigm and the principles of maqasid al-shariah. Khalifa [27] established an early theoretical foundation for strategic business management from an Islamic perspective, while Fontaine and Ahmad [16] subsequently developed a more comprehensive treatment of Islamic strategic management principles and practices. Building on these foundations, Mhd. Sarif [30, 31] examined how the Tawhidic paradigm informs organizational policies, strategic decision-making, and the strengthening of competitive positioning. Further empirical research demonstrated the relevance of Tawhidic principles in supporting sustainable competitive advantage

among Malaysian organizations [43] and sustaining social enterprises through value-oriented management practices [18].

Considerable progress has also been achieved in developing Islamic performance measurement frameworks grounded in maqasid al-shariah. Several studies have proposed multidimensional models for assessing the ethical, social, and organizational performance of Islamic financial institutions [8, 29, 46]. These contributions have expanded conventional performance evaluation by incorporating objectives associated with justice, social welfare, ethical responsibility, and compliance with Islamic principles. More broadly, a systematic literature review has examined the relationship between maqasid al-shariah and organizational performance, highlighting its potential relevance across different organizational contexts [13]. Islamic principles have likewise been incorporated into human resource management, particularly in relation to employee relations, organizational ethics, and managerial responsibilities [9].

Collectively, these studies provide important theoretical foundations for Islamic strategic management by establishing tawhid as an overarching philosophical paradigm and maqasid al-shariah as a framework for defining intermediate organizational objectives. Nevertheless, the existing literature provides comparatively limited explanation of how an ultimate organizational purpose can be translated into a coherent strategic management process. In particular, the mechanisms through which Islamic values influence strategic choices, resource allocation, implementation priorities, and performance evaluation remain insufficiently integrated within a unified conceptual framework. The concept of al-Falah offers an opportunity to address this limitation by providing an overarching purpose that connects organizational objectives, strategic decisions, and long-term outcomes within an integrated Islamic strategic management framework.

2.4 Strategy in Public Sector Organizations

Strategic management in public sector organizations differs fundamentally from conventional business strategy because organizational success is not primarily determined by market competition or profit maximization. Instead, public organizations seek to create public value by delivering services, addressing societal needs, and maintaining legitimacy and support within their authorizing environments [35]. Nevertheless, elements of conventional strategic management remain relevant, particularly the resource-based view, which explains how distinctive organizational resources and competencies can contribute to effective public service delivery and sustained institutional performance [10]. Stakeholder theory further emphasizes that strategic decisions should consider the legitimate interests and expectations of multiple stakeholder groups rather than prioritizing the interests of a single constituency [17].

For Islamic public and non-profit organizations, these strategic considerations are complemented by additional dimensions of ethical responsibility, spiritual accountability, and commitment to Islamic principles. Such organizations are expected not only to fulfil their institutional mandates and satisfy stakeholder expectations but also to ensure that their strategic decisions and organizational activities remain consistent with broader Islamic objectives. This combination of public value creation, stakeholder responsibility, and religious accountability creates a distinctive strategic environment in which conventional performance-oriented approaches may be insufficient. Accordingly, Islamic public organizations, including religious foundations such as Yayasan Dakwah Islamiah Malaysia (YADIM), provide a relevant institutional context for examining how al-Falah can function as an overarching strategic management principle that integrates organizational effectiveness with ethical, societal, and spiritual objectives.

3. Methodology

This study adopts a conceptual research design based on theory synthesis and model development, drawing upon established approaches to conceptual article development [22]. Theory synthesis enables the integration of concepts and theoretical perspectives from previously distinct bodies of literature, while model development facilitates the identification of relationships among key constructs and the formulation of propositions for subsequent empirical investigation. Consistent with these approaches, the study employs an integrative literature review rather than a systematic review. An integrative review is particularly appropriate for emerging and theoretically fragmented research areas because it enables the synthesis of diverse scholarly perspectives to develop new conceptual insights and theoretical frameworks [44].

Relevant literature was identified through searches conducted in October 2026 using Google Scholar, publisher databases, and Crossref. The search strategy incorporated the keywords "al-falah", "falah", "falah-oriented", and "maqasid and falah", combined with terms such as "management", "strategy", "performance", and "competitive advantage". Studies were considered eligible when al-Falah constituted a central concept in their titles or abstracts, when they were published in scholarly journals or academic books from 2010 onwards, and when their bibliographic information could be verified through Crossref, official journal websites, or institutional repositories. Publications referring to "Al-Falah" solely as the name of an institution were excluded, together with studies whose bibliographic information could not be adequately verified. Based on these criteria, 21 studies were included in the conceptual synthesis. Two additional studies addressing entrepreneurs' al-Falah were excluded because their publication volume and pagination details could not be confirmed.

The selected studies were subsequently examined through a structured conceptual classification process. First, each study was categorized according to its principal research domain, including economics and development, Islamic finance, business and entrepreneurship, education, human resource management, and strategic management. Second, the studies were classified according to their conceptual treatment of al-Falah, distinguishing between its application as an organizational or societal outcome, a normative objective, a guiding value, or a strategic process-oriented construct. The resulting classifications are summarized in Table 1 and provide the basis for identifying theoretical patterns, disciplinary concentrations, and gaps in the existing literature.

The final stage involved an integrative theoretical synthesis in which the defining attributes of al-Falah were systematically mapped onto the principal stages of the strategic management process. This synthesis drew upon the Tawhidic paradigm and maqasid al-shariah scholarship, together with established strategic management perspectives, including the resource-based view [7], dynamic capabilities theory [48], stakeholder theory [17], and public value theory [35]. These theoretical perspectives served as complementary analytical lenses for examining how al-Falah could inform organizational purpose, strategic choices, resource deployment, implementation practices, and performance evaluation.

To illustrate the practical relevance of the proposed framework, the study draws upon previously published research examining al-Falah and sustainable competitive advantage within YADIM [34], together with existing scholarship describing the organization's da'wah management practices and institutional responsibilities [14]. The YADIM context is employed as an illustrative application of the conceptual framework rather than as an empirical validation of its proposed relationships. Accordingly, the resulting framework and theoretical propositions should be understood as conceptual contributions requiring further investigation through appropriate qualitative, quantitative, or mixed-method research designs.

3.1 The Al-Falah Strategic Management (AFSM) Framework

The proposed Al-Falah Strategic Management (AFSM) framework, illustrated in Figure 1, conceptualizes al-Falah as an overarching strategic principle integrated into five interconnected dimensions of the strategic management process. Rather than treating al-Falah exclusively as a desirable organizational outcome, the framework positions it as a guiding mechanism that informs strategic direction, organizational decision-making, implementation, and performance evaluation. The Tawhidic paradigm provides the foundational philosophical orientation, emphasizing accountability to Allah and the integration of spiritual, ethical, and organizational responsibilities. Within this foundation, maqasid al-shariah establishes intermediate objectives through which the broader aspirations of al-Falah can be translated into organizational priorities and measurable outcomes.

An essential feature of the AFSM framework is its emphasis on continuous strategic learning and improvement through muhasabah (self-accountability and critical reflection) and tajdid (renewal and improvement). These principles establish a feedback mechanism connecting strategic evaluation with the reassessment of organizational direction, thereby supporting the continuous alignment of organizational practices with Islamic values and changing institutional circumstances. Through this cyclical process, al-Falah is conceptualized not merely as the ultimate purpose of strategic management but also as a guiding principle shaping the decisions and actions undertaken throughout the strategy process.

Table 2 presents the five strategic roles of al-Falah, the corresponding managerial questions, their relationships with established strategic management theories, and illustrative applications within the YADIM context.

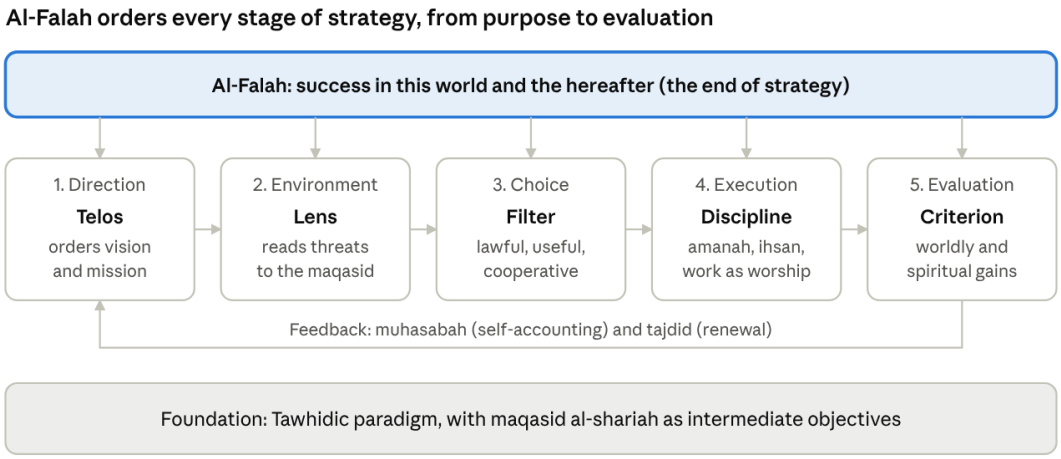


Fig. 1. The Al-Falah Strategic Management (AFSM) Framework

Note. Al-Falah governs each of the five stages from above, while the Tawhidic paradigm and the *maqasid* support them from below. Evaluation feeds back to direction through *muhasabah* and *tajdid*. Source: developed by the authors.

Table 2
Roles of Al-Falah in the Strategic Management Process

Strategic Stage	Role of Al-Falah	Guiding Strategic Question	Mainstream Strategic Management Counterpart	YADIM Illustration [34]
Strategic Direction	Telos: Defines the ultimate purpose underlying organizational vision and mission.	Does the organization's purpose promote holistic success in this world and the hereafter for both the organization and its stakeholders?	Organizational vision and mission; public value creation [35].	Vision to lead da'wah based on the Qur'an and Sunnah, supported by its founding mandate to coordinate da'wah activities at the national level.
Environmental Analysis	Strategic Lens: Establishes the ethical and societal criteria through which opportunities and threats are interpreted.	Which environmental changes support or threaten the achievement of maqasid al-shariah and the well-being of the communities served?	SWOT analysis; industry and competitive analysis [39]; stakeholder analysis [17].	Identification of deviant religious teachings, heresy, hedonistic influences, and social media challenges as significant environmental concerns.
Strategic Choice	Decision Filter: Evaluates the legitimacy, ethical acceptability, and long-term benefits of strategic alternatives.	Are the proposed strategic options Shariah-compliant, socially beneficial (maslahah), collaborative, and sustainable over the long term?	Generic competitive strategies; resource-based view and strategic resource alignment [7, 39].	Adoption of collaborative strategies involving state religious departments and non-governmental organizations rather than direct competition, recognizing YADIM's limited religious authority at the state level.
Strategy Implementation	Implementation Discipline: Guides organizational behaviour, resource deployment, and the execution of strategic initiatives according to Islamic values.	Do organizational structures, human resources, and institutional culture demonstrate trustworthiness (amanah), excellence (ihsan), and the understanding of work as an act of worship (ibadah)?	Organizational structure and culture; capability development and resource reconfiguration [48].	Implementation of weekly Friday learning programmes, external professional development initiatives, and an institutional academy producing approximately 30 new preachers annually.
Strategic Evaluation and Control	Performance Criterion: Establishes multidimensional standards for assessing organizational success and ensuring continuous accountability.	Are organizational outcomes achieving material, social, ethical, and spiritual objectives while maintaining integrity and accountability?	Balanced scorecard approaches; key performance indicators (KPIs); maqasid-based performance measurement [29].	Alignment of organizational performance findings with the Strategic Plan 2022–2024 and supplementation of limited financial resources through collaboration with zakat institutions.

3.2 Al-Falah as Telos

Conventional strategic management generally assumes that organizational purpose is predetermined, with strategic success frequently evaluated in terms of economic performance and

competitive advantage. In contrast, the Al-Falah Strategic Management (AFSM) framework positions al-Falah as the ultimate purpose (telos) of organizational strategy, providing a normative foundation through which organizational vision, mission, and strategic objectives are formulated and evaluated. From this perspective, strategic success extends beyond immediate organizational achievements to encompass holistic well-being in both worldly life and the hereafter. Importantly, this orientation does not eliminate the need for measurable organizational objectives; rather, it establishes a hierarchy in which operational and strategic goals are aligned with a broader ethical and spiritual purpose. Consistent with the hierarchical performance management perspective proposed by Firdaus and Ahmad [15], al-Falah occupies the highest level of organizational objectives, while maslahah (public welfare), operationalized through the principles of maqasid al-shariah, provides intermediate objectives connecting organizational activities with the ultimate purpose. Furthermore, the Islamic understanding of human beings as servants of Allah ('abd) and vicegerents (khalifah) establishes a dual dimension of accountability, encompassing responsibility to Allah and obligations toward society [43]. Consequently, al-Falah as telos provides a coherent foundation for aligning organizational aspirations, strategic priorities, and institutional responsibilities with Islamic values.

3.3 Al-Falah as a Strategic Lens

Environmental analysis in conventional strategic management primarily focuses on identifying external opportunities and threats associated with market competition, industry conditions, and organizational sustainability. Within the AFSM framework, al-Falah introduces an additional ethical and societal dimension by guiding managers to evaluate environmental conditions according to their implications for human well-being and the objectives of maqasid al-shariah. These objectives traditionally encompass the protection of faith, life, intellect, lineage, and wealth [26]. Accordingly, environmental scanning extends beyond competitive pressures to include emerging social challenges, ethical concerns, community vulnerabilities, and opportunities to enhance collective welfare. From this perspective, stakeholders are not regarded merely as groups possessing competing interests but as parties toward whom organizations bear ethical responsibilities and obligations of trust (amanah), complementing the principles of stakeholder theory [17]. The experience of YADIM illustrates this broader strategic orientation, as its environmental assessment emphasized challenges associated with deviant religious teachings, moral concerns, and the influence of social media rather than focusing predominantly on competition with other religious institutions [34]. Thus, al-Falah functions as a strategic lens that broadens organizational awareness and encourages managers to prioritize issues according to their implications for societal welfare and Islamic objectives.

3.4 Al-Falah as a Strategic Filter

Strategic choice involves evaluating alternative courses of action and selecting those most consistent with organizational objectives, available resources, and environmental conditions. Within the AFSM framework, al-Falah serves as a normative decision-making filter through which strategic alternatives are assessed against four interrelated criteria: compliance with Shariah principles, contribution to public welfare (maslahah), promotion of constructive cooperation (ta'awun), and long-term organizational and societal sustainability. These criteria extend conventional strategic evaluation by incorporating ethical legitimacy and collective benefit alongside organizational effectiveness. Furthermore, because al-Falah emphasizes purposeful effort and sustained achievement, the framework prioritizes strategies that develop institutional capabilities and

generate enduring benefits rather than those designed exclusively to produce immediate gains. The YADIM experience provides an illustrative example, as the organization adopted collaborative strategies involving state religious departments and non-governmental organizations to overcome institutional limitations associated with the distribution of religious authority across Malaysian states [34]. This orientation is consistent with Tawhidic perspectives on strategic management, which recognize cooperation, ethical responsibility, and collective well-being as important considerations in strengthening organizational competitiveness [31]. Accordingly, al-Falah as a strategic filter enables organizations to evaluate strategic alternatives not only according to their potential effectiveness but also according to their ethical acceptability and contribution to broader societal objectives.

3.5 Al-Falah as Implementation Discipline

The effectiveness of organizational strategy depends not only on the quality of strategic formulation but also on the ability to translate strategic intentions into consistent organizational practices. Within the AFSM framework, al-Falah functions as an implementation discipline by embedding Islamic ethical principles into organizational structures, employee behaviour, institutional culture, and operational activities. Core values such as trustworthiness (amanah), excellence (ihsan), sincerity (ikhlas), and the understanding of work as an act of worship ('ibadah) provide behavioural standards that guide the execution of organizational strategies. When consistently institutionalized, these values may strengthen intrinsic motivation, organizational commitment, and collective responsibility, thereby contributing to the development of distinctive organizational capabilities. From the resource-based perspective, organizational cultures characterized by socially complex relationships, shared values, and deeply embedded routines may constitute valuable and difficult-to-imitate strategic resources [7]. Furthermore, the emphasis on continuous learning, professional development, and organizational improvement is consistent with dynamic capabilities theory, which highlights the importance of renewing and reconfiguring organizational competencies in response to changing environments [48]. Within YADIM, the implementation of weekly religious learning sessions, external training programmes, and structured preacher development initiatives illustrates how continuous knowledge development and institutional learning can support the translation of organizational values into operational practices [34]. Consequently, al-Falah as an implementation discipline provides a mechanism through which ethical principles become embedded in organizational behaviour and contribute to long-term institutional effectiveness.

3.6 Al-Falah as a Performance Criterion

Performance evaluation represents a critical component of strategic management because it determines whether organizational activities and strategic initiatives contribute to the achievement of intended objectives. Within the AFSM framework, al-Falah establishes a multidimensional performance criterion that integrates conventional organizational outcomes with ethical, social, and spiritual considerations. Rather than evaluating success exclusively through financial indicators, operational efficiency, or quantitative outputs, the framework adopts a dual-horizon perspective encompassing achievements in worldly life and accountability in the hereafter. Worldly performance may be assessed through measurable indicators such as service coverage, programme effectiveness, resource utilization, stakeholder satisfaction, and organizational sustainability. Ethical and spiritual dimensions may be evaluated through observable indicators of integrity, responsible governance,

employee conduct, community well-being, and adherence to Islamic principles, while recognizing that ultimate spiritual success cannot be directly measured through conventional organizational metrics.

Existing research on maqasid al-shariah-based performance measurement demonstrates the feasibility of incorporating ethical and societal objectives into structured organizational evaluation systems, particularly within Islamic financial institutions [8, 29, 46]. Similarly, the development of al-Falah-based business performance indicators suggests opportunities to extend such approaches beyond banking and financial organizations [49]. Within the AFSM framework, performance evaluation is further connected to continuous organizational improvement through muhasabah (self-accountability and critical reflection) and tajdid (renewal and improvement). These principles establish a feedback mechanism through which organizations assess the consistency between their strategic intentions, operational practices, and achieved outcomes before revising their strategic direction. Accordingly, al-Falah as a performance criterion enables organizations to evaluate not only what has been achieved but also whether those achievements reflect the ethical and spiritual purposes underlying their strategies.

4. Discussion

The principal theoretical argument advanced in this study is that existing scholarship has predominantly conceptualized al-Falah as an organizational or societal outcome rather than as an integrated mechanism within the strategic management process. Previous studies have operationalized al-Falah through welfare indices, Islamic banking assessment instruments, and performance measurement frameworks [2, 19, 36]. Although these contributions have strengthened understanding of the multidimensional nature of Islamic success, they have provided relatively limited explanation of how al-Falah can systematically influence strategic decision-making and organizational behaviour. The proposed AFSM framework addresses this conceptual limitation by repositioning al-Falah from a primarily outcome-oriented construct to an overarching strategic principle embedded throughout the organizational strategy cycle. Specifically, the framework explains how al-Falah can shape organizational purpose, environmental interpretation, strategic choice, implementation practices, and performance evaluation.

This conceptual repositioning also extends existing scholarship on Tawhidic management and maqasid al-shariah. While the Tawhidic paradigm provides the philosophical foundation for integrating Islamic values into organizational management [16], maqasid-based approaches offer intermediate objectives and performance measurement mechanisms through which ethical and societal responsibilities can be assessed [29]. However, the relationships between ultimate organizational purpose, strategic processes, and performance outcomes have not been comprehensively integrated within a unified strategic management framework. The AFSM framework addresses this theoretical gap by proposing five interconnected strategic roles that collectively establish a coherent relationship between organizational purpose and strategic action. These roles provide the basis for developing five theoretical propositions that may guide subsequent empirical investigation.

4.1 Strategic Purpose and Organizational Alignment

The first proposition concerns the relationship between organizational purpose and strategic consistency. Within conventional strategic management, organizational vision and mission statements establish general direction, but their effectiveness depends on the extent to which they

influence subsequent managerial decisions and operational priorities. The AFSM framework proposes that explicitly positioning al-Falah as the ultimate organizational purpose creates a normative reference point against which competing strategic objectives can be evaluated. This orientation enables managers to assess organizational priorities according to their contribution to broader ethical, societal, and spiritual objectives rather than relying exclusively on short-term performance considerations.

Existing research on maqasid al-shariah-based performance frameworks demonstrates that ethical objectives can be translated into organizational indicators and evaluation criteria [29]. Building on this foundation, the AFSM framework suggests that an explicit al-Falah orientation may strengthen the alignment between organizational values, strategic priorities, and managerial decisions. Such alignment is particularly important when organizations encounter competing demands involving resource allocation, stakeholder expectations, and institutional responsibilities.

Proposition 1 (P1): Organizations that explicitly incorporate al-Falah into their vision and mission will demonstrate greater alignment between their stated organizational values and strategic decisions than organizations whose strategic purposes are defined primarily through conventional performance objectives.

4.2 Environmental Interpretation and Community Responsiveness

The second proposition addresses the influence of al-Falah on environmental analysis and strategic awareness. Conventional industry-based strategy emphasizes competitive forces, including the bargaining power of suppliers and buyers, the threat of substitutes and new entrants, and rivalry among existing competitors [39]. Although these considerations remain relevant to many organizations, they may not adequately capture the ethical and societal challenges faced by Islamic public and non-profit institutions.

By incorporating al-Falah into environmental analysis, the AFSM framework broadens the criteria through which organizational opportunities and threats are identified. Managers are encouraged to examine environmental developments according to their implications for community welfare, ethical responsibility, and the protection of the objectives of maqasid al-shariah. The experience of YADIM illustrates this perspective, as the organization's strategic concerns included religious misinformation, moral challenges, and the societal implications of social media rather than competition with other religious organizations [34]. This suggests that an al-Falah-oriented environmental assessment may improve organizational sensitivity to societal needs that conventional rivalry-based analysis does not explicitly prioritize.

Proposition 2 (P2): The integration of al-Falah into environmental analysis will enhance an organization's ability to identify and prioritize community-level needs, ethical challenges, and societal threats that may receive insufficient attention within conventional competition-oriented strategic analysis.

4.3 Strategic Choice, Cooperation, and Organizational Legitimacy

The third proposition focuses on the relationship between al-Falah-oriented strategic decision-making and organizational cooperation. Conventional strategic management frequently evaluates cooperation according to its potential contribution to competitive positioning, resource access, and organizational efficiency. Within the AFSM framework, however, cooperation (ta'awun) is conceptualized not merely as an instrumental strategic option but also as an ethical principle that guides the selection of legitimate organizational strategies.

The YADIM context illustrates the potential strategic relevance of this orientation. As a national religious foundation operating within an institutional environment where religious authority is primarily exercised at the state level, YADIM has relied on collaboration with state religious departments and non-governmental organizations to support the implementation of its activities [34]. This approach is consistent with Tawhidic perspectives emphasizing cooperation and ethical responsibility in organizational competitiveness [31]. It also corresponds with public value theory, which highlights the importance of maintaining legitimacy and support within an organization's authorizing environment [35].

The integration of these perspectives suggests that cooperative strategies grounded in al-Falah may contribute to organizational legitimacy, stakeholder confidence, and access to complementary resources. Rather than viewing organizational advantage exclusively through the ability to outperform competitors, the AFSM framework recognizes the strategic benefits associated with collective value creation and institutional collaboration.

Proposition 3 (P3): In Islamic public and non-profit organizations, strategic choices guided by al-Falah will be positively associated with cooperative organizational strategies, which in turn will strengthen institutional legitimacy, stakeholder relationships, and access to strategic resources.

4.4 Ethical Implementation and Sustainable Organizational Capabilities

The fourth proposition examines how al-Falah may contribute to organizational performance through the development of distinctive implementation capabilities. Strategic choices alone do not guarantee organizational effectiveness; their success depends on the organizational resources, routines, behaviours, and competencies through which they are implemented. The AFSM framework proposes that Islamic ethical principles, particularly amanah, ihsan, and the understanding of work as 'ibadah, can shape organizational culture and influence the quality of strategic execution.

From the resource-based perspective, organizational cultures characterized by shared values, socially complex relationships, and historically developed routines may constitute strategically valuable resources that are difficult for competing organizations to imitate [7]. Similarly, dynamic capabilities theory emphasizes the importance of organizational learning, adaptation, and resource reconfiguration in sustaining performance under changing environmental conditions [48]. The integration of these theoretical perspectives suggests that al-Falah-oriented implementation practices may strengthen organizational effectiveness by encouraging ethical behaviour, collective commitment, knowledge development, and continuous improvement.

This interpretation also provides a theoretical explanation for earlier findings identifying an al-Falah-oriented mindset as an important contributor to sustainable competitive advantage within YADIM [34]. Rather than treating such a mindset solely as an abstract organizational value, the AFSM framework conceptualizes it as an implementation discipline expressed through everyday organizational practices and institutional capabilities.

Proposition 4 (P4): The institutionalization of al-Falah-oriented implementation practices, particularly amanah, ihsan, and work as ibadah, will positively influence the development of socially complex organizational capabilities, thereby contributing to sustained organizational effectiveness and performance.

4.5 Multidimensional Performance Evaluation and Stakeholder Trust

The fifth proposition concerns the relationship between performance evaluation, organizational accountability, and stakeholder trust. Conventional performance measurement systems frequently

emphasize quantitative outputs, financial indicators, and operational efficiency. Although these measures provide useful information regarding organizational activities, they may not adequately reflect the broader societal and ethical consequences of strategic decisions. An exclusive reliance on output-based indicators may also encourage organizations to prioritize measurable activities over substantive community impact.

The AFSM framework addresses this limitation by introducing a dual-horizon performance evaluation approach that integrates measurable worldly achievements with ethical and spiritual accountability. Existing maqasid al-shariah-based performance models demonstrate that organizational evaluation can incorporate dimensions extending beyond conventional financial performance [46]. Similarly, al-Falah-based business performance indicators provide a foundation for assessing organizational achievements according to Islamic values and broader welfare considerations [49].

Within this framework, performance evaluation extends beyond measuring immediate organizational outputs to assessing integrity, community well-being, stakeholder relationships, and consistency with Islamic objectives. The principles of muhasabah and tajdid further support organizational accountability by encouraging systematic reflection, identification of shortcomings, and continuous strategic improvement. These mechanisms may strengthen stakeholder confidence by demonstrating that organizational performance is evaluated according to both operational effectiveness and ethical responsibility.

Proposition 5 (P5): Organizations that adopt multidimensional al-Falah-based performance evaluation systems incorporating worldly outcomes and observable ethical and spiritual indicators will demonstrate stronger stakeholder trust and sustained organizational legitimacy than organizations relying predominantly on conventional output-based performance measures.

4.6 Theoretical Contributions

Taken together, the five propositions suggest that the strategic significance of al-Falah lies not exclusively in its contribution to individual management functions but in its capacity to establish coherence across the entire strategic management process. The AFSM framework therefore advances three principal theoretical contributions.

First, the study addresses a conceptual and disciplinary gap by extending al-Falah beyond its established applications in Islamic economics, finance, and welfare research into the domain of strategic management. Although previous scholarship has examined al-Falah as an ultimate economic objective, welfare indicator, and organizational performance measure, its role as an integrated strategic management mechanism remains insufficiently developed. By conceptualizing al-Falah through five interconnected strategic roles, the proposed framework offers a systematic explanation of how Islamic values may influence organizational direction, environmental analysis, strategic choice, implementation, and evaluation.

Second, the study contributes to theoretical integration between Islamic management scholarship and established strategic management perspectives. The Tawhidic paradigm provides the philosophical foundation, while maqasid al-shariah establishes intermediate objectives connecting Islamic principles with organizational responsibilities. These foundations are integrated with the resource-based view [7], stakeholder theory [17], public value theory [35], and dynamic capabilities theory [48]. Rather than rejecting conventional strategic management perspectives, the AFSM framework extends their explanatory relevance by incorporating ethical, spiritual, and societal dimensions into the strategic management process.

Third, the study advances a purpose-oriented conceptualization of sustainable organizational advantage. Conventional competitive strategy commonly emphasizes superior positioning, distinctive resources, and sustained organizational performance. In contrast, the AFSM framework proposes that sustainable advantage within Islamic and public sector organizations should also be understood through the organization's enduring capacity to fulfil its ethical responsibilities, generate societal benefits, and contribute to the realization of al-Falah. This perspective broadens the conceptual boundaries of strategic success beyond competitive superiority and financial performance, offering a potentially relevant theoretical foundation for organizations pursuing multiple economic, social, and spiritual objectives.

4.7 Practical Implications

The proposed AFSM framework also offers practical implications for managers, policymakers, and organizational leaders, particularly those operating within Islamic public institutions, religious foundations, and non-profit organizations. By translating al-Falah into five interconnected strategic roles, the framework provides a structured approach for incorporating Islamic values into organizational planning, decision-making, implementation, and performance evaluation.

At the strategic direction stage, organizational leaders may explicitly articulate al-Falah as an overarching institutional purpose while translating the objectives of maqasid al-shariah into measurable strategic priorities. During environmental analysis, managers may expand conventional assessments to consider community vulnerabilities, ethical challenges, and opportunities for societal improvement. Strategic alternatives may subsequently be evaluated against the four criteria of Shariah compliance, public benefit, constructive cooperation, and long-term sustainability.

During implementation, organizations may strengthen the integration of amanah, ihsan, and 'ibadah into leadership practices, employee development programmes, organizational culture, and operational procedures. Performance evaluation systems may also be expanded to incorporate indicators of ethical conduct, community impact, stakeholder satisfaction, and institutional accountability alongside conventional measures of efficiency and effectiveness. Through continuous muhasabah and tajdid, these evaluation outcomes can inform strategic learning and organizational renewal.

Accordingly, the AFSM framework offers a practical mechanism for translating Islamic organizational values into structured managerial processes, reducing the potential disconnect between normative commitments and everyday strategic practices.

5. Conclusion

This study has examined the potential of al-Falah as an integrated strategic management principle within Islamic and public sector organizations. Although existing scholarship has predominantly conceptualized al-Falah as an economic objective, a measure of societal well-being, or an indicator of organizational performance, its systematic application throughout the strategic management process remains relatively underdeveloped. To address this gap, the study proposes the Al-Falah Strategic Management (AFSM) framework, which positions al-Falah within five interconnected strategic roles: telos in defining organizational purpose, lens in interpreting the external environment, filter in evaluating strategic alternatives, discipline in guiding implementation, and criterion in assessing organizational performance.

Grounded in the Tawhidic paradigm and operationalized through the intermediate objectives of maqasid al-shariah, the framework integrates Islamic management principles with established

perspectives in strategic management. The illustrative application involving YADIM demonstrates how these principles may be reflected in organizational direction, institutional collaboration, human resource development, and performance evaluation. By developing five theoretical propositions, the study provides a foundation for examining the relationships between al-Falah-oriented strategic practices, organizational capabilities, stakeholder trust, institutional legitimacy, and sustained organizational effectiveness.

The study makes three principal contributions. It extends the conceptual application of al-Falah from outcome-oriented evaluation to an integrated strategic management process, establishes theoretical connections between Islamic management principles and mainstream strategic management theories, and advances a purpose-oriented understanding of organizational success that incorporates ethical, societal, and spiritual dimensions alongside conventional performance considerations.

Nevertheless, several limitations should be acknowledged. First, the conceptual nature of the study means that the proposed relationships have not been empirically tested. Second, the integrative literature review does not claim exhaustive coverage of the relevant scholarship, and its reliance on bibliographically verifiable publications may have excluded potentially relevant contributions, particularly from regional journals and other scholarly sources. Third, the illustrative application of the framework is primarily based on previously published research involving a single organization, thereby limiting the extent to which the proposed framework can be generalized across different institutional and organizational contexts.

Future research should therefore examine the AFSM framework through comparative case studies involving Islamic public institutions, non-governmental organizations, social enterprises, and private sector firms. Quantitative investigations could develop and validate measurement instruments for assessing al-Falah-oriented strategic practices and examine their relationships with organizational effectiveness, ethical performance, stakeholder trust, and institutional sustainability. Longitudinal studies may further investigate how the integration of al-Falah influences strategic adaptation and organizational outcomes over time. Additionally, systematic literature reviews and bibliometric analyses could provide a more comprehensive assessment of the development, disciplinary distribution, and theoretical evolution of al-Falah scholarship.

Ultimately, the proposed AFSM framework offers a conceptual foundation for understanding strategic management as a process directed not merely toward organizational survival or competitive advantage but toward the sustained achievement of holistic success. By integrating organizational effectiveness with ethical responsibility, societal well-being, and spiritual accountability, al-Falah provides a potentially valuable perspective for advancing strategic management theory and practice in organizations whose purposes extend beyond financial performance.

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