

## The Role of Islamic Economics in Advancing Green and Sustainable Development

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**Abstract:** This study discusses the role of Islamic economics in promoting green and sustainable economic development. By emphasizing the values of justice, sustainability, and environmental responsibility, Islamic economic principles are in line with the goals of a green economy that focuses on low carbon emissions, social inclusiveness, and resource efficiency. Through a qualitative research method with a literature study approach, this study examines the integration between Islamic economic values and green economic practices. The results of the study indicate that Islamic economics, through concepts such as environmental mandate (khalifah), prohibition of exploitation (riba and gharar), and the application of business ethics, can significantly support the achievement of sustainable development goals (SDGs). However, challenges in its implementation remain, such as lack of awareness, regulatory barriers, and resource limitations. This study emphasizes the importance of collaboration between policy makers, business actors, and the community in creating a more sustainable economic landscape based on ethical values. The integration of Islamic economics and green economy is expected to build a more just, inclusive, and sustainable future.

**Keywords:** Sharia Economy, Green Economy, Sustainable Development.

**Abstrak:** Studi ini membahas peran ekonomi Islam dalam mendorong pembangunan ekonomi hijau dan berkelanjutan. Dengan menekankan nilai keadilan, keberlanjutan, dan tanggung jawab terhadap lingkungan, prinsip-prinsip ekonomi Islam selaras dengan tujuan ekonomi hijau yang berfokus pada emisi karbon rendah, inklusivitas sosial, dan efisiensi sumber daya. Melalui metode penelitian kualitatif dengan pendekatan studi pustaka, penelitian ini menelaah integrasi antara nilai-nilai ekonomi Islam dan praktik ekonomi hijau. Hasil penelitian menunjukkan bahwa ekonomi Islam, melalui konsep-konsep seperti amanah kekhilafahan (khalifah) dalam pengelolaan lingkungan, larangan eksploitasi (riba dan gharar), serta penerapan etika bisnis, dapat secara signifikan mendukung pencapaian Tujuan Pembangunan Berkelanjutan (SDGs). Namun, tantangan implementasinya masih ada, seperti rendahnya tingkat kesadaran, hambatan regulasi, dan keterbatasan sumber daya. Penelitian ini menekankan pentingnya kolaborasi antara pembuat kebijakan, pelaku usaha, dan masyarakat dalam mewujudkan lanskap ekonomi yang lebih berkelanjutan berbasis nilai-nilai etis. Integrasi ekonomi Islam dan ekonomi hijau diharapkan dapat membangun masa depan yang lebih adil, inklusif, dan berkelanjutan.

**Kata Kunci:** Ekonomi Syariah, Ekonomi Hijau, Pembangunan Berkelanjutan.

### Introduction

Islamic economics offers significant contributions to sustainable development and achieving the Sustainable Development Goals (SDGs). Its principles align closely with SDG

objectives, particularly in poverty alleviation, reducing inequalities, and environmental sustainability (Yusuf et al., 2025; Rohim & Yetty, 2025). Islamic financial instruments like zakat, waqf, and green sukuk play crucial roles in supporting economic, social, and environmental sustainability (Jumiati, 2024). The system's emphasis on justice, profit-and-loss sharing mechanisms, and environmental stewardship promotes stable economic growth and responsible resource use (Khalidin et al., 2024). However, challenges remain, including regulatory constraints and varying cultural interpretations (Yusuf et al., 2025). To maximize its impact, recommendations include fostering interfaith dialogues, strengthening institutional capacities, and integrating Islamic financial instruments into national development strategies (Yusuf et al., 2025; Rohim & Yetty, 2025). Overall, Islamic economics presents a viable framework for addressing global challenges and promoting inclusive, sustainable development.

Sustainable development has emerged as a crucial concept in the 21st century, aiming to balance economic growth, social justice, and environmental preservation (Kruja, 2013). It seeks to meet present needs without compromising future generations' ability to meet theirs (Salcedo Guzmán et al., 2010). The model proposes protecting both jobs and the environment, rejecting the notion of "man against nature" or "employment versus environment" (Salcedo Guzmán et al., 2010). However, the free market model struggles to self-regulate in the face of rapid population growth and environmental challenges, leading to social stratification and ecosystem destruction (Weber et al., 2024). To achieve sustainable development, systematic and proportional economic development mechanisms are necessary (Weber et al., 2024). The concept requires clarification in modern conditions, as there are varying views among economists on the relationship between economic balance, growth, and sustainable development (Weber et al., 2024). Ultimately, sustainable development aims to transform economic and social structures to adapt to global transitions (Salcedo Guzmán et al., 2010).

Recent decades have seen growing concerns about economic sustainability, environmental degradation, and climate change. The relationship between economic development and environmental quality is complex, often described by the Environmental Kuznets Curve, which suggests environmental degradation initially increases with economic growth before decreasing after a certain income threshold (Singh & Yadav, 2021). While economic growth can lead to environmental improvements, it also contributes to challenges like resource depletion and social inequality (Franco et al., 2024). Climate change and extreme weather events threaten sensitive species and habitats, prompting global efforts to meet the UN Sustainable Development Goals (Sarvajayakesavalu & Charoensudjai, 2021). To address these issues, an economic approach that incorporates insights from environmentalism, ecology, and thermodynamics is necessary for developing strategies to combat environmental degradation and promote sustainable resource use (Barbier, 2013). This approach aims to balance societal progress with responsible resource management and environmental protection.

As global concern intensifies regarding the negative social and environmental impacts of economic activity, new approaches have emerged to promote sustainable economic development. One such approach is the green economy, a concept that emphasizes economic growth attentive to environmental continuity. Through a green economy, economic systems are steered toward greater harmony with nature, minimizing environmental damage and addressing

the scarcity of natural resources. Ultimately, this approach is expected to enhance societal well-being more equitably and strengthen social justice (Hamzah & Agrarini, 2024, p. 112).

The green economy concept has emerged as a response to unsustainable economic practices that prioritize profit over environmental stewardship (Plachkov, 2024; Kokeza, 2024). This approach aims to integrate sustainable practices into economic systems, addressing challenges like climate change and resource depletion (Plachkov, 2024; Бочкова, 2022). While proponents argue that the green economy can reduce negative anthropogenic impacts on the environment (Бочкова, 2022) and promote socio-economic well-being (Plachkov, 2024), critics highlight potential pitfalls. These include difficulties in pricing ecosystem services, insufficient consideration of rebound effects, and the primacy of economics over environmental concerns (Wilson, 2013). Despite these challenges, there is growing recognition that the current linear economic model is unsustainable, necessitating a shift towards practices that balance economic, social, and environmental criteria (Kokeza, 2024). Implementing the green economy concept requires not only new strategies but also a fundamental change in mindset and values (Kokeza, 2024).

The green economy paradigm has emerged as a strategy to address environmental and economic challenges, focusing on resource efficiency, ecosystem resilience, and social equity (Speck & Zoboli, 2017). It represents a shift from conventional economic models towards sustainable development, emphasizing efficient resource use and circular economy principles (Frey, 2013). The concept integrates environmental conservation with economic growth, aiming to mitigate climate change and promote socio-economic well-being (Plachkov, 2024). Implementation of a green economy requires long-term thinking, coherent policy frameworks, and enabling factors such as eco-innovation and green knowledge circulation (Speck & Zoboli, 2017). While the transition presents challenges, it offers potential benefits in addressing ecological scarcity and resource misallocation (Frey, 2013). Success in advancing the green economy paradigm depends on supportive national regulations, policies, and international cooperation in areas like trade and technical assistance (Frey, 2013; Plachkov, 2024).

Amid rising awareness of climate change and environmental damage, many countries and international organizations have highlighted the importance of applying Islamic economic systems to transform economies toward greater sustainability and environmental friendliness. In this context, Islam offers an ideal framework for realizing sustainable development. Rooted in Islamic values and principles, Islamic economics provides a comprehensive and enduring perspective on managing economic resources (Amankwah-Amoah, Danso, & Adomako, 2019).

Islam is a comprehensive religion that attends to all living beings—humans, plants, and animals. Islamic economics, founded on Islamic principles, emphasizes justice, ethics, and societal benefit. It seeks balance between the material and the spiritual, supports social justice, and promotes environmental stewardship in line with Islamic values (Latifah & Abdullah, 2023). From the standpoint of Islamic economics, environmental problems caused by economic activity fall within the scope of *maqāṣid al-sharī'ah*. The theory of *maqāṣid* is inseparable from *maṣlaḥah*, since the realization of the *maqāṣid al-sharī'ah* is the attainment of *maṣlaḥah* (public good). Terminologically, *maqāṣid al-sharī'ah* refers to God's intent in establishing the law to

secure human welfare by fulfilling primary (ḍarūriyyah), secondary (ḥājīyyah), and tertiary (taḥsīniyyah) needs, enabling a good life and faithful servitude to Allah.

Recent research highlights the convergence of green economy and Islamic economics in promoting sustainable and responsible business practices. Both approaches emphasize environmental stewardship, social justice, and long-term sustainability (Siregar et al., 2023; Permana & Wahyu, 2024). Their integration can create a comprehensive economic model that addresses social, environmental, and economic dimensions, supporting the achievement of Sustainable Development Goals (SDGs) (Hidayati et al., 2024). Islamic financial instruments can play a crucial role in funding SDG-related activities (Hidayati et al., 2024). The collaboration between these concepts offers potential for creating holistic social and environmental welfare in the Society 5.0 era (Permana & Wahyu, 2024). However, implementation faces challenges such as limited awareness, inadequate regulations, and resource constraints (Fachrozi et al., 2024). Overcoming these obstacles requires synergy among various stakeholders to optimize the application of green economy and Islamic business principles in sustainable and responsible business practices (Fachrozi et al., 2024).

Given both the potential and the obstacles, further research is needed on the role of Islamic economics in advancing a sustainable green economy. Viewing Islamic economics as a pathway to enhancing societal welfare fairly and sustainably, this study explores the green-economy framework. The findings are expected to offer new insights for business practitioners, policymakers, and other stakeholders on how to build a more sustainable and ethical economic landscape aligned with Islamic principles and values, and to encourage further inquiry into Islamic economics and the green economy.

### **Method**

This study employs a qualitative method with a literature research (literature review) approach. A literature review is a research strategy conducted by examining data from a range of reference books and prior studies relevant to the topic in order to establish a solid theoretical foundation for the problem under investigation. In collecting data, the researcher gathers as much information as possible from sources aligned with the research focus, including books, journals, magazines, research reports, and other appropriate materials.

In this study, the literature review involves the identification, selection, and critical review of written sources such as journal articles, books, research reports, and other documents related to the subject matter. This process is intended to map key debates, trace conceptual developments, and synthesize findings that are pertinent to the research questions.

The use of a literature review in this research aims to understand the evolution of findings and theories concerning the role of Islamic economics in advancing a green and sustainable economy. The results are expected not only to contribute to the academic literature but also to inform policymakers in promoting the implementation of an Islamic green economy that is environmentally friendly and socially inclusive. Ultimately, such implementation is expected to strengthen stewardship of the natural environment and support the equitable and sustainable welfare of society as a whole.

### **Results and Discussion**

Perspektif Ekonomi Syariah Terkait Green Economy dan Sustainable Development

The green economy is one of the factors capable of improving human living conditions and social justice, and it can significantly reduce environmental risks and the scarcity of environmental resources. According to the United Nations Environment Programme (UNEP), a green economy refers to economic activities that are low-carbon, resource-efficient, and socially inclusive. Social inclusion here means designing economic activities that directly expand sustainable access to basic services, resources, and the creation of green jobs. The definition of a green economy is also inseparable from protecting natural and human resources and reducing poverty, so that societal welfare in daily life can be realized through efforts by both government and community. By introducing and implementing the green economy, it is expected that high-quality output will be produced and optimized, thereby synergizing to boost welfare and other dimensions of life. Integration of three aspects in economic activity is essential for sustainable development to be achieved optimally: environmental sustainability, social sustainability, and economic continuity (Aisah et al., 2023, pp. 19–20).

In addition, Islamic economics, which is based on Islamic values, provides a broad and enduring perspective on how to manage economic resources. As a discipline grounded in moral values, Islamic economics would lead to nihilism (*laghwun*) if it were not supported by practical action. Consequently, the practice of Islamic economics in daily life must include, among other things, commitments to environmental conservation.

Environmental conservation is crucial because a number of natural disasters and calamities that befall humanity are caused by human failure to manage and care for the environment, lack of Sharia-guided vision and mission, and neglect of responsibility before Allah SWT. As a result, nature undergoes degradation, which leads to poverty, suffering, and diminished social welfare. It is therefore important to understand Islamic economics as an applied science that addresses economic problems in a way that makes it inherently environmentally friendly.

The concept of a green economy aligns with Islamic economics because it views humans as *khalifah* (stewards) on earth who are tasked with protecting the environment. Environment-oriented development influences the growth of the economic system toward a greener direction. For this reason, everyone, especially governments, should support the green economy and formulate favorable policies to advance economic activities rapidly and optimally. Safeguarding the natural world is a form of responsibility to Allah SWT for His blessings and gifts; thus, humans ought to protect nature from damage so that it yields positive impacts on human welfare.

According to Suhada and Setyawan, protecting the environment is an urgent task for every person to maintain the balance of nature (Suhada & Setyawan, 2016). The green-economy concept aims to preserve and build a more harmonious relationship between nature and society. Choudhury argues that sustainability within the methodology of Islamic development economics is understood as a process of building complementarity among economic, social, and ethical issues in development. With regard to environmental destruction in the course of development, Islam likewise prohibits it. An ecological crisis, upon deeper analysis, is not merely a technical problem but also a crisis of morality—a consequence of a crisis in human religiosity and an industrial era that disregards just patterns of consumption and production (Mubarok, 2023).

Islamic economics contributes to building a dignified nation by developing a green economy

for societal welfare. In line with this, Amhar's research, *Islamic Eco-Ethic: Ideal Philosophical Base to Implement Green Economy in Indonesia*, discusses the congruence of Islamic eco-ethics as a philosophical foundation for implementing the green economy in Indonesia, harmonized with Indonesia's sociocultural fabric and constitutional framework. The hope is that implementing Islamic eco-ethics—an ideal and comprehensive philosophy consistent with the foundational principles of Islamic economics—will yield a green-economy model that accords with Islamic economics. Islamic eco-ethics consists of several basic ethical principles, including al-'adl (justice), *maslahah* (public interest), 'urf (custom), *istiṣlāḥ* (reform/public good), and *i'tidāl* (moderation/harmony), so that the green economy functions as an economic improvement that is in harmony with nature to achieve *maslahah* and welfare (Gunawan, Jusniar, & Mariani, 2024).

Accordingly, Islamic economics should be implemented within the framework of sustainable development. The goal is to instill these values so that humans are safeguarded from greed toward the environment that would damage the earth and adversely affect the welfare of others.

*Strategi Ekonomi Syariah Dalam Mendorong Pertumbuhan Ekonomi Hijau Dan Berkelanjutan*

The implementation of Islamic economics is a step toward achieving welfare for every member of society, which is the ultimate goal of economic activity. It is expected to realize justice both in the environment and in the use of resources themselves. As a concept for addressing economic and environmental problems, the implementation of Islamic economics is expected to provide a better, fair, prosperous, and sustainable life. Islamic economics has great potential to drive green and sustainable economic growth through several aspects (Amrin, 2022).

First, the principle of ownership and environmental responsibility. In Islamic economics, humans function only as *khalifah* (guardians) of the earth, and true ownership belongs to God. This indicates that humans are responsible for protecting and preserving their environment and for refraining from excessive or unwise use. This concept aligns with sustainable development, which emphasizes balance among economic, social, and environmental elements.

Second, the prohibition of *riba* (interest). Because it is considered unjust and potentially exploitative, *riba* is prohibited in Islamic economics. This prohibition encourages the development of fairer and more sustainable financial instruments, such as profit-sharing schemes (*mudharabah* and *musharakah*). These schemes promote socially and environmentally responsible investment and a closer relationship between capital owners and entrepreneurs.

Third, the prohibition of *gharar* (uncertainty) and *maysir* (gambling). Islamic economics forbids *gharar* and *maysir* in economic transactions. This reduces speculative risks that can harm society and the environment, and it encourages transparency and accountability in business dealings.

Fourth, responsible investment screening. In the Islamic financial system, there are strict screening mechanisms to ensure that investments do not participate in activities harmful to society or the environment. This includes prohibitions on investing in industries such as tobacco, weapons, and gambling that damage the environment.

Fifth, *zakat* and *waqf*. Islamic economics emphasizes the payment of *zakat* (obligatory almsgiving) and encourages the practice of *waqf* (endowments for social benefit). *Zakat* and *waqf* can be used to fund projects related to environmental conservation, such as reforestation, waste management, and renewable energy.

Sixth, business ethics and social responsibility. Islamic economics stresses high standards of business ethics and corporate social responsibility. This encourages businesses to act more responsibly toward the environment and society and to apply environmentally friendly practices in production and distribution processes.

Seventh, partnership and cooperation. Islamic economics promotes cooperation and collaboration in economic activities at both local and international scales. This can facilitate the transfer of technology and knowledge that support a green and sustainable economy, as well as encourage cooperation in addressing climate and environmental challenges.

Although Islamic economics has great potential to foster a green and sustainable economy, it still faces several challenges. These include a lack of supportive policies and regulations, limited public awareness and understanding, and shortages in infrastructure and human resources. These challenges can be overcome if governments, financial institutions, business actors, and communities are committed.

### **Conclusion**

The literature review indicates that the concept of Islamic economics is consistent with the green economy and sustainable development. Unlike conventional economics, the Islamic economic system centers on values and principles derived from Islamic teachings with the ultimate aim of seeking the pleasure of God (*ridā Allāh*). Principles such as justice, balance, and blessing (*barakah*) help generate sustainable economic growth, environmental well-being, and social welfare. The green-economy concept—which encompasses social principles and business ethics—works in tandem with the Islamic economic system to advance sustainable development.

Islamic economics embraces concepts such as ownership and responsibility for the environment, the prohibition of *riba* (interest), *gharar* (excessive uncertainty), and *maysir* (gambling), and an emphasis on socially and environmentally responsible investment. These features make it well aligned with the goals of sustainable economic development.

Within Islamic economics, humans are regarded as *khalifah* (stewards) of the earth. They are tasked with safeguarding and preserving nature and using it wisely and without excess. This view accords with sustainable development, which stresses balance among economic, social, and environmental elements. The prohibition of interest encourages the development of fairer and more sustainable financial instruments—such as profit-sharing schemes—that reduce the risk of exploitation and foster closer relationships between capital owners and entrepreneurs.

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