Fiqh al-Watan: A PoCFAM-Based Framework for World-Class Ethical Governance in Halal Supply Chain Management

BITARA
Volume 9, Issue 2, 2026: 19-37
© The Author(s) 2026
e-ISSN: 2600-9080
http://www.bitarajournal.com
Received: 21 February 2026
Accepted: 21 Marc 2026
Published: 1 April 2026

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Abstract

Ethical governance in global supply chain management faces a significant deadlock as traditional compliance-driven models fail to address the systemic complexities of multi-tier structures and the "analytical void" caused by binary oversight. Although organisations have widely adopted audits, certifications, and codes of conduct, ethical lapses persist, indicating that fragmented strategies are inadequate for the evolving needs of modern Halal supply chains. This conceptual paper introduces the PoCFAM Analytical Methodology as a transformative framework that integrates operational logistics with normative principles, drawing on the tenets of Fiqh al-Watan and global good-governance ethics. PoCFAM reconceptualises governance as a sacred amanah (trust), overseen by the leader as a Khalifah (Steward) whose attributes justice, accountability, and faith ensure that ethical principles are enacted through Shura (consultative deliberation). The methodology operationalises governance through five hierarchical dimensions: Potential (Po), Challenges (C), Facilitation (F), Aulawiyyāt (A), and Maqāṣid (M). By shifting from "box-ticking" compliance to a continuum-based perspective, PoCFAM unites the material, moral, and spiritual facets of management. A key contribution of this research is the application of PoCFAM to marginalisation of vulnerable communities, bridging the divide between disjointed operational oversight and jurisprudentially grounded ethics. This framework provides a resilient roadmap for policymakers to cultivate a Halal ecosystem that is both globally competitive and spiritually authentic. Ultimately, by embedding justice within supply chain structures, PoCFAM elevates industrial excellence into a civilisational mission, positioning the Halal industry as a global benchmark for integrity and divine accountability.

Kata Kunci: *Tawhidic* Epistemology; Halal Supply Chain Management; *Fiqh al-Watan*; Watanic Jurisprudence; PoCFAM Analytical Methodology; World-Class Good Governance Ethics.

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Cite This Article:
Wan Ahmad Fauzi Wan Husain & Najuwa Mohd Nasir. (2026). Fiqh al-Watan**:** A PoCFAM-Based Framework for World-Class Ethical Governance in Halal Supply Chain Management. *BITARA International Journal of Civilizational Studies and Human Sciences* 9(2): 19-37.

INTRODUCTION

Global supply chains have evolved into highly complex and geographically dispersed networks. While they reduce costs and expand market reach, they have simultaneously triggered profound ethical crises. Exploitation of workers, fraudulent misrepresentation, cheating, business manipulation, economic exploitation, environmental harm, and the marginalisation of vulnerable communities all illustrate the moral challenges embedded in modern logistics. These issues are particularly acute in multi-tier supply chains, where power imbalances, unfair enrichment, unlawful discriminatory treatment, and limited transparency often conceal unethical practices from accountability. Within the Halal industry, such complexities threaten more than reputation; they endanger the sanctity of Halal integrity itself, a vital dimension of ethical identity and trust.

In the philosophical framework of Watanic Jurisprudence *(Jurisprudens Watan)*, the principles of continuum and dichotomy form a dual foundation for understanding philosophy, thought, law, ethics, and governance. The continuum principle reflects the adaptive and graduated nature of indigenous sovereignty, rooted in Islamic jurisprudence, where values and practices are situated within religious doctrine yet remain responsive to context. This allows halal supply chain management to be understood not only as compliance but also as a progressive ethical journey encompassing integrity, transparency, sustainability, justice, and social responsibility. Conversely, the dichotomous principle is defined as the assertion of absolute boundaries derived solely from human-created doctrines dictating laws, regulations, and policies, without recourse to religious dogma as a guiding reference. While certain outcomes may coincide with, or even contradict, religious teachings that reflect the natural tendencies of human reasoning, the dichotomous approach does not rely on divine injunctions to determine moral limits. Instead, it is anchored in rational constructs shaped by past experiences and immediate pragmatic needs, perceived through human logic alone. This sharp contrast clarifies that continuum thinking integrates Shariah, divine principles of indigenous sovereignty, into a graduated ethical spectrum, while dichotomous thinking enforces rigid boundaries based on religion-free reasoning. Together, these principles demonstrate that halal supply chain management is both adaptable to modern challenges and firmly rooted in absolute ethical safeguards, reflecting the Watanic philosophy of sovereignty that balances strategic flexibility with inviolable sanctity (Wan Ahmad Fauzi, 2013, 2017, 2018, 2025b).

Fiqh al-Watan is a form of contextual *fiqh* that extends beyond merely defining halal and haram rulings. Instead, it functions as an interpretation of law, contentious issues, history, concepts, theories, worldview, and the intellectual framework derived from the analysis of Watanic Jurisprudence. It is rooted in the continuum philosophy, which affirms harmony between reason and revelation, and is based on local circumstances defined as indigenous realities, including historical experiences, religion, belief systems, *ʿurf*, customs, language, culture, environment, social factors, ethos, and homeland realities. These elements are not incidental but fundamental, as they influence the meaning and application of law, historical interpretation, problem analysis, and governance. Supported by the PoCFAM methodology, *Fiqh al-Watan* employs five analytical dimensions that consist of Potential, Challenges, Facilitation, *Aulawiyyāt*, and *Maqāṣid al-Sharīʿah* as the foundation for ethical and authoritative evaluation and decision-making (Wan Ahmad Fauzi, 2025c, 2026a, 2026b).

The novelty of *Fiqh al-Watan* lies in its dual function: as an indigenous intellectual paradigm and, simultaneously, as a universal framework for epistemological purification. It challenges the dominance of colonial and orientalist knowledge systems by reaffirming the authority of revelation, tradition, and each community's sovereignty. As a result, *Fiqh al-Watan* can be applied universally, since every society has unique local circumstances, making it a relevant *fiqh* framework for tackling contemporary challenges without sacrificing religious values, legal sovereignty, moral integrity, and world-class governance ethics that are authentic, contextual, and globally competitive.

In response to these risks, organisations have historically relied on reactive, compliance-focused approaches such as audits and codes of conduct. Yet these "box-ticking" exercises often prioritise minimum regulatory compliance over genuine ethical engagement, reducing oversight to a fragmented administrative task. This study suggests that the current deadlock in halal supply chain ethics results from an "analytical void": a lack of Watanic grounding, where global standards are disconnected from the philosophical and legal bases of indigenous sovereignty and the ethical sphere of practitioners. To address this void, the paper introduces PoCFAM early in the discussion as a structured reasoning methodology, signalling its role as the central analytical tool for bridging philosophy and practice.

Against this background, this paper presents *Fiqh al-Watan* as a transformative paradigm for the ethics of supply chain management. Developed through the methodology of Watanic Jurisprudence, *Fiqh al-Watan* provides a comprehensive understanding of the continuum philosophical framework and the social responsibility that underpin the epistemological basis of ethics and practice (Wan Ahmad Fauzi, 2013, 2017, 2018, 2020, 2025a, 2025b, 2026a, 2026c). It argues that governance, whether in statecraft, social, economic, or industrial management, must consider "local circumstances," which include unique legal systems and specific orders of priority (*Aulawiyyāt*). Within this framework, halal governance is reinterpreted as an exercise in vicegerency (*Khilafah*) and a sacred *amanah* (trust), aligning industrial output with justice and the example set by Prophet Muhammad SAW.

To realise this vision, the paper elaborates the PoCFAM Analytical Methodology as a world-class ethical governance system for halal supply chains. Based on the principles of *Maqāṣid al-Sharīʿah* and other injunctions within the continuum legal framework, PoCFAM conceptualises governance through five interconnected dimensions: Potential (Po), Challenges (C), Facilitation (F), *Aulawiyyāt* (A), and *Maqāṣid* (M). Instead of treating ethics as a separate function, PoCFAM evaluates industrial practices to ensure they remain aligned with Shariah compliance while advancing business and industrial objectives. As emphasised in the work of Wan Ahmad Fauzi (2020, 2022, 2025a, 2025c, 2026a, 2026b, 2026c), this methodology provides the analytical rigour needed to identify institutional strengths and potential, facilitation, orders of priority, and objectives for addressing global market challenges. *Shariah* compliance dictates that everything is permissible unless explicitly prohibited by divine authority.

This conceptual paper aims to present the PoCFAM-based *Fiqh al-Watan* framework as a superior analytical tool for global halal supply chains. By incorporating, but not limited to, capacity assessment (Po), risk recognition (C), institutional support (F), ethical prioritisation (A), and higher moral objectives (M), this framework provides a resilient and adaptable approach to decision-making. Ultimately, the paper advances the discussion on supply chain

ethics by aligning operational practices with the "World-Class Good Governance Ethics" necessary for legal compliance tailored to local circumstances and an ethically robust halal ecosystem.

A key contribution of this research is the application of PoCFAM to the marginalisation of vulnerable communities, bridging the gap between disjointed operational oversight and jurisprudentially grounded ethics. Vulnerable communities include smallholders, rural producers, and marginalised labour groups within multi-tier supply chains who, due to their limited institutional visibility, systemic bargaining asymmetry, and lack of consultative agency *(Shura)*, remain excluded from the sacred *amanah* of ethical governance and are thus susceptible to structural exploitation.

In the philosophy of Watanic Jurisprudence, local circumstances are not incidental but fundamental elements of jurisprudence, ensuring that normative principles are interpreted in light of a community's lived heritage and changing needs. As a jurisprudential category, local circumstances emphasise that law must remain responsive to context without compromising its core principles of sovereignty, purity, and justice. This definition transcends geographical boundaries: whether in Malaysia or elsewhere, local circumstances provide the epistemic foundation through which Islamic jurisprudence dictates *adat* and ethical standards for addressing contemporary challenges. This universality ensures that halal supply chain ethics remain adaptable to diverse cultural and legal environments worldwide. In the field of halal supply chain management, local circumstances thus connect philosophical principles with practical implementation, ensuring that ethical safeguards are embedded within the specific cultural, economic, and logistical realities of each context while upholding the universal aims of Shariah.

LITERATURE REVIEW

The academic discussion on ethics and governance in supply chain management has grown considerably as production and distribution networks shifted from localised operations to highly interconnected global systems. This development has prompted a re-evaluation of how moral responsibility is assigned across different regulatory frameworks and institutional settings. Central to this shift is the realisation that global supply chains create structural conditions where ethical accountability becomes dispersed, making enforcement an ongoing challenge (Amiri et al., 2024; Chae et al., 2025; Both & Wilhelm, 2025). The inherent complexity of multi-tier relationships, characterised by power imbalances between lead firms and upstream suppliers, often conceals unethical practices such as labour exploitation, environmental harm, and corruption (Eyo-Udo et al., 2024; Dzreke & Dzreke, 2025; Hsu et al., 2026). In the Halal industry, these issues are amplified because the integrity of Halal is not merely a commercial matter but also a religious and ethical obligation.

Existing literature shows that firms are increasingly adopting formal governance measures, such as codes of conduct, third-party audits, and ESG reporting, to align their activities with societal expectations. However, these mechanisms often prioritise operational efficiency and cost savings over meaningful ethical engagement (Fahimnia et al., 2025; Soundararajan et al., 2019). Reliance on periodic, checklist-style audits offers only a static view of compliance and fails to capture the dynamic risks that persist across geographically dispersed

supply chain segments (Wilhelm et al., 2025; Both & Wilhelm, 2025). Furthermore, the fragmentation of ethical governance across jurisdictions leads to inconsistent interpretations of moral norms, reinforcing a "compliance-driven" culture that lacks a cohesive philosophical foundation (Kano et al., 2022; Lee Park et al., 2023; Both & Wilhelm, 2025).

This scholarly landscape further demonstrates that existing frameworks are mainly firm-centric, implementing top-down obligations that burden suppliers in developing regions and overlook their institutional capacity (Kano et al., 2022; Dahan et al., 2023). As competitive pressures to shorten lead times rise, ethical considerations are often ignored, with a default reliance on economic rationalism (Wolf, 2014; Bajpai et al., 2023). This highlights a significant gap between the "Western-dichotomy" operational structure of supply chains and the "spiritual-normative" needs of the Muslim world. For governance to be truly resilient and "world-class," it must extend beyond procedural compliance and be based on a holistic ethical framework that recognises leadership as a sacred *amanah* (trust) and the supply chain as a conduit for societal well-being (Wan Ahmad Fauzi, 2020, 2025a, 2026a, 2026c). Consequently, incorporating *Fiqh al-Watan* is essential, as it offers a comprehensive understanding of statehood and societal relations rooted in the epistemological framework of indigenous sovereignty, ensuring that industrial practices correspond with the continuum philosophical framework (Wan Ahmad Fauzi, 2026a, 2026b).

The Analytical Void: Identifying the Research Gap for PoCFAM

Despite the growth of ethical initiatives, a significant gap remains in the existing knowledge on how to operationalise "local circumstances" within global governance frameworks. Current research has yet to develop a diagnostic tool capable of navigating the "Point of Conflict" (PoC) between universal market requirements and the legal systems of sovereign nation-states. Most existing frameworks are reactive and static, lacking a proactive approach to assessing an organisation's Potential (Po), including its institutional and moral capacity, before ethical failures occur (Soundararajan et al., 2022; Wilhelm et al., 2025; Both & Wilhelm, 2025). Although scholars have identified the Challenges (C) of globalisation and institutional fragmentation (Amiri et al., 2024), there is a notable absence of literature on the Facilitation (F) mechanisms required to mobilise spiritual, legal, cultural, and technological resources to safeguard Halal integrity.

The most significant gap is the lack of a framework for *Aulawiyyāt* (A), strategic ethical prioritisation. Current governance models offer limited guidance on how supply chain actors should balance trade-offs between conflicting values, such as cost versus worker welfare, especially during crises or disruptions (Silvestre et al., 2023; Yang & Lu, 2025). Without a clear hierarchy of priorities rooted in local circumstances and context, decision-making often defaults to financial metrics. Additionally, existing frameworks tend to focus narrowly on objectives, emphasising risk mitigation rather than the higher *Maqāṣid* (M) of safeguarding faith, life, intellect, property, lineage, and human dignity.

This research addresses these issues by introducing the PoCFAM Analytical Methodology to bridge the gap between the normative principles of *Fiqh al-Watan* and the practical requirements of Halal supply chain management. As noted by Wan Ahmad Fauzi (2025c, 2026a, 2026b) in the context of world-class good governance ethics, the PoCFAM

matrix provides the systematic rigour needed to evaluate industrial sectors from a sovereign ethical perspective. Moving beyond a compliance-only approach towards a value-driven methodology that considers capacity, pressure, resources, priorities, and ethics, this study links the structural and philosophical gaps in current supply chain literature. It is the first pioneering effort to integrate the "Sovereign Ethical Identity" of the continuum philosophy into global trade logistics, offering a robust blueprint for achieving excellence that is both globally competitive and spiritually authentic.

CONCEPTUAL FRAMEWORK

The conceptual foundation of this study is anchored in the jurisprudential philosophy of Watanic Jurisprudence, which examines philosophy, law, ethics, and governance through the dual principles of continuum and dichotomy. These principles form the intellectual scaffolding for the PoCFAM Analytical Methodology, shaping the worldview and epistemological structure of *Fiqh al-Watan*. Together, they establish a coherent and sovereign model of world-class good governance ethics, ensuring that halal supply chain management is both globally competitive and spiritually authentic.

Continuum Principle

The continuum principle embodies the adaptive and graduated nature of indigenous sovereignty, firmly rooted in Islamic jurisprudence. It places values and practices within divine revelation while allowing adaptation to context, ensuring that governance and ethics remain dynamic rather than static. In the field of supply chain ethics, this principle ensures compliance is not merely mechanical conformity but a progressive ethical journey encompassing integrity, transparency, sustainability, justice, and social responsibility. Islam, as *al-Dīn*, is a comprehensive way of life that covers every aspect of worldly and spiritual affairs. As the only way of life accepted by Allah SWT, Islam has already perfected the principles of public law and the personal sphere. The continuum principle derives its philosophical strength from the divine attributes of Allah, particularly *ar-Rahman* and *ar-Rahim*. Through His mercy, Allah grants the gift of life to all creation, regardless of belief, thus embedding universality into the ethical order.

Within the philosophy of continuum, reason (*ʿaql*) and revelation (*wahyu*) are never in conflict. As long as reason is not dominated by desire (*hawa nafsu*) and does not transgress the boundaries set by Shariah, it remains within its natural orbit (*fitrah*). When reason operates within this orbit, it naturally discovers goodness that is consistent with the teachings of Islam. Thus, the continuum principle affirms that authentic goodness, whether expressed as justice, trustworthiness, or humanity, is not the invention of secularism but a reflection of divine truth already inscribed in the human soul. By embedding this philosophy into governance, the continuum principle ensures that ethical practice is both doctrinally grounded and contextually responsive. It provides a jurisprudential foundation for adaptive sovereignty, enabling institutions to evolve without severing their connection to divine truth. In halal supply chain management, this principle transforms compliance into a living ethical process, one that integrates Shariah with contemporary challenges while safeguarding the sanctity of values

across time and circumstances (Wan Ahmad Fauzi, 2017, 2018, 2025b).

Dichotomous Principle

The dichotomous principle asserts absolute boundaries derived from human-created doctrines, laws, and policies, without recourse to divine injunctions. It enforces rigid limits based on religious-free reasoning, shaped by past experiences and pragmatic needs. From the perspective of Watanic Jurisprudence, dichotomous thought represents the epistemological position where reason (*ʿaql*) is elevated as a substitute for revelation (*wahyu*). Secularism, in this sense, claims that the moral achievements of modern civilisation are the result of liberating reason from the "constraints" of religion. Yet this claim is fundamentally flawed. Reason itself is a noble creation of Allah SWT, designed to operate within the orbit of *fitrah*. When reason is not enslaved by desire (*hawa nafsu*) and does not transgress the boundaries set by Shariah, it naturally discovers goodness that is already aligned with divine truth.

Within Watanic jurisprudence, this distinction is vital. The continuum principle supports the harmony of reason and revelation, while the dichotomous principle highlights the limitations of religiously independent reasoning. By detaching itself from divine guidance, dichotomous thinking reduces ethics to pragmatic constructs, which are susceptible to manipulation and relativism. In governance, this manifests as rigid legalism or proceduralism lacking spiritual depth. In supply chain ethics, it results in compliance mechanisms that are reactive and fragmented, unable to embody the holistic sanctity required by halal integrity. The dichotomous principle establishes absolute boundaries based on human-made doctrines that shape philosophy, laws, and policies, without reference to divine injunctions. It enforces strict limits grounded in religiously independent reasoning, influenced by past experiences and pragmatic needs (Wan Ahmad Fauzi, 2017, 2018, 2025b).

Local Circumstances (*Keadaan Tempatan*)

Within *Fiqh al-Watan*, local circumstances are defined as indigenous realities encompassing historical experience, religious beliefs, customs, ethos, language, and socio-environmental factors. They are fundamental elements of jurisprudence, ensuring that normative principles remain responsive to lived heritage while safeguarding sovereignty, purity, and justice. In supply chain ethics, local circumstances provide the epistemic foundation for strategic ethical prioritisation (*Aulawiyyāt*), contextualising trade-offs within the identity of the *Watan* (Wan Ahmad Fauzi, 2012, 2013, 2017, 2018, 2025b).

World-Class Good Governance Ethics

Ethics, as the foundation of civilisation, is understood not merely as abstract philosophy but as a lived framework shaping human thought, evaluation, and action. Building on this understanding, the main author introduced the *World-Class Good Governance Ethics* framework in 2020 as an original approach grounded in the Qur'an and the historical experience of human civilisation. This framework draws upon the qualities of leadership outlined in revelation, emphasising justice and consultation (*syura*), and situates governance within the

Islamic conception of *khalifah,* the vicegerent of God entrusted with responsibility, justice, and moral integrity (Wan Ahmad Fauzi, 2020, 2022, 2025a, 2025b, 2026a, 2026b).

The Qur'an identifies five essential attributes of a khalifah: holding the trust of Allah SWT, enjoining good and forbidding evil, preventing corruption, bearing responsibility for decisions, and maintaining faith. From these attributes, five elements of world-class governance ethics are derived: *amanah* (trustworthiness), integrity, prudence, responsibility, and faith in pursuing justice with the practice of *shura* (consultation). These elements are not merely theoretical concepts, but practical principles embodied in the leadership of Prophet Muhammad SAW, whose governance demonstrated that spiritual values and administrative competence are complementary rather than conflicting.

The framework regards leadership as a sacred trust *(Amanah)* and governance as an act of worship, ensuring that institutional practices are transparent, accountable, and morally sound. It enriches *Fiqh al-Watan* by providing ethical guidelines for evaluating policies, decisions, and administrative actions from both moral and legal perspectives. In this way, the elements of world-class ethics outlined above serve as the normative foundation for PoCFAM's evaluative dimensions.

Integration with PoCFAM

PoCFAM operationalises these philosophical and ethical principles into five interconnected dimensions: Potential (Po), Challenges (C), Facilitation (F), *Aulawiyyāt (A)*, and *Maqāṣid (M)*. The continuum principle informs Potential and Facilitation, ensuring institutional capacity and resource mobilisation are aligned with Shariah. The dichotomous principle clarifies Challenges, identifying prohibitions and structural conflicts. Local circumstances underpin *Aulawiyyāt*, guiding prioritisation of values within sovereign identity. Finally, the World-Class Good Governance Ethics framework, rooted in *Maqāṣid al-Sharīʿah*, anchors the *Maqāṣid* dimension, ensuring governance upholds sanctity, heritage, and human dignity (Wan Ahmad Fauzi, 2025c, 2026a, 2026b).

Coherent Model of Governance

Together, *Jurisprudens Watan*, *Fiqh al-Watan*, the continuum–dichotomy principles, local circumstances, and the seven elements of world-class ethics converge in PoCFAM to form a coherent model of governance. This model transcends compliance-driven approaches by embedding ethics into every dimension of supply chain management. It positions halal governance as both a technical system and a moral enterprise, ensuring resilience, adaptability, and authenticity in the face of global challenges (Wan Ahmad Fauzi, 2012, 2013, 2017, 2018, 2020, 2022, 2025a, 2025b, 2026a, 2026c).

Maqāṣid al-Sharīʿah and Higher Objectives

The philosophy of *Fiqh al-Watan* situates governance within the sacred trust (*Amanah*) of vicegerency (*Khilafah*), aligning industrial practices with justice and the example of Prophet Muhammad SAW. This orientation ensures that supply chain ethics transcend risk mitigation

to embrace the higher *Maqāṣid (M)* of preserving religious sanctity, national heritage, and human dignity. Within PoCFAM, the *Maqāṣid* dimension anchors governance in world-class good ethics, ensuring that industrial output contributes to societal well-being and spiritual authenticity (Wan Ahmad Fauzi, 2025c, 2026a, 2026b).

Integrative Model: PoCFAM as Applied Jurisprudence

By mapping continuum, dichotomy, and local circumstances onto the five dimensions of PoCFAM, this study constructs a holistic framework for halal supply chain governance:

Philosophical Principle	PoCFAM Dimension	Application in Halal Supply Chain Ethics
Continuum (adaptive, doctrinally rooted)	Potential (Po)	Assess institutional and moral capacity for ethical compliance
Continuum (progressive ethical journey)	Facilitation (F)	Mobilise cultural, spiritual, and technological resources
Dichotomy (rigid, religion-free reasoning)	Challenges (C)	Identify structural conflicts, prohibitions, and fragmentation
Local Circumstances (*Watanic identity*)	*Aulawiyyāt* (A)	Establish strategic ethical prioritisation rooted in sovereignty
Maqāṣid al-Sharīʿah (higher objectives)	*Maqāṣid* (M)	Align governance with sanctity, heritage, and human dignity

This integrative model demonstrates that PoCFAM is not merely a technical tool but an applied jurisprudential methodology. It bridges normative philosophy with operational practice, ensuring that halal supply chain management is both globally competitive and spiritually authentic.

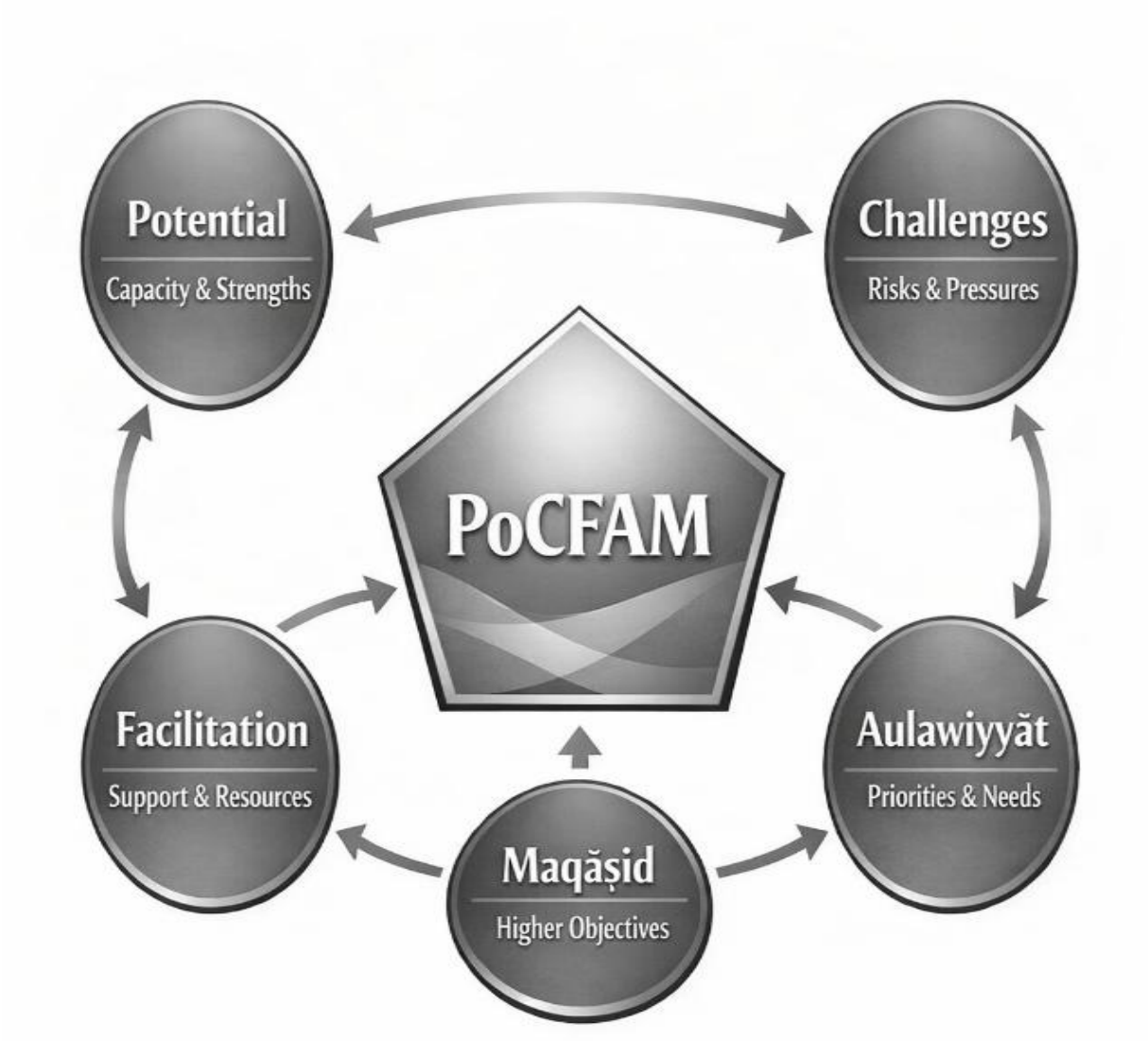


Figure 1: The Analytical Tool of PoCFAM's Wan Ahmad Fauzi on Halal Supply Chain Management Ethics (2025)

METHODOLOGY

This study applies a jurisprudential-philosophical methodology rooted in Watanic Jurisprudence and the conceptual framework of *Fiqh al-Watan*. Unlike traditional supply chain ethics research, which often uses Western-Dichotomous models, this approach is indigenous, normative, and epistemologically independent. It places analysis within the dual principles of continuum and dichotomy, while integrating local circumstances as a jurisprudential category. This ensures that ethical evaluation is not abstract but grounded in the lived heritage, sovereignty, and spiritual identity of the Watan.

The research design is conceptual and analytical, structured to fill the "analytical void" identified in the literature review. It proceeds in three interconnected phases, analysing marginalisation of vulnerable communities from a PoCFAM perspective.

The first is the diagnostic phase, which maps existing supply chain governance practices against the continuum and dichotomy principles. This phase identifies areas where ethical

safeguards are doctrinally integrated through continuum thinking, and where rigid, religion-free reasoning dominates through dichotomous approaches. The second is the evaluation phase, which applies the five dimensions of PoCFAM to assess resilience and ethical robustness. Here, institutional capacity (*Potential*), structural conflicts (Challenges), mobilisation of resources (Facilitation), prioritisation of values (*Aulawiyyāt*), and alignment with higher objectives (*Maqāṣid*) are systematically examined. The third is the integration phase, which embeds *local circumstances* into the evaluative hierarchy. This phase reconstructs governance models so that decision-making reflects the indigenous sovereign ethical identity, balancing global competitiveness with spiritual authenticity.

PoCFAM is operationalised as a diagnostic matrix that translates philosophical principles into evaluative categories. The dimension of *Potential (Po)* derives from the continuum principle and assesses institutional and moral capacity before ethical failures occur. Challenges (C) are rooted in the dichotomous principle, identifying structural conflicts, prohibitions, and fragmentation. Facilitation (F) emerges from continuum thinking, mobilising cultural, spiritual, and technological resources to sustain Halal integrity. *Aulawiyyāt (A)* is grounded in local circumstances, establishing strategic ethical prioritisation within the indigenous sovereignty. Finally, *Maqāṣid (M)* is anchored in *Fiqh al-Watan* and *Maqāṣid al-Sharīʿah*, aligning governance with sanctity, heritage, and human dignity.

The methodology operationalises the framework of World-Class Good Governance Ethics by viewing governance as a sacred *amanah* (trust) and *khilafah* (vicegerency). This guarantees that industrial practices are not only compliant but also spiritually authentic, aligning supply chain management with justice, integrity, and societal well-being. By integrating jurisprudential philosophy into analytical practice, the methodology links normative principles with operational realities.

This methodological design advances scholarship by offering the first structured tool to operationalise local circumstances within global supply chain governance. It provides a proactive diagnostic framework that evaluates capacity, challenges, facilitation, prioritisation, and higher goals. Most importantly, it incorporates the “Sovereign Ethical Identity” of local contexts into logistics and governance, thereby bridging the structural and philosophical gaps in current supply chain literature. In doing so, it represents a pioneering effort to develop a resilient roadmap for halal supply chain ethics that is both globally competitive and spiritually authentic.

The following matrix (Table 1) operationalises PoCFAM as a diagnostic tool, translating the philosophical principles of Watanic Jurisprudence into evaluative categories. It enables a systematic analysis of supply chain ethics by bridging normative ideals and the operational realities of administrative management.

Table 1: The PoCFAM Diagnostic Matrix for Halal Supply Chain Governance

PoCFAM Dimension	Methodological Root (Jurisprudential Philosophy)	Diagnostic Focus (Analytical Category)	Operationalisation via Caliph's Attributes *(Amanah)*
Potential (Po)	Continuum Principle	Assessment of institutional and moral capacity *prior* to failure.	Stewardship (*Ri'ayah*): Identifying and nurturing the latent capabilities of rural and small-scale producers.
Challenges (C)	Dichotomous Principle	Identification of structural conflicts and "religion-free" reasoning.	Accountability (*Mas'uliyyah*): Confronting systemic discrimination, exploitation, and rigid cost-driven exclusion.
Facilitation (F)	Continuum Thinking	Mobilisation of enabling mechanisms (Legal, Support, Training, Spiritual, Technological).	Consultation *(Shura):* Utilising blockchain and participatory platforms to empower vulnerable stakeholders.
Aulawiyyāt (A)	Local Circumstances	Strategic prioritisation based on the *Watan*'s identity.	Justice (*'Adl*): Prioritising social inclusion and ethical integrity over short-term financial efficiency.
Maqāṣid (M)	*Fiqh al-Watan*	Alignment with higher objectives (Sanctity, Heritage, Dignity).	Faith (*Iman*): Anchoring all governance in divine accountability and the protection of the weak.

Marginalisation of Vulnerable Communities: A PoCFAM Perspective and Comparative Note

Among the ethical crises inherent in modern logistics, the marginalisation of vulnerable communities remains one of the least examined yet most vital aspects in achieving exemplary governance ethics. In multi-tier supply chains, smaller suppliers, rural producers, and marginalised groups often lack bargaining power, consultation, institutional support, and visibility. Their exclusion sustains structural inequality and jeopardises the integrity of Halal, which is closely connected to justice, social responsibility, inclusivity, and trust. Addressing this issue requires a framework that is not merely technical but jurisprudential, capable of embedding social inclusion at the heart of ethical governance.

The PoCFAM Analytical Methodology, as a hierarchical reasoning tool, provides a foundation by systematically integrating vulnerable communities into ethical supply chain governance. Potential (Po) ensures that marginalised suppliers are realistically assessed and supported through training and institutional development, unlocking untapped potential rather than excluding them for perceived deficiencies. Challenges (C) identify discrimination, exploitation, and exclusion as systemic risks requiring deliberate ethical intervention.

Facilitation (F) mobilises enabling mechanisms such as laws, standards, material supports, spiritual imperatives, training, and technologies like blockchain to empower vulnerable communities and bridge the gap between aspirational inclusion and operational reality. *Aulawiyyāt* (A) prioritises social inclusion over short-term efficiency, while *Maqāṣid* (M) anchors governance in higher moral objectives, extending protection and trust to those most at risk of exclusion.

Mainstream ethical frameworks such as Corporate Social Responsibility (CSR) and Environmental, Social, and Governance (ESG) reporting have influenced global supply chain discussions, especially concerning environmental sustainability and reputational accountability. However, their engagement with marginalisation remains limited. CSR initiatives often consist of voluntary commitments or philanthropic projects that do not structurally integrate vulnerable communities into governance systems. Likewise, ESG metrics focus on investor confidence and reputational risk management, while overlooking deep-rooted power imbalances, competitiveness, and systemic exclusion. In practice, these frameworks risk reinforcing inequality by favouring firms with greater resources, influence and visibility, leaving marginalised actors outside the scope of ethical considerations.

In contrast, PoCFAM sets itself apart by making inclusion a core element of governance. Its comprehensive approach shows that inclusion is not a minor issue but a crucial part of ethical supply chain management. By situating marginalisation within the continuum philosophy of Watanic Jurisprudence that underpins *Fiqh al-Watan*, PoCFAM ensures that Halal supply chains are not only globally competitive but also spiritually authentic. Ultimately, good governance at a world-class level is not just about preventing exploitation or fraud; it involves actively involving vulnerable communities as equal stakeholders. This focus elevates Halal governance to a civilisational mission that embodies the Qur'anic principle of *amanah* and the prophetic example of protecting the weak, positioning the Halal industry as a global standard of justice, accountability, and civilisational integrity.

Discussion

The previous analysis highlights that the marginalisation of vulnerable communities is not accidental but systemic, requiring a judicially sovereign response. Within multi-tier Halal supply chains, the exclusion of smaller suppliers, rural producers, and marginalised groups sustains inequality and diminishes Halal integrity. Addressing this issue calls for more than mere technical compliance; it requires governance to be regarded as a sacred *amanah*. Here, Watanic jurisprudence positions leadership as Caliph (Trustee), whose qualities, such as trustworthiness, integrity, accountability, stewardship, and faith in pursuit of justice, coupled with the practice of *shura*, are crucial to ensuring that ethical governance is not merely symbolic but genuinely transformative.

Applying PoCFAM through Watanic jurisprudence operationalises this vision. Potential (Po) and Challenges (C) provide diagnostic rigour, ensuring that institutional capacity and systemic risks are realistically assessed. Facilitation (F), *Aulawiyyāt (A)*, and *Maqāṣid (M)* extend this analysis into the normative domain, mobilising enabling mechanisms, prioritising justice over expediency, and anchoring all operations in higher moral objectives. Crucially, the Caliph's role as guardian of justice ensures that these dimensions are not abstract principles but

living practices, implemented through *shura* (consultative deliberation) that integrates diverse voices, including those of vulnerable communities, into decision-making.

This approach contrasts strongly with CSR and ESG, which often reduce ethics to reputation metrics or investor-driven accountability. While CSR and ESG have increased awareness of environmental and social concerns, they remain limited in addressing marginalisation, often overlooking the reciprocal roles of supply chain actors and the structural exclusion of vulnerable communities. By comparison, PoCFAM, guided by the Caliph's attributes and the practice of *shura*, incorporates inclusion as a jurisprudential requirement. This guarantees that governance decisions are not unilateral or profit-driven but consultative, principled, and aimed at justice.

Thus, the application of PoCFAM through Watanic jurisprudence demonstrates that world-class good governance in Halal supply chains cannot be achieved by preventing exploitation or fraud alone. It requires proactive inclusion, principled prioritisation, and consultative leadership that elevates governance beyond compliance into a holistic ethical paradigm. By embodying the Qur'anic principle of *amanah* and the prophetic example of protecting the weak, the Caliph's role ensures that Halal governance is both spiritually authentic and globally competitive, positioning the Halal industry as a benchmark of justice, accountability, and civilisational integrity.

Beyond marginalisation, other systemic crises such as worker exploitation, fraudulent misrepresentation, business manipulation, economic exploitation, and environmental harm also require assessment through Watanic jurisprudence. Each of these crises indicates a breakdown of justice and accountability, which the Caliph, as trustee of Allah SWT, is ethically obliged to prevent. The Caliph's attributes of trustworthiness *(Amanah)*, integrity *(Istiqamah)*, stewardship *(Ri'ayah)*, accountability *(Mas'uliyyah)*, and faith *(Iman)*, in the pursuit of justice through the practice of *shura*, serve as the moral compass for supply chain governance. Unlike dichotomous leadership models, the Caliph's framework is inherently linked to faith, ensuring that ethical obligations are not subordinate to profit but rooted in divine accountability. This faith dimension strengthens the implementation and development of policies, as decisions are guided not merely by institutional logic but by spiritual responsibility to God and society.

Worker exploitation, for example, is often driven by cost pressures, cheating, and weak institutional oversight. Under PoCFAM, Potential (Po) assesses a supplier's capacity to uphold ethical labour standards, while Challenges (C) highlight systemic risks, such as forced labour or unsafe working conditions. The Caliph's role ensures that these risks are not overlooked but addressed through *shura* (consultative deliberation), in which affected communities and stakeholders participate in developing solutions. Faith underpins this process by requiring leaders to uphold justice as a sacred duty, ensuring worker welfare is prioritised through *Aulawiyyāt* (A) and rooted in *Maqāṣid* (M), which affirm the dignity of labour as a trust from God.

Fraudulent misrepresentation, business manipulation, and economic exploitation similarly undermine trust and integrity in Halal supply chains. Conventional CSR and ESG frameworks often respond with compliance audits, yet these remain reactive, reputation-driven, and disconnected from universal ethics. They do not align with the continuum philosophy embedded in religious teaching, which integrates material, moral, and spiritual dimensions of governance. PoCFAM, guided by Watanic jurisprudence, situates transparency and fairness as

moral obligations. The Caliph's stewardship, strengthened by faith, requires that supply chain actors act truthfully, while *shura* ensures that oversight mechanisms are consultative and participatory. Anchored in *Maqāṣid*, this approach transforms governance from a checklist exercise into a principled pursuit of justice, ensuring that Halal integrity is preserved against manipulation, exploitation and cheating.

Environmental harm further highlights the need for principled prioritisation. Under PoCFAM, *Aulawiyyāt* establishes a hierarchy that prioritises sustainability and social justice over short-term financial gains. The Caliph's responsibility as guardian of creation (*Khalifah fi al-ard*) is inseparable from faith, requiring stewardship that prevents destruction and promotes balance. Through *shura*, communities affected by environmental degradation are included in decision-making, ensuring that governance reflects both ecological responsibility and social equity. Anchored in *Maqāṣid*, this faith-driven approach affirms that protecting the environment and preventing exploitation are not optional but integral to Halal governance. Unlike CSR and ESG, which compartmentalise ethics into measurable indicators, PoCFAM embodies a continuum philosophy that unites spiritual authenticity with practical governance, ensuring that Halal supply chains serve both worldly justice and divine accountability.

The comparative analysis makes clear that CSR and ESG, while useful in advancing awareness of environmental and social concerns, remain fundamentally limited. Their reliance on reputational metrics and investor-driven accountability disconnects them from the universal ethic of continuum philosophy, which integrates material, moral, and spiritual dimensions of governance. They do not embed justice as a sacred obligation, nor do they align policymaking with *syariah* principles. As a result, their implementation often remains fragmented, reactive, and dichotomous in orientation, and unable to secure the Creator's holistic blessing.

In contrast, PoCFAM, represented by *Fiqh al-Watan*, situates governance within a faith-based civilisational mission. The Caliph's qualities ensure that governance is not merely institutional but divinely accountable. Through *shura* (consultative deliberation), diverse voices are included in decision-making, especially those of vulnerable communities, thereby enhancing legitimacy and inclusivity. This consultative, faith-driven leadership guarantees that justice and syariah compliance are not optional but fundamental principles in supply chain governance.

The application of PoCFAM demonstrates that Halal supply chains can be transformed into instruments of empowerment, justice, and sustainability. Potential unlocks capacity; Challenges confront systemic risks; Facilitation mobilises enabling mechanisms; *Aulawiyyāt* prioritises justice over expediency; and *Maqāṣid* anchors all operations in higher moral objectives. Together, these dimensions ensure that governance is both practically effective and spiritually authentic. Unlike CSR and ESG, which compartmentalise ethics into measurable indicators, PoCFAM embodies a continuum philosophy that unites worldly accountability with divine responsibility.

Ultimately, the pursuit of justice and *syariah* compliance through PoCFAM elevates Halal governance into a civilisational paradigm. It ensures that ethical supply chains are not only globally competitive but also spiritually blessed, embodying the Qur'anic principle of *amanah* and the prophetic example of protecting the weak. In seeking the Creator's blessing, PoCFAM transcends dichotomous frameworks, positioning the Halal industry as a global benchmark of justice, integrity, and ethical excellence.

Conclusion

This study demonstrates that ethical crises in modern supply chains, especially the marginalisation of vulnerable communities, cannot be effectively addressed by traditional frameworks such as CSR and ESG. While these models have increased awareness of environmental and social issues, they remain fragmented, reputation-driven, and disconnected from the universal ethic of continuum philosophy rooted in religious teachings. In contrast, the PoCFAM Analytical Methodology, based on *Fiqh al-Watan* and guided by Watanic Jurisprudence, integrates material, moral, and spiritual aspects into a unified evaluative hierarchy. Through the Caliph's qualities of trustworthiness, stewardship, integrity, accountability, and faith, along with the pursuit of justice and the practice of shura, PoCFAM fosters governance that is consultative, inclusive, and divinely accountable, thus surpassing the limitations of dichotomous approaches.

Ultimately, PoCFAM elevates Halal governance into a civilisational framework that combines worldly accountability with divine responsibility. Its emphasis on justice and syariah compliance transforms supply chains into tools of empowerment, dignity, and sustainability, embodying the Qur'anic principle of *amanah* and the prophetic example of protecting the weak. In seeking the Creator's blessing, PoCFAM offers a holistic model of world-class good governance that is both internationally competitive and spiritually authentic, positioning the Halal industry as a standard of justice, integrity, and ethical excellence.

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