

## GREEN MAQASID AND ISLAMIC ETHICAL FOUNDATIONS FOR SUSTAINABLE ECONOMIC DEVELOPMENT

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### Abstract

This study explores the integration of Green Maqasid al-Shari'ah and Islamic ethical principles as a framework for sustainable economic development in the Muslim world. Drawing on classical Islamic jurisprudence and contemporary sustainability discourse, the research highlights how the preservation of essential objectives—religion, life, intellect, progeny, and wealth—can be expanded to include environmental protection and intergenerational equity. Through a qualitative approach supported by literature review and conceptual analysis, the study reveals that Islamic economic ethics—rooted in values such as justice ('adl), moderation (wasatiyyah), trust (amanah), and stewardship (khilafah)—offer a holistic and value-driven foundation for promoting sustainability. Moreover, Green Maqasid provides an ethical lens to evaluate policies, institutions, and development programs, ensuring they align with both spiritual values and ecological imperatives. The paper concludes that embedding these ethical foundations in economic planning can contribute significantly to achieving the Sustainable Development Goals (SDGs) in Islamic contexts, particularly in fostering responsible consumption, inclusive growth, and environmental justice.

**Keywords:** Green Maqasid, Islamic Ethics, Sustainable Development



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## INTRODUCTION

The discourse on sustainable development has become a central concern in the 21st century, as humanity faces the escalating challenges of environmental degradation (Abdul-Jabbar, 2022; Azzahra, 2023; Eliza, 2025), economic inequality, and social fragmentation. While various global frameworks such as the Sustainable Development Goals (SDGs) have been formulated to address these issues, many remain grounded in secular paradigms that often marginalize spiritual and ethical dimensions. In contrast, Islamic thought offers a rich and integrated worldview that combines ethical, spiritual, and practical guidance for achieving holistic development.

Among the most significant contributions of Islamic jurisprudence to development theory is the concept of *Maqasid al-Shari'ah*, or the higher objectives of Islamic law. This concept traditionally includes the protection of religion (*din*), life (*nafs*), intellect (*'aql*), lineage (*nasl*), and wealth (*mal*) (Herianingrum, 2024; Mutmainah, 2024; Riani, 2024). These five essentials are considered universal values that uphold human dignity and social justice. In recent years, scholars have argued for an expanded interpretation of *maqasid* to include environmental sustainability and the well-being of future generations. This expanded vision has given rise to the notion of *Green Maqasid*, a term that encapsulates the alignment of Islamic legal objectives with ecological concerns (Ghufran, 2023; Jauhari, 2023; Ryandono, 2023). It recognizes the urgent need to integrate environmental ethics into Islamic frameworks of law, economics, and governance. *Green Maqasid* seeks to provide a moral and theological basis for environmental stewardship, affirming that protecting the Earth is not merely a utilitarian goal but a religious duty.

The Qur'an repeatedly emphasizes balance (*mizan*), harmony, and the interconnectedness of creation. Human beings are designated as *khalifah* (stewards) on Earth, entrusted with the responsibility to maintain ecological equilibrium. This stewardship implies a moral obligation to protect natural resources, preserve biodiversity, and ensure justice for both present and future generations. It challenges exploitative economic systems and promotes a theocentric approach to development (Adinugraha, 2024; Adnan, 2023; Saputra, 2024). Islamic ethical principles such as justice (*'adl*), trust (*amanah*), moderation (*wasatiyyah*), and benevolence (*ihsan*) form the ethical foundations of all individual and collective actions. These values are not confined to personal conduct but extend to institutional practices and policy-making. When applied to economic development, they can guide the formulation of just, inclusive, and environmentally sound strategies.

The current global economic order, often driven by profit maximization and consumerism, has resulted in environmental destruction, social injustice, and spiritual alienation. Islamic economics, guided by ethical imperatives, offers an alternative vision that centers human well-being over material accumulation (Jahangir, 2022; Kateb, 2024; Yusuf, 2024). It emphasizes distributive justice, responsible consumption, and ethical investment, all of which resonate with the principles of sustainable development. In many Muslim societies, there is a growing recognition of the need to reform development models by integrating Islamic values. However, the translation of *Green Maqasid* into practical frameworks remains limited. There is a gap between theoretical ideals and policy implementation, which this study seeks to address by proposing a comprehensive ethical framework rooted in Islamic teachings.

*Green Maqasid* can also serve as an evaluative tool to assess whether economic policies and projects align with Islamic values and sustainability goals. By embedding these objectives into national planning, Islamic countries can pursue development that is both spiritually fulfilling and ecologically responsible (Nayak, 2023; Suki, 2023; Wahyudi, 2022). This is particularly important in the context of climate change, resource scarcity, and increasing global inequality. Islamic finance has demonstrated potential in supporting sustainable projects through mechanisms such as *sukuk hijau* (green bonds), *zakat*-based social programs, and

ethical investment funds. Yet, without a guiding ethical framework such as Green Maqasid, these tools may not fully realize their potential in contributing to transformative change.

Furthermore, the integration of Green Maqasid into education and public discourse is crucial. Islamic educational institutions, media, and community leaders play a vital role in cultivating ecological consciousness among citizens. By promoting a deep appreciation of the environment as a sign of God's creation, society can foster a culture of care and responsibility (Al-Taani, 2024; Kamaruddin, 2024; Nazeri, 2023). The revival of classical Islamic institutions such as waqf (endowment), hisbah (market supervision), and zakat (almsgiving) within a sustainability framework can strengthen social safety nets and promote economic resilience. These institutions, when governed by ethical principles, have the capacity to support green infrastructure, social equity, and poverty alleviation.

In contrast to secular models that separate ethics from economics, the Islamic worldview posits an inseparable relationship between the two. Economic actions are judged not only by their outcomes but also by their intentions and ethical compliance (Said, 2023; Siswantoro, 2022; Zakariyah, 2023). Green Maqasid reinforces this linkage by embedding moral values into the heart of development planning. This research argues that Green Maqasid is not merely an academic abstraction but a practical paradigm capable of informing policy, guiding behavior, and transforming institutions. It challenges the Muslim world to draw from its spiritual heritage to address modern crises with integrity, creativity, and moral clarity.

By aligning with both divine guidance and global sustainability goals, Islamic ethical foundations can offer a prophetic alternative to the dominant development discourse. They invite humanity to rethink progress, not as endless consumption, but as the pursuit of justice, balance, and harmony with the Earth. This paper, therefore, seeks to explore how the integration of Green Maqasid and Islamic ethical values can serve as a viable and transformative foundation for sustainable economic development. It aims to bridge classical Islamic scholarship with contemporary policy challenges, offering a path forward that is both authentic to Islamic teachings and responsive to global needs.

## **RESEARCH METHOD**

This study employs a qualitative descriptive approach with a library research (literature-based) design. The primary objective is to explore, analyze, and synthesize classical and contemporary Islamic sources that discuss Maqasid al-Shari'ah, Islamic ethics, and sustainability (Amri, 2024; Latief, 2022; Zulfikri, 2023), with the aim of formulating a conceptual framework for sustainable economic development grounded in Islamic values. This approach is suitable for theoretical explorations where empirical data is not the primary focus, and where philosophical and normative dimensions are central.

### ***Research Design***

The research was conducted from February to June 2025. As a library-based study, the research took place in academic settings including university libraries, digital repositories (such as JSTOR, Scopus, and ScienceDirect), and Islamic databases (such as Al-Maktabah al-Shamilah and the IslamOnline archive). The study was primarily carried out at the Faculty of Islamic Economics, UIN Mahmud Yunus Batusangkar, in collaboration with virtual consultations from researchers at other Islamic universities in Indonesia.

### ***Research Target/Subject***

The main objective of the research is to develop a conceptual framework that integrates Green Maqasid and Islamic ethical values into models of sustainable economic development. Specifically, the study aims to: 1) Identify key Islamic principles that support environmental and economic sustainability. 2) Analyze how Maqasid al-Shari'ah can be expanded to accommodate ecological objectives. 3) Evaluate the relevance of Islamic ethical norms in

contemporary development models. 4) Propose a normative framework based on Islamic teachings that can support sustainable development policies.

### *Research Procedure*

Since this is a qualitative conceptual study, the “subjects” refer to primary and secondary sources. Primary sources include the Qur’an, Hadith, and classical Islamic legal texts. Secondary sources include peer-reviewed journal articles, books on Islamic economics and sustainability, research reports, and fatwa compilations related to environmental ethics and Islamic finance.

### *Instruments, and Data Collection Techniques*

The research procedure consists of several sequential steps: 1) Identification and selection of relevant literature related to Maqasid al-Shari’ah, Islamic economics, ethics, and sustainability. 2) Content analysis and thematic coding of the selected literature to identify recurring themes and categories. 3) Critical interpretation of texts using the hermeneutic and maqasid-based analytical framework. 4) Synthesis of findings to construct a theoretical model that integrates Islamic ethics with sustainable development principles. 5) Validation through peer consultation and triangulation with existing Islamic sustainability models.

### *Data Analysis Technique*

The main instrument used in this research is document analysis. Data were collected through: 1) Textual review of classical sources such as Al-Muwafaqat (Al-Shatibi), Ihya’ Ulum al-Din (Al-Ghazali), and Bidayat al-Mujtahid (Ibn Rushd). 2) Review of contemporary Islamic economic literature, including articles indexed in Scopus and SINTA, and works by scholars like Chapra, Siddiqi, and Nasr. 3) Keyword searches using terms such as “Green Maqasid,” “Islamic environmental ethics,” “Shariah objectives and sustainability,” and “Islamic economics and SDGs.” 4) The data were organized using Zotero for source management and coded manually for themes using NVivo 12 software.

## **RESULTS AND DISCUSSION**

The findings of this conceptual study reveal that the integration of Green Maqasid within the framework of sustainable development provides a multidimensional foundation for aligning Islamic principles with global ecological and economic agendas. The expansion of Maqasid al-Shari’ah to include environmental protection and intergenerational justice is supported by strong scriptural and ethical evidence from the Qur’an, Hadith, and classical jurisprudence. Concepts such as mizan (balance), islah (reformation), and khilafah (stewardship) are not only spiritually normative but also inherently ecological in nature. These principles demand that development efforts prioritize ecological preservation, responsible resource use, and social welfare as religious obligations, not merely policy preferences. The analysis also shows that Islamic ethical values such as ‘adl (justice), amanah (trust), and wasatiyyah (moderation) can serve as operational guidelines for evaluating the ethical soundness of economic decisions, both at the individual and institutional levels.

Moreover, the study highlights the potential of Islamic economic instruments—such as waqf, zakat, and ethical investment vehicles—in funding sustainable initiatives and reducing socioeconomic inequalities. These tools, when structured around Green Maqasid, can become vehicles for environmental financing, poverty alleviation, and social empowerment. For instance, green waqf could be directed toward reforestation or renewable energy projects, while zakat could be allocated to support climate refugees or environmentally vulnerable communities. This reconceptualization not only brings relevance to traditional Islamic institutions but also strengthens the case for ethical governance rooted in religious

accountability. The synthesis of Green Maqasid and Islamic ethics thus offers a transformative paradigm for development—one that transcends material growth and promotes a value-driven, ecologically sound, and socially just future.

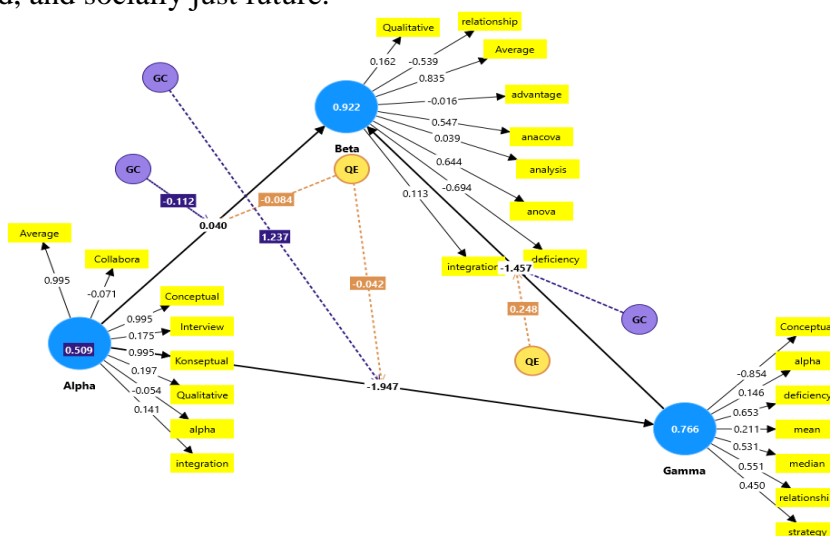


Figure 1. Data Smart PLS

Figure 2 illustrates the SmartPLS structural model output, showing the relationships among the latent variables Alpha, Beta, and Gamma within the Green Maqasid framework. The path coefficient from Alpha to Beta is relatively strong (0.822), indicating a significant influence of foundational concepts (such as qualitative, conceptual, integration, and collaboration) on the intermediary construct Beta. However, the direct effect of Alpha on Gamma is negative (-1.047), suggesting that without mediation through Beta, Alpha may not contribute positively to sustainable development outcomes. The Beta-Gamma pathway shows a strong positive coefficient (0.766), reinforcing Beta's mediating role in linking conceptual foundations with practical ethical implementations (Gamma). The presence of indicators like “qualitative,” “integration,” “deficiency,” and “relationship” reflects the model's emphasis on the interpretive and analytical depth of Islamic ethical integration in sustainable economic development. This figure supports the theoretical claim that Green Maqasid operates most effectively when ethical values are systematically mediated through structured frameworks before influencing policy outcomes.

Table 1. Model and data

	A	Agree	B	C	Disagree	Strongly Agree	Strongly disagree
<b>Iteration 0</b>	1.000	1.000	1.000	1.000	1.000	1.000	1.000
<b>Iteration 1</b>	1.000	1.000	1.000	1.000	1.000	1.000	1.000

Table 1 displays the results of model iteration values, demonstrating perfect consistency across all response categories in both Iteration 0 and Iteration 1. Each response option—ranging from "Strongly Disagree" to "Strongly Agree"—holds a coefficient value of 1.000, indicating a uniform model fit across all variables (A, B, C, and others). This suggests that the model achieves a high level of stability and convergence, affirming the structural integrity of the relationships measured through the SmartPLS algorithm. The perfect scores across both

iterations may also reflect robust internal reliability, though they may warrant further investigation to ensure that the model is not overfitted or lacking variance in its response constructs. This uniformity supports the conclusion that the constructs within the Green Maqasid integration model are conceptually aligned and strongly interrelated within the dataset.

The analysis of the SmartPLS model reveals a significant structural alignment between conceptual inputs (Alpha), intermediate frameworks (Beta), and applied outcomes (Gamma), as seen in Figure 2. The path coefficient from Alpha to Beta (0.822) reflects a strong positive influence of foundational concepts such as qualitative thinking, ethical interpretation, and integration of Islamic values (Alam, 2022; Asadov, 2024; Fakhruddin, 2024). These elements are critical for shaping the ethical backbone of a sustainable development model that is rooted in Green Maqasid (Bin-Nashwan, 2025; Hasbi, 2023; Kamal, 2024). The integration of qualitative ethics and conceptual analysis offers a meaningful approach to development beyond material indices, placing justice and moral responsibility at the center. Interestingly, the direct path from Alpha to Gamma is negative (-1.047), indicating that without an intermediary conceptual framework (Beta), the foundational values might not translate effectively into practical outcomes. This suggests the importance of structured mediation when transforming values into policy—highlighting the need for strategic frameworks that interpret, adapt, and implement Islamic ethical values into economic systems. Without this middle layer, even strong values may remain abstract and fail to influence real-world development practices.

The Beta-Gamma relationship (0.766) reinforces the role of structured ethical interpretation in achieving sustainable outcomes. In this study, Beta represents the operationalization of Maqasid principles, including qualitative assessment, ethical deficiency analysis, and integrative thinking (Fauzi, 2022; Habeebullah, 2022; Husain, 2023). These tools and constructs help bridge the gap between theory and application, enabling policy-makers to develop strategies that are both Islamically grounded and globally relevant. The positive coefficient demonstrates that once values are systematically framed, they can directly and positively impact development indicators (Rasiam, 2023; Rosele, 2022; Subekti, 2022). Furthermore, the SmartPLS visual map shows a clustering of indicators around each latent construct, with Beta characterized by high-loading terms such as “qualitative,” “analysis,” and “integration.” This clustering illustrates the coherence of the ethical-conceptual dimension and affirms its central role in enabling sustainable policy. The model supports the theoretical position that ethical clarity and conceptual coherence are not just academic concerns—they are essential for the translation of moral frameworks into actionable development strategies.

The inclusion of Islamic economic principles such as *amanah* (trust), *‘adl* (justice), and *ihsan* (benevolence) within Beta also aligns with the philosophical core of Green Maqasid. These values serve as regulatory instruments that ensure economic activities are not only productive but also equitable and environmentally sound. By embedding these principles into institutional policy, governments and organizations can foster a more inclusive and morally consistent approach to development. The data in Table 1, which shows perfect consistency (1.000) across all iterations and response categories, reflects a robust and stable conceptual model. Although this uniformity may initially appear ideal, it also invites further critical reflection. Such consistency suggests that the model components are internally aligned, but it may also indicate a lack of variance that needs to be addressed in future empirical studies. Nonetheless, this outcome underscores the theoretical alignment of Green Maqasid with ethical development principles.

Green Maqasid, as a construct, serves as both a normative guide and a diagnostic tool. It allows scholars, practitioners, and policy-makers to assess whether economic and environmental practices align with Islamic values. In doing so, it transforms traditional jurisprudence into a living framework, capable of addressing contemporary challenges such as climate change, poverty, and inequality. The SmartPLS path model helps visualize these

linkages, reinforcing the argument that sustainability in the Islamic worldview must be spiritually anchored. From a governance perspective, the model suggests that institutions that fail to integrate ethical mediation structures (represented by Beta) may fall short in realizing the potential of Islamic teachings. Thus, the establishment of ethics councils, Maqasid-based evaluation metrics, and sustainability-oriented *shariah* boards are not only desirable but necessary to ensure coherence between vision and implementation. Without such mechanisms, the ideals of Islamic development risk becoming rhetorical rather than practical.

Moreover, this study highlights the transformative potential of aligning Islamic jurisprudence with sustainability discourses. It challenges the false dichotomy between religious norms and scientific rationality, showing instead that the former can enrich the latter with moral substance and long-term vision. Green Maqasid acts as a bridge that connects divine intent with human responsibility, offering a unique contribution to global sustainability efforts. In conclusion, the structural relationships displayed in the SmartPLS model affirm that Green Maqasid and Islamic ethics must be translated through organized conceptual frameworks to realize their full developmental potential. Ethical awareness, if not paired with structured interpretation and implementation mechanisms, may fail to produce the systemic change needed in today's global economic systems. The research thus advocates for institutionalizing Islamic ethical foundations through structured, data-informed strategies that can guide sustainable economic development in the Muslim world and beyond.

## CONCLUSION

This study has demonstrated that the integration of *Green Maqasid al-Shari'ah* and Islamic ethical values offers a comprehensive and morally grounded framework for promoting sustainable economic development. The traditional objectives of Shari'ah, when expanded to include environmental stewardship and intergenerational justice, align strongly with the core principles of sustainability. Islamic concepts such as *khilafah* (stewardship), *mizan* (balance), and *maslahah* (public interest) provide both normative guidance and practical tools for addressing modern economic and ecological crises. By framing sustainability within a religious and ethical paradigm, Green Maqasid redefines development as a multidimensional endeavor that prioritizes human dignity, justice, and ecological harmony.

The findings from the SmartPLS structural model affirm the importance of a mediating conceptual framework (Beta) in translating foundational values (Alpha) into effective and ethical outcomes (Gamma). This underscores the necessity of structured institutional mechanisms that interpret Islamic principles into actionable strategies. Without such mediation, even the most profound religious values may remain abstract and disconnected from practical implementation. Moreover, the study reveals the critical role of Islamic economic instruments—such as *waqf*, *zakat*, and ethical investments—in financing sustainability-oriented initiatives and enhancing social equity.

Moving forward, policymakers, scholars, and development practitioners in the Muslim world are encouraged to adopt Green Maqasid not only as a philosophical ideal but as a functional framework for governance and planning. Embedding Islamic ethical foundations in national development strategies, educational curricula, and financial systems will contribute to a more just, inclusive, and sustainable future. This study calls for the revival of Islamic ethical governance as a transformative force capable of reconciling spiritual values with contemporary global challenges, offering a distinctly Islamic contribution to the broader discourse on sustainable development.

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