

The Concept of Green Economy as SDGS in the Perspective of Islamic Business Ethics

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Abstract

The purpose of this study is to explain the concept of green economy as SDGS in the perspective of Islamic business ethics. This research method uses a library approach sourced from books and journals that are in accordance with the topic and focus of the research. The findings of literature review in this study concludes that the concept of green economy is all economic activities use renewable energy so as to improve human welfare and social equality, and at the same time reduce environmental risks significantly because the results of economic activities are low carbon and do not produce emissions and environmental pollution, save natural resources, and social justice. Business ethics in Islam requires that every activity carried out must use the concept of environmental balance because in truth Islam prohibits humans from doing damage to the earth so that all activities will be worth worship. Green economy as a sustainable development goal is in line with business ethics in Islam so it needs to be implemented in every community's economic activity.

Keywords: green economy, SDGs, and Islamic business ethics.

A. Introduction

Economic development is a strategic area that must always be built and developed because it involves the lives of many people. Nevertheless, it should be realized that with the rise of economic development today as a demand for needs, it actually raises quite a dilemma problem, namely regarding the inability to balance between economic development on the one hand and nature and environmental preservation on the other. The phenomenon of declining quality of natural resources, massive environmental damage, pollution, floods and the increasing extent of critical land is evidence of the impact of economic development that is not in line with nature and environmental conservation.

Today various countries are faced with the problem of degradation natural resources, energy, environment and food resources. Exploitation non-renewable natural resources further exacerbate the resource environment due to human behavior that is not environmentally friendly. Meanwhile, threats due to climate change and global warming further reduce the sustainability of the earth in meeting the needs and well-being of mankind in the world.

In recent years, the *Green Economy concept* has received increasing attention because this is in line with the efforts of the world community in order to find solutions to current global challenges. Akhtar (1996) states that in the Western world is developing a scientific discipline called environmental

economics, which provide solutions to various problems related to the earth. Disciplines This resulted in several economic policies related to guarding to the environment.¹

This green economy is something a model of the concept of economic development that no longer relies on development based on the exploitation of natural resources and the environment excessive. The green economy is a big leap away economic practices that emphasize short-term gains who has left a variety of pressing issues for handled including driving a low-carbon economy. To address serious issues that touch on basic needs human beings who are very vital, it seems that the concept of a green economy is becoming very vital that can provide answers or solutions, namely a economies built and run to address climate change, prevent further increase in greenhouse gas emissions and so forth.

business activities have also caused environmental damage, giving rise to an environmental management paradigm, namely that business management must be carried out without damaging the environment. Not only do business activities destroy the world 's environment, but various human activities also contribute, all of which cause human survival on this earth to be threatened. This then gave birth to a sustainable development paradigm, namely that all human activities, especially business activities, must be carried out to ensure that human life can continue in this world.²

In this environmental ethics perspective, humans must treat nature is not solely in relation to the interests and goodness man. This ethics should be oriented to develop awareness that environmental preservation is also for the benefit of all creatures, both living and dead creatures. Environmental ethics demands that values ethics and morality apply to the entire human community because they are the ones who contribute a lot to the destruction of the environment. Islam regulates all forms of human action, including how humans carry out their business activities. All forms of business action are regulated in Islam so that they must be in accordance with Islamic business ethics. For this reason, the concept of green economy is used as a reference in economic action whether it is in accordance with Islamic business ethics.

Based on the background that the author has described, the researcher will focus on how the concept of green economy as a sustainable development goal is seen from the perspective of Islamic business ethics.

B. Literature Review

Green Economy

United Nation Environment Program (UNEP) defines a green economy as an economic activity that is capable of increasing welfare and social justice on the one hand, but on the other hand is able to eliminate the negative impacts of economic growth on the environment and scarcity of natural resources. According to UNEP, a green economy is an economic activity that is low in carbon, does not rely on fossil fuels, saves natural resources and is socially just. The earth with all

¹ Azwar Iskandar, "Indonesia's Green Economy in the Maqashid Sharia Perspective," *Al Mashrafiyah: Journal of Financial Economics and Sharia Banking* 3, no. 2 (2019): 83–94.

² Iskandar.

its wealth is indeed a gift from God which has been entrusted to humans (istikhlaf) to manage it. However, good management must be based on ethics (morals) because trust is a mandate, so humans must follow the instructions of the trustee, namely Allah SWT. Without following the correct norms, humans will undoubtedly treat nature as they wish, which in turn will be detrimental to humans themselves. This is where the relationship between ethics, business and the environment lies towards the concept of green economics.³

There are two things that become the idea of the green economy concept. First, the green economy tries to conceptualize an economy that is not just merely considering macroeconomic issues, particularly investment in sectors which produces environmentally friendly products as well as the production of more goods and services environmentally friendly (*green investment*), but also focused on how to contribute green investment to job growth in related fields environmentally friendly (*green jobs*). Second, *Green Economy* tries to prepare *pro-poor green investment* guide, or green investment that can drive alleviation poverty problem. Its main objective is to encourage policy makers able to make all levels of government and the private sector participate to support increase in green investment.⁴

Sustainable Development

Sustainable development is defined as development to fulfill current needs while taking into account future needs come.⁵ The goal of sustainable development is to improve people's welfare.⁶ Sustainable development in carrying out economic activities adheres to the principle of meeting current needs without compromising the supply of needs for the next generation. The four important values of development are economic sustainability, environmental sustainability, social sustainability and sustainable development. Sustainable development in the green economy pays attention to many things related to the economy, environment and social such as ownership of goods, the gap between the rich and the poor, quantitative policies, discussion of AMDAL, microeconomic financing to a culture of decision making. Poverty alleviation and income equality are very significant goals of Islamic economics. To achieve these goals, socio-economic processes and priorities as areas must be related to support the concept of sustainable development based on green economy.⁷

In Islam, sustainable development can be in harmony with the values contained in maqashid sharia, namely religion, soul, mind, property and lineage. According to Choudhury, sustainability in the Islamic economic development

³ Mubarroh Azizah and Hariyanto, "Implementation of Islamic Business Ethics to the Green Economics Concept," *Law Supremacy* 10, no. 2 (2021): 237–52, <https://doi.org/10.14421/sh.v10i2.2392>.

⁴ Iskandar, "Indonesia's Green Economy in the Maqashid Syariah Perspective."

⁵ I Made Adnyana, "The Impact of Green Tourism on Sustainable Tourism in the Era of the Industrial Revolution 4.0," *MEA Scientific Journal (Management, Economics, and Accounting)* 4, no. 3 (2020): 1582–92.

⁶ Makmun, "Green Economy: Concept, Implementation, and the Role of the Ministry of Finance" (Jakarta, nd).

⁷ Dwi Vita Lestari Soehardi, "The Role of Sharia Economics in Realizing Green Economy-Based Sustainable Development" (Bandung, 2022).

methodology is defined as a process of building complementarity between economic, social and human ethical issues in development.⁸ The sustainable development program of the green economy has 5 long-term target achievements including; sustainable economic growth, inclusive and equitable growth, social-economic and environmental resilience, productive service provision and healthy on the ecosystem, reduction greenhouse gas emissions.⁹

Islamic Business Ethics

Islamic business ethics are a number of ethical business behaviors (akhlaq al islamiyah) wrapped in sharia values that prioritize halal-haram so that they become ethical behavior that obeys Allah's commands and stays away from His prohibitions.¹⁰ The principles contained in Islamic business ethics are honesty, responsibility, social awareness and justice.¹¹

C. Method

This research is qualitative research with deep *content analysis method* form of library research. The approach used is analytical descriptive. Types and sources of data are secondary data obtained from research results, articles and reference books dealing with the same topic. method Content analysis is a method used to find out the conclusions of a text. Content analysis in this research wants to reveal the manifested and latent ideas of the author. Data collection in this study used documentation techniques, data search or theories that were relevant to the research question. Data is processed by researchers obtained from data sources analyzed.

D. Discussion

The concept of Green Economy emerged when various countries experienced problems of degradation of natural resources, energy resources, environment and food sources. Green economy is an idea that aims to increase social welfare without risking environmental damage.¹² The concept of green economy as a sustainable economy in society by consuming all natural renewable resources and without containing carbon emissions.¹³ A green economy is one of

⁸ Soehardi.

⁹ Alya P Rany et al., "Indonesia's Challenges in Realizing Strong Economic Growth and Sustainable Economic Development Through the Indonesia Green Growth Program By Bappenas," *Journal of Economics and Development* 20, no. 1 (2020): 63–73, <https://jurnal.uns.ac.id/jiep/article/view/38229>.

¹⁰ Susi Susanti, "Optimizing Green Product Strategy for the Development of MSMEs in Bandar Lampung in terms of Islamic Business Ethics," *Faculty of Islamic Economics and Business, State Islamic University (UiIN) Raden Intan Lampung* (2017).

¹¹ Eca Nupita Sari, "Implementation of the Green Product Concept by Bengkulu Typical Culinary SMEs in the Perspective of Islamic Business Ethics," *Faculty of Islamic Economics and Business, Fatmawati Sukarno State Islamic University Bengkulu* (2022).

¹² Dewi Wungkus Antasari, "Implementation of Green Economy for Sustainable Development in the City of Kediri," *Journal of Development Economics* 5, no. 2 (2020): 80–88, <https://doi.org/10.35906/jep01.v5i2.402>.

¹³ Aloysius Hari Kristianto, "Sustainable Development Goals (SDGs) in the Green Economy Concept for Ecology-Based Quality Economic Growth," *JBEE: Business, Economics and Entrepreneurship* 2, no. 1 (2020): 27–38, <https://doi.org/10.46229/bee.v2i1.134>.

the factors that can improve human living conditions and social justice, and can significantly reduce environmental risks and scarcity of environmental resources.¹⁴

The green economy formulation clearly shows a strong commitment to environmental protection related to the concept of blessed environmental conservation and restoration which is expected to be an alternative for “conservation” and “restoration” efforts to preserve the environment with a perspective based on Maqashid al-Shari’ah in order to achieve benefit in this world and the hereafter. Another perspective, namely the Islamic economy, at the same time emphasizes the importance of a religious approach, including its legal products, in the context of conservation and restoration of the environmental industry as a form of caliph’s responsibility mandated by Allah to humans.¹⁵

Green Economy is a tool/facility that is expected to be able to provide three outputs, namely 1) the existence of new sources of income and jobs; 2) low carbon emissions, reducing the use of natural resources, and reducing the increase in pollution and waste; and 3) contributing to wider social goals through the implementation of sustainable development, social equality, and poverty reduction, even though these social goals sometimes do not happen automatically. However, these social goals require specific institutional policies and must be attached to Green Economy activities.¹⁶ According to Cato, the green economy has the following characteristics (MS, 2009):

1. A green economy is an economy that is locally based;
2. In a green economy, people will relate to each other first and trade only then. The market was seen as a pleasant place of socializing and friendship where news and political views were exchanged as were goods and money;
3. A green economy is likely to involve distribution of assets using enhanced inheritance and capital gains taxes ;
4. In a green economy, taxes may also be used strategically to influence business power and behavior. The neoliberal dominance of decision-making results in a shift from corporate taxes to private citizen income;
5. The green economy will be guided by the value of sustainability rather than by the value of money;
6. The green economy will leave addiction to economic growth and lead to a steady-state economy ;
7. A green economy will be a welcoming economy in which relationships and community substitute for consumption and technology;
8. The green economy gives a broader role to the informal economy and mutually supportive cooperative and community-based systems;

¹⁴ Ely Fitri Wahyuni, “Analysis of the Implementation of Islamic Work Ethics, Green Economy and Prosperity in the Perspective of Islamic Economics,” *Scientific Journal of Islamic Economics* 8, no. 03 (2022): 3476–86.

¹⁵ R Wahyu Agung Utama et al., “Review of Maqashid Syariah and Fiqh Al Bi’ah in Green Economy,” *Journal of Islamic Economics* 10, no. 2 (2019): 242–59.

¹⁶ Iskandar, “Indonesia’s Green Economy in the Maqashid Syariah Perspective.”

9. In a green economy, health systems will focus on developing good health and providing primary care, on a local basis rather than high-tech drugs and sprawling pharmaceutical companies;
10. A green economy will replace fossil fuel and intensive farming systems with organic farming and systems such as community supported agriculture, where people are more closely connected to their food sources.¹⁷

Several policies need to be taken immediately related to the implementation of this green economy approach, including: first , a national government policy needs to protect certain areas that have crossed the safe limit for exploitation, conversion, and or development given the importance of biodiversity in an area. Besides that, strictly limiting other areas to be developed on the grounds of economic growth through careful management to protect threatened species, water quality, and other economic values. Second , provide alternative economic opportunities for local communities that allow them to continue to develop without destroying the biodiversity in their area. Third , private investors whether from the energy or mining sub-sectors, agribusiness, tourism development, hotels and others who have an interest in keeping biodiversity in their regions intact and can attract global investment in projects that are profitable, respect the natural world, as well as help standard of living of the local population. Fourth , local governments must be able and willing to preserve areas that must be protected by not selling them for money or allowing themselves to be corrupted by the interests of loggers and developers. Fifth , involve both local and international experts who really understand how to measure biodiversity in an advanced and correct way, as well as planning land use to determine exactly which areas need to be protected and which areas can be developed for proper environmental management. Sixth , support various initiatives in the implementation of primary, secondary and higher education in order to increase the awareness of the younger generation to enthusiastically receive knowledge and skills so that they are aware that they do not want to destroy the natural world around them.¹⁸

The business ethics that must be considered in Islam to realize the green economy as the goal of sustainable development is with a number of existing indicators. First , the use of raw materials . The need for natural raw materials , especially for large companies on an industrial scale, is undoubtedly a big problem that always gets their attention. If not, it is not impossible that they will lack the supply of raw materials, which will result in stagnant production, which must be sustainable, so that the company can continue to live and develop. With the current depletion of unrenowable natural raw materials , especially in the future , of course this will be a problem that will always haunt them. The way out, among other things, companies must look for substitute materials (synthesis)

¹⁷ Utama et al., “Review of Maqashid Syariah and Fiqh Al Bi’ah in Green Economy.”

¹⁸ Bambang Suhada and Dharma Setyawan, “Islamic Narratives and Green Economics in the Utilization of Natural Resources,” *Contextuality* 31, no. 1 (2016): 21–36.

which of course are not easy to obtain so that most companies continue to rely on the use of natural materials which are easier to obtain.¹⁹

Second, industrial process waste disposal. Another problem that is no less serious that is experienced by large companies is the disposal of waste as a cause of damage to ecosystems in various parts of the world. The waste (residue) in the form of solid, liquid or air will potentially pollute the land where all living things carry out life activities in it. Apart from that, it also has the potential to pollute the waters on which human life depends, such as rivers, lakes and seas. If the water area is disturbed by its ecosystem, it is not impossible that it will have an impact on the fulfillment of vital human needs.

Third, the problem of goods produced. To overcome or at least minimize the impact of production results, companies often do not realize whether the goods produced have the potential to damage the environment or not. Production results both in terms of ready-to-use finished goods and the packaging used, both of which are not impossible will be the cause of worsening ecosystems. Therefore, the use of production materials that are difficult to dissolve in water and disintegrate in the soil, for example those made from plastic, it is time to look for alternative materials that are environmentally friendly . If replacement materials are not found, it is not impossible that environmental damage will increasingly cause concern to all parties.²⁰

Umar Chapra explained that Islamic economic development is built on ethical and moral values and refers to goals Shari'a (*maqashid al - syariah*) , namely maintaining faith , life , reason , posterity and *wealth* . This concept explains that an economic system should be built starting from a belief (faith) and ending with wealth (*property*). In turn, there will be no economic disparities or economic behavior that is contrary to the principles of Shari'a. Islam has a comprehensive insight in business ethics, covers the basic principles, main points of damage in trade and exploitation of natural resources, factors of production, labor, organizational capital, distribution of wealth, wage issues, goods and services, qualifications in business, to socio-economic regarding property rights and social relations. Rasulullah himself is an internationally reputable trader who bases its business on divine (transcendent) values basically Islam emphasizes that Muslims want to explore natural wealth that lies and is hidden in the earth. The enjoyment of wealth is necessary explored by using a variety of knowledge in accordance with his specialization respectively, depending on what natural wealth will be extracted and will be used for the welfare of mankind. Hard work cultivating nature is part of worship, therefore in carrying out the production process it is very emphasized that Muslims pay attention to boundaries halal and haram determined by the owner and ruler of this nature. Without except that it is also emphasized to maintain and preserve the nature that has been benefited.²¹

¹⁹ Azizah and Hariyanto, "Implementation of Islamic Business Ethics to the Green Economics Concept."

²⁰ Azizah and Hariyanto.

²¹ Azizah and Hariyanto.

Islamic business ethics , the substance of the green economy must be in accordance with maqashid sharia which emphasizes benefit, namely:

1. Maintenance of religion (Hifzhu ad-din). All Muslim scholars agree that it is religion that must take precedence when setting laws. The religion in question is of course Islam itself. The reason why the Islamic religion must be maintained is because the religion that is the greenest or the most concerned about the environment on this earth is Islam. As in this book entitled “Green Deen”, Ibrahim Abdul Matin, a US citizen Muslim, said “ on among Muslims and anyone else concerned about saving the Earth. This lens encompasses a variety of principles – the Oneness of creation, stewardship of the planet and the trust that comes with it, justice, balance, and the signs of God. All of these principles point to the same well-kept secret: that Islam teaches a deep love of the planet, because loving the planet means loving ourselves and loving our Creator. The Prophet also once said “Ju’ilat al-ardhu kulluha masjidan,” the whole earth is made into a mosque. In Ibrahim Abdul Matin’s view, this hadith not only explains that we may pray in any clean and holy place, but there is an implicit message to protect nature. In other words , maintaining the Islamic religion is a reflection of maintaining the environment itself.
2. Maintenance of the soul (Hifdzu an-nafs). It is maintaining the right to live in an honorable manner and preserving the soul so that it is protected from acts of persecution, in the form of killing, cutting off limbs or injuring. (Prof. Abu Zahra: 2008) Of course Islam highly respects the human soul. So that in any activity including the economy, the safety of the soul needs to be prioritized. From UNEP’s definition, a green economy is not only related to the environment but also the social welfare of society. There is actually a reciprocity between the human soul and the environment itself. For example, environmental pollution caused by several industries often endangers human lives. Companies that apply maqashid Syariah do not only rely on green washing, as an eraser of sins or bad image in society. However, He will take preventive action because he really feels responsible for the souls of every human being.
3. Maintenance of reason (Hifdzu al-aql). A healthy environment often helps humans to think clearly and positively. This is where industries that go green play a role in creating an atmosphere that does not disturb people’s minds. Maintaining this mind is also often applied in various ways such as providing scholarships for outstanding students, holding competitions in developing potential or also receiving company visits conducted by students to factories for research.
4. Maintenance of offspring (Hifdzul an-nasl). Efficient use of resources in the concept of green economy has been discussed in maqashid sharia. The efficient use of resources is closely related to the maintenance of offspring. Where the efficient use of resources provides land for future generations to be able to utilize resources. There is a hadith which means , “ If you hear that the Dajjal has come out, but you are still planting date palm seeds, then don’t rush to fix it, because there will still be human life after that “ (Narrated by Abu Dawud Al-Ansari). From this hadith, we can see that Islamic Economics

does not only aim to think about the benefit of the current generation, but also for future generations . Industrial companies and other economic actors should always think about the long-term impact of their actions.

5. Maintenance of property (Hifdzu al-maal). A healthy economy always generates profits in the right way. As well as preventing economic activities that can tarnish personal assets and other people's assets such as Tadlis, Gharar, Riba and others. In the order of khamisah kulliyah (five maintenances). The majority of scholars agreed to place wealth last. This is different from the triple bottom line concept which places profit first. This is where the concept of green economy that is driven by conventional economics differs from the maqashid sharia concept of Islamic economics. If conventional economics is profit oriented, then Islamic economics is falah oriented.²²

From the explanation of the five maintenances above, we can conclude that the Principle, low carbon is basically in line with the Maintenance of the soul and mind. The principle of resource efficiency is also in line with the maintenance of offspring and wealth. As well as the Socially inclusive principle found in all five maintenances in the maqashid sharia concept. So it is clear that real green economy activities are economic activities that prioritize the maintenance of religion, soul, mind, property, lineage and assets. Even protecting the environment is the same as protecting the five basic goals of Islam (maqashid alshari'ah). This is because these five basic goals can be realized if the environment and the universe support them. Therefore, maintaining the environment is the same as the law with maqasid al-shari'ah . And the only economic concept that has maqashid sharia values is Islamic economics . So it is clear that the true green economy is reflected in Islamic economics . Islam also strongly advocates the preservation of animal resources. There are several concepts of preserving animal resources in Islam (Mahrus, 2006). First , other than for the sake of consumption, animals that are allowed to be consumed in Islam on average include animals that have quite a lot of populations, not including rare animals whose populations are only a few. Second, the sharia also does not allow animal abuse. Third, Islam recommends caring for animals by giving freedom of life or providing the necessities of life for animals, if only the animals are in their possession . Fourth, in the rules for killing animals, Islam only prioritizes animals that are dangerous animals (al-fawasiq al-khams) and similar animals, namely animals that disturb or attack humans. The dissemination of a green economy that breathes the universal values of Maqashid Syariah (associating environmental issues with aspects of sharia objectives) in fiqh al-bi'ah has resulted in a decrease in people's passivity. The basis of the green economy on the problem of inequality caused by the uneven distribution of green production factors can be overcome based on the principles of al-adl (justice), Maslahah (public interest) and Musawah (equality). Various obstacles that arise will be overcome because the purpose of the Shari'a is a concept based on the guidelines set by the Creator.²³

²² Iskandar, "Indonesia's Green Economy in the Maqashid Syariah Perspective."

²³ Utama et al., "Review of Maqashid Syariah and Fiqh Al Bi'ah in Green Economy."

E. Conclusion

The concept of green economy is all economic activities use renewable energy so as to improve human welfare and social equality, and at the same time reduce environmental risks significantly because the results of economic activities are low carbon and do not produce emissions and environmental pollution, save natural resources, and social justice. Business ethics in Islam requires that every activity carried out must use the concept of environmental balance because in truth Islam prohibits humans from doing damage to the earth so that all activities will be worth worship. Green economy as a sustainable development goal is in line with business ethics in Islam so it needs to be implemented in every community's economic activity.

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