

Strengthening the Green Economy for Developing Countries through the Implementation of Maqasid Syariah

HARJONI^{1*}, SYAMSUL RIJAL², MUNAWWAR RIZKI JAILANI³ & YULIA⁴

^{1,3} Islamic Economics and Business Faculty of State Islamic Institute of Lhokseumawe (IAIN Lhokseumawe), Aceh, Indonesia

² Faculty of Islamic Theology and Philosophy of State Islamic University of Ar-Raniry (UIN Ar-Raniry) Banda Aceh, Aceh, Indonesia

⁴ Islamic Economics and Business Faculty of State Islamic Institute of Pontianak (IAIN Pontianak), Pontianak, Indonesia

*Corresponding Author, email: harjonidesky@iainlhokseumawe.ac.id

Received: 6 May 2023/Revised: 11 January 2024/Accepted: 8 January 2024/

Publish: 1 June 2024

ABSTRACT

*Economic development that does not follow the rules of its existence can be detrimental to the living ecosystem. Many efforts have been made throughout the world to eliminate these negative impacts. Recently, religious concepts related to green economics have received attention again, including Islamic views on this matter. The problem formulation in this article is the concept of Islam in sustainable development. So this research aims to find the ideal concept of Islam in sustainable development. The research method used is a qualitative descriptive method with a library study type of research, where the researcher relies on various literature related to the study topic. The research results show that Islam has the ideals concept of sustainable development. At least there are basic principles in supporting sustainable development with the concept of a green economy, namely the application of *fiqh al-bi'ah* (*fiqh environment*) based on values guided by *maqashid sharia* for managing *sharia* resources in the economy.*

Keywords: Maqasid syariah; fiqh al-bi'ah; green economy; environment; conservation policy

INTRODUCTION

Environmental issues are a major concern worldwide, as they are complex and affect humanity across the globe (Sahid & Hussain 2021). A rapidly growing population, limited natural resources, and the indiscriminate use of modern technology for exploiting nature have led to a decline in the quality of the natural environment. This is evident from issues such as erosion, depletion of the ozone layer, and ecological imbalances, which ultimately pose a threat to human survival (Haryati Shafli 2020).

Attention to the environment in Indonesia was first highlighted in the mass media during the 1960s. The first seminar on environmental issues in Indonesia was presented at the Seminar on Environmental Management and National Development by Padjadjaran University in Bandung from 15th to 18th May 1972. The theme of the seminar was “Only with an optimum living environment can

humans develop well, and only with good humans will the natural environment develop in an optimum direction.” This seminar was the first of its kind in Indonesia (Pratiwi 2018).

Indonesia has been hit by various natural disasters, including floods, landslides, and pollution in recent decades. According to a UNEP report, losses due to the 2004 tsunami alone reached 675 million US dollars, or the equivalent of 6 trillion rupiah (Setiadi 2014). Environmental damage has become a common phenomenon in almost all regions of Indonesia. It is undeniable that most of the environmental problems occurring today, both globally and in Indonesia, are caused by human behavior (Julius & Nagel 2020).

Cases of pollution and damage to the sea, forests, atmosphere, water, land (Elviandri et al, 2018) kapitalisme dan neo-liberalisme tidak memberikan tempat bagi negara untuk melakukan kebijakan demi keadilan sosial. Berdasarkan kegagalan negara

kesejahteraan menghantarkan warga negara menuju kesejahteraan yang berkeadilan maka tulisan ini menawarkan formulasi negara kesejahteraan berdasarkan Maqāsid al-Sharī'ah. Kajian ini mempergunakan Maqāsid al-Sharī'ah sebagai kerangka metodologis yang dikembangkan oleh Imam Al-Juwaini, Izzu al-Din bin 'Abd al-Salam, Abu Ishaq al-Shatibi dan Al-Tahir Ibn 'Ashur. Kajian ini memformulasikan negara kesejahteraan berdasarkan maqāsid al-sharī'ah yang dibangun melalui pemenuhan kebutuhan individu (warga negara, and other resources can be attributed to human behavior that is irresponsible, selfish, and self-centered. Humans are the main cause of damage and pollution to the environment (Keraf 2010).

Islam is a comprehensive religion that caters to all aspects of human life, both individual and social (Kasmon et al, 2023). Environmental issues are given great importance in Islamic teachings. The Quran and the Prophet Muhammad's hadith contain numerous references to human interaction with the natural environment (Sabarudin 2017).

Islam is a religion that emphasizes the importance of protecting the natural environment and acting wisely towards nature. Islam can be said to be *rahmatan lil'alam* when its implementation accommodates the interests of goodness completely (B. Ridwan et al, 2019), including those included in it caring for the natural environment and acting wisely towards nature. In the Quran, surah al-Anbiya' verses 35-39, Allah tells the story of Prophet Adam who was warned not to eat the khuldi fruit, but he violated the prohibition. As a result, Adam was expelled from heaven and revealed to the world.

Heaven is depicted as a prosperous life, while the world is seen as a miserable life. Because Adam had destroyed the ecology of heaven, he was thrown into the barren, dry, hot, and arid desert. This doctrine serves as a reminder to humans to be sensitive to environmental issues and to try to preserve natural ecosystems. "Rahmatan lil alamin" is not just an Islamic motto, but it is also the goal of Islam itself (Ain & Yuslih 2023).

Islam's goal of taking care of nature and the environment is evident in its teachings. The religion prohibits causing any harm to the earth and obliges its followers to protect and respect the natural environment, including all living and non-living beings that exist in the universe (Abd Razak et al, 2023). As members of the same ecological community, humans are encouraged to cherish and care for every part of the universe without

discrimination or domination. This compassionate approach towards nature inspires humans to love and respect all living and non-living creatures equally (Arifah et al, 2022).

The emergence of the discourse of Fiqh al-bi'ah, also known as environmental jurisprudence, among Islamic scholars is a significant advancement in managing the natural environment through religious teachings. It provides an alternative solution to managing the natural environment in a way that ensures the rights of the environment are not exclusive to Westerners, but shared by all individuals and global society (Akmaluddin 2021).

Indonesia has a predominantly Muslim population, where the importance of preserving the surrounding nature is highly influenced by the role of ulama and kiyai (Zuhri 2021). The participation of ulama and kiyai in preserving the natural environment determines the level of awareness towards this cause (Jamaa 2018). Therefore, the issuance of fatwas on global warming, burning, and deforestation, such as the Fatwa of the Indonesian Ulema Council (MUI) Number 30 of 2016 concerning the Law of Forest and Land Fires, in mid-2017 and two previous years, demonstrates the progress made by Indonesian ulama in comparison to their counterparts in other Islamic nations (Zuhdi et al, 2020).

Islamic Fiqh has the ability to provide answers to real-world problems that may seem unclear at first. It should be able to establish a connection between the text and the reality we live in. There are certain rules in fiqh that are unchanging (al-tsawabit) while others are subject to change (al-mutaghayyirat) (Ahmad & Wan Abdullah 2022). The need for a dialectical relationship between the text and reality is evident by the extent to which fiqh is able to respond to the evolving issues faced by humanity based on their benefits (Bahrudin 2019).

One of the biggest issues faced by humans and the world as a whole is the issue of the natural environment (al-bi'ah; surrounding nature). Despite fiqh having had a long history of establishing principles of argumentation through ushul fiqh, it still seems to struggle when dealing with environmental issues that have been discussed for a long time. This is evident from the absence of a structured and systematic format for environmental fiqh (fiqh al-bi'ah).

Environmental crises in Islamic societies are often only addressed through a theological lens. The concept of "disaster theology" assumes that natural disasters are always a manifestation of God's

absolute power, elevating even ordinary natural phenomena to a sacred level despite evidence of human responsibility for the crisis (Mustaqim 2015). This way of thinking can trap Muslims in a sense of fatalism (*jabariyyah*) when responding to disasters such as floods and landslides, which are often caused by human actions.

Fiqh al-bi'ah, as a new Islamic scientific discipline, does not yet have a well-established framework that defines its principles, sources, scope of discussion, or specific rulings on halal and haram in several cases that remain unclear (Zainuddin 2013).

It is essential to include fiqh al-bi'ah in the study of maqasid al-syari'ah because it is closely related to the fundamental principles of maqasid al-syari'ah, which are "*jalb mashalih and dar'ul mafasid*" (seeking benefits and avoiding harm). Although the idea of a green economy was popularized before fiqh al-bi'ah, the Holy Quran had already discussed the relationship between Islam and the natural environment. The concept of a green economy aims to promote the development of the natural environment and encourages the development of an eco-friendly economy. Green companies focus on the "3 P" approach, which stands for people, profit, and planet. This approach emphasizes social responsibility, economic development, and environmental protection (Effendi 2007).

The environmental crisis is the root of the emergence of the green economy, similar to fiqh al-bi'ah. This crisis arises from the shift in human lifestyle, which demands convenience and speed. The problem lies in the increase of single-use packaging products that are disposed of, which is a direct result of changes in human lifestyle. It is important to note that these packaging products are not environmentally friendly and take decades or even hundreds of years to decompose naturally.

Improper disposal of waste from factories and households is polluting rivers and oceans, leading to adverse effects on human health. Marine products, which are consumed by humans, often contain heavy metals that harm the health of users. Additionally, the high demand for industrial raw materials made from wood has led to mass deforestation without any effort to reforest (Firman Akbar & Muthiah Umar 2022).

Moreover, pollution and the spread of greenhouses are contributing to poor air quality, resulting in natural disasters, damaged ecosystems, forests, and global climate change. The solution

to these issues is to adopt a green economy that prioritizes low carbon growth, resource efficiency, and social inclusion. This approach has implications for sustainable development, energy management, a green economy in cities, and green commerce. These values align with sharia economics, particularly from the perspective of maqashid al-shariah (Hadi & Baihaqi 2021).

Two previous studies were used as references in this investigation. The first study by Ika Yunia Fauzia, titled "Closeness of Implementation of the Green Economy Perspective Dhauriyah Approach in Maqashid Al-Shariah," discusses the concept of green economy which is linked to maqashid al-shariah. The second study by Syarifudin, titled "Environmental Pollution in a Fiqh Perspective," explores the issue of environmental pollution from a fiqh perspective.

Combining the concepts of green economy and fiqh al-bi'ah into one unit that complements each other was proposed, based on these two studies. The author is interested in discussing the issue of fiqh al-bi'ah and the green economy in connection with maqasid al-syari'ah, which can serve as a basis for developing a more systematic approach to fiqh al-bi'ah and the green economy, with the goal of maintaining ecosystems in real-life scenarios.

LITERATURE REVIEW

GREEN ECONOMY

The Green Economy is a concept defined by the United Nations Environment Program (UNEP). It involves reconfiguring business and infrastructure to achieve better outcomes for nature, people, and economic investment. In this model, the release of greenhouse gases, extraction, and use of natural resources is minimized, with minimum waste and social inequality. This approach aims to promote sustainable development while protecting the planet and its inhabitants (Solomon 2023).

To put it simply, a green economy refers to economic activities that are carried out without causing any harm to the natural environment. The United Nations Environment Program (UNEP) defines it as an economy that strives to promote social justice and virtue (Panjaitan 2023). Therefore, a green economy not only aims to improve people's welfare, but also to ensure justice for both the society and the environment and natural resources (Othman 2016).

The green economic philosophy aims to strike a balance between economic welfare and social justice, while ensuring minimum damage to the environment and ecology. Essentially, it is a model of economic development that relies on sustainable growth. According to Cato's 2009 report. The following points describe the characteristics of a green economy:

1. A green economy is a locally-based economic system.
2. People in a green economy prioritize building connections and relationships before conducting business. Markets are seen as places for socializing, exchanging news, political views, and friendship, rather than just for goods and money.
3. Asset redistribution through enhanced inheritance and capital gains taxes is a likely step in the creation of a green economy.
4. Taxes can be strategically used in a green economy to influence business power and behavior, as opposed to the neoliberal approach of shifting taxes from corporations to private revenues.
5. Efficiency is valued over money in a green economy.
6. A green economy aims to move away from the trend of economic growth and towards a steady-state economy.
7. Communication and community are prioritized over the use of technology in a green economy.
8. A green economy provides a broader role for the informal economy and cooperative systems, fostering a sense of community and mutual support.
9. The health system in a green economy focuses on building good health and providing primary care locally, rather than relying on high-tech drugs and large pharmaceutical companies.
10. A green economy replaces fossil fuels and intensive agricultural systems with organic agriculture and community-supported agriculture, connecting people more closely to their food sources.

FIQH AL-BI'AH (ENVIRONMENTAL FIQH)

The concept of the caliphate bestowed by Allah SWT to humans is the fundamental principle used to explain the position of fiqh in the natural environment. Fiqh is the prevalent order of knowledge in regulating human life on earth. It mainly pertains to the structure of human life

(Hidayatullah 2020) which is categorized into four parts. The first part is called Rub'u al-ibadat, which regulates the relationship between humans as creatures and Allah SWT as their creator. The second part is called Rub'u al-Mu' amalat, which regulates human relations between humans. The third part is called Rub'u al-munakahat, which regulates human relations within the family environment. The fourth part is called Rub'u al-Jinayat, which regulates order in human activities that guarantee safety and peace of life.

These four important matters need to regulate the main areas of human life to create a living environment that is clean, healthy, prosperous, safe, and happy physically and mentally in this world and in the afterlife, which in religious terms is usually called sa'adat at-darayn (happiness in the afterlife) (Yafie 2006).

Normatively, as heirs of the prophet in the task of guiding the people, ulama in the social structure function as religious elites and play a strategic role in determining the direction of the life of their community. Fiqh al-bi'ah (fiqh of the natural environment) discusses Islamic norms of behavior towards the natural environment which can influence human thinking. For example, experts have views about the response of Islamic teachings to environmental crises. Their views are manifested in three conceptual elements (Sukarni 2011).

According to environmental experts (Subagyo 2020), the environment can be divided into three categories. These include: 1) Physical Environment, which is comprised of all the inanimate objects surrounding humans, 2) Biological Environment, which consists of all living organisms around us, and 3) Social Environment, which includes the human community around us. I have checked for any spelling, grammar, or punctuation errors and corrected them. Let me know if you need further assistance with anything else.

The basic framework for understanding environmental fiqh is not explained in detail in a separate chapter but is scattered across several fiqh sciences. It teaches us about the pattern of ranking which starts with cleanliness and ends with order. This framework is supported by freedom and is based on the principles of benefit, justice, mercy, and wisdom of human life. Environmental fiqh does not only examine the problem of waste and destruction of nature, but also tends to criticize the deep differences in interpretation between necessity and conservation efforts.

As humans, we often forget our responsibilities as caretakers of the earth when we become too focused on the worship of science and technology. Our role as caliphs is not only to use natural resources, but to also ensure their continuous replenishment. While it is true that human needs are limitless, we must be mindful of the impact of our large-scale exploration and technological advancements that have led to the destruction of nature. The Western world has led the charge in developing technology to process nature, but we must also prioritize the development of technology that helps us preserve and protect our environment. Because meeting needs is the main measure in developing source processing technology.

Starting from that, fiqh which has norms that describe the values of the Qur'an and Al-Sunnah must be able to make a real contribution in forming patterns of human thought that can regulate human life in terms of aspects. environmentally friendly development. This will dignify the order of human life in a better direction and not only prioritize ego in the use of nature but instead use it accompanied by maintaining the natural resources themselves (Hidayat 2015).

Rather than this idea, environmental fiqh tends to focus on the order that regulates human life and the universe, both in terms of utilization and preservation. This will show the existence of humans as caliphs on earth based on the Koran and Al-Sunnah. Because Islam talks about nature starting from its formation which does not have any shortcomings in its use, the apocalypse is a form of damage caused by human actions themselves.

BASIC PRINCIPLES OF ENVIRONMENTAL FIQH (ENVIRONMENT)

The study of Environmental Fiqh aims to help humans understand how they can protect and maintain natural resources. It recognizes that the environment is a manifestation of human responsibility to take care of nature. Environmental Fiqh covers various aspects that encourage humans to act as stewards of the earth and protect the natural environment. This includes the position of humans as caliphs on earth and their mandate to preserve the environment (Yafie 2006). among others are:

1. Protection of body and soul (hifdh al nafs). From the perspective of environmental fiqh, every soul and body of a living creature is a noble thing. Therefore, it is necessary to always carry

- out care and protection for every living creature (human, animal, plant) regardless of its status;
2. Aligning life's goals in the afterlife. In fiqh, the rules of human life are explained. Fiqh regulates the rules of human interaction with Allah SWT, with fellow humans, and also the relationship between humans and nature. Also included in harmonizing the goals of this world and the hereafter is how humans can fulfill their needs in running the wheel of life but do not forget the goal of the afterlife, namely to receive the blessing of Allah SWT;
3. The need for expenditure and use must be balanced. Environmental fiqh regulates the structure of human needs in terms of producing or eating something, which must be in accordance with the level of human ability to fulfill these needs. This is based on the human prohibition against exaggeration in everything;
4. Ecosystem balance must be maintained. The human task of cultivating and maintaining nature cannot be separated from human participation in maintaining the balance of the ecosystem. If the ecosystem is maintained, it will be easier for humans to fulfill their needs;
5. All creatures are noble (muhtaram). In harmony with the balance of the ecosystem, humans must also look after all other living creatures, because living creatures other than humans can also be used;
6. Humans carry out their caliph duties in terms of cultivating and taking care of nature.

The principles of environmental fiqh all highlight the connection between humans' duty as caliphs on earth. This is because humans have the ability to understand and manage the universe. In the context of preserving the natural environment, the Islamic view emphasizes the responsibility of humans as caliphs on Earth. It is their duty to carry out comprehensive obligations in managing the universe. There are several factors that humans need to consider in order to fulfill their responsibility of caring for the natural environment.

RESEARCH METHODOLOGY

This study adopts a qualitative research design, which is deemed suitable for addressing the research questions and problems identified (Piaw 2014). The chosen research design is a content analysis study, where qualitative data obtained through document

analysis is used. Document analysis involves collecting data from various reading materials, including books, articles, journals, proceedings, theses, and dissertations. The purpose of document analysis is to ascertain the content and meaning present in the document (Sugiono 2011). The data obtained from document analysis is analyzed using a descriptive analysis approach.

RESULTS AND DISCUSSION

According to the World Bank's view in 1994 (Prasetyo & Gartika 2021), the relationship between the natural environment and economic development can be seen as a complementary agenda. In this paradigm, sound environmental management and economic development are two sides of the same coin. The absence of proper environmental protection can hinder development, while the absence of development can lead to a lack of environmental protection. The idea that development and environmentalism are in opposition to each other is a false dichotomy. It is important to note that the resolution of environmental problems should not solely rely on market mechanisms, especially if externalities apply. Externalities refer to the impact of someone's actions on the well-being of third parties without equal compensation.

Market mechanisms often fail to consider the costs that a company may have to bear. These costs may arise when a company's activities have an impact on others, resulting in either external benefits or external costs. Such costs are not accounted for in the transactions between buyers and sellers, for instance when buying and selling drinks in cans. The costs of disposing used tins are not reflected in the price of the cans, which is one of the ways in which environmental function deteriorates (Yasa 2010).

The concept of the green economy has become a practical solution for countries around the world in dealing with environmental issues. This approach is based on Van Peursen's theory, which suggests that human interaction with culture passes through three stages: the mystical level, ontological level, and functional level. During the mystical stage, humans believe in abstract concepts such as the power behind the universe and miraculous events. The ontological stage is when humans start to control and exploit nature. The functional level is when humans realize the negative impact of their actions on the environment and start to adopt sustainable practices to maintain a healthy relationship with nature (Rany et al, 2020).

The concept of a Green Economy emerged when several countries faced issues related to the decline of natural resources, energy sources, and food sources, as well as the degradation of natural surroundings. In order to achieve material prosperity, humans tend to increase their usage of various goods and services, which in turn, negatively impacts the environment.

The formulation of a Green Economy demonstrates a unified commitment to protecting the natural environment. This concept is closely linked to the idea of preserving and restoring the surrounding nature, which serves as an alternative to traditional "conservation" and "restoration" efforts. The ultimate goal is to maintain the surrounding nature with a Maqashid-guided perspective, which aligns with the principles of al-Shari'ah and aims to achieve benefits in this world and the hereafter.

Sharia economics, which is another perspective, emphasizes the importance of a religious approach, including legal products, in preserving and restoring the surrounding natural industry. This approach is considered a task of the caliphate that has been mandated by Allah SWT to humans. According to Saiful Muchlis (2021), the decline in the quality of original resources, major damage to the surrounding environment, pollution, flooding, and an increase in the area of critical land, is evidence that economic development is not aligned with maintaining nature and the surrounding environment itself (Saiful Muchlis, 2021). Claims that this phenomenon demonstrates that economic development has not considered the preservation of nature and the surrounding environment (Chotim 2020).

Islam provides guidance to every human being to protect nature. As mentioned in the Quran, Allah has created humans from the earth and instructed them to flourish in it. This verse emphasizes that humans hold the responsibility of acting as caretakers of the earth and must fulfill their duties by performing good deeds and engaging in creative works that help in the betterment of nature.

Frangkel, in his research along with Suhada et al. (2016), argues that humans are concerned about both the environment and the economy simultaneously. According to Frangkel, if the income increases, the demand for a quality environment will also increase. This implies that the natural environment and the economy are interdependent and mutually beneficial (symbiotic mutualism) (Suhada & Setyawan 2016).

Developing ecological fiqh based on a green economy requires changing scientific thinking and incorporating religious principles. In today's context, fiqh science is different from when it

was first introduced and structured. To discuss the application of maqâshid al-syari'ah fiqh al-bi'ah in the green economy discourse, it's important to first introduce the sources of Islamic law (mashâdir al-Ahkam).

Islamic law is derived from three main sources, which are Al-Qur'an, al-Sunnah and Ijtihad (Ridwan et al, 2021). These sources have been used to develop various variations of fiqh. Environmental fiqh should also be based on these sources, but they have certain limitations as they only cover the principles of statutory format. However, these principles are crucial to overcome contemporary

environmental problems, particularly in the field of economic progress. Determining and developing legal solutions requires specific methods. As mentioned earlier, Islamic law aims to bring benefits to both humans and the natural environment.

The orientation of prosperity will continue to change and increase along with the progress of the times and the progress of human civilization. The substance of the green economy itself is contained in the Maqashid Syariah concept which places great emphasis on benefits, which can be arranged in the following table:

TABLE 1. Green Economy in the Maqashid Syariah Concept.

No	Green Economic Substances	Explanation
1	Maintenance of religion (<i>Hifzhu ad-din</i>)	It is widely agreed among Islamic scholars that religion should always have priority when enacting laws. In this case, the religion in question is Islam. Islam places a great emphasis on the natural world around the earth, making it essential to maintain the Islamic religion. In his book "Green Deen", Ibrahim Abdul Matin, a US Islamic citizen, states that Islam teaches a deep love of the planet. This love is reflected in several principles, including the Oneness of creation, stewardship of the planet, justice, balance, and the signs of God. All of these principles point to the same well-kept secret: that loving the planet is equivalent to loving ourselves and our Creator. According to Rasulullah, "Ju'ilat al-ardhu kulluha masjidan," which means that the whole earth was turned into a mosque. Ibrahim Abdul Matin believes that this hadith not only explains that we can pray in any clean and holy place, but there is also an implied message to protect nature. Therefore, protecting the natural environment is a reflection of protecting the Islamic religion.
2	Maintenance of the soul (<i>Hifdzu an-nafs</i>)	Maintaining human dignity and protecting the soul from harm are crucial in Islam. This includes safeguarding against acts such as murder, amputation, or any form of physical harm (Prof. Abu Zahra: 2008). Islam places significant importance on the human soul, and in any activity, the safety of the soul should be prioritized, including economic activities. According to UNEP's definition, a green economy is not only related to the natural environment but also to social virtues for society. There is a mutual relationship between the health of the human soul and the natural environment. For instance, environmental pollution caused by industries often poses a threat to human life. Companies that implement maqashid Sharia do not rely on greenwashing to erase their wrongdoings or improve their image in society. Instead, they take precautions out of their responsibility to every human being's life.
3	Maintenance of reason (<i>Hifdzu al-aql</i>)	A clean and healthy environment can have a positive impact on people's mental clarity and well-being. The go-green industry plays a crucial role in creating such an atmosphere that does not disrupt the minds of many individuals. Various initiatives are taken to maintain this feeling, such as offering scholarships to bright students, organizing competitions to foster their potential, or allowing students to visit factories for research purposes. In other words, we must prioritize protecting the natural environment to promote and maintain a healthy human mind, rather than the other way around.

continue ...

... continued

- | | | |
|---|----------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 4 | Maintenance of offspring (<i>Hifdzu al-nasl</i>) | The concept of the green economy emphasizes on the efficient use of resources, which is in line with the maqashid sharia. The economic use of resources is closely linked to the preservation of zuriat. Efficient use of resources ensures the availability of resources for future generations. There is a hadith that states, “Even if you hear that the Dajjal has emerged, and you are planting a tree, do not rush to leave it, because there will still be human life after that” (HR. Abu Dawud Al-Ansari). This hadith shows that Islamic Economics not only looks at the benefits of the current generation but also that of future generations. Industrial companies, as well as other economic actors, must always consider the long-term impact of their actions. |
| 5 | Maintenance of assets (<i>Hifdzu al-maal</i>) | A healthy economy generates profits in an ethical manner and prohibits economic activities that can damage personal or other people’s assets, such as Tadlis, Gharar, Usury, etc. In the commandment of Khamsah Kulliyah (five livelihoods), the wealth is placed last and the majority of scholars agree to it. This is different from the conventional concept of triple bottom line, which prioritizes profits. The concept of a green economy differs from conventional economics and is similar to the Maqashid Sharia concept of Islamic economics. If conventional economics is profit-oriented, Islamic Economics is profit-oriented. |

Source: Analysis of maqashid sharia, 2023

These five arrangements show that the “low carbon” principle aligns with the maintenance of the soul and mind, while the “resource efficient” principle supports the maintenance of wealth and assets. Additionally, the principle of “socially inclusive” is contained in the five maintenances within the concept of maqashid sharia.

Therefore, green economic activities that prioritize the maintenance of religion, soul, mind, property, lineage, and wealth can be considered true green economic activities. In fact, caring for the natural environment is equivalent to maintaining the five basic goals of Islam (maqashid al-syari’ah) because these goals can only be achieved if the environment and universe support them. As a result, preserving the natural environment is in accordance with the law of maqashid al-syari’ah. It is apparent that the only economic concept that holds maqashid sharia value is Islamic economics, which means that the green economy is a reflection of Islamic economics.

Islam also strongly recommends preserving animal resources. There are several concepts of preserving animal resources in Islam (Mahrus 2006), namely first, apart from the intended use, animals that are permitted to be eaten in Islam generally include animals that have a fairly large population, not rare animals whose populations are only small. Second, Islamic law also does not condone the beating of animals. Third, Islam recommends looking after animals by giving them the freedom to live or providing the necessities of life, if the animal is within their rights. Fourth, in the regulations for killing animals, Islam only prioritizes animals that

are dangerous (al-fawasiq al-khams) and animals such as animals that disturb or attack humans. In the Koran many verses emphasize that the universe was not created by Allah without a purpose, but also for the benefit of His creatures (Ismail & Samuri 2016).

God Almighty has placed various living and non-living entities on this planet solely for the benefit of humans as He has commanded. In numerous verses of the Quran, God emphasizes that He is the sole owner of the universe, which means that He has complete authority over the rights to protect and manage nature. Humans are only permitted to temporarily reside on this earth to fulfill their duty as God’s representatives.

It is important to remember that humans do not own the universe, but rather have a responsibility to care for it and return it to its original state. Unfortunately, human negligence and incompetence have contributed to environmental damage. To address this issue, humans must change their behavior and perception of nature. In his book “Environmental Ethics,” Sonny Keraf emphasizes the confusion humans have about nature and their place in the universe (Keraf 2010a)

Humans should interpret God’s message in the context of istikhla’f, which is the responsibility of the caliphate to care for the earth. According to A. Qadir Gassing, the command to take care of the environment is Allah’s burden on humans (mukallaf) and includes the obligation to protect and prevent damage to the environment, which must be obeyed (Gassing 2007). The green economy, under Sharia control, aims to achieve four main objectives (Anom Prianto et al, 2021). These include target

results in terms of profits (material) and benefits (non-material), growth, sustainability for as long as possible, and receiving God's blessing.

Companies and business actors aim not only to maximize profit (qimah madiyah or material value), but also to provide non-material benefits to their internal and external organizations (surroundings). This can be achieved by empowering communities and the natural environment in a systematic, planned, and effective manner, resulting in continuity and a blessed life (Desky & Rijal 2021).

There are countless activities in human life, regulations, or fatwas resulting from ijtihad, no matter how perfect they are at the time they are made, will always feel lacking and imperfect. Therefore, the discovery of law is "*Conditio Sine Qua Non*" (cause and effect) in every existing legal system (Mawaddaturrokhmah et al, 2020). Experts in Islamic law are aware of this matter so among them the saying is very famous which says "the body of the law is limited... while the case of the law is not limited", (*annushush mutanâhiyah...wa ammâ al-waqâ'i' ghair mutanâhiyah*).

The concept of ijtihad, which is based on the legal methodology of istinbâth, requires the use of sources that contain elements of maslahah and are founded on the values of maqhasid al-Shari'ah. By spreading a green economy that applies the universal values of Maqashid Syariah and links environmental issues with the objective aspects of sharia in fiqh al-bi'ah (fiqh of the environment), we can reduce society's passive attitude towards environmental concerns. The principle of a green economy is that the problem of inequality caused by the unequal distribution of green expenditure factors can be resolved based on the principles of al-adl (justice), Maslahah (public interest), and Musawah (equality). Various obstacles that arise can be resolved because the goal of sharia is a concept based on guidelines set by Allah SWT (The Almighty Creator).

CONCLUSION

Fiqh al-bi'ah refers to the Islamic legal norms that regulate human behavior and actions related to the preservation of the natural environment. Similarly, the green economy is a system of economic behavior that must be ecologically based. Despite the advantages and disadvantages of economic development and environmental conservation, they must continue to be pursued in tandem. Humans, as the primary actors in both, must implement

economic development while also being responsible for preserving the surrounding nature. It is important to maintain a balance between these two functions.

It is widely acknowledged that humans are largely responsible for the ecological crisis. Therefore, it is important to focus on rebuilding the Fiqh al-bi'ah paradigm using the concept of a green economy based on Maslahah. This will help in establishing guidelines for distinguishing between what is good and what is bad or halal and haram, which can then be used to assess human actions towards the natural environment. This approach will enable Muslims to adopt a religious perspective based on the Koran, Hadith, and ijtihad when dealing with the natural environment.

AUTHORS' CONTRIBUTIONS

Initial idea, Harjoni; Conceptualization, Harjoni, Syamsul Rijal, Munawwar Rizki Jailani, Yulia; Research Methods, Harjoni, Syamsul Rijal, Munawwar Rizki Jailani, Yulia; Data Analysis, Harjoni, Syamsul Rijal, Munawwar Rizki Jailani, Yulia; Preparation of original manuscript, Harjoni, Syamsul Rijal, Munawwar Rizki Jailani, Yulia; Complete Report Writing, Harjoni, Syamsul Rijal, Munawwar Rizki Jailani, Yulia; Review writing and editing Harjoni, Syamsul Rijal, Munawwar Rizki Jailani, Yulia; Translation, Harjoni, Syamsul Rijal, Munawwar Rizki Jailani, Yulia; Funding acquisition, Harjoni, Syamsul Rijal, Munawwar Rizki Jailani, Yulia. All authors have read and agreed to the published version of the manuscript.

REFERENCES

- Abd Razak, M. A., Abid, M. S. Z., & Harun, M. S. 2023. Islamic psychospiritual theory according to the perspective of maqasid al-sharia. *Islamiyyat* 45(2): 69–79. <https://doi.org/10.17576/islamiyyat-2023-4501-07>
- Ahmad, S., & Wan Abdullah, W. S. 2022. Hakikat maqasid Al-Qur'an Imam Al-Ghazali dan perkembangan perbahasan berkenaan maqasid masa kini. *Islamiyyat* 44(IK). <https://doi.org/10.17576/islamiyyat-2022-44ik-4>
- Ain, A. N., & Yuslih, M. 2023. Peran buruh migran perempuan dalam melestarikan lingkungan hidup perspektif ekofeminisme dan Islam. *Martabat: Jurnal Perempuan dan Anak* 6(2): 242–270. <https://doi.org/10.21274/martabat.2022.6.2.242-270>
- Akmaluddin, A. 2021. Konvergensi ekolinguistik dan fiqh al bi'ah dalam pelestarian lingkungan. *El-Tsaqafah : Jurnal Jurusan PBA* 19(2): 152–170. <https://doi.org/10.20414/tsaqafah.v19i2.2946>

- Anom Prianto, Elva Fairuz Anbia, Grace Margaretha Retno Wulan, & Nelson Panggabean. 2021. Tinjauan penerapan ekonomi hijau dalam pariwisata di provinsi Bali review of the application of green economy in tourism in Bali province. *Jurnal Indonesia Sosial Teknologi* 2(1): 16–22. <https://doi.org/10.36418/jist.v2i1.74>
- Arifah, U., Hidayatullah, A. F., & Hariz, A. R. 2022. Program eco-pesantren dalam pelestarian lingkungan. *Jurnal Kesehatan Lingkungan: Jurnal Dan Aplikasi Teknik Kesehatan Lingkungan* 19(1): 105–114. <https://doi.org/10.31964/jkl.v19i1.462>
- Bahrudin, M. 2019. *Ilmu Ushul Fiqh*. Anugrah Utama Raharja.
- Chotim, E. E. 2020. Pembangunan berkelanjutan dengan dimensi ekonomi, ekologi, dan sosial di Indonesia. *JIMEA : Jurnal Ilmiah MEA (Manajemen, Ekonomi, Akuntansi)* 4(1): 462–481. <https://doi.org/https://doi.org/10.31955/mea.v4i1.958>
- Desky, H. & Rijal, S. 2021. Pengembangan kerukunan masyarakat multikultural melalui pendekatan agama. *International Journal of Islamic Thought* 20. <https://doi.org/10.24035/ijit.20.2021.209>
- Effendi, A. 2007. *Implementasi GCG melalui CSR*. <https://muharieffendi.wordpress.com/2007/11/07/implementasi-gcg-melalui-csr/>
- Elviandri, Farkhani, Dimiyati, K., & Absori. 2018. The formulation of welfare state: The perspective of Maqāid al-Sharī'ah. *Indonesian Journal of Islam and Muslim Societies* 8(1). <https://doi.org/10.18326/ijims.v8i1.117-146>
- Gassing, A. Q. 2007. *Etika Lingkungan Dalam Islam*. Pustaka Mapan.
- Hadi, N., & Baihaqi, J. 2021. The motive of CSR practices in Indonesia: Maqasid al-Sharia review. *Qudus International Journal of Islamic Studies* 8(2). <https://doi.org/10.21043/qjijis.v8i2.8856>
- Haryati Shaffi. 2020. Kemerostan kualiti alam sekitar jeaskan keselamatan dan kesejahteraan hidup masyarakat bandar – Berita UTHM. In *E-Wacana, Universiti Tun Hussein Onn Malaysia*. <https://news.uthm.edu.my/ms/2020/03/kemerostan-kualiti-alam-sekitar-jeaskan-keselamatan-dan-kesejahteraan-hidup-masyarakat-bandar/>
- Hidayat, A. 2015. Pendidikan Islam dan lingkungan hidup. *Jurnal Pendidikan Islam*, 4(2), 373–389. <https://doi.org/10.14421/jpi.2015.42.373-389>
- Hidayatullah, M. S. 2020. Islamic economics and partial–total religiosity: A case study of Majelis Taklim in Banjarmasin. *Islamuna: Jurnal Studi Islam* 7(1): 36–55. <https://doi.org/10.19105/islamuna.v7i1.3308>
- Ismail, N., & Samuri, M. A. A. 2016. The prospect of community service order in the Syariah Court. *ISLAMIYYAT* 38(1).
- Jamaa, L. 2018. Fatwas of the Indonesian council of ulama and its contributions to the development of contemporary Islamic law in Indonesia. *Indonesian Journal of Islam and Muslim Societies* 8(1). <https://doi.org/10.18326/ijims.v8i1.29-56>
- Julius, P., & Nagel, F. 2020. Etika Lingkungan Hidup. *Seminar Teknologi Kebumihan Dan Kelautan (SEMITA II)*, 2(1), 521–525. <https://doi.org/https://doi.org/10.31284/j.semitan.2020.1004>
- Kasmon, B., Ibrahim, S. S., Sharip, S. M., Rahman, A. A., & Habidin, N. F. 2023. Potential blockchain applications in waqf for sustainability: A Middle East and Asia perspective. *Islāmiyyāt* 45(2): 47–64. <https://doi.org/10.17576/islamiyyat-2023-4502-04>
- Keraf, A. S. 2010a. *Etika Lingkungan Hidup*. Jakarta. Kompas Media Nusantara.
- Keraf, A. S. 2010b. *Etika Lingkungan Hidup*. Kompas Media Nusantara.
- Mahrus, F. 2006. *Fiqh Lingkungan*. Conservation International Indonesia.
- Mawaddaturrokhmah, Muhamad Muhdar, & Rini Apriyani. 2020. Penerapan Teori Conditio Sine Qua Non dalam peristiwa tumpahan minyak di Teluk Balikpapan. *Risalah Hukum* 16(1): 16–33. <https://doi.org/10.30872/risalah.v16i1.147>
- Mustaqim, A. 2015. Teologi bencana dalam perspektif Al-Qur'an. *Nun: Jurnal Studi Alquran Dan Tafsir Di Nusantara* 1(1): 92–107. <https://doi.org/10.32495/nun.v1i1.9>
- Othman M. A., I. I. 2016. Pengetahuan sebagai elemen tanggungjawab manusia menurut perspektif Islam. *Jurnal Antarabangsa Pengajian Islam* 38(1): 65–70. <https://doi.org/10.17576/islamiyyat-2016-3801-07>
- Panjaitan, B. D. 2023. Menuju ekonomi hijau: Skema pembiayaan perusahaan dalam kasus kebakaran hutan dan lahan di Indonesia. *JISIP (Jurnal Ilmu Sosial dan Pendidikan)* 7(1): 302–310. <https://doi.org/10.58258/jisip.v7i1.4170>
- Piaw, C. Y. 2014. *Kaedah Penyelidikan*. McGraw-Hill Education.
- Prasetyo, A., & Gartika, D. 2021. Economics development analysis journal strategic planning analysis of grand design of population development article information. *Economics Development Analysis Journal* 4.
- Pratiwi, N. D. B. S. K. A. 2018. Analisis implementasi pembangunan berkelanjutan di Jawa Timur. *Jiep*, 18(1): 1–13. <https://jurnal.uns.ac.id/jiep/article/view/18188>
- Raden Rahadian Firman Akbar, & Tia Muthiah Umar. 2022. Konstruksi isu lingkungan dalam film Green Warriors: Indonesia The World's Most Polluted River. *Jurnal Riset Jurnalistik Dan Media Digital*, 1(2): 127–134. <https://doi.org/10.29313/jrjmd.v1i2.504>

- Rany, A. P., Farhani, S. A., Nurina, V. R., & Primada, L. M. (2020). Tantangan Indonesia dalam Mewujudkan Pertumbuhan Ekonomi Yang Kuat dan Pembangunan Ekonomi Berkelanjutan Melalui Indonesia Green Growth Program oleh Bappenas. *Jiep*, 20(1), 63–73. <https://jurnal.uns.ac.id/jiep/article/view/38229>
- Ridwan, B., Syahputra, I., Tarigan, A. A., Siregar, F. A., & Nofaldi. 2019. Islam Nusantara, ulemas, and social media: Understanding the pros and cons of Islam Nusantara among ulemas of West Sumatera. *Indonesian Journal of Islam and Muslim Societies*, 9(2). <https://doi.org/10.18326/IJIMS.V9I2.163-188>
- Ridwan, M., Umar, M. H., & Ghafar, A. 2021. Sumber-Sumber Hukum Islam dan Implementasinya. *Borneo : Journal of Islamic Studies*, 1(2), 28–41. <https://doi.org/10.37567/borneo.v1i2.404>
- Sabarudin. 2017. *Islam dan Lingkungan Hidup*. Aswaja Pressindo.
- Sahid, S., & Hussain, H. 2021. Analisa Tahap Kesedaran Komuniti Terhadap Tahap Pencemaran Industri Kajian Kes : Yan, Kedah. *Jurnal Sains Sosial Malaysian Journal of Social Science*, 6(1), 97–107. <http://unimel.edu.my/journal/index.php/JSS/article/view/879>
- Saiful Muchlis. 2021. Indikator Kinerja dan Manajemen Bidang Lingkungan dalam Konsep Maqashid Syariah. *Imanensi: Jurnal Ekonomi, Manajemen, Dan Akuntansi Islam*, 6(2), 89–100. <https://doi.org/10.34202/imanensi.6.2.2021.89-100>
- Setiadi, A. 2014. Socio-Economic Impacts of Natural Disasters on the Education Sector: a Case Study of Indonesia. *Jurnal Dialog Penanggulangan Bencana*, 5(2), 76–86.
- Solomon, B. D. 2023. United Nations Environment Programme (UNEP). In *Dictionary of Ecological Economics: Terms for the New Millennium* (p. 565). <https://doi.org/10.4337/9781788974912.U.7>
- Subagyo, A. 2020. Implementasi Pancasila Dalam Menangkal Intoleransi, Radikalisme Dan Terorisme. *Jurnal Rontal Keilmuan PKn*, 6(1).
- Sugiono. 2011. metode penelitian pendidikan (pendekatan kuantitatif,kuwalitatif,R&D). In *Alfabeta Pres*.
- Suhada, B., & Setyawan, D. 2016. Narasi Islam dan green economics dalam pemanfaatan sumber daya alam. *Kontekstualita* 31(1): 21–36. <https://repository.ummetro.ac.id/files/artikel/3797.pdf>
- Sukarni. 2011. *Fiqih Lingkungan Hidup Perspektif Ulama Kalimantan Selatan*. Kementerian Kesehatan R I.
- Yafie, A. 2006. *Merintis Fiqih Lingkungan Hidup*. Tama Printing.
- Yasa, I. G. W. M. 2010. Ekonomi hijau, produksi bersih dan ekonomi kreatif: Pendekatan mencegah resiko lingkungan menuju pertumbuhan ekonomi berkualitas di provinsi Bali. *Bumi Lestari Journal of Environment. Bumi Lestari Journal of Environment* 10(2): 285–294. <https://ojs.unud.ac.id/index.php/b%0Alje/article/view/132>
- Zainuddin, M. 2013. Teologi bencana dalam Al-Qur'an. *Unisia* 35(78): 45–60. <https://doi.org/10.20885/unisia.vol35.iss78.art5>
- Zuhdi, M. H., Supian, & Daffa, M. 2020. Peran dan fatwa Majelis Ulama Indonesia (MUI) tentang lingkungan hidup. *Jurnal Riset Agama* 1(1): 10–31. <https://core.ac.uk/download/pdf/322516119.pdf>
- Zuhri, S. 2021. Regimented Islamophobia: Islam, State, And Governmentality In Indonesia. *Qudus International Journal of Islamic Studies* 9(2): 387–422. <https://doi.org/10.21043/qjijis.v9i2.8249>