

Integration of Green Economy Principles With Sharia Economic Values (A Literature Review on Sustainable Development From An Islamic Perspective)

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Abstract

The global environmental crisis caused by the exploitation of natural resources and the imbalance of the conventional economic system has prompted the emergence of the concept of a green economy as an alternative to sustainable development. In the Islamic context, the principles of Islamic economics inherently embody sustainability values that emphasize justice, balance (tawazun), and social responsibility towards nature. This article aims to conceptually examine the integration of green economic principles with Islamic economic values and to identify the similarities between the two paradigms in achieving *maslahah ammah* (public welfare) and sustainable prosperity. This research uses a literature study approach by analyzing various scientific sources from journals, books, and relevant policy documents from the past ten years. The results of the study indicate that the integration of a green economy with Islamic economics is not only possible but also a moral and theological necessity. Both share the same vision: creating equitable social welfare without damaging the environmental order. The principle of *maqasid al-shariah*, the prohibition of *israf* (waste), and the concept of *khalifah fi al-ardh* serve as the normative basis that strengthens the implementation of a green economy within an Islamic economic framework. Thus, a green economy based on sharia values can become an alternative economic model that is sustainable and equitable.

Keywords: green economy, sharia economy, maqasid sharia, sustainable development.

Introduction

Given the increasingly alarming environmental crisis, ranging from climate change, land degradation, water pollution, and ecosystem imbalance, it is evident that the current global economic system operates without regard for environmental sustainability. Conventional economic models oriented toward short-term growth and capital accumulation often ignore moral values and ecological responsibility to future generations. This situation demands a new paradigm in economic development, one of which is the green economy approach.

According to the United Nations Environment Programme (UNEP, 2011), a green economy is an economic system that results in improved human well-being and social justice, while significantly reducing environmental risks and ecological scarcity. In this view, development is measured not only by economic growth

indicators but also by the sustainability of natural resources and environmental quality.

On the other hand, Islamic economics, or sharia economics, has long placed a balance between material and spiritual aspects as the foundation of economic activity. The concepts of *tawazun* (balance) and *maslahah ammah* (general welfare) in Islamic economics are in fact aligned with the primary goals of a green economy. In the Quran, humans are referred to as *khalifah fi al-ardh* (prosperers of the earth) who are entrusted with maintaining the balance of nature and preventing damage (*fasad fi al-ardh*). Therefore, excessive exploitation of natural resources contradicts fundamental Islamic principles.

The integration of the green economy and Islamic economics can be seen as an effort to build an economic system that is not only ecologically efficient but also socially just and theologically moral. In the context of Indonesia, the country with the largest Muslim population in the world, this integration holds great potential to promote sustainable development based on Islamic values. The Indonesian government has begun implementing green finance policies through instruments such as green sukuk, which reflect the integration of green financing and Islamic principles.

However, despite the paradigm similarities between the two concepts, academic studies examining the conceptual relationship between the green economy and Islamic economics are still relatively limited. Most previous research, such as that conducted by Puteri and Purnomo (2024), has focused on the application of the green economy in the industrial, tourism, and transportation sectors, without incorporating Islamic religious or ethical perspectives. Therefore, this study attempts to fill this gap by examining the integration of green economy and sharia economy from the conceptual and normative Islamic values perspective.

Methods

This research uses a literature review method. A research method is a systematic approach used to collect, analyze, and interpret data to answer research questions or test hypotheses. This method encompasses various techniques and tools tailored to the type and objectives of the research, both qualitative and quantitative. Qualitative research often involves in-depth interviews, observation, and text analysis to understand concepts, opinions, or experiences, while quantitative research uses surveys, experiments, and statistical analysis to test variable relationships or measure outcomes. Selecting the right method is crucial to ensure the validity and reliability of findings, as well as to provide accurate and useful insights into a particular field of study (Firman, 2018); (Suyitno, 2021); (Jelahut, 2022).

Results and Discussions

Green Economy as a Solution for Economic Sustainability

A green economy is an economic development concept that considers environmental sustainability and the wise use of natural resources. This concept is increasingly important as a solution to address the environmental challenges facing

the world today. Awareness of global warming, ozone layer depletion, and water and air pollution calls for an integrated, collective effort to implement a sustainable economy. Within this framework, a green economy is not solely the responsibility of governments or NGOs, but also the private sector and the wider community, working together to maintain a healthy environment while still supporting economic growth (Martin, 2024).

A green economy focuses on reducing carbon emissions, efficient use of natural resources, and improving the quality of human life. One approach is to replace fossil fuels with renewable energy sources such as solar, wind, and hydropower. Furthermore, issues such as efficient waste management, biodiversity conservation, and green infrastructure development are essential elements of a green economy. This focus not only aims to reduce negative environmental impacts but also creates new, environmentally friendly jobs, which can promote long-term economic stability (Haar, 2024).

In the business world, implementing a green economy can be achieved by adopting more sustainable business practices. Companies can adopt environmentally friendly production practices, support sustainable supply chains, and reduce their carbon footprint. Many companies are now innovating to create more environmentally friendly and energy-efficient products and services. For example, automotive companies are beginning to focus on the development of electric and hybrid vehicles. These strategies not only benefit corporate image but also significantly contribute to environmental preservation (Iman, 2023).

To support the implementation of a green economy, governments in various countries are implementing various policies and regulations that require businesses and the public to adopt more environmentally responsive practices. Fiscal incentives, such as tax breaks for green technology and renewable energy, are concrete steps in facilitating this transition. Furthermore, regulations regarding emission limits and waste management aim to encourage innovation and investment in more sustainable sectors (Shah & Das, 2024).

A green economy offers numerous long-term benefits, including reducing the risk of natural disasters caused by climate change, improving public health through reduced pollution, and conserving natural resources for future generations. By prioritizing human health now, we can create a more stable and equitable environment for all living things (Cifuentes-Faura, 2021). Furthermore, the transition to a green economy can increase global competitiveness, as current global trends are shifting toward the use of more environmentally friendly and sustainable technologies. A green economy is not simply an option, but a necessity for the economic sustainability of today's society (Zhang & Zhao, 2023).

Although a green economy offers significant benefits, its implementation still faces a number of challenges. One of the biggest challenges is the high initial cost of adopting green technologies. For example, installing solar panels or building green infrastructure requires significant initial investment. Furthermore, resistance from some groups accustomed to conventional methods and a lack of awareness of the importance of a green economy also hinder implementation. To overcome this, comprehensive education and strong policy support from the government are needed (Haar, 2024).

The role of society in supporting a green economy is vital. Every individual can contribute in simple ways, such as reducing plastic use, choosing local and sustainable products, and supporting green initiatives in their community. Public education and awareness need to be increased so that people understand that every small action they take has a significant impact on the environment. Collaboration between communities, governments, and the private sector will accelerate the achievement of green economy goals (Panagiotakis et al., 2021).

Addressing environmental challenges cannot be done by one country alone. A green economy demands strong global collaboration. Countries need to work together to share technology, knowledge, and experience in an effort to reduce negative impacts on the environment. International commitments through various environmental agreements and conferences, such as the Paris Agreement, demonstrate concrete steps towards global sustainability. This collaboration also ensures equitable access and opportunities for developing countries to implement green economy solutions.

Paradigm Similarities between Green Economy and Sharia Economy

The green economy and Islamic economics both reject exploitative and individualistic economic approaches. Both are based on the realization that Islamic economics places welfare (falah) as the ultimate goal, which can only be achieved through social justice and the wise and efficient use of resources. Resources should not be enjoyed exclusively by a select group.

According to Firmansyah (2022), the green economy focuses on a balance between economic growth and environmental sustainability. Meanwhile, Chapra (1992) asserts that Islamic economics places welfare (falah) as the ultimate goal, which can only be achieved through social justice and ethical resource management.

The fundamental similarities between the two include distributive justice, where the green economy encourages equitable distribution of development outcomes, while Islamic economics upholds the principle of 'adl (justice) and prohibits exploitation. Furthermore, ecological responsibility, where the green economy requires pollution reduction and natural resource conservation. In Islam, the principle of khalifah fil al-ardh commands humans to be leaders (khalifah) to protect the earth and environmental sustainability (QS. Al-Baqarah [2]:30). And the principle of intergenerational sustainability, where the concept of sustainability is in line with the Islamic view that explains that the earth is a trust that must be protected and preserved for the continuity of future generations. Therefore, the green economy can be seen as a practical manifestation of Islamic ethics in the ecological dimension.

Theological Foundations of Green Economy in Islam

In Islam, environmental sustainability is not a new idea, but rather an integral part of religious teachings. Numerous verses and hadiths underscore the importance of environmental conservation, as stated in the Quran:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

"And do not cause corruption on the earth after it has been created in good order. Pray to Him with fear and hope. Indeed, Allah's mercy is near to those who do good."

This verse emphasizes that preserving the earth and all its natural resources is a form of worship and a manifestation of good deeds. Therefore, as religious people, preserving and caring for the earth is an obligation that must be carried out earnestly.

This view is reinforced by Huda and Nasution (2020), who state that Islamic economics has great potential in realizing the sustainable development goals (SDGs) through social financial instruments such as zakat, waqf, and productive sadaqah.

Integrative Framework of Green Economy from the Perspective of Maqasid Syariah

The maqasid of sharia provides moral justification for implementing a green economy. The five main objectives of sharia can be interpreted in the context of sustainable development, as presented in the following table:

Table 1 Five Main Objectives of Sharia

Maqasid Syariah	Dimensions of Sustainable Development	Green Economy Implementation
Hifz al-Din (Protection of religion)	Spiritual awareness of ecological responsibility	Environmental ethics education as part of worship
Hifz al-Nafs (Life protection)	Environmental and human health	Pollution control, clean water, halal and healthy food
Hifz al-‘Aql (Protection of reason)	Knowledge development and innovation	Renewable energy research and environmentally friendly technologies
Hifz al-Nasl (Protection of offspring)	Generational sustainability	Long-term oriented resource management
Hifz al-Mal (Property protection)	Economic efficiency and social responsibility	Green finance, green sukuk, and ethical investment

The table shows that each dimension of the maqasid sharia (Islamic principles) has a direct relevance to sustainability. Thus, a green economy is not only compatible with sharia economics but also represents a concrete implementation of Islamic values themselves.

Conclusion

This study demonstrates that the principles of a green economy are fundamentally aligned with Islamic economic values. Both economic systems are oriented toward social welfare and environmental sustainability. In Islam, responsibility for nature is part of humanity's mandate as *khalifah fi al-ardh* (vicegerent) on earth, while in a green economy, environmental preservation is seen as a prerequisite for long-term well-being and sustainability.

Integrating a green economy within a sharia economic framework can be achieved through internalizing the *maqasid sharia* values in development policies, sharia financing, and education on Islamic environmental ethics. This approach not only strengthens social and economic justice but also fosters spiritual awareness in maintaining the balance of nature.

Thus, a sharia-based green economy has the potential to become a future development paradigm oriented not only toward growth but also toward sustainability and universal welfare (*rahmatan lil 'alamin*).

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