

## FIQH AL-BĪ'AH AND THE CONCEPT OF GREEN AND BLUE ECONOMY FOR ACHIEVING SUSTAINABLE DEVELOPMENT IN THE CONTEXT OF SDGS

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**Abstract:** This study aims to explore existing literature on *Fiqh al-Bī'ah*'s role in the Green and Blue Economy concepts to achieve Sustainable Development, specifically examining implementation, principles, roles, and objectives aligned with *Maqāṣid al-Sharī'ah*. The literature review identified two primary themes: first, the SDGs' foundational principles within the green and blue economy frameworks, and second, *Fiqh al-Bī'ah*'s viewpoint on these economic models. The findings demonstrate the enactment of green and blue economies through SDGs Principles, incorporating people as principal agents in upholding and executing the green and blue economy to realize SDGs across multiple facets, including environmental, social, economic, and legal governance; Planet, which entails diverse measures to safeguard the earth from degradation in terrestrial, marine, and aerial realms; Prosperity, highlighting efforts towards achieving prosperity through economic, social, and technological initiatives; Peace, emphasizing endeavors towards establishing peace, justice, and an inclusive society free from fear and violence, alongside securing environmental safety; and Partnership, involving collaborative efforts in global development with both government and non-government entities to maintain and conserve the environment. Additionally, *Fiqh al-Bī'ah* in the Green Economy is characterized by safeguarding the body and soul, aligning worldly and afterlife goals, ensuring balanced production and consumption, preserving ecosystem equilibrium, upholding the dignity of all beings, and humans fulfilling their stewardship on earth. The Blue Economy includes Zero Waste, ecosystem protection, promoting environmental cleanliness and friendliness, resource utilization efficiency, and encouraging social inclusiveness and employment creation.

**Keywords:** *blue economy, fiqh al-bī'ah, green economy, maqāṣid al-sharī'ah, sustainable development*

**Abstrak:** Penelitian ini bertujuan untuk mengeksplorasi literatur yang ada tentang peran Fiqh al-Bī'ah dalam konsep Ekonomi Hijau dan Ekonomi Biru untuk mencapai Pembangunan Berkelanjutan, secara khusus mengkaji implementasi, prinsip-prinsip, peran, dan tujuan yang selaras dengan Maqāṣid al-Sharī'ah. Studi ini mengidentifikasi dua tema utama: pertama, prinsip-prinsip dasar SDGs dalam kerangka kerja ekonomi hijau dan biru, dan kedua, sudut pandang Fiqh al-Bī'ah terhadap model-model ekonomi ini. Hasil penelitian menunjukkan pemberlakuan ekonomi hijau dan biru melalui prinsip-prinsip SDGs, yang melibatkan manusia sebagai agen utama dalam menegakkan dan melaksanakan ekonomi hijau dan biru untuk mewujudkan SDGs di berbagai aspek, termasuk lingkungan, sosial, ekonomi, dan tata kelola hukum; Planet, yang mencakup berbagai upaya untuk melindungi bumi dari degradasi di darat, laut, dan udara; Kemakmuran, yang menekankan pada upaya untuk mencapai kemakmuran melalui inisiatif ekonomi, sosial, dan teknologi; Perdamaian, yang menekankan pada upaya untuk menciptakan perdamaian, keadilan, dan masyarakat yang inklusif yang bebas dari rasa takut dan kekerasan, di samping mengamankan keamanan lingkungan; dan Kemitraan, yang melibatkan upaya kolaboratif dalam pembangunan global baik dengan

pemerintah maupun nonpemerintah untuk menjaga dan melestarikan lingkungan. Selain itu, Fiqh al-Bi'ah dalam Ekonomi Hijau dicirikan dengan menjaga jiwa dan raga, menyelaraskan tujuan dunia dan akhirat, memastikan produksi dan konsumsi yang seimbang, menjaga keseimbangan ekosistem, menjunjung tinggi harkat dan martabat semua makhluk, dan manusia memenuhi tugas kekhalifahannya di muka bumi. Blue Economy sendiri mencakup Zero Waste, perlindungan ekosistem, mempromosikan kebersihan dan keramahan lingkungan, efisiensi pemanfaatan sumber daya, serta mendorong inklusivitas sosial dan penciptaan lapangan kerja.

**Kata kunci:** Ekonomi hijau, ekonomi kelautan, fiqh al-bi'ah, maqāṣid al-sharī'ah, pembangunan berkelanjutan

## INTRODUCTION

Environmental problems are increasingly complex and serious global problems faced by humans worldwide.<sup>1</sup> The dense population will increasingly lead to limited natural resources and the use of technology to exploit nature uncontrollably, resulting in a decrease in the quality of the environment.<sup>2</sup> There have been many natural shocks, such as erosion, erosion of the ozone layer, and ecological imbalance, which in turn endanger the survival of life.<sup>3</sup>

Conservation of the environment is a responsibility that falls upon all human beings to safeguard gifts bestowed upon us by God. The use of substances that contribute to the destruction of the ozone layer has had a significant impact on global warming over several years. The peak consumption of ozone-depleting substances was recorded at 4092.32 in 2016, which was previously only at 2643.35. However, this figure has decreased annually, and in the most recent year of record, 2020, the consumption level of ozone-depleting substances was 3794.2. The details are presented in [Table 1](#).<sup>4</sup>

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<sup>1</sup> Ram Lakhan Singh and Pradeep Kumar Singh, "Global Environmental Problems," in *Principles and Applications of Environmental Biotechnology for a Sustainable Future*, ed. Ram Lakhan Singh (Singapore: Springer Singapore, 2017), 13–41, [https://doi.org/10.1007/978-981-10-1866-4\\_2](https://doi.org/10.1007/978-981-10-1866-4_2).

<sup>2</sup> Diana I. Ortiz et al., "The Impact of Deforestation, Urbanization, and Changing Land Use Patterns on the Ecology of Mosquito and Tick-Borne Diseases in Central America," *Insects* 13, no. 1 (December 23, 2021): 20, <https://doi.org/10.3390/insects13010020>.

<sup>3</sup> Aishwarya Subramanian et al., "Long-Term Impacts of Climate Change on Coastal and Transitional Eco-Systems in India: An Overview of Its Current Status, Future Projections, Solutions, and Policies," *RSC Advances* 13, no. 18 (2023): 12204–28, <https://doi.org/10.1039/D2RA07448F>.

<sup>4</sup> Statistics Indonesia, "Environment Statistics of Indonesia 2020" (Statistics Indonesia, 2020), <https://www.bps.go.id/id/statistics-table/1/MjA3NCMx/perkembangan-konsumsi-bahan-perusak-ozon-di-indonesia-menurut-senyawa-kimia-dan-kode-hs--metrik-ton---2015-2020.html>.

**Table 1.** Development Data of Consumption of Ozone Depleting Substances by chemical compound and HS code (Metric Tons) from 2015 to 2020<sup>5</sup>

T h	Code HS & Comoditie					Total Consumptio n HCFC	Total Consumptio n	total consumptio n
	Chlorodifluo r- omethane (HCFC-22)	Diclorotrifluo r-oethanes (HCFC-123)	Diclorofluo r-oethanes (HCFC- 141b)	Chlorodifluo r-oethanes (HCFC - 142b)	Dicloropentafluo r- opropanes (HCFC - 225)	Methyl bromide		
	2903.71.00.00	2803.72.00.00	2903.73.00.0 0	2903.74.00.00	2903.75.00.00	2903.39.10.00		
2015	1892.9	101.9	420	0	4.55	224	2419.35	2643.35
2016	3267.52	123.63	560	10.04	3.13	128	3964.32	4092.32
2017	3171	110	570	6.41	1	96	3858.41	3954.41
2018	3114.31	99.92	560	8.2	2	89.5	3784.43	3873.93
2019	3070	130	460	8.2	2	96	3670.2	3766.2
2020	3010	110	240	8.2	2	424	3370.2	3794.2

[Table 1](#) shows that the environmental pollution cases that occur above will certainly have an impact on the future of nature. Problems occur from the source of human behavior and environmental turmoil, and both sea and air spaces increasingly hit the nation throughout the universe. It starts from wind, storms, floods, sunami, earthquakes, and volcanic eruptions. This is a concern with regard to the importance of environmental awareness and preservation. In line with human actions, environmental damage is not in line with Islamic religious order.<sup>6</sup>

Islam is a comprehensive and complex religion that pays attention to the needs of all creatures living in the universe, both plants, animals, and humans, both individually and socially.<sup>7</sup> This environment is a problem that requires special attention. Human resources and living things in nature are very dependent on environmental sustainability to create beautiful natural resources and provide benefits rather than harm or disaster.

A doctrine in which humans are made aware of environmental issues and endeavor to maintain the natural ecosystem. *Rahmah li al-'Ālamīn* is not just an Islamic motto, but is the goal of Islam itself.<sup>8</sup> In accordance with this goal, it is only natural that Islam should be the pioneer in the management of nature and the environment

<sup>5</sup> Indonesia.

<sup>6</sup> Mohammad Farid Fad, "Revitalization of *Fiqh al-Bi'ah* in the Implementation of Green Banking for Islamic Bank," *Journal of Islamic Economics Lariba*, 2021, 11-24.

<sup>7</sup> Ahmad Zumaro, "Ekoteologi Islam (Studi Konsep Pelestarian Lingkungan Dalam Hadis Nabi Saw)," 2020.

<sup>8</sup> Andi Ghazali and Zulmaita Zulmaita, "Pengaruh Pengungkapan Environmental, Social, and Governance (ESG) Terhadap Tingkat Profitabilitas Perusahaan (Studi Pada Perusahaan Sektor Infrastruktur Yang Terdaftar Di Bursa Efek Indonesia)," vol. 3, 2022.

as a manifestation of compassion for nature. In addition to prohibiting corruption on Earth, Islam also has an obligation to protect the environment and respect the universe, which includes humans, plants, animals, other living things, and non-living things. As equal members of the ecological community, humans are encouraged to love, cherish, and preserve the universe and all that it contains, without discrimination and without domination.<sup>9</sup>

The emergence of the *Fiqh al-Bi'ah* (Islamic Environmental Jurisprudence) discourse among scholars is a breakthrough in a new paradigm for environmental management through religious teaching and as an alternative solution in environmental management, so that the right to the environment does not only belong to Westerners but to every person in the world.<sup>10</sup> Fiqh or Islamic law seems stagnant when addressing current realities. In fact, fiqh should be able to dialectic with reality, because it is said that there are elements of fiqh that are permanent (*Al-ṭhawābit*) and changing (*al-mutaghayyirāt*). The existence of a dialectic between text and reality can be shown by the extent to which fiqh has been responding to the development of issues faced by ummah on the basis of *maslahat*.<sup>11</sup>

One of the important issues faced by humans since the beginning of their lives to become a global issue is the issue of the environment (*bi'ah*; environment).<sup>12</sup> Fiqh, which has long been grounded in the basics of reasoning through *Uṣūl al-fiqh*, seems to remain stagnant when faced with environmental issues that have long been discourse. Evidence of the stagnation of fiqh thinking in this context, among others, is that until now there has been no format of environmental fiqh (*fiqh al-bi'ah*) that is compiled methodically and systematically. As a result, environmental crises in the midst of Muslim communities are often addressed only theologically. The "disaster theology" mindset assumes that the natural phenomenon of natural disasters is always considered a manifestation of the "hand" of God's absolute power and elevates ordinary (profane) natural phenomena to a sacred level, despite indications of human negligence. This mindset ensnares Muslims in the shackles of fatalism (*jabariyyah*) when responding to various disasters in the country, such as floods and landslides, which are caused by their own hands.<sup>13</sup>

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<sup>9</sup> Subhan Abdullah Acim and Suharti Suharti, "The Concept of Fiqh Al-Bi'ah in the Qur'an: A Study of the Quranic Verses on Environment in the Ulama's Views of Lombok," *Ulumuna* 27, no. 1 (2023): 115-40.

<sup>10</sup> Abdul Quddus, "Menggagas Fiqh Al-Bi'ah Sebagai Basis Etis-Praktis Konservasi Alam," *Ulumuna* 19, no. 1 (June 29, 2015): 205-24, <https://doi.org/10.20414/ujis.v19i1.1258>.

<sup>11</sup> Muhammad Yusuf, "Eco-Fiqh: Pendekatan Maslahat Terhadap Amdal Dan Konservasi Lingkungan," *Al-Daulah: Jurnal Hukum Dan Perundangan Islam* 9, no. 2 (October 3, 2019): 250-73, <https://doi.org/10.15642/ad.2019.9.2.250-273>.

<sup>12</sup> Eny Latifah, Fithrotin Fithrotin, and Fiqih Aisyatul Farokhah, "Assistance of Green Economy Based on Islamic Pillantrophy in Effort to Build Post-Pandemic Self-Resilience," *Journal of Interdisciplinary Socio-Economic and Community Study* 3, no. 1 (2023): 21-29.

<sup>13</sup> Latifah, Fithrotin, and Farokhah.

The idea of a green economy is to support environmental development (pro-environment), which affects the development of the economic system towards an environmentally friendly economy. There are also green companies that carry the 3 P's jargon, namely, people (related to social), profit (economic development), and the planet (care for the environment). The idea of a blue economy is to support the concepts of blue ocean (blue ocean) and blue sky (blue sky). There is a relationship between the concept of environmental fiqh and the application of green and blue economy in realizing the sustainability of development by sticking to sharia in carrying out all activities that may affect the future of the environment.<sup>14</sup>

Similar to *Fiqh al-Bi'ah*, the root of the problem behind the emergence of the green and blue economies is the environmental crisis caused by a shift in human lifestyle that wants everything to be easy and fast. As a result, natural disasters are prevalent in various regions, causing damage to ecosystems, forests, and global climate change.<sup>15</sup> This is a form of concern regarding damage. Problems caused by not paying attention to the importance of maintaining two points, namely green and blue economies, will indirectly affect the Indonesian nation, especially in realizing sustainable development goals (SDGs). This needs to be anticipated in advance to minimize the impact on the nation in creating sustainable development goals (SDGs).<sup>16</sup> Here, a religious concept that provides a concept for the application of a green economy to preserve nature is needed to obtain a great opportunity to realize economic development in a sustainable manner.<sup>17</sup> The concept of *Fiqh al-Bi'ah* is considered a form of a solution that can be used as a reference.

This study aimed to address a new and noteworthy problem identified in prior research. The focus is on examining the fundamental principles of sustainable development that underlie the concepts of green and blue economies and exploring the *Fiqh al-Bi'ah* perspective on these economic concepts. The objective is to bridge the gap between traditional Islamic jurisprudence and contemporary economic models, providing insights into how the principles of sustainable development are integrated within the frameworks of green and blue economies, and how *Fiqh al-Bi'ah* views and potentially influences these modern economic strategies towards sustainable development.

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<sup>14</sup> Seyed Meysam Khoshnava et al., "Aligning the Criteria of Green Economy (GE) and Sustainable Development Goals (SDGs) to Implement Sustainable Development," *Sustainability* 11, no. 17 (2019): 4615.

<sup>15</sup> Xutong Wu et al., "Decoupling of SDGs Followed by Re-Coupling as Sustainable Development Progresses," *Nature Sustainability* 5, no. 5 (2022): 452-59.

<sup>16</sup> Jati Wahyono Agustinus, "Peran Green Economy Dan Green Leadership, Dalam Mendukung Kelestarian Lingkungan," *TarFomedia* 3, no. 2 (2022): 20-27.

<sup>17</sup> Khoshnava et al., "Aligning the Criteria of Green Economy (GE) and Sustainable Development Goals (SDGs) to Implement Sustainable Development."

## DISCUSSION

The blue economy concept was first introduced by Gunter Pauli, a Belgian economist, in his book *The Blue Economy, 10 Years, 100 Innovations, and 100 Million Jobs*. In a book first published in 2010, Pauli suggested changes in industrial processes to overcome environmental problems. This is accomplished by shifting scarce and expensive energy resources to simpler and cleaner technologies.<sup>18</sup>

Pauli also called the blue economy a new economic and social model. This economic model is different from the current red economy, which extracts the earth's contents, and the green economy, which focuses on alternative energy. The ultimate goal of the blue economy concept is the blue ocean and blue sky.<sup>19</sup> Society is stretched by the resources available in nature, but the sky and sea remain blue. The blue economy operates on 19 principles classified into three groups:<sup>20</sup> taking inspiration from nature and water, changing the way business works, and living in one's own territory.

The blue economy is often applied by fishermen and coastal communities, which are dependent on marine areas.<sup>21</sup> Therefore, it is very important for people to understand the concept of *Fiqh al-Bī'ah* through the blue economy in carrying out activities to become guidelines and reminders in maintaining the existing marine environment.

A Green economy is a form of economy that not only focuses on fulfilling society's needs but is also concerned with its impact on the environment.<sup>22</sup> An example is the electric motorbike, which is currently being promoted as a replacement for conventional motorbikes with the aim of reducing pollution in Indonesia. In this case, it can be seen that electric motors not only meet the needs of the community, but

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<sup>18</sup> Ajeng Faizah Nijma Ilma, "Blue Economy: Kesimbangan Perspektif Ekonomi Dan Lingkungan," *Jurnal Ilmu Ekonomi Dan Pembangunan* 14, no. 1 (2014).

<sup>19</sup> Nota Morra Banu, "Konsep Blue Economy Terhadap Pembangunan Ekonomi Di Indonesia," *Ekonis: Jurnal Ekonomi Dan Bisnis* 22, no. 1 (2020).

<sup>20</sup> Nota Morra Banu, "KONSEP BLUE ECONOMY TERHADAP PEMBANGUNAN EKONOMI DI INDONESIA," *Ekonis: Jurnal Ekonomi dan Bisnis* 22, no. 1 (July 4, 2020), <https://doi.org/10.30811/ekonis.v22i1.1907>.

<sup>21</sup> Dimas Tegar and Raja Oloan Saut Gurning, "Development of Marine and Coastal Tourism Based on Blue Economy," *International Journal of Marine Engineering Innovation and Research* 2, no. 2 (March 25, 2018), <https://doi.org/10.12962/j25481479.v2i2.3650>; Paula Satizábal et al., "Ethical Considerations for Research on Small-scale Fisheries and Blue Crimes," *Fish and Fisheries* 22, no. 6 (November 2021): 1160-66, <https://doi.org/10.1111/faf.12590>.

<sup>22</sup> Anar Ospanova, Iryna Popovychenko Popovychenko, and Elena Chuprina, "Green Economy-Vector of Sustainable Development," *Problemy Ekorozwoju* 17, no. 1 (2022).

also meet the needs of a better environment, considering Indonesia as the highest contributor to pollution in Southeast Asia.<sup>23</sup>

Loiseau explains that a green economy is an economic concept that has different implications from the economy in general because it prioritizes the future of natural resources and environmental welfare and reduces the risk of using natural resources.<sup>24</sup>

Green economy is an economic practice that is concerned with long-term planning because it can reduce poverty, carbon dioxide emissions, and ecosystem degradation.<sup>25</sup>

These efforts include improving the quality of the environment, increasing disaster resilience, climate change, and low-carbon development. Through green economic growth, the industrial sector of the economy can be integrated to realize the responsible use of natural resources, prevent and reduce pollution, and create opportunities to improve social welfare by building a green economy. Thus, sustainable development can increasingly be realized based on the understanding that the conflict between the economy and the environment can be properly reconciled.<sup>26</sup>

The concept of sustainable development, first introduced by the World Commission on Environment and Development (WCED) in the seminal Brundtland report "Our Common Future," continues to evoke diverse interpretations and debates among environmental experts. This broad spectrum of understanding underscores the complexity of marrying development into environmental sustainability.<sup>27</sup> At its core, sustainable development proposes a strategy that imposes a threshold or limit to safeguard natural ecosystems and their resources, ensuring that development does not deplete or harm these vital systems beyond repair.

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<sup>23</sup> Ospanova, Popovychenko, and Chuprina; Yutisa Tri Cahyani, Lukman Santoso, and Sukron Ma'mun, "Budgeting From an Islamic Green Economy Perspective in Local Development," *Invest Journal of Sharia & Economic Law* 3, no. 2 (2023): 236–63, <https://doi.org/10.21154/invest.v3i2.7542>.

<sup>24</sup> Khoshnava et al., "Aligning the Criteria of Green Economy (GE) and Sustainable Development Goals (SDGs) to Implement Sustainable Development."

<sup>25</sup> Latifah, Fithrotin, and Farokhah, "Assistance of Green Economy Based on Islamic Pillantrophy in Effort to Build Post-Pandemic Self-Resilience."

<sup>26</sup> Tse-Lun Chen et al., "Implementation of Green Chemistry Principles in Circular Economy System towards Sustainable Development Goals: Challenges and Perspectives," *Science of The Total Environment* 716 (May 2020): 136998, <https://doi.org/10.1016/j.scitotenv.2020.136998>; Abdellillah Hamdouch and Marc-Hubert Depret, "Policy Integration Strategy and the Development of the 'Green Economy': Foundations and Implementation Patterns," *Journal of Environmental Planning and Management* 53, no. 4 (June 2010): 473–90, <https://doi.org/10.1080/09640561003703889>; E A Yakovleva and A Sh Subhonberdiev, "Implementation of 'Green' Economy Principles in the Forest Sector," *IOP Conference Series: Earth and Environmental Science* 392, no. 1 (November 1, 2019): 012016, <https://doi.org/10.1088/1755-1315/392/1/012016>; Josephine K. Musango, Alan C. Brent, and Andrea M. Bassi, "Modelling the Transition towards a Green Economy in South Africa," *Technological Forecasting and Social Change* 87 (September 2014): 257–73, <https://doi.org/10.1016/j.techfore.2013.12.022>.

<sup>27</sup> Wu et al., "Decoupling of SDGs Followed by Re-Coupling as Sustainable Development Progresses."

The International Union for Conservation of Nature (IUCN) has played a pivotal role in shaping the concept of sustainable development, particularly through the World Conservation Strategy published in 1980. This strategy signified a fundamental shift in approach to conservation and development, emphasizing the integration of conservation objectives with developmental needs to foster a sustainable society. This highlights the necessity of moving away from the sole focus on wildlife preservation to address broader environmental pressures, thereby confirming the belief that amalgamation of conservation and development aims is essential for sustainability.<sup>28</sup> This strategy also introduced the notion of sustainability through three interconnected components: maintaining essential ecological processes, preserving genetic diversity, and ensuring the sustainable use of species and ecosystems.<sup>29</sup>

The emphasis on sustainability education reflects the IUCN's commitment to fostering a broader understanding and strategic approach to sustainability, engaging various stakeholders in this mission.<sup>30</sup> This strategic perspective has been instrumental in driving the global agenda towards more sustainable practices and integrating economic growth with environmental stewardship..

Further enriching the discourse, Indonesian Law Number 32 of 2009 concerning Environmental Protection and Management articulates sustainable development as a deliberate and structured endeavor.<sup>31</sup> It envisions development that seamlessly integrates environmental, social, and economic considerations to preserve the integrity of the environment. This approach not only seeks to protect and enhance the welfare and quality of life of current generations, but also to secure the safety, capability, and well-being of future generations. Through such comprehensive definitions, the concept of sustainable development evolves from a simple principle of environmental conservation to a multifaceted strategy that encompasses the totality of human and ecological existence, underscoring the imperative for harmonious and sustainable progression of human activities on Earth.

In 2015, the international community, comprising 193 countries, embraced Sustainable Development Goals (SDGs) as a comprehensive guide for development

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<sup>28</sup> John McCormick, "The Origins of the World Conservation Strategy," *Environmental Review* 10, no. 3 (September 1, 1986): 177-87, <https://doi.org/10.2307/3984544>.

<sup>29</sup> Richard Munton, "Resource Management and Conservation: The UK Response to the World Conservation Strategy," *Progress in Human Geography* 8, no. 1 (January 1984): 120-26, <https://doi.org/10.1177/030913258400800108>.

<sup>30</sup> Keith A. Wheeler, Frits Hesselink, and Wendy Goldstein, "Education for Sustainability—Looking Backward and Looking Forward—IUCN CEC Perspective on the United Nations Decade of ESD," *Applied Environmental Education & Communication* 14, no. 2 (April 3, 2015): 70-81, <https://doi.org/10.1080/1533015X.2014.970719>.

<sup>31</sup> Republik Indonesia, "Undang-Undang Republik Indonesia Nomor 32 Tahun 2009 Tentang Perlindungan Dan Pengelolaan Lingkungan Hidup," Pub. L. No. 140, 140 Lembaran Negara Republik Indonesia Tahun (2009).



policies until 2030, aiming to create a peaceful and prosperous future.<sup>32</sup> The SDGs emphasize that sustainable progress requires a harmonious balance between economic growth and environmental preservation, as well as social equity. According to The Sustainable Development Goals Report 2018 compiled by the World Bank, notable progress has been made in the three years since the implementation of the SDGs, including a decline in maternal and infant mortality rates, a decrease in early marriages, and an increase in access to electricity worldwide. However, numerous targets remain unfulfilled, particularly in the realms of social welfare, sanitation, and environment. The report indicates that given the current progress, there is a cause for concern that many of the SDG targets may not be realized by the 2030 deadline.<sup>33</sup>

Sustainable development is a process that encompasses both the social environment of society and the economy, with the principle of trying to meet the needs of the present without compromising the fulfilment of all the needs of future generations.<sup>34</sup>

Sustainable Development Goals (SDGs) are a new development agreement to replace the Millennium Development Goals (MDGs), which have a validity period of 2015-2030 agreed by more than 190 countries by having the contents of the goals (goals) in general regulating procedures and procedures, namely a peaceful society without violence, non-discrimination, participation, open governance, and multi-party partnership cooperation.

The Sustainable Development Goals (SDGs) include the following objectives: eradicating all forms of poverty and hunger, achieving food security, and promoting sustainable agriculture. Ensuring healthy and prosperous lives, promoting well-being for all ages, equitable and inclusive quality education, and promoting lifelong learning opportunities for all. Achieving gender equality and empowering all women, ensuring access to water and sanitation for all, and promoting access to affordable, reliable, sustainable, and modern energy for all. Promoting sustainable and inclusive economic growth, employment, and decent work for all, building strong infrastructure, promoting sustainable industrialization, and fostering innovation. Reducing inequalities within and between countries; making cities inclusive, safe, strong, and sustainable; and ensuring sustainable consumption and production patterns. Taking necessary steps to combat climate change and its impacts; protecting and sustainably using oceans, seas, and marine resources; sustainably managing forests; combating desertification; halting and rehabilitating land degradation; and

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<sup>32</sup> Niloufar Fallah Shayan et al., "Sustainable Development Goals (SDGs) as a Framework for Corporate Social Responsibility (CSR)," *Sustainability* 14, no. 3 (2022): 1222.

<sup>33</sup> Khoshnava et al., "Aligning the Criteria of Green Economy (GE) and Sustainable Development Goals (SDGs) to Implement Sustainable Development."

<sup>34</sup> Khoshnava et al.

halting biodiversity loss. Promoting just, peaceful, and inclusive societies and reinventing global partnerships for sustainable development.<sup>35</sup>

Therefore, this study aims to synthesize the literature related to the implementation of green and blue economies in realizing Sustainable Development (SDGs) through the basic principles applied. The perspective of *Fiqh al-Bi'ah* in the implementation of a green and blue economy.

**Table 2.** Gap analysis of previous research

No	Previous Research	GAP Latest Research
1.	Research from Wahyu with the theme Maqashid Sharia and <i>Fiqh al-Bi'ah</i> Review in Green Economy produces findings: Economy produces findings: (a) Fiqh al-bi'ah is a regulation of Islamic legal norms that regulate human behavior and actions related to environmental conservation. (b) The concept of green economy is an economic behavior that must be based on ecology. (c) Economic development and environmental conservation must actually continue to go hand in hand, although there are pluses and minuses between the two, humans as the main actors of these two things where humans as implementers of economic development and also responsible for environmental conservation must make these two things to run in balance. (d) The ecological crisis is mostly caused by human actions. (e) The paradigm of Fiqh al-bi'ah in the concept of <i>Maṣlaḥah</i> -based green economy to regulate the rules of good-bad or halal-haram which will be a benchmark for assessing human actions against the environment in economics, by presenting a religious approach that is based on the Qur'an, Hadith and <i>Ijtihād</i> in environmental issues. <sup>36</sup>	The difference between this research and the present is the review conducted is only limited to the concept of green economy only on <i>Fiqh al-Bi'ah</i> with a maqashid sharia approach while the current research is more deepening on the concept of green and blue economy in <i>Fiqh al-Bi'ah</i> with a focus on the implementation of Green and Blue Economy, the basic principles of SDGs, and the objectives (maqashid sharia) on both green and blue economy concepts in order to realize sustainable development.
2.	Research with the theme Implementation of Maqashid Shari'ah in Sustainable Development Based on Green Economy by Ega Rusanti produces findings: The implementation of maqashid shari'ah values in the green economy shows that environmental protection cannot be separated from its relationship with religious guidance in the Qur'an and Hadith. All aspects of the green economy are in accordance with the five safeguards of maqashid shari'ah and the basis of law in Islam, the duty of humans as guardians and managers of nature (khalifah). The concept of Islamic green economy is an initial idea that is still in the form of a fundamental study of the theory of environmental preservation that combines religious teachings and the concept of green economy. concerned parties such as government and industry players. The disclosure of green economy in the sustainability report of PT Unilever Indonesia Tbk shows some positive things that are in accordance with maqashid shari'ah. However, to realize and develop this, awareness is needed by all parties, both stakeholders, workers and even consumers of Unilever itself. shortcomings such as the absence of efforts to prevent the culture of consumerism and the use of some resources, especially water, are still quite large, it is necessary to	What distinguishes this research from the present is that there is no focus on <i>Fiqh al-Bi'ah</i> and also the concept of blue economy. Although there are similarities in the concept of blue economy in maqashid sharia with sustainable development.

<sup>35</sup> Frezy Papatungan, "Get to Know the Sustainable Development Goals (SDGs)," *Journal of Hulonthalo Service Society* 2, no. 2 (2023): 1-6, <https://journals.ubmg.ac.id/index.php/JHSS/article/view/1144>.

<sup>36</sup> R Wahyu Agung Utama et al., "Tinjauan *Maqāṣid al-Shari'ah* Dan *Fiqh al-Bi'ah* Dalam Green Economy," *Jurnal Ekonomi Islam* 10, no. 2 (2019): 242-59.

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<p>review and formulate policies that are more conservative towards the environmental impact caused by Unilever.<sup>37</sup></p> <p>3. The research of Y.A. Wahyuddin et al., raised the theme of Indonesia's Blue Economy Policy Strategy in Supporting Sustainable Development in the Joko Widodo Era. Where the result is that implementing a policy will certainly have challenges and obstacles. the implementation of SDGs at the national level also still leaves problems such as accountability mechanisms, acceptance of data from non-government parties and also the participation process itself. The concept of sustainable development has basically been agreed by Indonesia since 2015, which is a renewal of the concept of the Millennium Development Goals (MDGs). The SDGs agreement has 17 goals that include the quality of development of each country. If initially the MDGs only had 8 goals, the SDGs concept increases the basic goals on 5 basic principles that balance the social, economic, and environmental dimensions, namely people, planet, property, peace, and partnership. In developing the concept of SDGs, which is not yet optimal, there needs to be a contribution that involves the role of stakeholders or from non-governmental groups such as civil society organizations, academics, students, business and private sectors, and other groups. In the era of President Joko Widodo's administration, which focuses on maritime-based development as one of the goals of the world's maritime axis, the development of border coastal areas is one of the keys to the success of maritime development. With the world Maritime Axis, Indonesia will become a country with a strong maritime identity. Empowering all coastal communities in the maritime axis sector can be a factor in Indonesia's economic equality. Being attached to a land-oriented culture makes people unaware of maritime issues. Whereas empowerment in the maritime sector can be an instrument for Indonesia to have a superior and influential position in regional and international economic markets. the development of a sustainable concept based on the concept of Blue Economy can certainly support the success of development based on exploration and not exploitation in accordance with the objectives of sustainable development. Blue economy is the most appropriate guideline needed to help repair the damaged economy and create a more sustainable model. The new ideas and innovative thinking included here offer exciting new options on how to transform the economy to create new jobs while maintaining a healthy social life for the future.<sup>38</sup></p>	<p>The basic difference between this research and now is that the concept of blue economy in supporting sustainable development is not on the concept of blue economy and there is no review of <i>Fiqh al-Bi'ah</i> with maqashid sharia in it.</p>
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**Table 2** presents an overview of the literature map, which is the focus of the current research. There are two main focuses of the current research: the first is mapping the analysis of the existence of the basic principles of Sustainable Development (SDGs), and the second is the concept and perspective of *Fiqh al-Bi'ah* in the concepts of green economy and blue economy.

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<sup>37</sup> Ega Rusanti, "Implementasi Maqashid Syari'ah Dalam Pembangunan Berkelanjutan Berbasis Green Economy (Analisis Pada Sustainability Report PT. Unilever Indonesia Tbk Tahun 2020)(Doctoral Dissertation, Universitas Islam Negeri Alauddin Makassar)," *Universitas Islam Negeri Alauddin Makassar*. <https://Repository.Uin-Alauddin.Ac.Id/19562>, 2021.

<sup>38</sup> YA Wahyuddin, Raka Maypangestu Hidayat, and Tri Ridho Verdiansyah, "Strategi Kebijakan Blue Economy Indonesia Dalam Mendukung Pembangunan Berkelanjutan Pada Era Joko Widodo," *Sriwijaya Journal of International Relations* 2, no. 2 (2022): 70-87.

The application of the concept of green economy and blue economy in realizing Sustainable Development (SDGs) is a useful reference for all parties to preserve the environment with various interests in obtaining maximum income. The implication that is expected to be created is that the government and non-government give full attention to the application of the existing green and blue economies as an important effort to accelerate sustainable development.

In addition, it is also important to provide a strong religious foundation through *Fiqh al-Bī'āh*, which is a religious legal regulation that prioritizes the main task of humans as caliphs on earth to maintain and preserve the environment on land, sea, and air through the application of existing green and blue economy concepts.

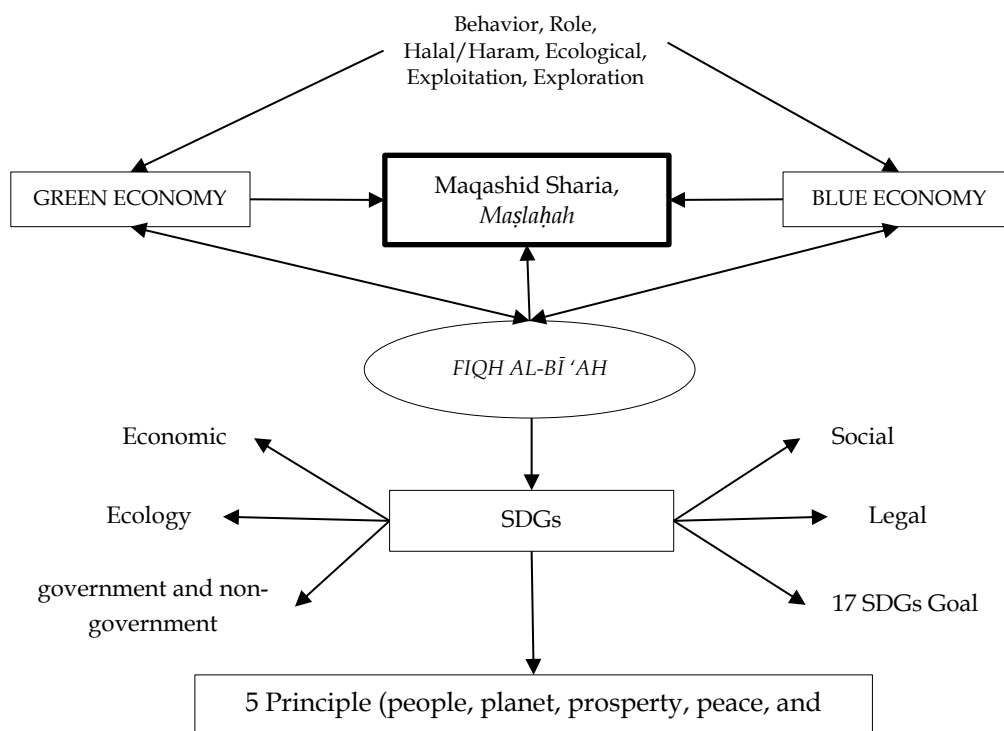


Figure 1. Literature Mapping on *Fiqh al-Bī'ah*

As depicted in [Figure 1](#), earlier research has established connections between the green economy and blue economy variables and *Fiqh al-Bī'ah* variables, with studies employing various indicators that culminate in the realization of maqashid sharia. Furthermore, other indicators such as behavior, role, halal/haram, ecological, exploitation, and exploration were also included. On the other hand, the SDGs variable has a correlative relationship with *Fiqh al-Bī'ah*, encompassing economic, environmental, governmental, and non-governmental contributions as well as social, legal, and governance indicators, SDGs goals, and principles for achieving SDGs.

By utilizing the aforementioned literature map, researchers can evaluate the outcomes of previous research and clarify these results, which can subsequently identify differences with current research and offer potential implications.

### **1.1 Basic Principles of SDGs in The Concept of Green Economy and Blue Economy**

In carrying out an activity, a principle is needed to serve as a guide in carrying out all forms of activities to facilitate and get instructions in solving problems to achieve the goal. Economic activity is an activity that humans perform every day to meet their needs and prepare for the future.

Many humans justify means to meet the needs of life. They often ignore the sustainability of the surrounding environment. Religion provides a clear signal that humans are khalifah on Earth.<sup>39</sup> Here, humans are the main actors in maintaining and having the right to use all of nature and its contents at reasonable levels in fulfilling the economy without destroying natural resources. The role of an actor here is to uphold the principles of people to provide an example while being able to carry out their duties properly and correctly.

Earth is the most important planet for humans because the existence of the planetary principle here provides an overview of the various efforts made by humans to protect the earth from degradation or other damage that can damage existing areas on land, sea, and air.

This requires the principle of property as a form of effort to realize welfare related to economic, social, legal, and governance efforts and the environment on land, sea, and air.

In order to maintain it, humans must be able to create justice, peace, and provide inclusive human tranquility that will avoid violence, war, fear, and provide guarantees for the existing environment.<sup>40</sup> The environment here is not only on land but also on sea and air. All of this is a source of national wealth that will be inherited by future generations. Therefore, humans must follow the principle of peace to provide a future for their descendants.

Human beings serve as primary agents in achieving Sustainable Development Goals (SDGs) through the adoption of either a green or blue economy approach.<sup>41</sup> Effective cooperation between both governmental and non-governmental entities is

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<sup>39</sup> Khoshnava et al., "Aligning the Criteria of Green Economy (GE) and Sustainable Development Goals (SDGs) to Implement Sustainable Development."

<sup>40</sup> Novian Abdi Firdausi and Sri Herianingrum, "Prinsip Ekonomi Islam Dan Implementasinya Dalam Keuangan Rumah Sakit (Studi Kasus Pada Rs Siti Khodijah Muhammadiyah Cabang Sepanjang Sidoarjo)," *Jurnal Ekonomi Syariah Teori Dan Terapan* 7, no. 2 (2020): 207-21.

<sup>41</sup> Dhani Akbar et al., "Strategi Pengembangan Blue Economy Wilayah Perbatasan Indonesia: Tata Kelola Ekonomi Maritim Pesisir Kepulauan Riau," *NeoRespublica : Jurnal Ilmu Pemerintahan* 4, no. 1 (2022): 166-77.

crucial for achieving these objectives. The cultivation of collaborative spirit and willingness to work together is essential for success.

The government sector starts with the central, provincial, regional, and urban/rural governments. The government plays an important role in determining and making policies that are expected to help launch all forms of positive activities, especially in preserving nature, to realize sustainable development.

The non-government sector also has a role that is no less important than that of the government. Here, the existing non-government is a community that exists outside the government, ranging from educators to students/students, journalists/journalists, housewives, and society.

Here, educators can provide direction and knowledge of ecological science, religion, ethics, morals, and the sciences needed in the application of green and blue economy with the hope of accelerating the creation of sustainable development.

Students, as a generation of change, are very important to have and implement the knowledge gained to be applied in community life. The nation's future lies in the readiness and ability of its next generation. Therefore, it must master all forms of knowledge that exist and be applied in life for the benefit of all. Reporters and journalists must provide education through news media based on existing facts. This needs to be done so that people obtain the right information to be used as a reference in the implementation of economic activities, either with the concept of a green or blue economy.<sup>42</sup>

Housewives also need to play another role. This is because mothers are the first madrashes of their children. Therefore, a mother must have basic knowledge related to methods and fulfillment of the needs of her small family to prepare a smart generation and later not take the wrong steps in making decisions. Another role must also be played by existing layers of society. If the community has the knowledge and is able to implement the concept of a green and blue economy in order to realize sustainable development, it will not only be a dream but will easily be realized. To summarize, the fundamental tenets of the SDGs in the context of green and blue economies are as follows.

**Table 3.** Basic Principles of SDGs in Green and Blue Economy Implementation

Concept	Principles of SDGs	Implementations
	People	Become the main actor in maintaining and implementing green economy and blue economy to realize SDGs from all aspects ranging from environmental, social, economic and legal governance.

<sup>42</sup> Syifa Fajar Maulani et al., "TRENDS OF BLUE ECONOMIC STUDY RESEARCH: ONE-DECADE SYSTEMATIC REVIEW" 11, no. 3 (2022): 1285-94, <https://stiemuttaqien.ac.id/ojs/index.php/OJS/article/view/1057>.

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Green Economy and Blue Economy	Planet	Encompasses the efforts made to protect the earth from degradation, closely linked to the various indicators contained in land, sea and air.
	Prosperity	Includes various efforts in creating prosperity related to economic, social and technological endeavors while maintaining the sustainability of the environment both in the land, sea and air.
	Peace	Emphasizes efforts to create peace, justice and inclusive societies free from fear and violence as well as in ensuring environmental security on land, sea and air.
	Partnership	Includes efforts to implement the global development agenda through various efforts involving all government and non-government stakeholders in maintaining the integrity and preservation of the land, sea and air environment.

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This study highlights the integration of Sustainable Development Goals (SDGs) within the Green and Blue Economy models, as detailed in [Table 3](#). It identifies five core principles: people as the main actors driving the adoption and implementation of these economies to achieve SDGs across environmental, social, economic, and legal dimensions. The Planet principle underscores initiatives to safeguard the earth from degradation, emphasizing the importance of land, sea, and air conservation. Prosperity focuses on generating economic, social, and technological prosperity, while ensuring environmental sustainability. Peace advocates for the creation of just, peaceful, and inclusive societies. Finally, the partnership stresses collaborative global efforts between government and non-government entities to preserve environmental integrity.

### 1.2 *Fiqh al-Bī'ah* in The Concept of Green and Blue Economy

The concept of a Green Economy emerged when various countries experienced problems in the degradation of natural resources, energy resources, the environment, and food sources. To achieve human material welfare through increased consumption of various goods and services. The formulation of the green economy clearly shows a strong intention to take care of the environment (environment) associated with the concept of conservation and restoration of the blessed environment is expected to be an alternative to efforts to "conservation" and "restoration" of environmental preservation with a perspective based on Maqashid al-syari'ah in order to achieve benefits in the world and the hereafter.

Another perspective is that the Sharia economy also emphasizes the importance of a religious approach, including its legal products, in the context of the conservation and restoration of the environmental industry as a form of khalifah responsibility mandated by Allah to Humans.

The concept of Fiqh Al-Biah when applied to the blue economy can be seen from the existing principles. This can be seen as follows:

### 1.2.1 Protection of the Body and Soul

The fiqh concept embedded in the application of green economy is to protect the future of the environment not only because it wants to obtain financial benefits and fulfillment of current needs, but also because paying attention to the protection of souls will still need natural resources in the future.

All Muslim scholars agree that religion must be prioritized when determining law. Of course, the religion in question is Islam itself. The Islamic religion must be preserved because the greenest religion or the most concerned about the earth's environment is Islam. As in this book entitled "Green Deen," Ibrahim Abdul Matin, a Muslim citizen of the US, says "on among Muslims and anyone else concerned about saving the earth.<sup>43</sup> 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 Messenger of Allah also said "Ju'ilat al-ardhu kulluha masjidan," the whole earth is a mosque.

In Ibrahim Abdul Matin's view, the hadith not only explains that we can pray in any place that is clean and pure, but also that there is an implicit message to preserve nature. In other words, maintaining Islamic religion reflects maintaining the environment itself.

Religion also teaches maintaining the cleanliness of the sea, which is the main tool in Muslim wudlu, and purifying everything that causes dirty and disgusting. Thus, the blue economy is also very supportive of maintaining religion, because purity in worship becomes something that is afdhol and must be done by Muslims.

### 1.2.2 Harmonizing the purpose of life

The concept of fiqh explains the regulation of life, namely, human interaction either with God or with fellow humans and the universe. From this concept, humans have the obligation as well as the right to always maintain the right to live honorably and maintain the soul in order to avoid acts of persecution in the form of murder, cutting limbs, or injuring. Islam certainly upholds the human soul and other living creatures on land, the air, and the sea. Therefore, in any activity, including economics, safety must be prioritized.

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<sup>43</sup> Ibrahim Abdul-Matin, *Green Deen: What Islam Teaches about Protecting the Planet*, 1st ed (San Francisco, CA: Berrett-Koehler Publishers, 2010).



According to UNEP's definition, a green economy is not only related to the environment but also to the social welfare of society.<sup>44</sup> Reciprocity exists between the human spirit and the environment itself. For example, environmental pollution caused by industry often endangers human life. Companies that apply maqashid Sharia not only rely on green washing as an eraser of sin or a bad image in society. However, it will take preventive action because it feels responsible for the soul of every human being.

### **1.2.3 The need for production and consumption must be balanced**

Environmental fiqh regulates the order of human needs in terms of producing or consuming something that must be in accordance with the level of human ability to meet these needs. This is based on the prohibition of humans to exaggerate everything.

A healthy environment often helps humans think clearly and positively. Industries that go green play a role in creating an atmosphere that does not disturb people's minds. The maintenance of this mind is often applied in various ways, such as providing scholarships for outstanding students, holding competitions in potential development, or accepting company visits conducted by students to factories for research. Clean water and air can also make a person calmer to think. Air pollution and water pollution can cause respiratory problems in humans, and this will later hamper the functioning of the brain.

### **1.2.3 The Ecosystem balance must be maintained**

The human task of cultivating and preserving nature does not escape human participation in maintaining ecosystem balance. If the ecosystem is maintained, it will be easier for humans to fulfill their needs.

The efficient use of resources in the concepts of green and blue economies has been discussed in Maqashid Sharia. The efficient use of resources is closely related to offspring maintenance.

The efficient use of resources provides land for future generations to be able to utilize resources in the sea, land, and air. There is a hadith that means, "If you hear that the Dajjal has come out, while you are still planting date seeds, then do not rush to repair them, because there is still human life after that" (Narrated by Abu Dawud Al-Anshari).<sup>45</sup> From this hadith, we know that Islamic Economics not only aims to think about the benefits of the current generation but also future generations.

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<sup>44</sup> United Nations Environment Programme, "Green Economy," UNEP - UN Environment Programme, accessed August 20, 2023, <https://www.unep.org/regions/asia-and-pacific/regional-initiatives/supporting-resource-efficiency/green-economy>.

<sup>45</sup> Abu Dawud, *Sunan Abu Dawud*, vol. 1 (Sh. Muhammad Ashraf, 1984); Abu Dawud Sulaiman bin Ash'ath, "English Translation of Sunan Abu Dawud" (Maktaba Dar-us-Salam, Riyadh, 2008).

Industrial companies and other economic actors should always consider the long-term impacts of all their actions.

### **1.2.3 All creatures are noble (Muhtaram)**

In line with maintaining the balance of the ecosystem, humans must also protect every living creature in the world because living things other than humans can also be utilized in a balanced manner and not hunted for extinction.

A thriving economy typically achieves profits appropriately. Furthermore, it discourages economic activities, such as *Tadlis*, *Gharar*, and *Riba*, which can damage personal or others' property. These five maintenance activities, known as *Al-khamsah al-kulliyah*, are crucial in promoting a healthy economy.<sup>46</sup> Most scholars agree that property rights are protected by this system. This contrasts with the triple bottom-line concept, where profit takes precedence. This distinction lies between the green economy driven by conventional economics and maqashid sharia in Islamic economics. While conventional economics emphasizes profit, Islamic economics prioritizes *falah*.

### **1.2.3 Humans carry out their caliphate duties in terms of cultivating and managing the universe**

In the Quran, there are many verses that emphasize that the universe was created by God not without purpose, but among others for the benefit of His creatures. God subdues various biological and non-biological diversities only for the benefit of humans, as God's mandate on this earth. In several verses of the Qur'an, Allah repeatedly emphasizes that he alone is the ultimate owner of the universe. This means that Allah has absolute control over the rights of the management and management of nature. Humans are only given permission to live in it for a while in order to carry out the mandate as His representatives on earth. In short, human ownership of the universe is only a mandate or entrustment, which must be returned to its owner in time. Therefore, as a trustee, it is appropriate to return trust to its original state.

From the umpteenth explanation of the basic principles of environmental fiqh, all are related to the duties of humans as caliphs on earth because humans have minds that can be used to process and manage the universe.

Human negligence and incompetence have been identified as primary contributors to environmental degradation, highlighting the critical need for a shift in behavior and perspective towards nature. Sonny Keraf, in the introduction to his book

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<sup>46</sup> Sidiq Uthman Okanlawon, Haruna Zagoon-Sayeed, and Taiwo Moshood Salisu, "Diagnosing Qur'anic Precepts on Wealth Creation in Digital Age," *Invest Journal of Sharia & Economic Law* 4, no. 1 (June 30, 2024): 1-20, <https://doi.org/10.21154/invest.v4i1.8422>.

"Etika lingkungan hidup", underscores this point by asserting that humans often misinterpret their relationship with nature and misjudge their place within the universe.<sup>47</sup> This misunderstanding necessitates a reinterpretation of God's mandate to humanity, which, as Keraf suggests, should be viewed through the lens of *istikhlâf* (the duty of the caliphate), a concept that conscientiously entrusts humans with the responsibility to steward the earth.<sup>48</sup> This perspective is further supported by Gassing, who argued that the directive to manage the environment should be seen as *taklîf* (a divine imposition), obliging humans (*mukallaf*) to maintain and prevent harm to the environment as a sacred duty.<sup>49</sup>

Building on this foundation, the objectives of an Islamic economy – regulated by *Shari'a* – extend beyond mere material gains to encompass four key goals: profit in both material and non-material dimensions<sup>50</sup>, continuous growth<sup>51</sup>, long-term sustainability<sup>52</sup>, and ultimately, the pleasure of God.<sup>53</sup> This broader vision challenges companies and businesspeople to pursue not only material profits, but also non-material benefits for their internal and external stakeholders. By fostering a systematic, planned, and sustainable community and environmental empowerment, businesses align with the Islamic principle of ensuring the continuity of life, thereby fulfilling their role as stewards of the earth within the framework of *istikhlâf*.

However, given the vast and complex nature of human activities, regulations or fatwas derived from *Ijtihād* (independent reasoning) may sometimes fall short or lack clarity, underscoring the importance of continuous legal and ethical reassessments. Islamic jurists acknowledge this reality, encapsulated in the adage "legal texts are limited, while legal cases are unlimited," highlighting the necessity for ongoing *Ijtihād* based on *Maqāsid al-Shari'ah* (the objectives of Islamic law).<sup>54</sup> This approach not only adapts to evolving circumstances, but also integrates the principles of *Maṣlahah* (public interest) in its methodology. The promotion of green and blue

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<sup>47</sup> A. Sonny Keraf, *Etika Lingkungan Hidup* (Jakarta: Penerbit Buku Kompas, 2010).

<sup>48</sup> Keraf.

<sup>49</sup> Qadir Gassing, "Environmental Morals In Islam Philosophical, Ethical, and Legal-Formal Exploration," *Journal of Islamic Civilization in Southeast Asia* 2, no. 1 (n.d.), <https://doi.org/10.24252/jicsa.v2i1.764>.

<sup>50</sup> Selamet Hartanto and Devid Frastiawan Amir Sup, "The Concept of Production and Environment in the Perspective of Islamic Economic," *Journal of Economic Studies* 5, no. 2 (March 3, 2022), <https://doi.org/10.32506/joes.v5i2.705>.

<sup>51</sup> Hartanto and Amir Sup.

<sup>52</sup> Amin Jan et al., "Alignment of Islamic Banking Sustainability Indicators with Sustainable Development Goals: Policy Recommendations for Addressing the COVID-19 Pandemic," *Sustainability* 13, no. 5 (March 1, 2021): 2607, <https://doi.org/10.3390/su13052607>; Okanlawon, Zagoon-Sayeed, and Salisu, "Diagnosing Qur'anic Precepts on Wealth Creation in Digital Age."

<sup>53</sup> Arman Mergaliyev et al., "Higher Ethical Objective (Maqasid al-Shari'ah) Augmented Framework for Islamic Banks: Assessing Ethical Performance and Exploring Its Determinants," *Journal of Business Ethics* 170, no. 4 (May 2021): 797–834, <https://doi.org/10.1007/s10551-019-04331-4>.

<sup>54</sup> Rusanti, "Implementasi Maqashid Syari'ah Dalam Pembangunan Berkelanjutan Berbasis Green Economy (Analisis Pada Sustainability Report PT. Unilever Indonesia Tbk Tahun 2020)(Doctoral Dissertation, Universitas Islam Negeri Alauddin Makassar)."

economies, guided by the universal values of *Maqāṣid al-Sharī'ah* and articulated through *Fiqh al-Bī'ah* (Islamic environmental jurisprudence), represents a proactive step towards mitigating environmental passivity. By addressing the issue of inequality and uneven distribution of resources, the principles of *al-'adl* (justice), *Maṣlahah*, and *Musawāh* (equality) offer pathways to overcoming challenges rooted in the divine guidance provided by the Creator, ensuring that our efforts to protect and nurture the environment are aligned with our spiritual and ethical obligations.<sup>55</sup>

The religious approach through religious law regulations in *Fiqh al-Bī'ah* on the application of the green and blue economies can be summarized in [Table 4](#).

**Table 4.** *Fiqh al-Bī'ah* in the Concept of Green and Blue Economy

Concept	<i>Fiqh al-Bī'ah</i>
Green Economy	The concept of Green Economy in <i>Fiqh al-Bī'ah</i> includes: (1) protection of body and soul; (2) alignment of the goals of the world and the hereafter; (3) The need for production and consumption must be balanced; (4) Ecosystem balance must be maintained; (5) All creatures are noble; and (6) Humans carry out their Caliphate;
Blue Economy	The concept of Blue Economy in <i>Fiqh al-Bī'ah</i> includes: (1) Zero Waste; (2) Protecting marine, land and air ecosystems. (3) Ensuring cleanliness and environmental friendliness; (4) Efficiency of resource utilization; (5) Social inclusiveness and job creation.

[Table 4](#) outlines the principles of *Fiqh al-Bī'ah* within the concepts of green and blue economies. The Green Economy emphasizes the protection of life, aligning worldly and spiritual goals, balancing production and consumption, maintaining ecosystem equilibrium, the nobility of all creatures, and human stewardship. Meanwhile, the Blue Economy focuses on zero waste, protection of all ecosystems, environmental cleanliness, resource efficiency, and promoting social inclusiveness and job creation. This highlights the ethical and practical guidelines for sustainable environmental management and human welfare for both the concepts.

## CONCLUSION

The conclusions of this research highlight the integration of Sustainable Development Goals (SDGs) within the green and blue economy concepts through a set of principles and the adaptation of *Fiqh al-Bī'ah* to both concepts.

The research outlines five key principles central to realizing SDGs within these economies: People, Planet, Prosperity, Peace, and Partnership. 'People' underscore the crucial role of humans as stewards of Earth, tasked with the responsibility of utilizing and preserving natural resources in a manner that fosters sustainable development across the environmental, social, economic, and legal dimensions. 'Planet' emphasizes

<sup>55</sup> Sahibul Ardi, "Konsep *Maṣlahah* Dalam Perspektif Ushuliyyin," *An-Nahdhah | Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 10, no. 2 (2017): 233–58.

the collective efforts required to shield the Earth from degradation affecting land, sea, and air, highlighting the importance of maintaining a habitat that ensures life's sustainability for current and future generations. 'Prosperity' relates to the diverse strategies aimed at fostering economic, social, and technological well-being, ensuring that human endeavors towards sustainable development are well-planned, executed, and accountable. 'Peace' focuses on establishing a just, inclusive society free from fear and violence, along with securing environmental safety. The partnership advocates collaborative global development efforts involving both governmental and non-governmental entities to safeguard environmental integrity.

Furthermore, this research delves into the principles of *Fiqh al-Bī'ah* as applied to Green and Blue Economy Concepts. In the context of a Green Economy, these include the protection of the body and soul, aligning worldly and hereafter objectives, balancing production and consumption, maintaining ecosystem equilibrium, recognizing the nobility of all creatures, and fulfilling human stewardship. For the Blue Economy, the principles extend to achieving zero waste; protecting marine, land, and air ecosystems; ensuring environmental cleanliness and friendliness; optimizing resource efficiency; and fostering social inclusiveness and job creation.

This comprehensive approach underscores the multifaceted efforts required to integrate SDGs into the Green and Blue Economy Concepts, highlighting the pivotal roles of human responsibility, environmental stewardship, and collaborative partnerships in achieving sustainable development.

## **DISCLOSURE**

### **Conflicts of Interest**

In this research, the author declares that there is no conflict of interest in connection with the publication of this paper

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### **Author Bionote**

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