

Article

The role of sharia economics in realizing sustainable green economic development

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Abstract: The urgency of implementing sharia economics and a green economy is in the same spirit as the efforts made by the international community to promote sustainable development. The purpose of this study is to describe the role of Islamic economics in realizing sustainable, green economic development. The approach used in this research is a qualitative approach through literature study and content analysis methods. The results of this study state that the concept of sharia economics, when implemented wisely by human resources as khalifah on earth based on the Qur'an and Hadith and following Islamic law, including hifzhu al-din, hifzhu al-nafs, hifzhu al-aql, hifzhu al-nasl, and hifzhu al-maal, will realize the goal of sustainable green economic ideas. Maqashid sharia-based views have a complex mindset, considering not only environmental aspects but also moral, financial, and hereditary aspects.

Keywords: green development; green economic; sustainable; sharia economic; sharia; maqashid sharia

1. Introduction

Over the past 20 years, the effects of environmental degradation, global warming, and climate change have become more severe and threatening. Moreover, it has caused tremendous negative impacts on the lives of mankind. Several studies show an increase in global warming and climate change caused by widespread environmental damage in various countries, including Indonesia (Adamowicz, 2022; Andini et al., 2018; Loiseau et al., 2016; Mikhno et al., 2021; L. Zhang et al., 2022; Y. Zhang et al., 2024). Research on green marketing conducted by Babu et al. (2024) also relates to environmentally friendly behavior.

Indonesia has far more natural resources than other countries, so its economic development efforts are largely centered on these natural resources. These include natural resources such as gold, tin, coal, natural gas, and petroleum. As a result, efforts to conserve and protect the environment are often neglected, resulting in various environmental problems such as soil and/or water pollution, air and/or water pollution, forest fires and destruction, conversion of agricultural land, and so on. These conditions ultimately lead to a decrease in the productivity of natural resources and the environment, which encourages the development of pockets of poverty among communities whose survival depends on these natural resources and the environment. One such example is what has happened in the province of Central Kalimantan.

The growth of oil palm and rubber plantations in the province of Central

Kalimantan is causing significant problems. These include peatland destruction, widespread illegal logging, permit abuse, encroachment on protected areas, and social unrest. These problems are exacerbated by ambiguous land boundaries and incomplete provincial spatial plans. Massive forest destruction will result from the continued spread of these estate crops (Global Green Growth Institute, 2015).

The environment and all of its inherent natural resources and community economic resources are being acquired and over-exploited by the state and economic actors to realize the interests of economic growth and profit. The current way of doing things encourages people to 'legalize' all means to obtain maximum profit, without paying attention to environmental sustainability. In detail, they give an example of the exploitation of natural resources without being balanced with conservation efforts which will lead to global warming and climate change, both on a local and global scale. This has led to the pursuit of the green economy movement (Cao and Yue, 2023; Farooq et al., 2024; He et al., 2019; Hua et al., 2024; Zheng et al., 2022).

The United Nations Environment Programme (UNEP) of the United Nations Agency (UN) defines the term green economy as an economic concept with the potential to increase social justice and welfare levels. The notion of the green economy takes into account three factors: low carbon environmental pollution; resource efficiency; and social justice or social inclusion (Lee et al., 2022; Mealy and Teytelboym, 2022).

The implementation of a green economy as a concept to alleviate these problems and provide a better, fairer, and prosperous life and sustainable. It is also in line with the ideals to be achieved in Islamic economics in the perspective of Maqashid al-Syari'ah. "Maqashid" which means purposeful or the true goal to be attained, is a jama' version of maqsud. The term "sharia" is also used to refer to a path or an effort that leads to water or, more figuratively, a source of living. Therefore, when the term "maqashid al-sharia" is defined terminologically, it means that Allah, the Almighty God, desires that benefits (maslahah) be provided to all of humanity so that they can meet their needs beginning with daruriyah, hajiyah, and tahsiniah, to inspire people to always live in goodness and fulfill their obligations as servants of Allah (El-Bassiouny, 2016; Khaery, 2021).

Keeping it preserved is a must for every human being. Islam prohibits all forms of environmental damage, including direct and indirect damage. Allah forbids acts that damage the environment because they endanger human life on earth. Since the land on which we live belongs to us, we can only occupy it until the time limit set by Allah. Therefore, without taking into account the repercussions, humans shouldn't explore the natural world at their leisure. This fits with the idea of the green economy. The destruction of nature and the environment that we witness today is the result of human actions (Houssam et al., 2023; Mentés, 2023; Shao et al., 2024; Tian et al., 2024; Vishnani et al., 2024).

The urgency of implementing sharia economics and green economy is in the same spirit as the efforts made by the international community to promote sustainable development. To realize this, there must be a link with the practice of sharia economics in Indonesia (Iskandar et al., 2021). Based on this explanation, this study aims to analyze how the role of Islamic economics in realizing sustainable

green economic development. The novelty of this paper on the contribution of Islamic economics to the concept of sustainable green economics development. Maqashid sharia is viewed as complex, not limited to the environment, but also financial aspects, heredity, religion, and soul in the long run.

2. Materials and methods

The approach used in this research is a qualitative approach through literature study and content analysis methods. Qualitative methods are used to examine natural conditions in the form of oral or written statements, actual events, or certain objects that are carefully observed by researchers to record and draw conclusions about the underlying meaning (Cissé and Rasmussen, 2022; Sugiyono, 2018). In this study, the data sources used in the library research approach were research findings, laws, journal articles, and reference books that cover subjects connected to the research issue. The content analysis approach, on the other hand, is a technique for figuring out a text's conclusion. Or, to put it another way, content analysis in this study aims to make the author's manifested and Latin concepts explicit. We investigated surah in Al Qur'an related to protecting the environment, lives, and property.

This study belongs to the category or type of descriptive research, which tries to describe certain circumstances or symptoms in depth. This classification is based on the goals to be met. Secondary data from journal papers, books of references, and study findings were employed as the data source. This study collects data using documentation procedures by looking for hypotheses or data that are pertinent to the research question. To support claims and theories drawn from diverse sources, the information gathered in the form of library materials is then processed and thoroughly examined.

3. Results and discussion

From the Islamic perspective, the environmental system is viewed from human welfare (ukhwah) and socio-economic justice. For this reason, balanced satisfaction is needed between traders/sellers and visitors/buyers. Therefore, in utilizing buying and selling in meeting human needs, it is necessary to be based on a contextual understanding of religion. In preserving the environment based on maqashid sharia, several actions and thoughts that can be taken by Market Managers in managing the Market have been explicitly explained, sustainably starting from cleanliness and comfort to an economy that is oriented towards the realization of welfare (Mariana and Sofyan, 2022).

The idea of sustainable development aims to address the environmental problems caused by unplanned economic growth and the negative effects of economic activities. A pattern of growth known as sustainable development takes into account the natural environment's delicate balance. Islam grants the freedom to utilize the wealth of natural resources, particularly in Indonesia, but there are restrictions; it must also preserve the natural environment's balance (Mustofa et al., 2022).

3.1. Islamic eco-ethics

Islamic eco-ethics offers a few fundamental rules that should be followed and some practices that should be avoided since they can generate a conflict between humans and nature, also other practices are to be avoided because they can bring about a conflict between humans and nature. At-Tauhid (honoring Allah swt) and Al-khilafah (Human as Allah’s ambassador) are the two cornerstones of Islamic eco-ethics. Amanah, I’mar-l-ardh (building the earth), and An-nadzafah wa-l-jamal (cleanliness and beauty) are all manifestations of al-khilafah. While al-fasad fi-l-ardh (earth damage), israf (extra), tabdzir (waste), and dharar (evil or damage) must be avoided since they harm the ecosystem (Li and Wei, 2023; Mohamed, 2014; Verma and Dwivedi, 2023).

Islam has an ideal concept for realizing sustainable development. There are two fundamental steps in realizing sustainable development, namely the implementation of the Islamic economic system and the revitalization of traditional Islamic resource management institutions. The form of implementation of Islamic economic system in sustainable development is Islamic Eco-Ethics. The main essence of Islamic Eco-Ethics is how the Islamic economic perspective on human relations with the environment. Islamic Eco-Ethics consists of several basic principles of Islamic ethics such as al-adl (justice), maslahah (public needs), istishlah (improvement), and i’tidal (harmony). This is in agreement with the results of research that states the importance of the existence of green spaces for physical activity and health (W. Zhang et al., 2024). Infrastructure sustainability is achieved by the provision of physical amenities that can boost economic growth by adding jobs, hence lowering unemployment and income inequality. Public roads that are linked together form one of Indonesia’s most crucial infrastructures and help people access their mobility in daily life. For instance, by using investment opportunities from the private sector to build toll roads, the government can cut spending while also creating more jobs, reducing the cost of operating vehicles, reducing travel time, and redeveloping both urban and rural areas (Mustofa et al., 2022). Sharia values relating to the environment and soul are shown in **Table 1**.

Table 1. Value of maqashid sharia about environment and soul (Hifzhu al-Nafs).

Surah	State of the art	Values
Al A’raf: 56	The world is perfectly ordered, and then man breaks down the rules	God is the best regulator on earth, must not destroy the environment that He has arranged
Al Baqarah:30	Humans are the central figures on earth, successors to jinns and angels as previous main actors	On Earth, humans can cause trouble.
Al Maidah: 32	To ruin a life is to ruin an entire life	Survival is precious (hifzhu al nafs)
Al Baqarah: 205	Power can forget about a sustainable environment	The guardian of the environment is the community
Al A’raf: 58	Fertile soil grows good crops, while infertile soil produces miserable crops	Plant environmental goodness

3.2. The link between maqashid sharia and green economy

The green economy is inseparable from the five basic objectives of Islam

(maqashid shari'ah) which both emphasize aspects of welfare. The harmony is reflected as follows:

3.2.1. Maintenance of religion (hifzhu al-din)

For humanity to comprehend God's majesty and demonstrate their worship of Him, God created nature as a manifestation of Himself. The act of creation resulted in nature being endowed with a variety of things that humans can use to acquire food and sustain their existence in the world. Nature is not just formed as an empty vessel with no purpose. This is an example of how faith is put into practice, according to which people must constantly praise Allah SWT and express their gratitude for all of his blessings. Therefore, by continuing to maintain and maintain the balance of nature, humans who believe will maintain and be aware of Allah's aim while creating it (Khaery, 2021).

The upkeep of the natural world and the environment is part of the unique position Allah grants mankind as the caliphs on earth. The idea that humans and nature have a mutually beneficial connection is stagnant. This implies that this relationship must be treated honestly and responsibly as it is and accepted for what it is. The preservation of nature must be done in a civilized way and be supported by unambiguous ethics. It will be more difficult for humans to prosper if nature is harmed and polluted. As a result, this agenda is not only binding on some parties but also all people because, in the end, maintaining the balance of nature would benefit everyone, including humans.

The Prophet said that the entire expanse of the earth can be used as a mosque, which has an implied meaning, namely wherever we stand, it must be maintained its sanctity and beauty.

3.2.2. Maintenance of the soul (hifzhu al-nafs)

In the Islamic perspective, everything in heaven and earth is owned by Allah, the Creator of Nature and we as humans are given the mandate to manage His entrustment as well as possible. In addition, there is a hadith that emphasizes reforestation to preserve the souls of humans and other creatures, "Any Muslim who plants a tree and then someone or an animal eats from the tree, it will be written for him as the reward of charity" (Hadith from Bukhari). This is also in line with one of the principles of Islamic development, which is that the time scale of Islamic development not only covers the worldly realm but also the hereafter. So, by building a nature conservation, not only does it provide life for humans, animals, and plants, but also the benefits flow to the hereafter.

Humans don't just own nature in one era; the earth and everything on it are essential to human life for as long as it exists. Because it is based on the truth of God's law, which is unquestionably accurate, this understanding should not only be up to the superficial understanding of humans but also include components of religious understanding for both to produce a strong strategy. Because so many scientific findings support or point to the Qur'an as the holy book of Islam, science is not separate from religion but rather a component of it (Mursid, 2020).

3.2.3. Maintenance of reason (hifzhu al-aql)

Humans are thought to be God's most perfect creation since they each have a

mind that sets them apart from his other creations. Humans must always protect their thoughts by following Allah’s instructions and abstaining from His prohibitions. Because nature is the focal point of all human activity, any sane person will always remember how important it is to protect the environment.

The same principles apply to conserving the environment as the intellect. The implication is that only those who lack intelligence are relieved of the responsibility of preserving and maintaining the environment; bright individuals are given the duty to do so. If there are humans who harm the environment, they have lost their minds since efforts to preserve the sustainability of human life will not succeed without maintaining the mind. Humans are capable of acting as Caliphs who have to respect, preserve, and govern nature because of their capacity for reason.

A green environment can produce quality oxygen. Oxygen certainly plays an important role for the brain to think. Thus, green economy is also a focal point of maqashid al-syari’ah to create a safe and comfortable environment for learning. Indirectly, this concept supports the improvement of the quality of human resources in the long run.

3.2.4. Maintenance of offspring (hifzhu al-nasl)

The concept of green economy emphasizes the efficiency of natural resources. This is also in line with maqashid al-syari’ah which considers the maintenance of offspring until the future. Maintenance here is interpreted as the sufficiency of natural resources that can be managed by the next few years. This is also emphasized in the Qur’an surah An-Nisa verse 9, “And let them fear (Allah) those who should leave weak descendants behind them whom they fear for their welfare. Therefore, let them fear Allah, and let them speak truthfully.” Do not let us fail to manage nature, so that our descendants are not preserved because they do not have natural resources to fulfill their needs. Sharia values relating to assets are shown in **Table 2**.

Table 2. Value of maqashid sharia about hifzhu al-maal.

Surah	State of the art	Values
An Nisa: 29	Business based on mutual benefit	Must not harm others in business
Al An’am: 6	Fair in weighing sales, and safeguarding orphans’ property	Justice and safeguarding property
Al Maidah: 1	Consistent in contract	Deliver on promises
A Rum:39	Haram usury and halal sale	Zakat that will multiply wealth, not usury
Al Baqarah: 278–280	Take the capital, leave usury, and give away some of the debt left behind.	Regret and shadaqah are virtues that will wash away the sin of usury.

3.2.5. Maintenance of property (hifzhu al-maal)

In managing assets, Islamic economics has a long-term concept, which is oriented towards achieving goodness in the hereafter, so it does not only focus on worldly material. Therefore, the coffers of wealth should not be obtained from uncivilized means, such as excessive exploitation of forests without regard to their availability for the next few years. This is also why Islamic philanthropy in the form of waqf forests can be created to maintain the balance of nature for future generations (Mikhno et al., 2021). Thus, it can be concluded that the low carbon

principle is in line with the preservation of the soul and mind. The principle of resource efficient is in line with the preservation of offspring and wealth. Finally, socially inclusive is found in the fifth maintenance in the concept of maqashid sharia. The hope is that Islamic economics will contribute to realizing the Sustainable Development Goals (SDGs) for the sake of a more prosperous life of the Indonesian people for now and later (Toubes and Araújo-Vila, 2022). The development of sharia banking and sukuk (sharia stock) is currently occurring in Indonesia as a form of safeguarding assets (hifzhu al-maal). Saputro and Sidiq (2020) report that zakat and shadaqah have a positive effect on economic growth in Aceh.

3.3. Indonesia's potential and challenges in the green economy

Indonesia has a relatively large biodiversity. The Indonesian Institute of Sciences (LIPI) calls Indonesia one of the world's agro-biodiversity centers with 10% of the species of total plant species in the world. However, Binus University found that around 3.4 million hectares of forest in Indonesia slowly disappeared during 2015–2018. The causes range from fires to deforestation without reforestation efforts. According to "The state of global Islamic indicator report 2020/2021", the Islamic economy in Indonesia is ranked fourth in the world with assessment indicators such as halal accommodation, halal tourism recreation, Islamic finance, and halal cosmetics. In addition, Indonesia also holds the first rank in the category of the number of higher education institutions that offer Islamic economics study programs in the world. This potential can be a strength in implementing a green economy that is in line with sharia principles. Legally, article 29 paragraph (1) of the 1945 Constitution states that the state is based on God Almighty. This shows that a green economy based on sharia values is not a taboo, but has been guaranteed constitutional validity and deserves to be an option for nation-building.

4. Conclusion

The green economy is a model that promotes development, the generation of revenue, and employment and aims to alter the relationship between economic development and environmental sustainability, particularly if wealth is evaluated by taking into account natural resources rather than merely productivity. According to Maqashid Sharia's interpretation, the five pillars of the green economy—hifzhu al-din, hifzhu al-nafs, hifzhu al-aql, hifzhu al-nasl, and hifzhu al-maal—are in accordance with Islamic law when they are implemented wisely by human resources as the khalifah on earth.

As Muslims who obey Allah SWT, muslims have to preserve the cosmos. Stakeholders including the government, business leaders, and academics should promote this idea to enhance "muamalah" while safeguarding the environment. This straightforward study should promote the use of sharia for the green economy so that it might improve human qualities such as care for the universe and self-awareness.

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review and editing, MCM; visualization, DA; supervision, MCM. All authors have read and agreed to the published version of the manuscript.

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