

# Syaria's Maqashid Implementations in Resources Related to the Green Economy

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## ABSTRACT

Responsible and efficient use of natural resources is vital to the long-term sustainability of our planet. Sustainable Resource Management involves balancing the needs of economic development, social welfare, and environmental protection. Where in practice the management of natural resources is the practice of the concept of the fulfilment of basic human needs framed in the "Maqashid Sharia'ah". For this research using the method of research used is by using the qualitative approach of library research, and method of collection of data literature review forms of journals and related documents. Studies have shown that the concept of the so-called "green economy" is included in the implementation of the maqashid syariah because it prioritizes the elements of *maslahah* and *adl* to the well-being of the community, such as reducing inequalities of poverty, environmental balance, and as a tool for creating new jobs. Moreover, the concept of a green economy, which means managing natural resources without damaging nature, is reflected in Islamic environmental ethics. The success of a green economy depends on firm government policies and implementation, as well as public awareness.



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## INTRODUCTION

The theory of the Maqashid Syaria is an important element in doing the work of the Muslims as a measure of achieving success in this world and not leaving the needs of the Hereafter, because the Maqashis Syaria is it (D. Syarif et al., 2024). Maqashid syariah is a major concept in Islamic law that refers to the purposes or purposs that underlie the law of Shariah. This concept aims to preserve the riches and interests of mankind.a (Shidiq et al., 2009). As a caliph on earth, it is the duty of man to preserve, protect and preserve natural resources so that they can be by future generations. It's not just the use of resources for personal interests, not to mention the disregard of the balance of nature and its exploitation (Irmayanti & Fasa, 2022). In some countries, natural resource crises have become a common problem in the management of nature and habitat. Often, sacrifices to the habitat are required to implement the development paradigm to an ideal rate of economic growth. (Sukmana, 2020) In practice, however, natural resource management is often focused on the use of natural resources for economic purposes. As a result, environmental damage and natural resources shortages are not uncommon.

With the world's growing population, we live with increasingly limited resources. According to the latest projections, the global population could rise to about 8.5 billion by 2030 and 9.7 billion by 2050. For this reason, it is essential to make an effort to maintain a lifestyle that takes into account the

sustainability aspects of such resources for the benefit of present and future generations. The Sustainable Development Goals (SDGs) were launched by the United Nations in 2015 and cover 17 goals that focus on social, economic, and environmental areas. The SDGs enhance and expand a sustainable framework by incorporating interrelated social, economic, and environmental elements and taking into account global and national impacts in efforts to maintain the survival of the Earth, protect the rights of people, and ensure equality and balance throughout the world.

The Sustainable Development Concept will also focus on social aspects of sustainability, including equality, human rights, social welfare, health, education, and inclusion. The gravity of the social dimension is to create a fair, inclusive, and balanced society, where all individuals have equal opportunities to thrive, but on the other hand pay attention to the sustainability of the natural environment and the sustainable management of natural resources. The gravities of the environmental dimension are to maintain the balance of ecosystems, reduce the negative impact on the environment, and protect the biodiversity of our planet. (Nofendra, 2024) In practice, the weight of sustainable development creates a paradox that emphasizes that economic growth must go hand in hand with social improvement and environmental protection. This means that strong economic development must be controlled so as not to sacrifice human rights or damage the environment. (Mulyani, 2017)

Rapid economic growth can have an impact on the environment and society, including pollution, deforestation, and income inequality. (Firdaus, 2022) Therefore, one of the religious responsibilities is to maintain the welfare of the earth, which includes sining an energy balance for human welfare and promoting economic growth to create a social balance so that there is no resource inequality. (Irmayanti & Fasa, 2022).

## METHOD

This research uses a qualitative methodology that incorporates library research techniques. This study reviews literature on the implementation of maqashid syariah in natural resource management within the framework of a green economy. The primary data sources include scientific journal articles, books, research reports, and pertinent official documents.

The data collection process entails identifying the most current and pertinent literature via academic databases at both national and international levels. The criteria for selecting sources are (1) relevance to maqashid syariah and the green economy, (2) reliability and credibility of the source, and (3) publication within the last five years, with the exception of classical literature deemed essential for understanding maqashid concepts.

The analysis of data employs a descriptive-qualitative methodology, incorporating both content analysis and thematic analysis techniques. The data collected are categorized according to primary themes, including maqashid values, principles of the green economy, and their significance in natural resource management. (Rahman, 2024) asserts that this approach enables researchers to identify patterns, findings, and challenges in the integration of the studied concepts through systematic coding and categorization of data (p. 183).

This approach aims to enhance understanding of the alignment between maqashid syariah principles and the implementation of green economics as a sustainable development model grounded in Islamic values.

## FINDINGS AND DISCUSSION

### 1. Sharia Maqashid: Classical and Contemporary Studies

Islam has the concept of a universal, integral, and comprehensive system of life, which has established an integral order to govern human life. The word "maqsid" refers to the meaning of purpose, goal, principle, matter, or ends in English, telos in Greek, finalité in French, or Zweck in German.

Quoted from (Gumanti, 2018) "On the other hand, some Muslim scholars consider al-Maqasid the same as al-Masalih (maslahat-maslahad) as Abd al-Malik al-Juwaini (w: 478 H/1185 M). Fakhruddin al-Razi (w: 606 H/1209 M) and al-Amidi (W: 631 H/ 1234 M) in his terminology. Then Najmudin al-Tufi (w: 716 H/ 1316 M) defined maslahah as "what fulfils the purpose of the legislator" (because that leads to the meaning of al-Syari'). As for Al-Qarafi (W:1285 H/1868 M), linking

maslahah and Maqasid as a basic principle by stating “a part of Islamic law, which is based on the Shari’at, cannot be considered as al-Maqasid, unless attached to it a legitimate target and can prosperity or prevent prosperity”.

Sharia Maqashid can be seen from classical and contemporary studies. In the study of classical Islamic’s law it is mentioned that the Shariah Maqasid is grouped into three, namely ad-daruriyat, al-hajiyat and atahsiniyat. They are divided into: hifz ad-din (religious protection), hifz an-nafs (soul protection); hifz al-mal (protection of property); if al-aql (reason protection); if an-nasl (protection of offspring) and if el-ird. (perlindungan kehormatan). Daruriyyah (primary goals) is defined as a goal that must exist, the absence of which defines a goal which should exist, whose absence will result in the total destruction of life, for example, to save souls. Hajiiyyat (secondary goals) is defined as something that is needed by human beings to facilitate the achievement of interests that belong to the category of land. Those whose presence is neither necessarily nor necessary but will magnify the process of the existence of the interests of Daruriyyah and Hajiiyyah.

As for the contemporary study that Maqashid Shariah according to Jasser Auda, in order for the Islamic shariah to play a positive role in the realization of the crimes of mankind, and to be able to respond to the challenges of the Kekinian era, then the coverage and eminence of the maqasid theory as has been developed in classical Islamic law must be expanded. The originally confined to the existence of the individual, its dimensions must be extended to cover a more general territory; from the individual territory to the territory of the Society or of mankind at all levels. (Gumanti, 2018). So, if presented in the table as below:

Classical Studies		Contemporary Studies
hifz ad-din (religious protection)	➡	Hifdz al-Huriyyah al-I’tiqad. Protection of freedom of belief
hifz an-nafs (protection of the soul)	➡	Hifdz al-huquq al-Insan. Protection of human rights
hifz al-mal (protection of property)	➡	the existence of social solidarity
hifz al-aql (protection of reason)	➡	An existence of scientific thinking or a spirit of searching for science.
hifz an-nasl (hereditary protection)	➡	Hifz al-usrah Family protection
hifz al-ird (protection of honour)	➡	Protection of dignity and human dignity/ human rights

Sources: (Gumanti, 2018)

## 2. Green Economy-Based Natural Resource Management

Many countries around the world are currently facing the environmental problems of living, not to mention Indonesia. The use of modern technology for the exploitation of natural resources and reduced availability of natural resource will cause environmental damage, which will lead to ecological imbalances and have a long-term impact on the well-being and development of a country in the long term. However, economists have developed theories about how to manage and exploit natural resources so that they have economic value..(Kusuma, 2023)

Indonesia ranks second as a country with vast land and biodiversity after Brazil (Gustav Rizal & Galih, 2018). His suggests that Indonesia should be regarded as a country whose economic development depends on natural resources.. (Ramadhani et al., 2022)

This Earth Summit'92 spreads the promotion of the United Nations Agenda 21 on sustainable development, or commonly referred to as Sustainable Development, which is the goal of ideal policies. Many countries are trying to introduce a new model of economic development policy that is aligned with the spirit of environmental protection.. (Mubarok & Afrizal, n.d.)

n Indonesia, the management of natural resources for economic purposes is regulated in the Basic Law of 1945 Article 33 and the Law No. 32 of 2009 on the Protection and Management of the Living Environment. (Luhur et al., 2020), In article 33, paragraph (3) of the UUD 1945, it reads: “The earth and water and the natural wealth contained therein are under the control of the State and are used

to the greatest extent for the prosperity of the people". and in article 33 paragraph (4) it says: "National economy is organized on the basis of economic democracy based on the principles of equality, equitable efficiency, sustainability, environmental consciousness, independence, as well as byining the balance of progress and national economic unity.

This regulation is designed to ensure that the exploitation of Indonesian natural resources can be maximized for the benefit of the people, because Indonesia is the country with the most dependent economic development on natural resources.(Humas EBTKE, 2019). However, because of excessive use, environmental conservation and protection problems are neglected, such as water and air pollution, soil quality deterioration, fires and forest damage, agricultural land displacement, climate change, etc., leading to ecological and social problems.. (Inti Ulfi Sholihah, 2022)

However, diversity, which is part of natural resources, is managed and exploited without considering future impacts. Nevertheless, it will increase the number of new jobs, increase exports, generate foreign exchange, increase national income, and boost economic growth.(Gustav Rizal & Galih, 2018). With the development of the economy, many natural resources will have to be processed to reduce existing natural resources, especially natural resources that are stock resources, as well as natural resources which are flowing or modifiable. (flow atau renewable resources). Although it will not be exhausted if it continues to be used, but if you are careful, the resources of nature will be scarce anyway..(A. Syarif et al., 2023)

That the "green economy" is understood as a dynamic process of economic transformation towards low-carbon development, improving resource efficiency and people's well-being through the use of technology and innovation that creates new jobs while reducing environmental risks in the long term..(Inesa et al., 2021) The Green Economy Guide, as tabled below:

No	Directions of Green Economy
1.	Sustainable construction and resource conservation
2.	Implementation of renewable energy source
3.	Sustainable development of infrastructure (transport)
4.	Improving water management
5.	Implementation of waste management system, minimization of residues
6.	Rational management of land resources and control of urbanization
7.	Preservation of existing species and control of their populations

Sources: (Inesa et al., 2021)

Based on the above table, it can be explained that the Green Economy can be described by several references, namely: 1) Construction and conservation of sustainable resources; 2) Implementation of renewable energy sources; 3) Development of infrastructure (transportation); 4) Improving water management; 5) implementation of waste management systems, minimizing residues 6) Rational management of land resources and urbanization control; 7) Conservation of existing species and control of their populations.

Nevertheless, developed countries have a much higher level of introduction of environmentally friendly technologies and constant monitoring of compliance with established standards. There is a large number of public policy instruments to increase the rate of implementation of the green economy, some of which are not purely economic. In a market economy, where income is the primary indicator of profit, it is the country that must regulate key sectors to introduce sustainable development. Key tools to stimulate the "green economy" and balance the competitive environment include:(Inesa et al., 2021)

- Introduction of subsidies and contributions to companies with minimum negative impact on the environment, and vice versa, increased taxes and penalties for non-compliance with established standards.
- Increased control over the activities of companies with environmental impact and constant ecosystem diagnosis.
- Improved management and communication systems between all business entities (population segments), creating interactive maps in all areas of development of the "green economy", and creating rapid response groups to complaints sent.

- d. Transparency of data on production technology and the impact of economic entities on the ecosystem, combating market monopolization and creating free competition, where the priority is to maintain ecological conditions, adjust information policies.
- e. Any urge from the state and society to focus on ecosystems and increase demand for goods in production which environmentally friendly technology is used.
- f. Creation of open competition and use of scholarship programmes aimed at developing a green economy and a circular economy

Opportunities to introduce the latest technology and develop the "green economy" in the world become available every year. However, economic development mainly affects their availability. Developed countries with higher per capita GDP are more likely to implement environmental conservation programmes while developing countries and countries with low standard of living are outside in introducing new technologies. One problem in developing nations is the discontent of states and companies to change technology and invest in environmental preservation, while development happens using ecosystems (extensive methods), designed for environmental degradation and lack of strategic planning, not taking into account the negative impact and cumulative effects, thereby reducing the well-being of the population and the potential of the country. (Inesa et al., 2021)

Follow (Kusuma, 2023), sustainable growth and development will not be achieved when natural resources are scarce due to natural damage, so it is necessary to carry out conservation and management of natural resources as a form of implementation of the green economy. The great potential that emerges is the creation of jobs due to the sustainable production and distribution of goods/services, indicating the strength of market expansion for development, guaranteeing public health and safety.

So, as a caliph on earth, it is the duty of man to preserve, protect and preserve natural resources so that they can be by future generations. It's not just the use of resources for personal interests, not to mention the disregard of the balance of nature and its exploitation. (Irmayanti & Fasa, 2022)

### 3. Green Economy in Sharia Maqashid Framework

In Islam, the green economy is part of the Shariah system aimed at the well-being of human beings and nature, as well as the application of the maqashid shariah. (Fauzia, 2016). And do not cause corruption on the earth after it has been repaired and pray to Him with fear and hope. (akan dikabulkan). Surely the mercy of Allah is near to those who do good. Indeed, Allah does not like excesses. And do not cause corruption on the earth after it has been repaired and pray to Him with fear and hope. (akan dikabulkan). Surely the mercy of Allah is near to those who do good. Indeed, Allah does not like excesses. QS. Al-A'raf:56... then in the Al-Qur'an QS. Al A'raf: 31 dan QS Al An'am: 141 "... Eat and drink, but don't exaggerate. Indeed, Allah does not like excesses. Indeed, those who are disobedient are Satan's servants, and Satan is a disbeliever to his Lord. (QS Al isra: 27).

Berkaca dari Firman Allah tersebut, bahwasanya ekonomi hijau sesuai dengan value dalam prinsip syariah khususnya pada sudut pandang Maqashid al-Syariah. (Iskandar & Aqbar, 2019) God is the Creator of the Qur'an, and He is the Maker of all things on the human being in the fulfillment of his needs daruriyah (primer), hajiyah (sekunder), dan tahsiniah (tersier).

To see economic development, one has to consider the foundation, perspective, and purpose of development itself. In Islam, every action shows its own identity. (Irmayanti & Fasa, 2022) And the Islamic economy generally has a foundation that reflects the way we think through the following scheme:

Maqashid Syari'ah				
Freedom, Responsibility, and Trust		Ownership		Social Justice
Tauhid	Khalifah	Nature	Ukhuwwah	Tazkiyyah
Aqidah		Syari'ah		Akhlaq

Sources: (Siregar et al., 2020)

According to the statement, the conservation of all natural resources from abuse is mandatory. Based on the Qur'an, Indonesia has a common concept of a green economy with a Shariah perspective on natural resources. The Quran offers some important principles for environmental conservation and indicates that environmental damage and human mismanagement of natural resources are the same thing. In fact, the Quran and Islamic law can play an important role in promoting sustainable development in Islamic countries. (Vaghefi et al., 2015)

The purposes and strategies of an economic system are in essence the logical result of its world view. (Inayati, 2013). For example, if the universe, including its economic resources, occurred by itself, without any plan or primary purpose to create it, humans would be free to exploit it as they wish. His purpose in life is only to get the highest possible profit and satisfaction, regardless of how it can be achieved and how it will affect others. Therefore, a theory may be true and acceptable in a particular social system, but not in another social system. (Siregar et al., 2020)

Because, when Maqashid Shariah is not achieved will cause damage. It is necessary for him to be able to do what he has done, and to keep the things that are in his possession, that is (min nahiyyati al-wujud) It is the preservation and maintenance of the things that are in harmony with its existence. (min nahiyyati al-adam) That is, by preventing the things that cause his absence (Iskandar & Aqbar, 2019). Therefore, the economic development that should be implemented in the Muslim world must be based on the makashid syari'ah which is the creation of justice of distribution through the fulfilment of all basic human needs in order to preserve the integrity of human life. (Siregar et al., 2020)

And on the other hand, the government needs to make policies on green technology investment, green tourism, green transport, so that it will indirectly affect job creation. (Vaghefi et al., 2015), Applying rigorous economic and environmental policies to people who do not conform to environmental ethics and appropriate incentives. (Mustapha, 2015)

Thus Al-Ghazali revealed that the primary purpose of Shariah is to promote the prosperity of mankind, which lies in the maintenance of religion, life, reason, offspring and wealth. Furthermore, everything that protects these five elements of public interest is encouraged to be done and vice versa, all that threatens it is to be eliminated.. (Siregar et al., 2020)

## CONCLUSION

The green economy is an economic idea that is part of the implementation of the maqashid shariah because it prioritizes the elements of *maslahah* and *adl* to the well-being of the community, such as reducing poverty, ining environmental balance, and creating jobs. The concept of a green economy, which means managing natural resources well and still taking advantage of natural resource management to gain economic value, is an example of how Islamic environmental ethics is applied. To the overall green economy vision by 2045, Indonesia seeks to a practical, comprehensive, innovative, and creative green economy.

It is then expected that the Government should make firm policies and regulations for business operators, invest in the development of green economies in the fields of science and technology, implement green tourism and green transportation, and socialize the public and business operations about the benefits and application of green economy.

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