

MAQASHID SHARIA'S ANALYSIS OF THE GREEN ECONOMY CONCEPT IN INDONESIA

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ABSTRACT

Climate change is a global threat whose impact will be felt by the whole world, including Indonesia in launching a sustainable development program. Every year the forest area in Indonesia decreases by 0.5-1 million hectares. At least in the 2002-2020 period, Indonesia has lost 9.75 million hectares of forest land. Whereas the concept of green economy has long been proclaimed for green economic growth in sustainable development. This research aims to analyze the concept of green economy in the frame of *maqashid sharia*. This research uses a combined method (triangulation), namely descriptive qualitative research method with verification qualitative design. Data collection techniques through literature review. The results of this study indicate that the concept of green economy in Indonesia in supporting sustainable development is in line with the concept of Islamic economics through *maqashid sharia*. The concept of low carbon is basically in accordance with protecting the soul, mind and environment. The concept of resource efficient is in accordance with protecting offspring and property. Likewise, the concept of socially inclusive is in the concept of *fiqh al-bi'ah* (protecting the environment) and the five aspects of preservation in the concept of *maqashid sharia*.

Keywords: Green Economy; *Maqashid sharia*; Sustainable Development

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INTRODUCTION

In 2022, the remaining forest area in Indonesia will be 125.76 million hectares (ha), according to the Ministry of Environment and Forestry (Widi, 2023). Based on Central Bureau of Statistics (BPS) data on environmental statistics, the amount of forest area in Indonesia continues to decrease every year. It is recorded that forests in Indonesia decrease yearly by around 0.5-1 million hectares (ha) (Iskandar, 2021). At least in 2002-2020, Indonesia lost 9.75 million hectares of primary forest land (Kusnandar, 2021). One of the reasons is fires that occur, whether intentionally or unintentionally. Apart from that, there are many factors, such as the expansion of oil palm land, agricultural land, industrial land, mining, and others.

The status of forest areas in Indonesia is decreasing. The Indonesian Government is trying to implement the concept of a green economy with the hope of achieving sustainable development as stated in the 2015-2019 National Medium Term, National Medium Term Development Plan (RPJMN) with integral pillars of social, economic, and environmental development (Bappenas, 2019b). Sustainable development goals are based on three foundations, namely 1) focusing on human development in the social sector, 2) economic growth, and 3) environmental friendliness and biodiversity. The implementation of sustainable development (SDGs) is regulated in Presidential Regulation Number 59 of 2017 (Presidential Decree Number 59 of 2017), which contains 17 goals and 169 targets (Hardiana, 2018). In addition, the Indonesian Government has integrated 169 SDG targets or indicators into the national development agenda. This is stated in the National Medium-Term Development Plan (RPJMN) 2020-2040. The Government also supports environmentally friendly development, which is signaled towards a green

economy with Presidential Regulation (Perpres) Number 98 of 2021 concerning implementing carbon economic value to achieve contribution targets set nationally and controlling greenhouse gas emissions in national development.

The term Green Economy, which is a key concept in this report, refers to an economy that is environmentally sustainable. It is a concept that has gained traction in various national and international forums. Studies, research and discussions in recent years have been related to economics, which can create a green atmosphere in the economy, industry and the environment. The green economy framework has been discussed by the United Nations (UN) Agency regarding Environmental Programs, namely the United Nations Environment Program (UNEP). Green growth was brought into intergovernmental discussions for the first time at the United Nations Asia and Pacific Economic and Social Commission (UN ESCAP) ministerial conference (UNEP, 2011). In Indonesia, since 2013, the Government, together with the Global Green Growth Institute (GGGI), has developed a Green Growth Program in collaboration with the Coordinating Ministry for Economic Affairs, Green Growth Assessment (GGAP) and Extended Cost-Benefit Analysis (Bappenas, 2019a). Has been developed as an analytical tool to provide a basis for qualitative and quantitative analysis of various projects' economic, social and environmental impacts (Global Green Growth Institute, 2015).

One of the current global issues is economic growth, which hurts the environment and causes scarcity of natural resources. The high level of carbon that produces pollution, both from vehicle emissions and forest fires, is a theme often discussed (Singhania & Saini, 2021). According to UNEP, this violates the concept of a green economy, namely low carbon. The idea of a green economy emerged because of the human tendency

to prioritize profit-oriented rather than sustainable-oriented. Implementing the green economy is hoped to solve the problem of negative economic impacts and create a better and more sustainable life globally. It is by the principles or concepts of Islamic economics to achieve *falāh* (happiness in this world and the hereafter) from the perspective of *maqashid sharia*.

Climate change is a global threat whose impact will be felt worldwide (Arwan, 2022). Climate change is a worldwide disaster, just like the COVID-19 pandemic, which threatens all countries in the world. Human activities which increasingly produce carbon (carbon emissions) also contribute to the increase in the earth's temperature. The issue of sustainability is increasingly being echoed in various fields, including economics and finance. The idea of more environmentally friendly economic development (pro-environment) is increasingly developing. So, climate change's impact, which affects economic growth and financial system stability, is a major issue in sustainable development.

Several studies have discussed the green economy in theory and its application in an institution. Among the studies are research is Khaery's research entitled "*Penerapan Green Economy Berbasis Maqashid Syariah dalam Mewujudkan Pembangunan Berkelanjutan (Studi pada PT Vale Indonesia Tbk)*" in 2021 (Khaery, 2021). Similar research was also written in a study conducted by Wahyu et al. with the title "*Tinjauan Maqashid Syariah dan Fiqh al-Bi'ah dalam Green Economy*" in 2019 (Wahyu et al., 2019). Research conducted by Anom Prianto et al. entitled "*Tinjauan Penerapan Ekonomi Hijau dalam Pariwisata di Provinsi Bali*" (Prianto et al., 2021). The research aims to determine the implementation and challenges of the Bali Clean and Green program about the factors forming the green economy. Furthermore, research conducted by Rizki

Febri Eka Pradani et al. entitled "*Penerapan Konsep Green Economy dalam Meningkatkan Pendapatan UMKM Tahu di Dusun Tahu Kabupaten Situbondo*" (Pradani et al., 2023). This research aims to understand how the green economy is implemented and examine how it affects the production of Tofu MSMEs in Jetis Village, Besuki District, and Situbondo Regency. Research conducted by Aloysius Hari Kristianto entitled "*Sustainable Development Goals (SDGs) dalam Konsep Green Economy untuk Pertumbuhan Ekonomi Berkualitas Berbasis Ekologi*" (Hari Kristianto, 2020). This research aims to explain how the Green Economy is implemented in green growth and SDGs.

Islamic economic actors must address world climate change. The study of global issues must be a particular concern, so the analysis of the green economy from the perspective of *maqashid sharia* becomes interesting to discuss. Is the green economy supporting sustainable development (SDGs) from the *maqashid sharia* perspective? So, the researcher is interested in exploring the concept of a green economy and analyzing it in Indonesia within the framework of *maqashid sharia*.

MATERIAL AND METHODS

This research uses a combined method (triangulation), namely a qualitative descriptive research method with a qualitative verification design, which takes an inductive approach to the entire research process (Bungin, 2007). The data is presented using content analysis and obtained as library research to describe two main concepts: green economy and *maqashid al-Sharia*.

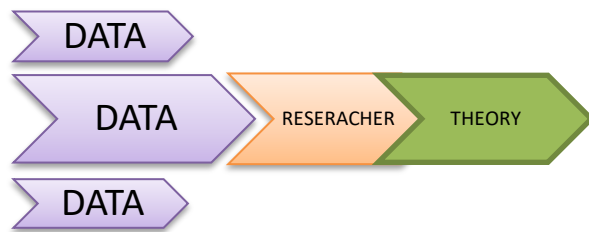


Figure 1. Information Flow in Qualitative Verification Format

Source: Penelitian Kualitatif's book (Bungin, 2007)

The data collected were obtained from books, journals, trusted websites, and print and online media, which are the main topics of the green economy. Then processed by the researcher using *maqashid sharia*, which then obtained the aim of the research to deepen the concept of the green economy from the perspective of *maqashid sharia*.

RESULTS AND DISCUSSION

The term green economy first appeared in the business world in the late 1980s. In his book entitled "The Green Economy Declaration," John Give divides the goals of the green economy into three stages: specifically green, greener, and greenest. UNEP introduced the concept of a green economy to help efforts to reduce greenhouse gas emissions. This concept offers significant potential in using green economy ideas and promoting the implementation of development that focuses on environmental and ecosystem issues. According to UNEP (2011), the term green economy refers to economic activities that contribute the least output to the greenhouse gas (GHG) emissions released. This concept is broader in scope than Low Carbon Economy (LCE) or Low Fossil Fuel Economy (LFFE). The economic model is based on ecological economics, which examines human dependence and the impact of economics.



Figure 2. Green Economy's Concept

Source: *United Nations Environment Program* (UNEP, 2011)

The economic idea known as the green economy encourages sustainable economic growth based on the environment. This approach is based on the idea that long-term economic prosperity requires a healthy and sustainable environment (Anwar, 2022). This theory promotes the adoption of more environmentally friendly technologies and resources and highlights the importance of considering environmental impacts when making economic decisions, making the audience feel responsible and empowered. In addition, this idea encourages the development of renewable resources and limits the use of non-renewable resources as part of a sustainable resource management approach.

Green economic theory also combines the concepts of social and economic justice (Anwar, 2022). Social and economic inequality can hinder environmental sustainability and economic growth. Therefore, green economy strategies also support more social involvement in environmental decision-making and equal access and allocation of resources. A green economy calls for cross-sector collaboration between the public, private, and civil society. One of several actions that can be used to identify the implementation of the green economy in the economy, namely increasing public and private investment in the green sector: a) increasing the number and quality of jobs in the green sector, b) increasing GDP in the green sector, c) use fewer resources and energy

per unit of production, d) reduced levels of pollution and CO₂, e) reduced consumption which produces much waste.

Table 1. Concept of Green Economic Growth

GREEN ECONOMIC GROWTH
<ul style="list-style-type: none"> • Sustainable/developing economic growth
<ul style="list-style-type: none"> • Inclusive and fair (equitable) growth
<ul style="list-style-type: none"> • Social, economic and environmental resilience
<ul style="list-style-type: none"> • Healthy and productive service provider ecosystem
<ul style="list-style-type: none"> • Reduction of greenhouse gas emissions

Source: (Global Green Growth Institute, 2015)

Indonesia is a large country with thousands of islands with abundant natural wealth. With a population of around 273 million people, various ethnicities, cultures, religions, and forests reaching 125.76 million hectares, the area is inhabited by multiple flora and fauna. So, in determining the direction of sustainable development, according to Fauzi, the green economy concept is ideally applied in Indonesia according to the nation's characteristics (A. Iskandar & Aqbar, 2019). The design of Indonesia's green economy concept and green economic policy must emphasize poverty reduction and environmental balance by wisely using natural resources effectively and efficiently. What is unique is that Indonesia is a large country with different tribes, groups, customs, cultures, and races. Still, almost the entire Indonesian nation is a religious community (worshipping God), as stated in Pancasila, which is the first principle.

Apart from its suitability to the socio-cultural nature of the Indonesian nation, the application of the green economy concept among Muslims has been stated in the 1945 constitution article 19, paragraph 1 of the 1945

Constitution, which states that the state is based on the belief in the one and only God, which is an indication that the ideal Indonesian population believes in the existence of God. Thus, national development through a green economy among people who uphold Sharia values is not only in harmony with the constitution of the Unitary State of the Republic of Indonesia (NKRI) but also has a valid legal basis originating from the constitution of the State of Indonesia (F. Iskandar, 2003). So Islam has two fundamental agendas in supporting sustainable development, namely 1) implementation of the Islamic economic system and 2) revitalization of traditional Islamic resource management institutions.

Government support for the environment and green economy can be seen in Presidential Regulation (Perpres) Number 98 of 2021 concerning the application of the economic value of carbon to achieve contribution targets set nationally and control greenhouse gas emissions in national development. In addition, all stakeholders must be committed to the Green Industry. As the host country for the G20 presidency, Indonesia has expressed its support for the green economy, such as sustainable financing and low-carbon development. As is known, the emission reduction pilot program has also become a topic of discussion on a world scale. There is a national strategic project in the Riau Islands to develop a solar power plant (PLTS) to implement the green economy concept for environmentally friendly industries. Apart from meeting all energy needs in the Riau Islands, it can also be exported abroad. From upstream to downstream, the government encourages the business world to embrace environmentally friendly industries (Rasyid et al., 2022).

The Concept of *Maqashid al-Sharia's*

The two terms that form *Maqashid sharia* are *Maqashid* and *al-Sharia*. *Maqashid* is the plural form of *maqshad*,

which is Arabic for the words “intent” and “goal” (Hidayah, 2022). The word *maqashid* comes from the verbs *qasida*, *yaqshidu*, and *qashdan*. In terms of language, *maqashid* can mean several things. First, assistance, guidance (explanation), and *istiqamah* are needed when choosing a path. Second, middle, neither too much nor too little. In Arabic, the word *sharia* is translated as “the path to the source of water” or “the source of life.”

Meanwhile, the word *sharia* refers to springs and places where people drink. The Arabs specifically used this term to describe a path leading to a fixed and visible spring. The words *Shia* and *Sharia* are used in the Qur'an to refer to the apparent path of revealing God to humanity.

Maqashid sharia, as a term, has been interpreted differently by various scholars, leading to a comprehensive understanding of its implications. According to Ar-Raisuni (1992), *Maqashid sharia* refers to the goals set by the Sharia that benefit the people. Izzudin Ibn Abd as-Salam, on the other hand, views *Maqashid sharia* as all legal taklif intended to help humans in this life and the next. Meanwhile, Az-Zuhaili (1986) defines *Maqashid sharia* as the meaning and purpose upheld by the Sharia in all its laws or most of them, as well as the ultimate goal of the Sharia and the secrets contained therein (Yumni, 2016).

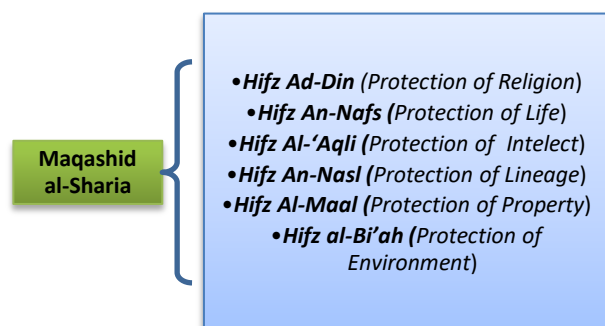


Figure 3. *Maqashid sharia* and *fiqh al-bi'ah*
Source: (Thohari, 2013; Fauzia, 2016)

Islamic economics, with its potential to achieve prosperity (*falah*) by maintaining and maintaining all *maqashid*

sharia concepts, is a concept that includes safeguarding religion (*hifzh ad-diin*), life security (*hifzh an-nafs*), intellectual (*hifzh al-'aql*), regeneration and family (*hifzh an-nasl*), material (*hifzl al-maal*) and protecting the environment (*hifz al-bi'ah*).

When referring to Ibn Qayyim's concept of *maqashid sharia*, as long as it does not conflict with Islamic sharia, then sustainable development goals (SDGs) are part of *maqashid sharia* itself (Badan Amil Zakat Nasional, 2021). Ibn Qayyim defined *maqashid sharia* as unlimited; as long as a target can bring social benefit, the target can be included in *maqashid sharia* (Badan Amil Zakat Nasional, 2021). It can even be broader than the 17 points in the SDGs.

***Maqashid sharia*'s Analysis of the Green Economy in Indonesia**

First, the green economy from the perspective of *Hifz al-din* (protection of religion). *Hifz al-din* is the conclusion of the concept of *dharuriyah* because humans can maintain their faith. The first principle of Pancasila emphasizes that in Indonesia, the population adheres to religion. If humans maintain their religion, their beliefs will affect their souls, minds, offspring, wealth and the environment. So that Islam and faith within oneself can stand firmly. Implementing a green economy to replace the "Dirty Economy", which destroys the environment, is wasteful and unequal and is not in accordance with religious law. A green economy that is implemented well and with quality will change the behaviour of religious believers. So that we can avoid bad forms of business and environmental damage.

Second, green economy from the perspective of *hifz an-nafs* (protection of life). *Hifz an-nafs* can be done by carrying out the command to prioritize basic (primary) needs rather than secondary needs. This means prioritizing producing and distributing basic needs (the basic need) before creating and distributing additional needs (*tahsiniyah*) with the aim of saving non-renewable energy (non-

renewable resources). Namely, by limiting the production and consumption of *tahsiniyah* goods, it is hoped that they will not be trapped in consumerist behaviour and can save natural resources and economic resources. Consumerism is the assumption that expensive and luxurious goods are the benchmark for lifestyle (Djuwitaningsih, 2018).

In Islamic economics, the objectives include, (1) Fulfilling life's needs, even if they are simple, (2) Meeting long-term family needs and the needs of families left behind, and (3) Providing social assistance, *infaq*, alms and endowments in the way of Allah SWT. so that all of them can help other people, alleviate poverty, improve the quality of human resources, and build schools, hospitals and businesses based on a green economy. This is in line with the customs and culture of the Indonesian people who like to help each other.

Third, green economy from the perspective of *hifz al-aql* (protection of intellect). Humans are given a reason as a form of differentiation from other creatures. Reason, if not maintained, will give rise to a wrong mindset in understanding something. The command to use reason and change mindset can realize the achievement of a green economy. For example, a person's consumption mindset is changed to the mindset of an economic actor (producer) or to become an intelligent consumer who can differentiate between desires and needs, desires and desires. Change the mindset about satisfaction into benefit or emphasize economic concepts in full support of pro-growth, pro-poor, pro-job and pro-environment. From this maintained mindset, enthusiasm emerges in aligning existing systems and supporting the achievement of a green economy. In the end, this can trigger a green company that supports the green economy concept and creates innovations in the form of payment systems, energy economics, sustainable development, or

jargon that supports the green economy. In Indonesia, the unifying jargon for supporting the green economy is Bhineka Tunggal Ika. Even though they consist of different tribes, religions, cultures and customs, still choosing to unite is a confirmation of common sense. It means that unity is achieved by maintaining unity and supporting the green economy for sustainable development.

Fourth, the green economy from the perspective of *hifz an-nasl* (protection of lineage). One way to do *hifz an-nasl* is by including the Barakah Cost (BC) indicator in calculating income and building a family economy using the concept of *nafaqah*, namely, teaching financial management education to families so they can save and invest. Not only that but education should also be implemented in the family to preserve the environment. For example, increasing soft skills, becoming an agent for household waste management, utilizing locations for planting vegetables or reforestation in unused corners of alleys/alleys, and socializing the green economy with neighbours and the community.

Fifth, the green economy from the perspective of *hifz al-maal* (protection of property). The obligation to pay *zakat* means cleansing one's assets. *Infaq* and *alms* can ward off evil, likewise with *waqf*, which is actually charity. Spending assets for *zakat*, *infaq*, *alms*, and *waqf* (ZISWAF) is actually done to protect the assets and enjoy them in the afterlife. This can be done personally and institutionally, for example, by carrying out CSR and others. You should avoid consumerist behaviour because it will have the effect of weakening the country, giving rise to corruption, giving birth to a beggarly mentality, causing feeling poor and inferior and weakening the generation.

Not only that, to avoid the antithesis of the trade system, it is necessary to regulate regional and international trade policies by means of social distribution, namely a fair profit distribution system. so

that capital owners, management, administrators and workers should be determined to avoid exploitation of workers and business partners. The next step is to develop investment in *Sharia* banking to support green economic growth and sustainable development.

Sixth, the green economy from the perspective of *al-bi'ah* (protection of environment). The prohibition on causing damage to the earth is stated in the Al-Qur'an, so protecting and preserving nature is a human obligation as a *caliph*. Preserving forests and protecting ecosystems is also part of the green economy concept, which is in line with the *al-bi'ah* concept. Trying to reduce dependence on non-renewable natural resources (petroleum, coal, gas, etc.) by replacing them with renewable sources such as wind, solar, geothermal energy and other (renewable resources).

Furthermore, to support the national strategy for green growth and sustainable development as well as supporting a low carbon economy in Indonesia, namely by reducing carbon emissions through resource efficiency such as using public transportation compared to private vehicles. The last step is to revise the rules and policies regarding the protection and maintenance of water sources and rivers so that they are not polluted by industrial and household waste.

Green economic growth and sustainable development implemented in Indonesia cannot be separated from the role of Islamic economics, namely the concept of *maqashid sharia*. Sustainable development, which is summarized in 17 goals (goals), is in line with the values contained in *maqashid sharia*, namely in the context of protecting religion, soul, mind, property, heredity and the environment. Sustainability in the Islamic development economic methodology is a process that builds and complements economic, social and human ethical problems in development (Soehardi, 2022).

Many industries that are not environmentally friendly, such as forest fires, carbon gas emissions, and economical business patterns that are only profit-oriented, are not in line with sustainable development because they do not have the concept of *maqashid sharia*. *Sharia* economics, with its *maqashid sharia* concept, aims to instil the values of sustainable development so that humans are protected from greed, which can destroy the earth and create human prosperity. This goal is in line with the three pillars of sustainable development promoted by UNEP, namely social, economic and environmental.

From an Islamic economic perspective, 4 aspects need to be considered (Suminto et al., 2021): 1) *Tawhid*, namely realizing that the earth and its contents belong to Allah SWT. Man's job is not to monopolize or own. So that excessive, *tama'*, greedy traits do not appear, resulting in damage. 2) *Mizan* (Balance) discusses ecological efficiency because apart from maintaining a relationship with God, humans must also maintain relationships with other humans, including with nature. 3) *Khilafah*, namely humans as leaders (leadership), must be able to organize, maintain and have protection, and 4) Trust, namely Allah has entrusted this nature to humans and humans must be responsible for it.

So that a straight line can be drawn for a green economy based on *maqashid sharia*, which can be seen in the figure 4:

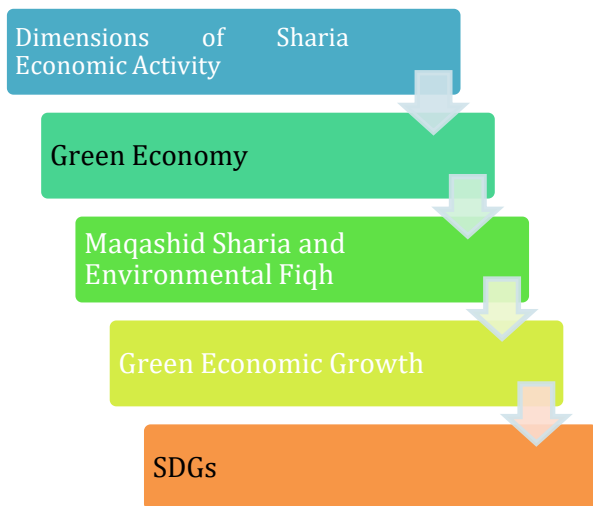


Figure 4. Green Economy Based on *Maqashid sharia* in Sustainable Development

Source: The researcher's Analysis, 2023

From the process figure 4, it can be explained that in Islamic economic activities, *Sharia* plays a role as a guiding principle, namely controlling human behaviour, which encourages moral economic behaviour. So, there are limitations that need to be considered when carrying out economic activities, namely aspects of balance and environmental sustainability in accordance with *Sharia* economic values (Islamic worldview). The emergence of the concept of green economy green growth in supporting the SDGs is in line with the basic principles of Islamic economics (Islamic eco-ethics), such as justice, *maslahah* and harmonization. From that process, a green economy supporting sustainable development in Indonesia does not conflict with *maqashid sharia* in Islamic economics

CONCLUSION AND IMPLICATION

The conclusion of this research is the green economy concept and its implementation relevance according to the characteristics of Indonesian society in supporting sustainable development in accordance with *Maqashid sharia*. The research results show that the Green Economy implementation model that

supports the SDGs must have a green economy model that is actually in accordance with the *maqashid* of *Sharia*. Its application is in accordance with Indonesian culture, which is based on Islamic eco-ethic philosophy. A green economy that supports sustainable development does not conflict with *maqashid sharia*. The results of this research also show that the green economy concept is in line with the *Sharia* economic concept through *Maqashid sharia*. The low carbon concept is basically in line with protecting the soul, mind and environment. The resource-efficient concept is in accordance with safeguarding offspring and assets. Likewise, the idea of socially inclusive is in the concept of *fiqh al-bi'ah* (protecting the environment) as well as the five aspects of safeguarding in the idea of *maqashid sharia*.

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