



PLANNING MALAYSIA:

Journal of the Malaysian Institute of Planners

VOLUME 24 ISSUE 3 (2026), Page 370 – 383

ISLAMIC SOCIOECONOMIC PLANNING AND DEVELOPMENT: AN ANALYSIS OF THE PROPHET SULAYMAN'S APPROACHES IN THE QUR'AN

Muhamad Hafizuddin Ghani¹, Mohd Shukri Hanapi²

¹*Faculty of General Studies and Advanced Education (FUPL),
UNIVERSITI SULTAN ZAINAL ABIDIN*

²*Centre for Islamic Development Management Studies (ISDEV),
UNIVERSITI SAINS MALAYSIA*

Abstract

Contemporary discourse on socioeconomic planning and development has largely evolved within modern economic and technocratic frameworks that emphasize material growth, institutional efficiency, and policy management. From an Islamic perspective, development is understood as a holistic process that integrates moral values, social justice, societal well-being, and material prosperity within the framework of divine guidance. This study examines the approaches to Islamic socioeconomic planning and development based on the narrative of Prophet Sulayman (peace be upon him) in the Qur'an. Employing a qualitative approach grounded in textual analysis, the study applies the methodology of *tafsīr al-mawḍū'iy* or thematic analysis to verses related to Prophet Sulayman (pbuh) supported by hadith as well as classical and contemporary exegetical sources. The findings identify 51 verses across seven *surahs* in the Qur'an and demonstrate that the developmental approach of Prophet Sulayman (pbuh) encompasses three main dimensions, namely developmental worldview (*tasawwur*), development principles, and forms of developmental approach. The study concludes that this Qur'anic narrative provides an integrated and value-based developmental framework that enriches the theory of Islamic socioeconomic planning and development.

Keywords: Islamic Socioeconomic Development, Islamic Planning Theory, Prophet Sulayman, Qur'anic Governance, Thematic Exegesis

² Corresponding author. Email: hshukri@usm.my

INTRODUCTION

Contemporary discussions on socioeconomic planning and development have increasingly evolved within modern economic and technocratic governance frameworks that emphasize material growth, institutional efficiency, and policy management. While these frameworks have made substantial contributions to development theory and practice, recent scholarship suggests that genuinely sustainable development cannot be assessed solely through material indicators. Instead, development must also be evaluated in terms of ethics, value orientation, social justice, and institutional responsibility. Within Islamic development discourse, this shift is increasingly reflected in efforts to construct sustainable development frameworks grounded in Islamic values, as well as in studies that highlight the significance of Islamic epistemology and ethics in broadening the understanding of sustainable development (AlQashouti & Shah, 2025; Raimi, 2024).

From an Islamic perspective, development is understood as a comprehensive and integrated process encompassing economic, spiritual, moral, social, and institutional dimensions within the framework of divine guidance. This approach is often articulated through the framework of *maqāṣid al-sharī'ah*, which emphasizes the preservation and enhancement of the essential dimensions of human life. Previous studies show that Islamic socioeconomic development is concerned not only with growth and distribution, but also with balanced human well-being and the development of evaluative measures that are sensitive to value-based dimensions (Zailani et al., 2022). In applied contexts, this framework has also been used to assess the performance of Islamic financial institutions beyond conventional financial indicators by incorporating ethical, social, and public welfare considerations (Okumus, 2024).

These developments have also influenced the field of planning, as reflected in studies on public housing, *waqf* land development, Malay-Islamic urban design, and *sharī'ah*-compliant infrastructure (Abdul Latip et al., 2020; Mat Hassan et al., 2021; Shuid & Mohd Zamin, 2018; Sunandar et al., 2025). Nevertheless, much of this scholarship remains concentrated on sectoral applications. A more fundamental question still requires further investigation: how might a genuinely comprehensive development model be constructed on the basis of the approaches demonstrated by the prophets in the Qur'an? In this regard, the narrative of Prophet Sulayman (pbuh) is especially significant, as it reflects knowledge-based leadership, resource management, institutional coordination, diplomacy, and justice. Although recent studies recognize the governance value embedded in this narrative, their analyses remain largely focused on good governance or partial *maqāṣidiy* interpretation (Fikri & Khamim, 2025; Rizal et al., 2025). It is therefore appropriate to employ the *tafsīr al-mawḍū'iy* approach in order to systematically assemble and analyse all

Qur'anic verses related to Prophet Sulayman (pbuh), and thereby formulate a more coherent development framework that contributes to the strengthening of Islamic planning theory (Abu Bakar et al., 2023).

LITERATURE REVIEW

This section reviews literature related to the concept of socioeconomic planning and development from an Islamic perspective, as well as its relationship to the approaches discussed in the Qur'an. The discussion begins with the concept of Islamic socioeconomic planning and development, followed by the framework of Islamic-based development. It then analyses literature on the Qur'anic narrative of Prophet Sulayman (pbuh) in order to examine existing discussions on his leadership and governance. Based on this review, the section identifies gaps in previous scholarship, particularly with regard to the construction of an Islamic socioeconomic development model grounded in thematic analysis of Prophet Sulayman's developmental approach in the Qur'an.

Islamic Socioeconomic Development and Planning

Socioeconomic planning and development constitutes an important field within contemporary development studies, focusing on the enhancement of social well-being through resource management, institution-building, and the implementation of economic and social policies. Within modern development frameworks, this field is commonly associated with economic growth, institutional development, and public policy efficiency. However, development literature has long emphasized that effective development should not be measured solely in economic terms; it must also take into account human freedom, social well-being, and long-term sustainability (Sachs, 2015; Sen, 1999; Todaro & Smith, 2020).

In the Islamic context, socioeconomic development is understood more comprehensively because it is closely linked to moral and spiritual dimensions. Chapra (2008) argues that development in Islam cannot be separated from *maqāṣid al-sharī'ah* and the pursuit of holistic human well-being. In a similar vein, Raimi (2024) demonstrates that Islamic epistemology and ethics have the potential to enrich sustainable development discourse through the concepts of trust, social responsibility, and balance between human beings and nature. Islamic socioeconomic development may therefore be understood as a framework that integrates economic, social, ethical, and spiritual dimensions within a coherent value system.

This approach has increasingly attracted attention in planning and public policy. Shuid and Mohd Zamin (2018) show that the *maqāṣid al-sharī'ah* framework can be used to assess public housing well-being more holistically. Abdul Latip et al. (2020) demonstrate that the principles of Malay-Islamic

urbanism may be derived from Islamic values translated into spatial and cultural forms. In the field of Islamic finance, Okumuş (2024) further shows that the *maqāṣid* framework can be employed to evaluate institutional performance beyond conventional financial measures by incorporating social and ethical dimensions. These developments indicate that Islamic socioeconomic development is not merely a normative construct, but increasingly has empirical applications in contemporary planning and institutional practice.

Nevertheless, much of the existing scholarship remains focused on contemporary policy applications, modern institutional development, and *maqāṣid*-based measurement. Development models derived directly from revelation, particularly from Qur'anic narratives, remain underexplored in the literature on Islamic development and planning.

Islamic-Based Development

Islamic-based development refers to the process of societal development guided by Shariah principles and moral values derived from the Qur'an and Sunnah. In Islamic development literature, this concept is commonly associated with the framework of *maqāṣid al-sharī'ah*, which emphasizes the preservation and enhancement of the essential dimensions of human life, including religion, life, intellect, lineage, and property (Chapra, 2008). Chapra (2008) explains Islamic development as a process aimed at realizing human well-being through justice, balance, and value orientation, rather than through material growth alone.

Recent scholarship also suggests that Islamic-based development is increasingly being discussed in relation to sustainable development. Raimi (2024) concludes that Islamic ethics and epistemology can broaden the understanding of sustainability, while AlQashouti and Shah (2025) propose an *Islamicity Sustainable Development Index* that integrates economic, social, and ethical dimensions. In this sense, Islamic-based development has the potential to contribute to global development discourse through its emphasis on social justice, accountability, balance, and moral responsibility toward society and the environment.

However, a significant portion of the literature still focuses on general normative frameworks, contemporary institutions, or sector-specific performance measurement. Although these developments are important, studies that systematically construct development models on the basis of Qur'anic narratives remain relatively limited, particularly in the context of socioeconomic planning.

Prophet Sulayman in the Qur'an

The narratives of the prophets in the Qur'an contain important insights into leadership, governance, and societal development. Among the most significant of these in the context of governance is the story of Prophet Sulayman (pbuh),

who is portrayed as a prophet and ruler endowed with knowledge, wisdom, and authority. Rizal et al. (2025) show that the Qur'anic account of Prophet Sulayman contains principles of governance related to administrative order, statecraft, and governance values.

In Surah al-Naml, the narrative of Prophet Sulayman (pbuh) also reflects knowledge-based leadership, information verification, diplomatic communication, justice, and institutional coordination. Fikri and Khamim (2025) argue that this narrative may be read through a *maqāṣidiy* lens as a model of *good governance* highlighting social responsibility, accountability, and justice. However, most studies on Prophet Sulayman remain limited to leadership themes or the interpretation of specific passages, and have not yet developed into a comprehensive model of socioeconomic development.

Research Gap and Contribution of the Study

Based on the literature reviewed, several research gaps may be identified. First, although there is extensive scholarship on Islamic development, most of it concentrates on *maqāṣid al-sharī'ah*, sustainable development, or the evaluation of contemporary institutions (AlQashouti & Shah, 2025; Okumuş, 2024; Raimi, 2024). Second, scholarship in Islamic planning remains largely focused on sectoral applications such as public housing, Malay-Islamic urbanism, or Islamic economic institutions (Abdul Latip et al., 2020; Shuid & Mohd Zamin, 2018). Third, studies on Prophet Sulayman (pbuh) continue to emphasize governance dimensions and *maqāṣidiy* interpretation rather than constructing a comprehensive socioeconomic development framework from the full range of verses related to him (Fikri & Khamim, 2025; Rizal et al., 2025).

Accordingly, this study occupies a clear position within the literature by examining Islamic socioeconomic planning and development through the Qur'anic narrative of Prophet Sulayman (pbuh). Specifically, this study seeks to add value to existing *maqāṣid* frameworks by extending the focus from the preservation of essentials toward a proactive model of developmental mastery. Methodologically, the *tafsīr al-mawḍū'iy* approach has a strong basis in contemporary scholarship, including the discussion by Abu Bakar et al. (2023) on the strength of thematic exegesis in producing systematic and integrated understanding. Through the application of this methodology, the study strengthens the bridge between revealed narrative and contemporary governance by offering an ethically stable framework that complements modern technocratic planning for the benefit of a diverse global audience. Consequently, the study seeks to strengthen Islamic development theory and enrich the relationship between Qur'anic narrative and contemporary development thought.

RESEARCH METHODOLOGY

This study adopts a qualitative approach centred on textual analysis in order to examine Islamic socioeconomic development through the narrative of Prophet Sulayman (pbuh) in the Qur'an. A qualitative design enables an in-depth interpretation of revealed texts, clarifies the principles of governance and planning embedded in prophetic guidance, and relates them to contemporary Islamic development frameworks. The study is descriptive-analytical in nature, emphasizing context, values, and the ethical implications embedded in the Qur'anic verses and relevant exegetical sources (Creswell & Poth, 2018).

The primary data were drawn from both primary and secondary sources, particularly Qur'anic verses concerning Prophet Sulayman (pbuh) and hadiths that serve as interpretive sources for the Qur'an. The exegetical sources used fall into three categories. First, classical *tafsīr bi al-ma'thūr*, namely *Tafsīr al-Ṭabariy* and *Tafsīr Ibn Kathīr*. Second, *tafsīr bi al-ra'y*, namely *Mafātīḥ al-Ghayb*. Third, modern exegesis, namely *Fī Zilal al-Qur'ān* and *al-Tafsīr al-Munīr*. These works were used to understand the historical, linguistic, and juristic contexts of the relevant verses. In addition, contemporary exegetical scholarship, including academic studies and journal articles, was employed to relate the prophetic narrative to principles of development and modern Islamic governance (Zailani, Mohd Satar, & Zakaria, 2022; Sunandar, Abd Karim, & Zolkafli @ Zulkifly, 2025). Data collection was conducted through purposive sampling, involving the selection of verses and exegetical materials relevant to the objectives of the study in order to ensure analytical precision and depth.

Data were analysed through thematic analysis and the *tafsīr al-mawdū'iy* approach. In the thematic analysis, the collected Qur'anic verses and exegetical materials were coded according to major themes such as worldview, principles, and forms of developmental approach. These themes were then analysed inductively to identify recurring patterns, principles, and strategies in the prophetic narrative. At the same time, the *tafsīr al-mawdū'iy* approach enabled the relevant Qur'anic verses to be organized and interpreted systematically in relation to Islamic socioeconomic development.

The validity and reliability of the study were ensured through source triangulation, combining Qur'anic verses with both classical and contemporary exegesis in order to achieve a balanced and comprehensive interpretation. These procedures ensure that the findings are not merely theoretical and normative, but also credible and grounded in robust data, in line with the standards of high-indexed academic journals.

FINDINGS

This study identified 51 Qur'anic verses related to Prophet Sulayman (pbuh). These verses were selected on the basis of narratives that directly concern his life

and role. Overall, the verses are distributed across seven surahs, as presented in Table 1.

Table 1: List of Verses Related to Prophet Sulayman in the Qur'an

Number by <i>Mushaf</i> order	Surah Name	Surah Category		Total Verses in Surah	Related Verses	Verse Numbers
		<i>Makkiyah</i>	<i>Madaniyyah</i>			
2	<i>Al-Baqarah</i>		√	286	1	102
4	<i>Al-Nisā'</i>		√	176	1	163
6	<i>Al-An'ām</i>	√		165	1	84
21	<i>Al-Anbiyā'</i>	√		112	4	78, 79, 81 & 82
27	<i>Al-Naml</i>	√		93	30	15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43 & 44
34	<i>Saba'</i>	√		54	3	12, 13 & 14
38	<i>Šād</i>	√		88	11	30, 31, 32, 33, 34, 35, 36, 37, 38, 39 & 40
Total		5	2	974	51	

Table 1 presents the Qur'anic verses related to Prophet Sulayman (pbuh). These verses were identified and collected based on narratives that directly concern him. A total of 51 verses related to Prophet Sulayman (pbuh) in the Qur'an were identified from seven different surahs. Of these seven surahs, only two fall into the category of *Madaniyyah* verses, namely *al-Baqarah* and *al-Nisā'*, while the remaining five—*al-An'ām*, *al-Anbiyā'*, *al-Naml*, *Saba'*, and *Šād*—belong to the *Makkiyyah* category.

Subsequently, the collected verses on Prophet Sulayman's developmental approach in the Qur'an were found to correspond to three aspects: worldview, principles, and forms of developmental approach. All 51 verses mentioned above were analyzed and linked to these three aspects.

Developmental Worldview of Prophet Sulayman's Approach

In essence, the term *tasawur* refers to a conception, perception, or worldview regarding all things. In this context, the developmental worldview of Prophet Sulayman's approach may be understood as a comprehensive and essential conception of his developmental approach in terms of its primary concepts, which serve as the foundation for all of his developmental activities. In other words, all the principles, forms, and elements of Prophet Sulayman's developmental approach are shaped by his distinctive worldview.

An examination of all 51 collected verses shows that Prophet Sulayman's developmental approach is anchored in three major worldviews. First, Allah SWT as the Creator and Owner of all power. This worldview element is explained through the identification of verses describing the divine attributes and power of Allah SWT. These include verses mentioning Allah SWT as the Creator (*al-Naml*, 27:25), the All-Observing (*al-Anbiyā'*, 21:78), the All-Powerful (*al-Anbiyā'*, 21:79), the All-Knowing (*al-Anbiyā'*, 21:81), the All-Controlling (*al-Anbiyā'*, 21:82), the Giver (*al-An'ām*, 6:84; *al-Naml*, 27:15 & 16; *Ṣād*, 38:30, 35 & 39), the One (*al-Naml*, 27:26), the Owner of the Throne (*al-Naml*, 27:26), the Most Compassionate, Most Merciful (*al-Naml*, 27:30), the Self-Sufficient, Most Generous (*al-Naml*, 27:40), the Lord of all worlds (*al-Naml*, 27:44), the One whose bounty is ever-abundant (*Ṣād*, 38:35), the Rewarder (*al-An'ām*, 6:84), the Giver of death (*Saba'*, 34:14), the One who caused a spring of molten copper to flow (*Saba'*, 34:12), and the One who subjected the wind (*Ṣād*, 38:39). All of these are encompassed under the first worldview: Allah SWT as the Creator and Owner of all power.

Second, Prophet Sulayman (pbuh) as a prophet, servant, and vicegerent of Allah SWT in carrying out development. This worldview element is explained through the identification of verses that describe the attributes of Prophet Sulayman (pbuh), covering his prophetic and servanthood qualities as well as his actions in developing the kingdom. He is portrayed as a prophet who received revelation (4:163 & 6:84), one who did not commit disbelief or *kufir* (2:102), a judge who adjudicated disputes (*al-Anbiyā'*, 21:78–79), a servant who expressed gratitude and praised Allah SWT (27:15–16), one who prayed and repented to Allah SWT (27:19 & 38:35), and a leader who managed the army (27:17).

Third, natural resources as instruments of development. This worldview element is explained through the identification of verses that describe the natural resources utilized by Prophet Sulayman (pbuh). Seven verses mention the resources used by him in carrying out development, such as wind (21:81, 34:12 & 38:36), glass (27:44), copper (34:12), the produce of the earth (27:25), and pearls (34:12).

Principles of Prophet Sulayman's Developmental Approach

Five principles of Prophet Sulayman's developmental approach were identified. First, *al-tawḥīd*, or the oneness of Allah SWT (4:63; 6:84; 21:78, 79, 81–82; 27:15, 16, 24, 25, 26, 30, 36, 40 & 44; 38:35). Second, *al-'ubūdiyyah*, or servitude/worship of Allah SWT (2:102; 27:15, 16, 19 & 40; 34:13; 38:30, 32 & 35). Third, *khilāfah fi al-ard*, or vicegerency on earth (21:78, 79 & 82; 27:15, 17, 18, 19, 20, 21–41; 34:12–14; 38:31, 34, 37–38). Fourth, *mawāriḍ al-tābi'i*, or natural resources (21:81, 27:25 & 44; 34:12; 38:36). Fifth, *marḍāt Allāh*, or seeking the pleasure of Allah SWT (27:19).

Forms of Prophet Sulayman's Developmental Approach

At least seven forms of Prophet Sulayman's developmental approach are mentioned in the Qur'an. These are education, economy, security, environment, society, technological advancement, and politics. Through the educational approach, at least four elements were implemented by Prophet Sulayman (pbuh): first, instilling sound faith among all levels of society (27:16, 24, 25 & 26); second, recognizing the status of knowledge and its people (21:78, 79; 27:15, 22 & 40); third, educating through exemplary conduct (38:30, 32 & 35); and fourth, shaping the moral character of the people (27:21).

In the economic approach, two elements identified are inculcating the concept of *syukr* or gratitude (27:15 & 40) and utilizing natural resources (21:81; 34:12; 38:36). Regarding the security approach, four elements were identified: upholding justice (21:78 & 79; 27:20, 21 & 27), strengthening the security system (21:82; 27:17, 41; 34:12; 38:31, 33 & 38), monitoring the condition of the people (27:20; 34:14), and safeguarding national sovereignty (27:28, 29, 30 & 31). Furthermore, Prophet Sulayman (pbuh) also adopted an environmental approach by preserving Allah's natural creation (27:18). In relation to the social approach, two elements were identified: caring for the welfare of the people (34:13) and preserving social harmony (27:34). In developing technology, the elements employed were building infrastructure (27:44; 34:12–13; 38:37) and generating public expertise for national development (21:82; 27:38–40; 34:12; 38:37). The next approach is the political approach. Through this approach, Prophet Sulayman (pbuh) implemented *shura* (27:32–35, 38–40), cultivated efficient governance (27:20 & 28), upheld integrity (27:36–37), and practiced the politics of *da'wah* (27:23–26, 30–31 & 41; 38:34).

DISCUSSION

The findings of this study show that the developmental approach of Prophet Sulayman (pbuh) as recorded in the Qur'an forms a comprehensive and integrated development framework. The analysis reveals that his developmental approach is not fragmented; rather, it is formed through a systematic relationship between developmental worldview, principles, and operational forms. This hierarchical relationship indicates that development in the Qur'anic perspective is rooted in a particular epistemological foundation before being translated into normative principles and subsequently into operational strategies for societal development.

This is illustrated in the following figure:

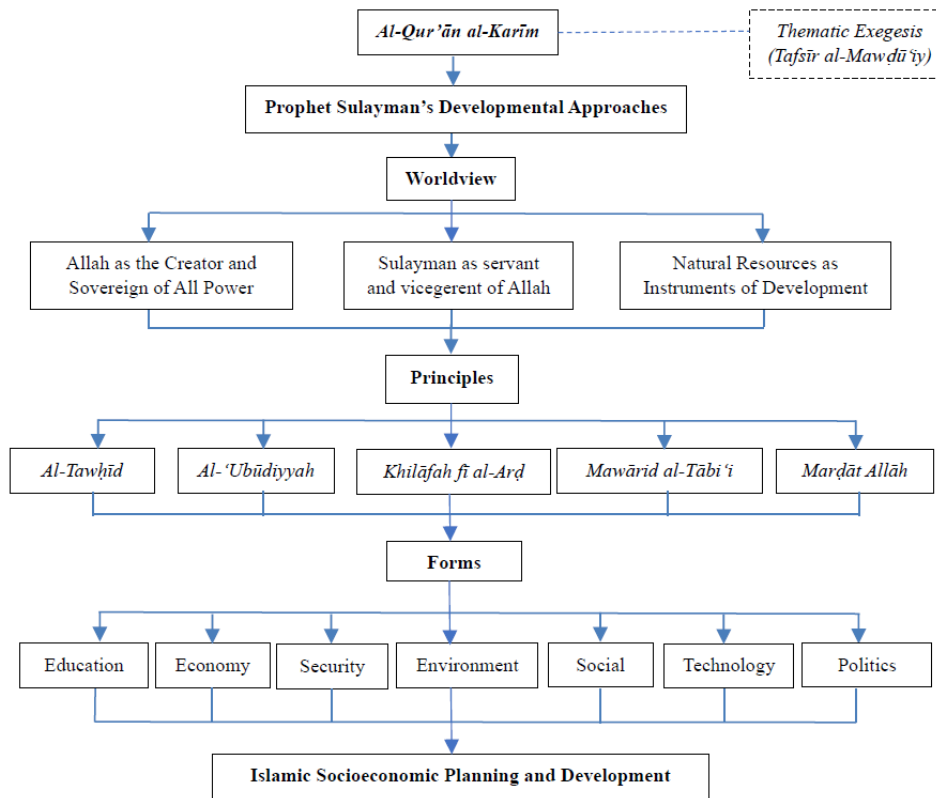


Figure 1: The Conceptual Framework of The Prophet Sulayman Developmental Approaches

Figure 1 illustrates the conceptual framework derived from the Qur'anic narrative, structured into several interconnected layers. At the epistemological level, the Qur'an serves as the primary source of knowledge guiding the framework. From this foundation emerges the developmental worldview (*tasawur*), which emphasises divine sovereignty, human stewardship, and the utilisation of natural resources. This worldview subsequently shapes the normative principles, namely *al-tawhid*, *al-'ubudiyyah*, *khilafah fi al-ard*, *mawarid al-tabi'i*, and *marqat Allah* which then guide the operational domains of development encompassing education, economy, security, environment, social organisation, technology, and politics.

Implications for the Theory of Islamic Socioeconomic Planning and Development

The findings carry several important implications for the discourse on Islamic socioeconomic planning and development. First, the study shows that the Qur'anic planning contains a comprehensive development framework integrating worldview, principles, and forms of developmental approach. This framework demonstrates that development in the Islamic perspective is based on a clear relationship between epistemology, normative values, and operational strategy.

Second, the study shows that Prophet Sulayman's development model may be understood as a form of Qur'anic development model that connects the dimensions of the relationship with the Creator, relationships among human beings, and the relationship with nature within an integrated development system.

Third, this study also contributes to the development of Islamic socioeconomic planning theory by showing that the concept of development in Islam is not limited to economic or Islamic finance frameworks alone, but involves a broader approach encompassing education, economy, security, environment, society, technology, and politics.

Overall, the findings show that the narrative of Prophet Sulayman (pbuh) in the Qur'an can serve as a conceptual foundation for constructing a more comprehensive and value-based framework of Islamic socioeconomic planning and development.

Bridging Revelation to Contemporary Planning and Governance

The narrative of Prophet Sulayman (pbuh) provides a robust conceptual bridge to contemporary governance by demonstrating how knowledge-based leadership and institutional coordination can be operationalized. While modern planning and governance have increasingly integrated aspects of morality and integrity, the Sulaymanic model complements these efforts by anchoring ethics in a revealed, absolute truth that offers a higher degree of certainty and consistency in decision-making. In this framework, technocratic efficiency is not merely a managerial goal but is harmonized with a profound sense of moral accountability. For instance, the deployment of advanced technology and infrastructure is balanced with the universal principles of gratitude and justice, ensuring that development serves a transcendent ethical purpose. This approach invites all stakeholders, including those from diverse belief systems, to appreciate a model where material progress is inextricably linked to the preservation of social harmony and the protection of the vulnerable, ultimately leading to a more stable and inclusive form of societal well-being.

Distinction and Contribution to Existing Maqāṣid-Based Models

The framework derived from the narrative of Prophet Sulayman (pbuh) offers a significant value-added dimension to existing *maqāṣid al-sharī'ah* discourses. While established frameworks provide a robust foundation centered on the preservation (*hifẓ*) of essential needs, this model extends that trajectory toward proactive developmental mastery. It builds upon contemporary sectoral applications—such as those in Islamic finance and public housing—by offering a macro-level synthesis that integrates security, technology, environment, and diplomacy into a unified planning system. By doing so, it elevates technological advancement and resource optimization from mere economic instruments to a strategic fulfillment of the *khilāfah* (stewardship) mandate, thus providing a more expansive and operational roadmap for holistic Islamic development.

Integrated Synthesis of the Sulaymanic Framework

To further operationalize the conceptual transitions between these revealed dimensions and their practical applications, a systematic synthesis is undertaken to align the foundational worldview and principles of the Sulaymanic model with their functional processes and modern governance impacts. Consequently, Table 1 provides a comprehensive matrix that translates the integrated components of this framework into tangible strategies for contemporary socioeconomic planning, emphasizing ethical stewardship and industrial sovereignty.

Table 1: Integrated Framework of Sulaymanic Socioeconomic Development and Modern Planning Relevance

Framework Component (Integrated System)	Operational Synthesis (The Process)	Modern Planning Relevance (The Impact)
Worldview: (Allah as Sovereign, Vicegerency (Khilafah), Resources as Instruments)	Development is a Divine Trust (<i>Amānah</i>). Economic assets are not ends in themselves, but instruments to test the steward's gratitude and obedience to the Creator.	Ethical Stewardship: Shifts planning from profit-centric models to Divine-centric Accountability. It redefines "success" as achieving <i>Marḍāt Allāh</i> (Divine Pleasure) through ethical processes, rather than just GDP or material gain.
Principles: (<i>Al-Tawhīd</i> , <i>Al'Ubūdiyyah</i> , <i>Khilāfah fi al-Ard</i> , <i>Mawārid al-Tābi'i</i> , <i>Marḍāt Allāh</i>)	These principles act as an Integrated Moral Filter. Each socioeconomic decision must prioritize social justice (<i>'Adl</i>) and the preservation of all creations to ensure the path to Divine Pleasure is maintained.	Inclusive Stakeholder Management: Just as Prophet Sulayman's governance protected the smallest entity (the ants), modern socio-economic planning must ensure social equity and the protection of the vulnerable (B40/marginalized) as a religious obligation.
Forms: (Education, Economy, Security, Environment, Social, Technology, Politics)	These seven forms function as an Integrated Industrial Complex. Strategic intelligence and advanced technology are deployed to build a sovereign, self-sufficient, and value-driven economy.	Industrial Sovereignty & Smart Growth: The mastery of resources (e.g., copper smelting) and data (e.g., strategic intelligence/GIS) represents Supply Chain Sovereignty. It promotes high-tech industrialization for economic self-sufficiency, aimed at strengthening the Ummah's position.

Table 1 synthesizes the hierarchical integration of the Sulaymanic framework and its direct relevance to contemporary socioeconomic planning. This system transforms natural resources into a divine trust (*amānah*) managed through an "Integrated Moral Filter" that prioritizes social justice and stakeholder inclusivity. Consequently, technological and data mastery are elevated from mere economic tools to drivers of industrial sovereignty, complementing modern governance by offering a stable, universal roadmap for inclusive and sustainable societal well-being.

CONCLUSION

This study analyzes Islamic socioeconomic planning and development based on the narrative of Prophet Sulayman (pbuh) in the Qur'an through the methodology of *tafsīr al-mawdū'iy*. The analysis found that his developmental approach is structured through an integrated worldview, principles, and various forms of approaches. This developmental worldview emphasizes the recognition of Allah SWT as the Creator and Owner of all power, the position of human beings as servants and vicegerents of Allah, and natural resources as instruments of development. These elements are translated into core principles that govern diverse developmental approaches, ranging from faith-based education to advanced technology and efficient governance. Ultimately, the narrative of Prophet Sulayman (pbuh) provides a comprehensive framework that integrates spiritual, ethical, and institutional dimensions. Therefore, Prophet Sulayman's development model has the potential to strengthen the discourse on Islamic socioeconomic planning and development by offering a more integrated and value-based perspective grounded in revelation.

REFERENCES

- Al-Qur'an Muṣḥaf al-Madīnah al-Nabawiyyah*. Madinah: Majma' al-Malik Fahd li Tabā'ah al-Muṣḥaf al-Syarīf.
- Abdul Latip, N. S., Harun, N. Z., Abdullah, A., & Ibrahim, M. (2020). The Derivation of Urban Design Principles in Malay-Islamic Town of Kuala Terengganu. *Planning Malaysia*, 18(12).
- Abu Bakar, S., Hussin, H., Wan Abdullah, W. N., & Nur, A. (2023). Martabat Pendekatan Tafsir *mawdū'ī* Dalam Penulisan Tafsir di Era Globalisasi: The Dignity of *al-Mawdū'ī's* Approach to Tafsir in the Writing of Tafsir in the Era of Globalization. *Al-Irsyad: Journal of Islamic and Contemporary Issues*, 8(2), 1193–1204.
- AlQashouti, B. M., & Shah, M. (2025). Conceptual Framework of Islamicity Sustainable Development Index. *Journal of Islamic Accounting and Business Research*. Advance Online Publication.
- Al-Rāziy, Fakhr al-Dīn. (1981). *Al-Tafsīr al-Kabīr aw Maḥāṭib al-Ghayb*. Dār al-Fikr.
- Al-Ṭabariy, Abu Ja'far Muhammad Ibn Jarīr. (2001). *Tafsīr al-Ṭabariy al-Musammā Jāmi' al-Bayān fī Ta'wīl al-Qur'ān*. Kaherah: Dar Hijr.

- Al-Zuhayli, Wahbat. (2009). *Al-Tafsir al-Munir fi al-'Aqida wa al-Syari'at wa al-Manhaj*. Dar al-Fikr.
- Chapra, M. U. (2008). *The Islamic Vision of Development in the Light of Maqāṣid al-Sharī'ah*. Islamic Research and Training Institute & International Institute of Islamic Thought.
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (4th ed.). SAGE.
- Fikri, K., & Khamim. (2025). The Concept of Good Governance in the Story of Prophet Solomon: A *Maqāṣidī* Interpretation Analysis of Q.S. An-Naml [27]: 17–44. *Basmala: Journal of Qur'an and Hadith*, 1(1), 1–27.
- Ibn Kathīr, al-Hāfiẓ Abī al-Fidā' Ismā'īl Ibn 'Umar Ibn Kathīr. (1999). *Tafsīr al-Qur'ān al-'Azīm*. Dār Ṭaybah.
- Mat Hassan, M. A., Alias, A., Mahamood, S. M., & De Costa, F. (2021). Waqf Land Development Approaches and Practices in the State Islamic Religious Councils. *Planning Malaysia*, 19(17).
- Okumuş, H. Ş. (2024). Performance Assessment of Participation Banks Based on *Maqāṣid al-Sharī'ah* Framework: Evidence from Türkiye. *Borsa Istanbul Review*.
- Qutb, Sayyid. (2007a). *Fī Ṣilāl al-Qur'ān*, Vol. 1. *Dār al-Syurūq*.
- Raimi, L. (2024). Do Islamic Epistemology and Ethics Advance the Understanding and Promotion of Sustainable Development? A Systematic Review Using PRISMA. *International Journal of Ethics and Systems*. Advance Online publication.
- Rizal, A., Hasan, H., & Usman, Z. A. (2025). Principles of governance in the story of the Prophet Sulaiman As. *Jurnal Kawakib*, 6(1), 72–84.
- Sachs, J. D. (2015). *The Age of Sustainable Development*. Columbia University Press.
- Sen, A. (1999). *Development as Freedom*. Oxford University Press.
- Shuid, S., & Mohd Zamin, M. F. (2018). Maqasid al-Syariah & Human Well-being: A study on Melaka's public housing. *Planning Malaysia*, 16(6).
- Sunandar, A., Abd Karim, S. B., & Zolkafli @ Zulkifly, U. K. (2025). Exploring a Preliminary Conceptual Framework for Integrating Sharia Compliance into Public-private Partnership (PPP) in Indonesia. *International Journal of Built Environment and Sustainability*, 12(3), 65–75.
- Todaro, M. P., & Smith, S. C. (2020). *Economic development* (13th ed.). Pearson.
- Zailani, M. N., Mohd Satar, N. H., & Zakaria, R. H. (2022). Maqasid al-Shariah-based Index of Socio-economic Development: A Literature Review. *Journal of Muamalat and Islamic Finance Research*, 19(1), 47–62.

Received: 6th April 2026. Accepted: 20th April 2026