

HOW DOES ISLAM SUPPORT THE GREEN ECONOMY? A STUDY ON *TURATH* PERSPECTIVE

Husnul Mirzal¹, Irham Zaki² and M Bastomi Fahri Zusak³

¹ R-Square Research Consulting and STIE Syariah Serambi Mekkah, Indonesia,
husnulmirza96@gmail.com

² Universitas Airlangga, Indonesia, irham-z@feb.unair.ac.id

³ Universitas Diponegoro, Indonesia, bastomifahri@lecturer.undip.ac.id

ABSTRACT

This study addresses how Islam supports a green economy using a thematic analysis of the *turath*. The results show that Islam strongly supports the implementation of the green economy. The green economy has been a part of Islamic teachings long before its conception in this modern era. In Islam, there are the four main goals of the green economy, namely creating an economy that is inclusive and fair, environmentally friendly, resources sustainable, and resources efficient. Islam can provide guidance and for solutions to all human problems, including those related to the economy and environment. As a policy recommendation, the Government and related parties can leverage on a religious approach to develop a green economy by for examples including Islamic values as well as involving Islamic institutions and Islamic figures in the National Green Economy Development Roadmap such that its goals can be better achieved.

Keywords: Green economy, Islamic turath, Islamic economic.

JEL classification: Q01; B1; Z12.

Article history:

Received : November 30, 2023

Revised : February 24, 2024

Accepted : November 30, 2024

Available online : December 24, 2024

<https://doi.org/10.21098/jimf.v10i4.1962>

I. INTRODUCTION

There has been growing discourse on a green economy over the past decades following massive damage to the environment and natural resources as a result of exploitation by humans for economic motives (Ivlev & Ivleva, 2018). The green economy relates to economic growth, prosperity, and justice without compromising environmental sustainability (Hamid et al., 2019). It is to eliminate the negative impact of economic activity on the environment and natural resources to create sustainable development (Caprotti & Bailey, 2014; Newton & Cantarello, 2014). The green economy has three main characteristics, namely an economy that is low in carbon, socially inclusive and resource-efficient (Rusydiana et al., 2022; Loiseau et al., 2016).

The world today is facing serious problems related to climate change and inequality (E. Barbier, 2011; Unmüßig, Sachs, & Fatheuer, 2012). The increase in greenhouse gas emissions due to the burning of fossil fuels, deforestation, and industrialization have increased the global average temperature (Hamid et al., 2019; Robinson, 2015). As a result, extreme weather, rising sea levels, and natural disasters such as floods, forest fires and landslides are becoming more frequent (Rusydiana et al., 2022). Climate change is also causing disturbances to agricultural and human life (E. Barbier, 2011), where the poor become more exposed to risks. As a result, the income gap between the poor and the rich widens (Caprotti & Bailey, 2014) in a way that justice and social welfare are increasingly difficult to achieve. Some experts say that the environmental damage is increasing day by day and is worrying (E. B. Barbier, 2012).

These occur because of the increasing demand for natural resources, especially non-renewable resources, due to an increase in population and lifestyle that tend to be environmentally unfriendly. In addition, lack of political will and mismanagement of the environment further exacerbate the problems. Ignoring ethical values in meeting the necessities makes economic actors being profit-oriented and disregarding environmental sustainability (Al-Roubaie & Sarea, 2019). To a certain extent, these problems are the natural outcome of the materialistic conventional system, in which happiness and well-being are measured solely based on material possessions (Loiseau et al., 2016; Abdullahi, 2019). Economic growth is directly proportional to the destruction of nature. If this continues, one day nature will no longer be able to sustain and support human needs (Loiseau et al., 2016). The ideals of sustainable development will be mere wishful thinking.

On several occasions, such as during COP26 and the United Nations Framework Convention on Climate Change (UNFCCC), and the United Nations Conference on Sustainable Development in Rio De Janeiro (Rio+20) in 2012, many countries agreed to make changes by implementing an economic system that is sustainable and environmentally friendly (Barbier, 2012), the so-called green economy. The system is expected to enhance economic growth and prosperity while maintaining the balance of nature, environmental preservation, and sustainability (Newton & Cantarello, 2014). The harmonization between humans and nature is very important because without nature humans will find it difficult to meet their needs and their existence is likely threatened (Sulich, 2018).

Currently, the Indonesian government is actively encouraging green economic development through the Indonesian Green Growth Program (IGGP), an initiative

that aims to accelerate the transition towards sustainable and environmentally friendly economic growth. One of the concrete actions taken is to formulate a national green economic growth roadmap, which is a strategic basis for integrating green economic principles into national development policies, thereby creating a positive impact on the environment, society, and the economy as a whole (Program, 2015).

However, the Indonesian Green Growth Program (IGGP) in the national green economic growth roadmap has not explicitly included Islamic values and instruments, such as Waqf, as an important component of the green economic development in Indonesia. Moreover, institutions related to Islam, such as the Ministry of Religion, the National Zakat Amil Agency (Baznas), and the Indonesian Waqf Agency (BWI), have also not been fully involved in efforts to develop the green economy. This is surprising given that the inclusion of Islamic teachings and involvement of institutions can potentially enrich and support the sustainable economic development in Indonesia (Program, 2015).

As a religion with the second largest number of adherents in the world, Islam provides all guidelines for its adherents (Azid et al., 2021), including those relating to economic and environmental issues. In fact, under certain conditions, the norms that apply in Islam are one step ahead than those applied by the modern world (Islahi, 2005). This study aims to see how Islam supports the implementation of the green economy. It explores how Islam as a religion that is *shalih likulli zaman wa makan* (good for all places and times) sets values and norms in every single humanlife, including the way human beings behave and manage the universe including natural resources.

To the best of our knowledge, there has been no research that specifically examines how Islam supports the green economy based on qualitative analysis of *turath*. Some studies with almost the same theme explore the principles of the green economy from a perspective of *maqasid syariah* (Iskandar & Aqbar, 2019a) and provide Islamic perspectives toward the green economy and the roles of Islam in developing the green economy (Rusydziana et al., 2022; Hamid et al., 2019; Al-Roubaie & Sarea, 2019; Dhanurendra, 2023; and Islam, 2004). The present research is different because it provides the *turath* perspective on the subject and hence does not confine the analysis to the *maqasid syariah*. The use of *turath* as an object of analysis has several reasons which will be explained in the following discussion.

We structure the paper as follows. The next section reviews the literature focusing specifically on concepts of theoretical foundations. Section 3 details the method of analysis, which is followed by discussion in section 4. Finally, section 5 concludes.

II. LITERATURE REVIEW

2.1. Green Economy

The growing importance of the green economy is motivated by the global community's anxiety over the deterioration of the economy and environment (Newton & Cantarello, 2014). A capitalistic system that has been in effect so far is the main actor of the economic crisis and the destruction of nature (Hamid et al., 2019; Newton & Cantarello, 2014). This recognition gained momentum during the

financial crisis in 2008, where a new system that could improve the global economic order is much needed. In 2008, the United Nations Environment Program (UNEP) introduced a “global new green policy and green economic plan” to develop the economy and at the same time ensure the sustainability of the environment and natural resources such that the current generation’s economic capacity does not reduce the ability of future generations (Loiseau et al., 2016).

Principally, several eco-friendly economic concepts are derivatives of the ecological economy such as the Low Carbon Economy (LCE) and the Low Fossil Fuel Economy (LFFE) (Iskandar & Aqbar, 2019a). The main objective of this ecological economy is to create an economic system that does not harm the environment (environmentally friendly). The green economy complements this by focusing not only on achieving environmental sustainability but also on economic growth (Newton & Cantarello, 2014) and, in the process, creating green jobs opportunity and alleviating poverty (pro-poor economy). Economic actors are encouraged to carry out production, distribution and consumption activities in a green way, by using green raw materials, green production mechanisms, and consuming green goods (E. Barbier, 2011).

As a new concept, there is no mutually agreed definition about the green economy. Each institution defines it differently, depending on the perspective and scope of the role of each institution. The definition of green economy that is most widely used in various scientific literature is UNEP:

“A green economy is defined as low carbon, resource-efficient, and socially inclusive. In a green economy, growth in employment and income is driven by public and private investment into such economic activities, infrastructure, and assets that allow reduced carbon emissions and pollution, enhanced energy and resource efficiency, and prevention of the loss of biodiversity and ecosystem services.”

In this definition, UNEP provides three basic characteristics of the green economy, namely an economy that does not hurt nature (low carbon), sustainability and preservation of natural resources (resource efficiency), and creation of social justice and prosperity (socially inclusive) (Rusydiana et al., 2022). Several other institutions also provide definitions that are similar to UNEP, but with minor differences in several sub-variables. After reviewing various literature related to the green economy, at least four principles must exist in the green economy. These are the principles of justice, economic inclusion and social welfare (Hamid et al., 2019; Newton & Cantarello, 2014; Sulich, 2018), environmentally-friendly (Rusydiana et al., 2022; Loiseau et al., 2016; Newton & Cantarello, 2014), sustainability (Barbier, 2011, 2012; Loiseau et al., 2016; Newton & Cantarello, 2014), and resource efficiency (Rusydiana et al., 2022; Iskandar & Aqbar, 2019b; Caprotti & Bailey, 2014; Loiseau et al., 2016; Newton & Cantarello, 2014).

2.2. Islamic Turath

Turath is most studied in Islamic philosophy, especially in the Islamic epistemology. Muhammad Abid al-Jabiri, Hassan Hanafi, and Muhammad Arkoun are among scholars who have discussed extensively about the *turath* (Hanafi, 2002; Ro’uf, 2010). In the perspective of the Arabic language (*lighten*), *turath* is the transfer of a person’s property after he dies; something left by a deceased person to be inherited

(Ma'uf, 2000). This is the definition of *turath* found in the Qur'an (Surah al-Fajr: 19) and this definition is generally understood in *Fara'id* (Islamic inheritance) (Al-Zuhaily, 2012).

In Islamic Philosophy (*istilaahan*), the most commonly used definition of *turath* is by Muhammad Abid al-Jabiri. He defines *turath* as a cultural heritage, thought, religion, literature, art, philosophy, *tasawuf*, and *kalam* that are from the past but are present and accompany our present (from us and other people, far and near) (al-Jabiri, 1995).

According to the definition of *turath* by Muhammad Abid al-Jabiri, it can be concluded that *turath* has a broad scope, which includes culture, thought, religion, literature, art, philosophy, *kalam* and Sufism. One of the scopes of *turath* that is widely studied as a source of knowledge is Islamic literature. Moreover, some authors such as Sholihin & Furqani (2020) specifically define *turath* as "Classical literature written by Islamic clerics or mujtahid (e.g. scholarly writing on fiqh, ethics, philosophy, history of Muslim society, and history of thought)".

This study will use *turath* as a source of knowledge in obtaining the research questions, therefore *turath* will be seen from epistemological perspective, This is because the source of knowledge is one of the subject-matter of Epistemology (Furqani, 2020). In an epistemological perspective *turath* can be interpreted as a scientific legacy from past generations that accompanies our present day (Butar-Butar, 2015). This scientific heritage includes various disciplines including religion, science, philosophy, culture and others. In the context of this research, the *turath* here are the Islamic scientific heritage left by previous scholars and it serve as references for today's generation.

Apart from using the classical literature written by Islamic mujtahid, this research also uses several verses of the Quran and hadiths as references. If we refer to Sholihin & Furqani (2020), who state that *turath* includes only the writings of Islamic clerics such as *fiqh*, *tasawuf*, philosophy and *tafsir*, the Qur'an and Sunnah are not *turath*. This is because Qur'an and Sunnah are not the work of scholars and also not a cultural product. However, the use of Qur'an and hadith in this research is commonly followed by scholars in the form of *tafsir* and *syarah* (explanation) of hadith. Although there is debate regarding whether the Quran and Sunnah are *turath*, the works of past scholars include both in the *turath*, such as *tafsir*, *syarah* hadith and *fiqh*.

In another perspective, we can categorize the Quran and Sunnah as *turath* because the collection and codification, as well as the verification and validation of both, were carried out by Islamic scholars so that both have passed to us in a valid form. And also, if we define *turath* as scientific heritage in Islam, then we can categorize the Quran and Sunnah as *turath* because both are the most important scientific heritage and are the main sources of Islamic knowledge.

Turath is a legacy of Islamic scholars who have an important role in Islamic civilization in the past or in the modern and postmodern eras (Falagas et al., 2006). *Turath* is part of the legacy of past Islamic triumphs. During its heyday, Islam became an important player in science and technology. This golden age of Islam ranged from the 8th to the 14th century AD. Muslim scientists in various fields such as religion, mathematics, astronomy, medicine, chemistry, philosophy, and literature succeeded in developing science and producing many works and

innovations. Science centers such as Baitul Hikmah in Baghdad and Al-Qarawiyyin in Fez became gathering places for brilliant minds. This Golden Age proves that the Islamic scientific heritage of the past has a profound impact on the development of global knowledge (Falagas et al., 2006; Renima et al., 2016). This scientific progress then faded along with the weakening of the Islamic caliphate due to internal and external conflicts, and was exacerbated by the waning enthusiasm of Muslims in seeking knowledge and doing *ijtihad* (Islahi, 2005; Renima et al., 2016).

In the past, during the heyday of science in Islam, which ranged from the 8th to the 14th century AD, The development of science in the western is often referred to as Islamic *turath* (Hammond, 1974). Some *turath* have become the main references in the western both in the fields of science or social humanities (Falagas et al., 2006). Some *turath* are even plagiarized by western scientists, as in several economic theories introduced by Islamic scholars but are then claimed to be theories born in the west (Islahi, 2005). This shows that Islam can play a real role in civilization. But unfortunately, in the development of modern science, in various fields of science including economics, *turath* is often overlooked and even though some of the main theories in modern economics are the result of plagiarism from the work of Islamic scholars (Islahi, 2005).

This study is considered important because in addition to showing support for religiosity in the development of the green economy, it is also an effort to make Islamic *turath* not being marginalized from the development of modern science as happened before, namely during the Renaissance in the West, where many works of Islamic scholars were not cited honestly, and in some cases, there was outright plagiarism (Islahi, 2005; Karim, 2004). It is very important to ensure that Islam always contributes ideas in facing global challenges. It is also very important to guarantee the existence of *turath* in science development discourse so that it is not forgotten in the development of modern science.

III. METHODOLOGY

The approach used to answer research questions is library research (Tight, 2019), which treats literatures as an object of study (Mogalakwe, 2006; Tight, 2019). Documents/library literature are very diverse. According to Dolowitz et al (2008) in Tight (2019), documents/literatures are anything that contains information in the form of texts, photos, or videos that help researchers to answer the research questions. The selection of library research as a method is appropriate since this research aims to explore *turath*, which is one type of library literature. Sources of the data in this research are Islamic *turath*. There are 19 turats grouped into three categories, namely *tafsir*, *hadith*, as well as *fiqh* and *politics*. The Turats were written in a period 8th to 18th AD, which means it includes the *tabi'in*, *tabi'ut tabi'in* and a small number of *khalaf* scholars. The list of *turath* used as references in analysis is as shown in Table 1.

Table 1.
List of *Turath* Used in Analysis

Category	<i>Turath</i> name	Author
Tafsir	<i>Tafsir al-Quranul 'Adzim</i>	Ibnu Katsir
	<i>Tafsir al-Jalalain</i>	Jalaluddin al-Mahalli, Jalaluddin as-Suyuthi
	<i>Tafsir al-Jami' li Ahkamil Qur-an</i>	Muhammad bin Ahmad al-Ansari al-Qurthubi
	<i>Jami'ul Bayan fi Ta'wili Ayatul Quran</i>	Muhammad bin Jarir at-Tabari
Hadist	<i>Shahih Al-Bukhari</i>	Muhammad Bin Ismail al-Bukhari
	<i>Al-Jami'us Shahih</i>	Imam Muslim
	<i>al-Muwatha' bi Riwayatin Muhammad bin Hasan as-Syaibani</i>	Malik bin Anas
	<i>Sunan Ibnu Majah</i>	Ibnu Majah
Fiqh and Politics	<i>Syarah Sahih al-Bukhari</i>	Ibnu Bathal
	<i>Fathul Baari</i>	Ibnu Hajar al-'Asqalaani
	<i>Ihya Ulumuddin</i>	Abu Hamid al-Ghazali
	<i>Mizan al-Amal</i>	Abu Hamid al-Ghazali
	<i>Khulasatul Ahkam fi Muhimmatis Sunan wa Qawa'idil Islam</i>	Imam an-Nawawi
	<i>Al-Ahkam al-Sulthaniyah</i>	Imam al-Mawardi
	<i>Al-Kharaj</i>	Abu Yusuf
	<i>Al-Amwal</i>	Abu Ubaid
	<i>Al-Iktisab fi Rizqi al-Mustathab</i>	Muhammad bin al-Hasan al-Syaibani
	<i>Bidayatul Mujtahid wa Nihayatul Muqtasid</i>	Ibnu Rusyd
	<i>Fathul Qaribil Mujib</i>	Muhammad Qasim al-Ghazi

The research is carried out in four stages. *First* is pre-research, which aims to find the principles of the green economy in some reputable literature, and also to find some *turath* containing theories/practices related to green economy principles. This stage is very essential for effective and efficient research. The *second* stage is to provide a code (*coding*) for each principle of the green economy. Because the results of the pre-research show that there are four principles of the green economy, codes P1, P2, P3 and P4 are given for each principle as in Table 2.

Table 2.
Code for Green Economy Principles

Code	Principles of green economy
P1	Economic Inclusion, Justice, and Welfare
P2	Environmentally Friendly Economic
P3	Sustainability
P4	Resource Efficiency

The *third* stage is to carry out analysis. Data analysis can be understood as a process of reviewing data such as grouping data into certain categories and providing conclusions from the categories. *Turath* are studied to find theories or practices in the Islamic teachings that are in line with the green economy concept. The analysis model used is Thematic Analysis, which is a qualitative analysis used to identify, analyze, and understand the thematic patterns or themes that emerge from qualitative data. The aim is to explore the meaning and in-depth understanding of certain issues or phenomena contained in the data (Lochmiller, 2021). The issues or phenomena to explore are those related to the green economy, as contained in *turath*. The results of this analysis are then categorized into 4 categories according to each code of green economy principles.

The *fourth* stage is the rationalization of relationships of data, which can be interpreted as a phase of further review of the data categorization carried out in the previous stage. Each category of data will be connected so that the data becomes systematic, cause and effect relationships will be formed (Soeherman, 2019). At this stage the researcher will combine the results of the *turath* analysis and organize it into a systematic reading based on each principle of the green economy.

IV. RESULTS AND ANALYSIS

Based on some of the literature that has been previously analyzed, it can be concluded that the green economy aims to create four economic conditions and systems, namely an inclusive and just economic system, an economic system that is friendly to the environment, an economic system that pays attention to the sustainability of natural resources, and an economic system that is efficient in the use of natural resources. This section discusses these principles in turns and Table 3 provides a summary of our analysis and findings.

4.1. Principles of Economic Inclusion, Justice, and Welfare in Islam

Islam highly upholds the values of justice and economic prosperity (Taimiyah, 1976; Ubaid, 1989). Islam has strong guidelines for justice and inclusivity in the economy through the principles taught in its teachings. These principles are aimed at ensuring a fair distribution of economic resources, preventing extreme economic inequality, and prioritizing equitable welfare. According to Imam al-Ghazali, security and stability will be maintained if the values of justice can be upheld. As stated in the *Ihya Ulumuddin* "When injustice and oppression occur, people have no foothold; Cities and regions become chaotic, residents flee and move to other areas, farm fields are abandoned, kingdoms headed for destruction, public income decreases, the state treasury is empty, and happiness and prosperity in society disappears. People do not love an unjust ruler, instead they always pray that misfortune befalls him.", And also in *Ihya Ulumuddin* "If a person lives in society and desires for various things arise, there will be a struggle to fulfill these desires. There is competition, but balance can be maintained through the use of power and the maintenance of justice." (A. H. Al-Ghazali, 2009).

Muslims in their economic activities are required to always be oriented towards the value of the common good. Unlawful acts of arbitrariness and monopolistic

economic resources by a handful of elites are prohibited, because it can disrupt the public interest (An-Nabhani, 2003). This is based on one of the hadiths of the Prophet narrated by Ibn Majah (Majah, 2014):

"Muslims have equal rights in three respects, (namely) water, weeds and fire, trading them is haram Abu Sa'id said: what is meant with water is running water."

Water, pasture, and fire are forbidden to be owned by individuals not because of the type of object, but because of their position as objects needed by the public (Al-Zuhaily, 2012). Imam Taqiyuddin an-Nabhani (2003) when quoting the hadith explains that economic resources that have been determined as joint property may not be used by a handful of persons. The hadith not only provides rules regarding public ownership but in general, it can be understood as the alignment of Islam to the values of togetherness.

In economic activities, a Muslim is not permitted to be individualistic (Ubaid, 1989). Apart from providing benefits for himself and his family, he must also pay attention to weak people who are in need (Al-Syaibani, 1986). As exemplified by Abu Yusuf in *al-Kharaj* about flowing water, "After using it for your needs, let the water flow to your neighbors, starting from the closest neighbor" (Yusuf, 1979).

An individualistic attitude is a reprehensible act in Islam. And it is a cursed act if this attitude leads to greed and cruelty (A. H. Al-Ghazali, 2009). Islam still pays attention to and protects individual interests, As mentioned by Ibnu Taimiyah in *al-Hisbah* "every individual has a right to what they own. No one can take it, either in part or in whole, without their permission and consent" (Taimiyah, 1976), but Islam has given clear boundaries between individual interests and common interests. Each type of interest and ownership has clear rules regarding the rights of Allah, the rights of owners, and collective rights so that no one harms either individual or public interest (An-Nabhani, 2003; Ubaid, 1989; Yusuf, 1979).

In Islam, the government is given the responsibility to realize justice, prosperity, and public benefit (*al-maslahah al-'ammah*) (A. H. Al-Ghazali, 2009; I. Al-Ghazali, 1964; Al-Mawardi, 1989; Ubaid, 1989; Yusuf, 1979). The *maslahat* of the people is the responsibility of leaders. As mentioned by Imam al-Mawardi in *al-Ahkam as-Sulthaniyah* "if living in the city is impossible because drinking water facilities are not functioning or the city walls are damaged, then the state is responsible for repairing it and, if it does not have state funds, it must find a way to obtain it". And also as mentioned by Abu Yusuf in *al-kharaj* "maintaining the interests of the people is the obligation of the leader because these problems relate to the Muslims as a whole." (Al-Mawardi, 1989).

Rules related to public policy that are fair, transparent, and oriented towards economic inclusion have been regulated deeply in Islam centuries before there was a systematic study in the West. Among notable *turath* is the book *al-kharaj* by Abu Yusuf (1979), written to Harun ar-Rashid, the ruler of the Islamic caliphate at that time.

Abu Yusuf emphasized the importance of a fair public financial management system, including the taxation system. in *al-Kharaj* Abu Yusuf said "Taxes are justified if they are levied in a fair and legal manner.... ". And also on other pages of *al-Kharaj* "Nothing should be levied based on suspicion, there must be a fair assessment of the goods on which a decision is based, there must be no excessive taxation or damage to the state treasury" (Yusuf, 1979). Unfair tax collection system with the concept of *Misahah* replaced by *muqasamah* and the practice of *qabalah* which has been happening for

a long time is eliminated. He firmly rejected taxes on the agricultural sector and emphasized the importance of strict supervision of tax collectors to avoid corrupt and oppressive practices. He emphasized the importance of professionalism from the authorities, especially in managing public budget so that it can be useful for improving an inclusive economy (Yusuf, 1979).

Islam also ensures equal distribution of welfare so that there is no extreme gap between the rich and the poor. The main instruments to achieve this are zakat, *infaq*, *shadaqah*, and wakaf (Al-Qardhawi, 1998; Mirzal, 2021). Islamic economics is the only economic system that has instruments for equal distribution of welfare and justice. Through these instruments, it is hoped that economic resources will not be concentrated in the hands of certain people. The poor would also have adequate resources and factors of production (Ahmad & Hassan, 2000). This is in accordance with the Quran:

".... so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah; indeed, Allah is severe in penalty" (Al-Hasyr: 7)

Asbabun nuzul (the reasons for the revelation) of the verse literally relating to spoils of war (At-Tabari, n.d.; Katsir, 1999). However, the legal implication of the verse applies generally according to the textual meaning (Al-Qattan, 2000; Haidar et al., 2009), namely the prohibition of the accumulation of wealth in a handful of individuals (Mahali & As-Suyuti, n.d.). Among the ways that assets are not concentrated on the few is through the obligation of zakat. In zakat, a certain percentage of assets is distributed to those in need, and the social goals of reducing economic inequality and overcoming poverty can be achieved (Ahmad & Hassan, 2000). In addition, the distribution of assets can also be through the inheritance mechanism. Islam regulates a fair inheritance distribution system, taking into account the rights of families and heirs. This prevents the concentration of wealth in the hands of a few and ensures that wealth is distributed evenly.

In addition to the motive for wealth distribution, Islamic philanthropy is also oriented towards economic empowerment. Distribution of Islamic philanthropic funds is oriented towards community empowerment (Al-Qardhawi, 1998; Sukmana, 2020). Distribution in the form of empowerment must take precedence over consumption, except in certain urgent conditions (Ubaid, 1989) so that the poor have the opportunity to improve their welfare. Consequently, in aggregate, inequality and extreme poverty can be mitigated.

In ensuring that economic activity runs fairly, Islam also prohibits any practice of *riba*, As mentioned by Imam al-Ghazali in *Ihya Ulumuddin*, *"If someone trades dinars and dirhams to get more dinars and dirhams, he makes dinars and dirhams his goal. This is in contrast to the function of the dinar and dirham. Money was not created to make money. Doing this is an offence."* (A. H. Al-Ghazali, 2009). Islam implements a fair trade system and protects the rights of workers and laborers (Yusuf, 1979). *Riba* is forbidden because it amounts to economic oppression against the weak, in the form of taking profits that are not in accordance with the provisions of the shari'a (Taimiyah, 1963). Islam encourages honest and fair trading practices. Speculative practices that harm other parties or create economic instability are not encouraged. The concept of *gharar* (unhealthy uncertainty) in trading is also to be avoided (Taimiyah, 1976).

Justice must be implemented in all aspects of the economy including price determination (*al-tsaman al-'adil*) (I. Al-Ghazali, 1973; Taimiyah, 1963). Regarding *tsaman 'adil*, Ibn Taimiyah in *Majmu' Fatawa* said "*Compensating for an item with another equivalent is obligatory justice ('adl wajib)... and reducing the compensation is unlawful injustice (zhulum muharram)*" (Taimiyah, 1963).

Market activities must run based on ethical and moral values. Fraudulent practices, counterfeiting of the quality of goods, and acts of taking advantage by hoarding goods and manipulating demand with false advertising are prohibited acts, especially when there is a shortage of goods because it will cause trouble to the general public (I. Al-Ghazali, 1973). Regarding dishonest attitudes in the economy, Imam al-Ghazali gave an example of the circulation of counterfeit money. In *Ihya Ulumuddin* he said "*introducing counterfeit money into circulation is a great injustice....*" (A. H. Al-Ghazali, 2009).

Islam also protects the rights of workers and laborers, as emphasized by Ibnu Taimiyah in *Majmu' al-Fatawa* "*when an employer employs someone unjustly by paying a wage lower than a fair wage, which no one would normally be able to accept, the worker has the right to ask for a fair wage*" (Taimiyah, 1963). Islam encourages the provision of proper rights to workers and laborers (Taimiyah, 1963, 1976), including the right to fair wages, safe working conditions, and protection against exploitation. Overall, Islam teaches the importance of maintaining a balance between individual and societal interests in an economic context. These principles are designed to create a more just, sustainable, and dignified society, by avoiding harmful exploitation and inequality.

4.2. Principle of Environmentally Friendly Economics in Islam

Islam shows a strong concern for the environment through its teachings by encouraging humans to be wise and responsible managers of the universe. Basically, the central role of humans on earth is being caliph, which means as a substitute for Allah in maintaining and preserving the earth, As mentioned in *Tafsir Jalalain* "*who will represent Me (Allah) in implementing My laws or regulations on it (the earth)*" (Mahali & As-Suyuti, n.d.). Utilization of the earth must be oriented towards achieving benefits for the universe. Humans are required to maintain and care for the environment properly (Al-Qardhawi, 2001). The command to humans to protect nature is clearly stated in the Al-Quran:

"And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good." (Al-A'raf: 56)

The meaning of corruption in this verse can take many forms. In *Tafsir At-Tabari and Jalalain*, the meaning of corruption is "...by committing *shirk* (polytheism) and *ma'shiat* (immoral acts).." (At-Tabari, n.d.; Mahali & As-Suyuti, n.d.). Whereas in the interpretations of Ibn Kathir and al-Qurthubi the meaning of corruption is not limited to *shirk* and immorality, but all types of damage that are harmful to the universe (Al-Qurthubi, 1964; Katsir, 1999). If it is related to the economy, then all production, distribution and consumption activities must pay close attention to environmental sustainability. Harmful economic activities that produce hazardous waste such as carbon is certainly not in Islamic teachings.

Islam has paid very detailed attention to environmental sustainability (Al-Mawardi, 1989; Al-Qardhawi, 2001). Islam's concern for the environment is not only for big matters but starts from small things that may be worthless for humans, such as advice to throw away thorns/branches that are blocking the road. Even though this act looks small, Islam gives great rewards to the doers, in which their sins will be dropped and their actions are counted as alms and they are placed in heaven as stated in several hadiths of the Prophet:

"While a man was walking, he suddenly found a thorny branch blocking the way. Then he got rid of it. So Allah thanked him and forgave his sins" (NB. al-Bukhari). (Al-Bukhari, 2007).

"A good sentence is a charity, every step you take towards prayer is a charity. And you removing distractions from the road is charity" (NB. Bukhari and Muslim) (Al-Bukhari, 2007; Muslim, 1916).

"It is said that there was a man who passed the branch of a tree on the road. He then said, 'By Allah, I will get rid of this branch so that it does not hinder the Muslims. Because of that charity, he was put into heaven.'" (NB. Muslim) (Muslim, 1916).

"I saw a man who gets pleasure in heaven because of a tree he cut down on the road because it would disturb other people."(NB. Muslim) (Muslim, 1916).

To protect the environment, Muslims also encouraged to plant trees. Today's modern era realizes how important the role of trees is in protecting nature. The aim is to be useful for the universe, as explained by Ibn Bathal in *Syarah Sahih al-Bukhari* "...planting is not only beneficial for the landowner, but also beneficial for the earth and future generations..." (Bathal, n.d.). In Islam the recommendation to plant the trees was conveyed by the Prophet 14 centuries ago. In motivating his people to plant trees, Rasulullah even said that the tree will continue to give rewards even though the person who planted it died. There are several hadiths of the Prophet explaining the virtues of planting trees, including:

"Seven things whose reward will continue to flow for a servant after he dies and is in his grave. (The seven are) people who teach knowledge, drain water, dig wells, plant date palms, build mosques, inherit manuscripts, or leave children who ask forgiveness for them after he dies." (NB. Malik bin Anas) (Anas, 1431)

"Any Muslim who plants a tree and then there are people or animals who eat from the tree, surely it will be written down for him as a reward of alms" (HR. Bukhari) (M. bin I. Al-Bukhari, 2002)

The hadiths above show how much Islam encourages us to plant trees. The Shari'a understand that trees have enormous benefits for humans. Imam al-Qurtubi in *Tafsir al-Qurtubi* even stated that planting trees is *fardhu kifayah*. The Imam (government) is obliged to urge his people to plant trees. Islam also commands to revive dead lands (*Ihya'ul mawat*). That is, barren lands are to be planted with plants that can provide economic value (Ubaid, 1989; Yusuf, 1979). People who revive dead land are given appreciation by Islam by being given ownership rights over the land, as mentioned by Imam Ibnu Hajar al-Asqalani in *Fathul Baari* "... then the land becomes his property.." (Al' Asqalani, n.d.). Apart from economic benefits, this action is also beneficial in preserving the environment.

The command to do good in Islam is not only to humans and the environment, but also to all in the universe including animals and plants. Islam appreciates all forms of goodness, both towards humans and the universe. In a well-known

quotes “Whoever does good and provides benefits to the surrounding environment, the reward will reach the doer” (Al-Aini, n.d.). In many hadiths the Prophet emphasized the virtue of doing good to animals, such as the following hadiths:

“To everything that has a wet heart (animal) has a reward (in doing good to Him)” (HR. Muslim) (Muslim, 1916).

“Indeed Allah has made it obligatory to do good to everything, if you kill then kill well, and if you slaughter then slaughter well, and let one of you sharpen his knife and give comfort (not torturing) to his slaughterer” (HR. Muslim) (Muslim, 1916)

A number of *turath* explained previously show how much Islam concerns about eco-friendly economic activities. Islam encourages Muslims to always do good to the environment by carrying out business and economic activities that consider the environmental impact. This could involve using greener technologies, good waste management, organic farming practices and efforts to reduce carbon footprints. Overall, Islam emphasizes human responsibility as the manager of the universe and encourages harmony between economic interests and environmental sustainability.

4.3. Principle of Sustainability in Islam

Sustainability can be understood as the ability of a system or activity to survive and continue for a long period of time without destroying natural, environmental, social and economic resources (Loiseau et al., 2016). The concept promotes wise and balanced management so that current and future generations can utilize resources while maintaining the balance of the ecosystem and the quality of human life. Islam strongly supports the principle of sustainability in various fields including the economy. This Islamic concern can be assessed from the application of various guidelines, such as the prohibition on leaving weak future generations, the prohibition on wasting natural resources by *israf* and *tabdzir*, and orders to provide economic resources for future generations. The regulation aims to ensure that the sustainability of natural resources can continue for future generations.

So far there haven't been any Islamic *turats* specifically discussing sustainability. This means that there is no standard definition of this concept. However, we can find the values of sustainability in several *turats*. In *turats* perspective, sustainability is a concept that includes the values of balance, justice and social responsibility for the future of the universe. This concept is based on the belief that the universe is created by Allah SWT as a trust that must be guarded and maintained by humans as caliphs on earth. Sustainability in Islamic law implies the importance of preserving natural resources, treating living creatures with compassion, avoiding waste, and acting with justice towards the environment and society as a whole. This includes the application of moral, ethical and leadership values aimed at achieving a balance between the interests of humans, nature and God.

Islam is very concerned about the betterment of humans, both for present and future generations. Islam clearly pays attention to sustainability by instructing the current generation to pay attention to future generations, by ensuring that future generations are strong generations, not weak ones:

"And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice." (An-Nisa: 9)

Asbabun nuzul of the verse is related to material and inheritance, As mentioned by Ali Ibn Abi Talhah in Tafsir Ibn Kathir *".. this is related to a man who was about to die, then he gave a will that harmed his heirs..."* (Katsir, 1999). Parents must pay attention to the sustainability of economic resources so that future generations do not become poor in resources.

An unsustainable economy means that there are mistakes made by humans. These mistakes cause economic resources to be reduced or even exhausted. Islam prohibits any form of resource abuse, such as *israf* and *tabdzir* (Rusyd, 2003). *Israf* refers to the waste or excessive use of something, including resources. In an economic and environmental context, *israf* refers to excessive use that is unnecessary or exceeds a reasonable need. *Israf* is prohibited in Islam because it can harm society, damage the environment, and violate the principles of social justice. The practice of *israf* is not in accordance with wise attitudes in managing resources. Meanwhile, *tabdzir* refers to an act of wasting something that has value or benefit. In an economic context, *tabdzir* includes the act of wasting assets or resources that could be used to meet human needs or provide greater benefits.

The prohibition of *israf* and *tabdzir* encourages people to use resources wisely, responsibly and avoid unnecessary waste. Both of these behaviors are criticized both in the Quran and Hadith. In the Quran the words *israf* are mentioned 23 times, all of which have a negative connotation (Umar, 2010). as in the following verses:

"O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess." (Al-A'raf:31).

"And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully. Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful" (al-Isra: 26-27).

"And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate" (Al-Furqan: 67).

Beside prohibiting *israf* and *tabdzir*, for the sustainability of economic resources, Islam also encourages its adherents to contribute in the form of a legacy that will be used by the next generation. This contribution can be in various forms such as productive waqf. Waqf itself is an effort to maintain the continuity of the benefits of assets for the public interest, as is one of its definitions in the *fathun qarib* *"..holding certain assets to transfer ownership, by maintaining the eternity of these items, to be used in the path of goodness with the aim of getting closer to Allah Ta'ala"* (Al-Ghazi, 2005). Allah motivates muslims to give waqf with extraordinary appreciation, where the waqf will provide lasting benefits to the giver (Sukmana, 2020).

The principle of waqf aligns with sustainability because in the rules of shari'a the assets that are donated must be guaranteed to be eternal (Al-Zuhaily, 2012; Rusydi, 2018). This principle will certainly increase the sustainability of economic resources. Waqf assets will continue to benefit the poor from generation to generation. Waqf can create sustainability as well as economic inclusion.

There are many examples of waqf assets in the form of economic resources whose sustainability is maintained and the benefits continue to be felt to this day.

As an example, Habib Bugak Al-Asyi's is a waqf in the form of a hotel building located in Mecca. Until now, the waqf assets remain productive. In addition, there are also waqf assets in the field of education such as Al-Azhar University in Cairo, Hamdard University in India, and Darussalam Gontor University. Apart from waqf, Muslims can also leave a legacy by planting trees. There are lots of suggestions for planting trees as the author has explained in the previous sub-discussion.

Some of the suggestions and rules mentioned in *turath* as discussed earlier show that Islam has economic principles that prioritize sustainability and justice, and encourage people to be responsible in managing natural resources and the economy as a whole so that they can benefit present and future generations.

4.4. Principle of Resource Efficiency in Islam

There are different paradigms related to efficiency from the perspective of conventional economics, Islamic economics, and green economy. In the conventional perspective, efficiency is the optimal use of existing resources to achieve maximum specific goals. Efficiency includes how society or organizations allocate limited resources (such as labor, capital, time, and technology) to produce the goods and services at the lowest cost. From the Islamic economics perspective, efficiency is defined as the optimal use of existing resources to achieve economic goals, while taking into account the moral, ethical, and social aspects (Nasr, 1989). From a green economy perspective, efficiency refers to the optimal use of natural resources, energy, and materials to achieve sustainable economic growth and environmentally friendly development. This concept is closely related to environmental sustainability and reducing negative impacts on ecosystems (Loiseau et al., 2016).

Referring to the three previous definitions, the concept of efficiency offered by Islam is in line with the green economy paradigm, where efficiency is not only aimed at achieving maximum results with minimal resources but is also bound by moral, ethical, and social aspects. The Islamic perspective requires wisdom in the use of natural resources, not only oriented towards achieving maximum results but also paying attention to sustainability and its impact on nature.

Imam al-Ghazali stated that efficiency is a form of anticipation by the state so that the economy remains stable. When the economy slumps the government still has resources that have been saved previously, *"when people fall into poverty or experience difficulties, it is the government's duty to help, especially in times of drought or when they are unable to earn a living.... it was for these reasons that the rulers of ancient times practiced utmost austerity in such circumstances, and thereby assisted those citizens who were worthy of assistance."*

Imam al-Ghazali said that the principle of efficiency in economic activities is part of the teachings of the Islamic religion (I. Al-Ghazali, 1964). Greedy, stingy, and wasteful attitudes are very despicable actions. Principally, Islam prohibits all acts of wasting economic resources because it will have an impact on the scarcity of economic resources as discussed in the previous sub-discussion on sustainability. This prohibition is not only aimed at preventing resources from being cut off, but also related to moral rules in that Muslims prefer to donate a resource to others in

need rather than consuming it themselves by *israf* and *tabdzir*. The donation given will make aggregate consumption satisfaction optimal (Sukmana, 2015).

In addition to the prohibition of *israf* and *tabdzir*, at the practical level, Islam has exemplified how to use economic resources efficiently and wisely. This example comes from the Prophet and his companions. Efficient living habits start from simple things, even starting from rituals of worship such as when doing ablution. In taking ablution, Muslims are prohibited from using water excessively. Water must be used wisely because water has an important role in human life. Imam Nawawi in *Khulasatul Ahkam fi Muhiimmatis Sunan wa Qawa'idil Islam* (1997) when explaining the command to perform ablution efficiently, he quoted one of the hadiths of the Prophet who commanded a companion not to overdo it in ablution. The hadith is:

"The Prophet SAW said to one of his companions who was going to take water for prayer, 'Do not overdo it (in the use of water).'"

In another hadith, it is also explained that the amount of water used by the Prophet during ablution, which is approximately two-thirds of a *mud*. One *mud* equals 675 grams or $\frac{3}{4}$ litre. This suggests that the Prophet used water for ablution no more than one litre. Using water sparingly and not overdoing is one of the recommendations when doing ablution (An-Nawawi, 1997).

In addition to saving water, the Prophet also set an example and encouraged Muslims to save energy. This is based on one of the hadiths of the Prophet narrated by Imam Bukhari:

"Turn off the lights when you sleep at night, lock the doors and close the vessels, food and drink." (NB. Al-Bukhari) (Al-Bukhari, 1993).

In modern civilization, we can understand the command to turn off the lights at night before going to sleep as an order to be efficient. We must adopt energy efficiency in our daily life, such as by using low-wattage lamps and electronic devices, turning off lights and electronic equipment such as televisions and air conditioners when not in use, reducing the frequency of using electronic devices, prioritizing the use of public transportation, and prioritizing to walk for a short distance.

Islam also teaches efficiency with the attitude of *zuhud*. *Zuhud* in the spiritual context and Islamic life is an attitude that teaches the importance of maintaining peace of mind and not being too attached to the wealth of the world. As defined by Imam al-Ghazali *"zuhud is the purity of the heart from worldly possessions"* *"not proud when being rich and not sad when being poor"*. This kind of attitude will lead someone to be wiser in various activities (A. H. Al-Ghazali, 2009). This attitude will encourage a Muslim to act efficiently by prioritizing important matters and avoiding waste. *Zuhud* can stimulate more efficient mindsets and actions in managing time, energy, and material resources, because individuals who practice *zuhud* tend to be more selective in allocating their assets to achieve more meaningful and productive goals (Al-Syaibani, 1986).

Table 3.
Summarize of Findings and Discussion

Principles of Green Economy	Islamic Principles that support Green Economy
Economic Inclusion, Justice, and Welfare	Ensuring a fair distribution of economic resources
	Islamic philanthropy as an instrument to ensure equal distribution of welfare so that there is no extreme gap between the rich and the poor
	Islamic philanthropy is also oriented towards economic empowerment
	Distribution of assets through the inheritance (<i>mawarits</i>) mechanism
	Prohibits any practice of <i>riba</i>
Environmentally Friendly Economic System	Implements a fair trade system
	Protects the rights of workers and laborers
	Human role on earth as caliph which means as a substitute of Allah in maintaining the preservation of the earth
	Ensuring all economic activity must pay close attention to environmental sustainability
	Islam’s concern for the environment starts from small things such as advice to throw away thorns/branches that are blocking the road
Sustainability	muslims are encouraged to plant trees
	Muslims are encouraged to revive dead lands (<i>Ihya’ul mawat</i>)
	The command to do good to all elements of the universe including animals and plants
	Great rewards to whom preserve the earth by forgiving his sins, counting as alms and putting him into heaven.
	prohibition on leaving weak future generations
Resource Efficiency	prohibition any form of resource abuse such by <i>israf</i> and <i>tabdzir</i>
	Orders to provide economic resources for future generations
	The principle of <i>waqf</i> that is in line with the value of sustainability
	prohibition of <i>israf</i> and <i>tabdzir</i>
	Exemplified how to use economic resources efficiently and wisely such when doing ablution
	Muslims are encouraged to save energy
	Islam teaches efficiency with the concept of <i>zuhud</i>

V. CONCLUSION AND RECOMMENDATION

Islam strongly support the green economy agendas. The analysis of *Turath* demonstrates that the 4 agendas of the green economy are integral in Islamic teachings. Green economic values have been practiced by Islam long before the the introduction of the green economy concept modern times. The green economy is an integral part of a Muslim’s lifestyle. Green values in the economy have been exemplified directly by the Prophet and his companions.

Green economic values are taught directly in the Quran and Sunnah which are the main sources of Islamic teaching and are strengthened by Islamic clerics in their works. Islam is very serious about implementing the green economy. Muslims who practice green economic values will be given extraordinary appreciation, such as being considered as part of the faith, will be given uninterrupted rewards and to be placed in heaven.

Based on the literature, it can be concluded that the green economy aims to create four economic conditions and systems, namely an inclusive and fair economy, an economy that is friendly to the environment, an economy that pays attention to the sustainability of natural resources, and an economy that is efficient in the use of natural resources.

Based on *turath*, it can be concluded that Islam strongly supports all agendas of green economy. There are several values and concepts in Islam that are in line with the green economy. Among them include the implementation of Islamic social finance in the form of zakat, infaq, shadaqah, *qardhul hasan*, and waqf, prohibition of concentration of wealth in the hands of the rich, prohibition of *riba* and other unfair and exploitative system, recommendations to pay attention to the rights of laborers, the prohibition of making mischief on earth, suggestions to pay attention to environmental sustainability, the order to plant trees, advice to leave a strong generation from various aspects, prohibition of *israf* and *tabdzir* and command for efficient use of natural resources such as water and energy.

The results of this study carry important recommendations. To the government, which is currently promoting the development of a green economy together with the Global Green Growth Institute, is recommended to include Islamic values and instruments as one key elements in the world green economy development roadmap. The government can involve Islamic institutions and Islamic figures in initiatives to achieve green economy goals. Participation can be done in several forms, such as by using Islamic social finance instruments such as wakaf and *qardhul hasan*, and by promoting the values of Islamic teachings which are in accordance with green economy principles. This socialization aims to make the green economy more easily understood and implemented by the public. This socialization can be in various forums such as during Friday sermons and other religious and academic forums.

While this is presumably the first research on how Islam supports the implementation of a green economy, its results need to be subject to further scrutiny. Future research can further deepen the four principles of green economy. This is very important because each principle of the green economy has a different basic concept (epistemology), so it must be researched separately to get more comprehensive results. The present research is also still very limited, both in its methods and its scope. Subsequent research can use a different approach, either qualitatively or quantitatively. Besides, the amount of *turath* used is still limited. future researchers can use more *turath* so that the findings become richer. In general, researchers of Islamic sciences are recommended to look deeper into *turath* so that the role of Islam in the development of science and civilization is not forgotten.

REFERENCES

- Abdullahi, S. I. (2019). Financing afforestation in the organization of Islamic cooperation countries: What role for Islamic economics and finance?. *Journal of King Abdulaziz University: Islamic Economics*, 32(2), 161-177.
- Ahmad, K., & Hassan, A. (2000). Distributive justice: The Islamic perspective. *Intellectual Discourse*, 8(2), 159-172.
- Al-'Asqalani, I. H. (n.d.). *Fathul baari*. Beirut: Darul Ma'rifat.
- Al-Aini, B. (n.d.). *Umdatul qari syarah shahih bukhari*. Beirut: Darul Ihya Turats.
- Al-Bukhari. (2007). *Sahih al-bukhari*. Cairo: Maktabah Syamilah.
- Al-Bukhari, I. (1993). *Shahih al-bukhari* (5 (Digital)). Damaskus: Dar Ibnu Katsir-Daarul Yamaamah.
- Al-Bukhari, M. bin I. (2002). *Shahih al-bukhari*. Beirut: Darul Fikri.
- Al-Ghazali, A. H. (2009). *Ihya ulumuddin* (Digital Ve). Beirut: Daarul Ma'rifah.
- Al-Ghazali, I. (1964). *Mizan al-amal*. Kairo: Dar al-Ma'arif (Digital Version).
- Al-Ghazali, I. (1973). *Kimya as-sa'adat*. Lahore: Naashraan-e-Quran Ltd (Digital Version).
- Al-Ghazi, M. I. Q. (2005). *Fathul qaribil mujib*. Cyprus: Daar Ibnu Hazm.
- Al-Mawardi, I. (1989). *Al-Ahkam al-sulthaniyyah*. Kuwait: Maktabah Dar Ibnu Qutaybah.
- Al-Qardhawi, Y. (1998). *Fiqh al-zakat*. Beirut: Muassasah Ar-Risalah (digital version).
- Al-Qardhawi, Y. (2001). *Ri'ayatu Al-Bi'ah fi As-Syari'ah Al-Islamiyah*. Cairo: Darul Syuruq.
- Al-Qattan, M. K. (2000). *Mabahits fi ulumil Quran* (E-Book). Cairo: Maktabah Wabhah.
- Al-Qurthubi, M. bin A. al-A. (1964). *Tafsir al-jami' li ahkamil Quran* (2 (Digital)). Cairo: Darul Kitab al Misriyah.
- Al-Roubaie, A., & Sarea, A. (2019). Building capacity for green economy: The role of Islamic finance. *TAFHIM: IKIM Journal of Islam and the Contemporary World*, 12(2), 1-29.
- Al-Syaibani, M. B. A.-H. (1986). *Al-Iktisab fi rizqi al-mustathab*. Beirut: Dar al-Kutub al-'Ilmiyah (digital version).
- Al-Zuhaily, W. (2012). *Fiqh Islam wa Adillatuhu*. Damaskus: Darul Fikri.
- An-Nabhani, T. (2003). *An-Nidham al-Iqtisadi fil al Islami*. Beirut: Daarul Ummah.
- An-Nawawi, I. (1997). *Khulasatul ahkam fi muhimmatis sunan wa qawa'idil Islam* (I (Digital)). Beirut: Muassasah Ar-Risalah.
- Anas, M. bin. (1431). *al-Muwatha' bi Riwayatin Muhammad bin Hasan as-Syaibani* (Digital Ve). Al-Maktabah al-'Alamiah.
- At-Tabari, M. bin J. (n.d.). *Jami'ul Bayan fi Ta'wili Aya Quran* (Digital Ve). Mekkah: Daarut Tarbiyah Wat Turats.
- Azid, T., Kayani, Z., Rawashdeh, O. H., & Shirazi, N. S. (2021). Learning and teaching of Islamic economics: Conventional approach or Tawhidi methodology. *International Journal of Ethics and Systems*, 37(2), 281-300.
- Barbier, E. (2011). The policy challenges for green economy and sustainable economic development. *Natural Resources Forum*, 35(3), 233-245.
- Barbier, E. B. (2012). The green economy post Rio+20. *Science*, 338(6109), 887-888.
- Bathal, I. (n.d.). *Syarah Sahih Bukhari*. Riyadh: Maktabah ar-Rusydi.

- Butar-Butar, A. J. R. (2015). Khazanah peradaban Islam di bidang turats manuskrip (telaah karakteristik, konstruksi dan problem penelitian naskah-naskah astronomi). *Al-Masrhad: Jurnal Astronomi Islam dan Ilmu-Ilmu Berkaitan*, 1(1), 68–80.
- Caprotti, F., & Bailey, I. (2014). Making sense of the green economy. *Geografiska Annaler, Series B: Human Geography*, 96(3), 195–200.
- Dhanurendra, B. (2023). Islam answers to the environmental crisis: Green economy in islamic perspective. *Integration: Journal of Social Sciences and Culture*, 1(2), 85–91.
- Falagas, M. E., Zarkadoulia, E. A., & Samonis, G. (2006). Arab science in the golden age (750–1258 C.E.) and today. *The FASEB Journal*, 20(10), 1581–1586.
- Furqani, H. (2020). *Metodologi ekonomi Islam, membangun paradigma dan format keilmuan*. Banda Aceh: Naskah Aceh-Pascasarjana UIN Ar-Raniry.
- Haidar, H., Muslim, M., Ismai'il, A. A., & Alu, S. bin M. S. M. A. (2009). *Tafsir al-muyassar* (2 (Digital). Saudi Arabia: Majma'ul Malaku Fahd Li Thaba'atil Mushafis Syarif.
- Hamid, N. A., Muda, R., Alam, M. M., Omar, N., & Nadzri, F. A. A. (2019). Contribution of Islamic social capital on green economic growth in Malaysia. *International Journal of Business and Management Science*, 9(2), 239–256.
- Hanafi, H. (2002). *Al-turats, wa al-tajdid mauqifuna min al-turats al-qadim* (Ebook). Cairo: Mu'assasah Jam'iyah lid dirasat wan nasyr wa Tauzi'.
- Hammond. (1974). *The philosophy of al-faraby its influence on medieval though*. New York.
- Iskandar, A., & Aqbar, K. (2019a). Green economy Indonesia dalam perspektif Maqashid Syari'ah. *Al-Mashrafiyah: Jurnal Ekonomi, Keuangan, dan Perbankan Syariah*, 3(2), 83-94.
- Iskandar, A., & Aqbar, K. (2019b). Kedudukan ilmu ekonomi Islam di antara ilmu ekonomi dan fikih muamalah: Analisis problematika epistemologis. *NUKHBATUL'ULUM: Jurnal Bidang Kajian Islam*, 5(2), 88-105.
- Islahi, A. A. (2005). *Contribution of Muslim scholars to economic thought and analysis*. Jeddah: King Abdul Azil University Press.
- Islam, M. M. (2004). Towards a green earth: An Islamic perspective. *Asian Affairs*, 26(4), 44–89.
- Ivlev, V., & Ivleva, M. (2018, November). Philosophical foundations of the concept of green economy. In *International Conference on Contemporary Education, Social Sciences and Ecological Studies (CESSES 2018)* (pp. 869-873). Atlantis Press.
- Karim, A. A. (2004). *Sejarah pemikiran ekonomi Islam* (3rd ed.). Jakarta: PT Raja Grafindo Persada.
- Katsir, I. (1999). *Tafsir al-Quranul 'Adzim* (2 (Digital). Daarut Thayyibah lin Nasyr wat Tauzi'.
- Lochmiller, C. R. (2021). Conducting thematic analysis with qualitative data. *Qualitative Report*, 26(6), 2029–2044.
- Loiseau, E., Saikku, L., Antikainen, R., Droste, N., Hansjürgens, B., Pitkänen, K., ... Thomsen, M. (2016). Green economy and related concepts: An overview. *Journal of Cleaner Production*, 139, 361–371.
- Ma'luf, L. (2000). *Al-munjid fi al-lughah wa al-a'lâm*. Beirut: Dâr al-Masyriq.
- Mahali, J. al, & As-Suyuti, J. (n.d.). *Tafsir jalalain* (Digital Ve). Cairo: Daarul Hadits.

- Majah, A. A. M. Y. I. (2014). *Sunan Ibnu Majah* (2 (Digital). Jubail: Darus Sadiq Lin Nasyr.
- Mirzal, H. (2021). Conditional cash transfers model of zakat distribution for managing covid-19 impact on health and education sectors. *International Journal of Zakat*, 6(3), 55–68.
- Mogalakwe, M. (2006). The use of documentary research methods in social research. *African Sociological Review/Revue Africaine De Sociologie*, 10(1), 221–230.
- Muhammad 'Abid al-Jabiri. (1995). *Al-turâts wa al-hadâtsah: Dirâsât wa munaqasyât*. Beirut: Markaz Dirâsât al-Wahdah al-Arabiyyah.
- Muslim, I. (1916). *Al-Jami'us shahih (Shahih Muslim)* (Digital Ve). Turki: Daarut Taba'ah al-'Amirah.
- Nasr, S. V. R. (1989). Islamic economics: Novel perspectives. *Middle Eastern Studies*, 25(4), 516–530.
- Newton, A. C., & Cantarello, E. (2014). *An introduction to the green economy: Science, systems and sustainability*. Oxon: Routledge.
- Program, P. I.-G. G. G. I. (GGGI). (2015). *Mewujudkan Pertumbuhan Ekonomi Hijau di Indonesia: Peta jalan untuk Kebijakan, Perencanaan, dan Investasi [Realizing Green Growth in Indonesia: A Roadmap for Policy, Planning, and Investment]*. Jakarta: Pemerintah Indonesia - Global Green Growth Institute (GGGI) Program.
- Renima, A., Tiliouine, H., Estes, R.J. (2016). The Islamic golden age: A story of the triumph of the Islamic civilization. In Tiliouine, H., Estes, R. (eds.), *The state of social progress of Islamic societies* (pp. 25-52). International Handbooks of Quality-of-Life. Springer, Cham. https://doi.org/10.1007/978-3-319-24774-8_2
- Ro'uf, A. M. (2010). Metode pembacaan turats arab-Islam: Perspektif Muhammad 'Abid al-Jabiri. *Ulumuna*, 14(1), 63–100.
- Robinson, D. J. (2015). Building a green economy. In *The energy economy: practical insight to public policy and current affairs* (pp. 173-191). New York: Palgrave Macmillan US.
- Rusyd, I. (2003). *Bidayatul mujtahid wa nihayatul muqtasih* (Digital Ve). Cairo: Darul Hadits.
- Rusydi, I. (2018). Asas kebebasan berkontrak dalam pembiayaan mudharabah pada perbankan syari'ah. *Jurnal Ilmiah Galuh Justisi*, 6(1), 91–106.
- Rusydiana, A. S., Sukmana, R., Laila, N., & Bahri, M. S. (2022). The nexus between a green economy and Islamic finance: Insights from a bibliometric analysis. *Islam and Civilisational Renewal (ICR)*, 13(1), 51–71.
- Sholihin, M., & Furqani, H. (2020). The realism of Islamic economics: Abbas Mirakhor's methodological structure of Islamic economics. *Journal of Islamic Finance*, 9(2), 89–100.
- Soeherman, B. (2019). *Fun research: Penelitian kualitatif dengan design thinking* (Ebook). Jakarta: PT. Elex Media Komputindo.
- Sukmana, R. (2015). Teaching notes differentiating Islamic, capitalist and socialist economics using utility concept. *International Journal of Economics, Management and Accounting*, 23(1), 129–135.
- Sukmana, R. (2020). Critical assessment of Islamic endowment funds (waqf) literature: Lesson for government and future directions. *Heliyon*, 6(10), e05074. <https://doi.org/10.1016/j.heliyon.2020.e05074>

- Sulich, A. (2018). The green economy development factors. *Proceedings of the 32nd International Business Information Management Association Conference, IBIMA 2018 - Vision 2020: Sustainable Economic Development and Application of Innovation Management from Regional Expansion to Global Growth*, 6861–6869.
- Taimiyah, I. (1963). *Majmu' al-fatawa syaikh al-Islam*. Riyadh: Matabi' al-Riyadh (digital version).
- Taimiyah, I. (1976). *Al-hisbah fi al-Islam*. Kairo: Dar al-Sha'b (digital version).
- Tight, M. (2019). Starting documentary research. In *Documentary research in the social sciences* (Online (E-)). 55 City Road: SAGE Publication.
- Ubaid, A. (1989). *al-Amwal* ((digital v). Beirut.
- Umar, A. M. A. H. (2010). *Al-mu'jam al-mausu'i li alfadzil quranil karim wa qiraatihi*. Maktabah Syamilah.
- Unmüßig, B., Sachs, W., & Fatheuer, T. (2012). *A critique of the green economy; Toward social and environmental equity*. Berlin: Heinrich Böll Foundation.
- Yusuf, A. (1979). *Al-kharaj* (digital version). Beirut: Dar al-Ma'arif.