

Seeing Green Economic Goals In Achieving Mashlahah Through Islamic Economic Points

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Abstract: The purpose of this study is to determine the goals of the green economy in achieving benefits through an Islamic economic perspective. The analysis states that this study uses a qualitative descriptive method using data collection techniques from secondary data, namely, studies of book libraries, journals, websites, newspapers, and magazines. The results of the study show that the concept of the green economy is compatible with Islamic economics. This is evidenced by several principles of a green economy that are in accordance with Islamic economics, including principles of Islamic social and business ethics, principles of protecting the environment and reducing social problems, principles of sustainable development, and policies that include the preservation of religion, preservation of soul, preservation of mind, preservation of mind, and maintenance of a property.

Keywords: The green economy, the Islamic economy, the environment, the society, and the forests

1. Introduction

The economy cannot exist without natural resources and the environment. Every economic activity must be connected to one or both times. Green economy two things. First, promote social welfare and uniformity and reduce the risk of damage to the natural environment. Second, an economy that produces low or no carbon dioxide emissions to the environment, conserves natural resources and is socially just. Islam theologically through the Qur'an and the hadith of the Prophet encourages humans to behave well towards nature and the creatures that live in it, both animate and inanimate. Earth and sky and what lies in between are the environments in which humans can live. Human reason is bestowed by God to humans as a tool to maintain the balance of the environment. One of them is explained in the Al-Qur'an surah Al-Baqarah verse 205 as follows:

وَإِذَا تَوَلَّى سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا

"And when he turns away (from you), he seeks mortality in the earth, and destroys crops and livestock, while Allah hates corruption ."

The verse above confirms that Allah forbids His servants from destroying and

exploiting the earth, which in this case is oriented towards natural resources on earth. There are also several green economic principles that are in harmony with Islamic economics, including: social and ethical principles of Islamic business, the principles of environmental conservation and social reduction, the principles of sustainable development, and the principles against the preservation and preservation of religion . soul , protect the mind, protect the offspring, and protect the property.

Where one of the uniqueness of Islamic teachings is teaching its people to practice economics based on Islamic norms and ethics. Even acknowledged by Muslim and non-Muslim economists, Islam teaches the basic economic values that are rooted in the doctrine of monotheism. It is human nature to be created as creatures that struggle in the economic field, both personally and collectively, in meeting the necessities of life which are unlimited on one hand and on the other hand. others face limited resources. Likewise in a green economy, all-natural and environmental aspects form the basis of the economic system.

Meanwhile, Islamic Economics is a branch of science that aims to realize human welfare through the distribution and distribution of limited resources according to Islamic teachings without excessively limiting individual freedom, realizing a sustainable macroeconomic and ecological balance. Basically, Islamic Economics is a branch of knowledge that seeks to see, analyze, and finally solve economic problems in a way that is in accordance with the principles of Islamic law. Sharia is the teaching of religious law that regulates human legal life with Allah Almighty, human relations with humans and their environment based on the Qur'an and hadith.

Green economy from the perspective of maqashid sharia can be described as follows: in maqashid sharia itself, there are five main objectives of sharia or known as al-kulliyat al-khamsah. The five main objectives of sharia include maintaining religion (hifdz ad-din), preserving the soul (hifdz an-nafs), preserving reason (hifdz al-aql), protecting offspring (Hifdz an-Nasl), and protecting property (Hifdz).). al-Nasl). Shopping center). The concept of preserving life (Hifdz al-Nafs) is one of the five main concepts explained by scholars within the maqasid sharia framework. Preserving life is very important so we need to ensure that humans can survive and carry out the mandate of devotion to God. So with that, we need to protect the environment (nature) for human survival.

Table 1. Differences and Similarities of Studies

No	Name, Title, Year, and Type of Research	Equality	Difference
1	Hidayatul Khakimah, Juridical Review of the State's Role in the Moratorium on New Land Opening in the Forestry Sector as an Effort to Realize a Green Constitution, 2016.	Discuss Green Economy.	Forestry Sector, Greening.
2	I Gusti Putu Diva Avatara, Performance Levels of Agro-industry Companies	Discuss Green Economy.	Company performance

	From Compliance to Implementation of Environmental Management Systems Towards a Green Economy System in Indonesia in 2015, Field Research.		
3	Bambang Sutikno, A. Ratna Pudyaningsih, Sri Hastari, The Impact of Economic Potential on Green Economy Development Through Regional Policy and the Role of Dairy Cooperatives in Pasuruan Regency (Impact of Economic Potential on Green and Local Economic Development)	About Green Economy Potential	Local culture

In addition, a green economy is an economic idea that aims to promote people's welfare and social justice, while significantly reducing the risk of environmental damage. It is also defined as an economy that produces low or no carbon dioxide emissions, conserves natural resources and social equity. In Islamic philosophy, Islamic economics or known as Islamic economics has existed since the time of the Prophet (peace and peace). The goal is very clear to bring humanity to the happiness of the world and the hereafter and to make humans as caliphs entrusted by Allah to manage what is on earth to the best of my ability.

2. Basic Theory

2.1. Definition of Green Economy and Environmental Islamic Economics

Green economy is an economic notion that aims to promote people's well-being and social justice, while significantly reducing the risk of environmental damage. It is also defined as an economy that produces low or no carbon dioxide emissions, conserves natural resources and social equity. The difference between a green economy and other economic ideas is the direct valuation of natural and ecological capital services as economic and cost accounting to be followed by societal costs and accounted for as viable, non-harmful or negligible entities. Activation.

A green economy is also an economic idea that aims to promote people's welfare and social justice, while significantly reducing the risk of environmental damage. What most distinguishes the green economy from other economic thinking is its direct assessment of natural and ecological capital services' value-cost basis and which can be traced and treated as a liability, an entity that does not jeopardize or neglect assets. For an overview of international environmental development policies, see the green economy report of the United Nations

Environment Program (UNEP: United Nations Environment Program).

Furthermore, the Islamic concept of the environment in a broad sense is an attempt to revive the original ecological mission, returning to basic ecology. Ecology's original mission was to study the relationships between components in an ecosystem. In this case it is not limited to the human component and the ecosystem, but all the components in the ecosystem. Thus, the Islamic vision of the environment is a comprehensive, holistic, integralist vision of the environment. An integrated holistic environmental vision is projected to be at the forefront of developing environmental awareness to maintain ecosystem balance. Because in an ecosystem, these components are interconnected with other components, one component interacts with other components.

Islam commands humans to protect and preserve the environment. The environment and its maintenance are one of the core teachings of Islam. The basic principle that forms the philosophy of environmental welfare carried out by the Prophet Muhammad SAW is the belief that there is a sense of interdependence between God's creatures. From this principle, the consequence is that if humans neglect or damage one of God's creations, then the entire universe will suffer damage which in the end will harm humans.

2.2. Green Economy Concept in Islamic Perspective

The Islamic economic system strongly supports green economic practices, because it contains the formation of moral and ethical values. One of the implementations of the green economy is the use of renewable energy, through solar and wind energy, as a substitute for renewable energy such as fossil, nuclear, geothermal energy. The advantages of renewable energy are that it is environmentally friendly, costs less for future generations than non-renewable energy, absorbs more jobs, and uses applied technology that can easily be transferred to developing countries. The advantage is that it is very much in harmony with the maqashid sharia, one of the most important aspects of the Islamic economic system.

Islamic economics is an action or business carried out in accordance with sharia principles. Sharia principles are a non-five elements of business that includes no usury, *ma'*, *gharar*, *haram*, and *despotic*. In the process of environmental management, tyranny means excessive and unethical exploration and exploitation of natural resources in Indonesia. The damage it causes far outweighs the benefits, and even has the potential to eliminate the rights of future generations to enjoy natural resources. Therefore, absolute injustice must be abandoned and changed into just behavior by treating the environment for the benefit and prosperity of mankind. The environment is not only enjoyed by the present generation but also by future generations.

Islamic economic philosophy does not depend on the source of human life, including regardless of any economic system because it is based on the Al-Quran and Al-Hadith. Meanwhile, in practice and application, Islamic economics requires thought and creativity. So clearly, Islamic economics is not only a normative value, but also includes professionalism, creativity and innovation. On the other hand, in Islamic economics is based on business, which is similar to conventional business, which aims to pursue resource management profits. The difference between sharia and conventional business in the pursuit of profit is the aspect of how to manage resources and the ultimate goal of business activities. The differences are even greater when the source of business activity is related to the environment. Resources that come from the environment have characteristics that require individual management. Improper environmental management will have a negative global impact.

Currently, environmental damage occurs throughout the world. Barren forests, forest fires, pollution of seawater, river water, air pollution, factory noise, decreased soil fertility and so on. These forms of destruction are causing serious natural disasters around the world, such

as floods, landslides, poisoned fish, degradation of the quality of food crops and forests and so on. Such a natural disaster will surely affect social-economic activities which will reduce the quality of life of the community and future generations. This is where the existence of a green economy becomes important. The green economy is not a foreign activity in the Islamic economy. So many verses and hadiths warn people to manage natural resources in economic activities responsibly and think about future generations. Thus, it can be concluded that the green economy is the true embodiment of Islamic economic activity in maintaining a comprehensive moral and ethical nature.

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ - ١١

And when it was said to them: Do not make mischief in the earth. They replied, "Surely we are a people of good intentions."

In the verse above Allah SWT. Ordered not to damage the earth, and everything on earth, whose nature and environment must be protected by humans, Islam prohibits its followers from committing crimes against the environment, even the use of natural resources is perfectly permitted at that time. within limits and not ruthlessly exploited, after which there must be real protection and preservation. It is clear that Islamic economics emphasizes justice and humanity in line with green economy which also emphasizes the welfare of not only humans but also nature.

3. Research Methods

3.1. Approach and Type of Research

The approach in this study is qualitative. The qualitative approach is a descriptive research and tends to use analysis. The purpose of this study is to analyze as carefully as possible what is meant by an object, phenomenon or group. The analysis states that this study uses a qualitative descriptive method using data collection techniques from secondary data, namely, studies of book libraries, journals, websites, newspapers, and magazines. The study examines how the concept of the green economy in *maslahah* is seen from an Islamic economic perspective.

3.2. Data and Data Sources

The focus of this research is more on the analysis of the concept of the green economy in taking *mashlahah* from an Islamic economic perspective. Therefore, the data source used in this study is a secondary data source. Secondary Data Sources: these are sources that can provide additional information or data that can strengthen basic data, both in the form of humans and objects, such as: library literature, print and electronic media related to the issues discussed.

3.3. Data analysis

Based on the data that has been collected, namely secondary data, the researcher analyzes the data using the inductive analysis method, namely the analysis is carried out based on theories that are collected systematically from the bottom up. Inductive thinking is a method used to analyze.

4. Decision and Discussion

4.1. Green Economy Goals and Schemes

A green economy is an economic idea that aims to improve people's welfare and social equity, while significantly reducing the risk of environmental damage. It is also defined as an

economy that produces low or no carbon dioxide emissions, conserves natural resources and social equity. What most distinguishes the green economy from other economic thinking is its direct assessment of natural and ecological capital services' value-cost basis and which can be traced and treated as a liability, an entity that does not jeopardize or neglect assets. For a summary of international environmental development policies leading to a green economy report from the United Nations environmental program (UNEP). Example of a Green Economy:

- CO2 emission reduction, which can be done as below:
 - 1) Avoid using the plane on the way to your destination. Try buses, trains or boats to reduce CO2 emissions.
 - 2) Use modes of transportation such as bicycles, trains or walking to enjoy the beauty and uniqueness of the areas we visit and the beauty of hidden places.
 - 3) Getting to know lots of people while traveling is one way to share vehicles. This will save our co2 emissions, save on travel costs and of course make more friends.
 - 4) Buy food or street vendors or local shops or restaurants. This will reduce emissions used to transport food from remote locations and contribute directly to local communities. In addition, local food stalls usually don't use plastic/styrofoam.
 - 5) Choose local food and beverage products. In addition to tasting food and drinks from native areas, as well as reducing CO2 emissions resulting from imported goods.
 - 6) Take your own bottle to fill it.
 - 7) Take your own shopping bag to reduce plastic waste.
 - 8) Put trash in its place.
 - 9) Find tourist spots that offer greener services or run environmental programs.
 - 10) It also encourages the tourism industry to provide eco-friendly vacation spots. Fast research results
- Greenhouse Impact
 - a) **Save electricity** Use electricity only with caution. That way you contribute to efforts to reduce the use of coal which can cause the release of carbon dioxide gas into the air.
 - b) **Switching from inorganic fertilizers to organic fertilizers** To increase agricultural yields, there is no need to use chemical or inorganic fertilizers. Only using organic fertilizers with optimal levels, can also provide agricultural results. If the use of inorganic fertilizers can be reduced, N2O gas emissions will also be reduced.
 - c) **Use environmentally friendly fuels** The use of environmentally friendly fuels is still rare in Indonesia. Environmentally friendly fuels include solar panels and fuel electricity. The fuel is said to be friendly because it does not produce pollutants that are harmful to the environment.
 - d) **Take care of livestock manure** To reduce CO2 and methane emissions, sewage can be treated for biogas. Biogas can be used as an alternative energy source to replace fossil fuels.
 - e) **Encouraging reforestation** Replanting deforestation that has been cut down is one of the solutions to address greenhouse gas emissions into the air. As you know, plants absorb carbon dioxide and water vapor as raw materials for photosynthesis.
 - f) **Limit the use of plastic** Plastic is a polymer compound that is difficult to decompose in the soil. To reduce plastic waste underground, burning it is one of the simplest ways.
- Green Program
 - a) reforestation .
 - b) find the best seeds.
 - c) planting .

- d) conservation of endangered plants.
- e) protect and care for plants.
- Green Industry Program
The government defines a green industry as an industry that focuses on the efficiency and effectiveness of the use of sustainable resources, thereby enabling industrial development to align itself with the preservation of environmental functions and can benefit society.

The lifestyle of modern society has made the development of natural resources and life very rapid. Development based on production growth has been proven to bring economic improvements, but has failed in the social and environmental fields. For example, increasing greenhouse gas emissions, reducing vast forests and destroying species and biodiversity. In addition, there is an average income gap between people in rich countries and poor countries.

4.2. Islamic Economic Studies on the Green Economy Scheme

Islam has an ideal concept of sustainable development. There are at least two basic agendas to support sustainable development, the implementation of an Islamic economic system and the revitalization of traditional Islamic resource management institutions. One form of implementing an Islamic economic system in sustainable development is a philosophical recommendation from Islamic ethics. The concept of Islamic eco-ethics substantially conveys the idea of how the Islamic economic perspective relates to human relations with the environment.

The implementation of eco-ethical principles is philosophically the basis for the green economy implementation model in Indonesia, which is one of the contributions of Islamic economics to building a decent country. Islamic eco-ethics (which have been fully accepted in the basic principles of Islamic economics) such as al `adl "(fairness), istihlan (emphasis on goodness), maslahah (general needs), urf (habits), istishlah (improvement) and i `tidal (harmony) are the norms by which humans must form harmony with nature. The most basic principles of Islamic Eco-Ethics are at-tawhid (oneness of Allah) and al-khilafah (human being the representative of Allah). Al-khilafah is in the form of trust, i mar-l-ardh (building the earth), and an-nadzafah wa-l-jamaal (cleanliness and beauty). While the things that must be avoided to cause environmental damage are al-fasad fi-l-ardh (damage to the earth), israf (excess), tabdzir (waste), and dharaar (badness or damage).

Humans are an inseparable part of the environment. The life experienced by humans depends on the preservation of nature and the environment, while the preservation of nature and the environment depends on the activities carried out by humans themselves. In its natural state, the environment with all kinds of interactions is able to compensate for this situation. However, this situation can also change with various activities carried out by humans to meet the unlimited needs of life. Therefore, the utilization of natural resources must be accompanied by their preservation and preservation. Green economy in its implementation is very concerned about environmental conditions, such as greening, conservation, conservation, environmental preservation as it should be, in the Qur'an it has been explained through Surah Ar-Rum verse 41 as below. :

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي ظَعَنُوا

"We have seen destruction on land and at sea because of human hands; Allah wants them to taste some of their deeds, so that they return (to the right path). (Ar-Rum)

There must be protection for the earth and its contents. According to the meaning of the verse above, green economy from the point of view of Islamic economics itself can be assessed as something that can bring benefit to many people, wherein a green economy the environment

is located. located . think not only of the present but also of the future.

5. Cover

Economic development and environmental preservation need to go hand in hand, although there are pros and cons between the two, humans are the main actors both and humans as implementers of economic development and those who are responsible for environmental preservation need to do both. it's balanced. . Humans have been warned by Allah SWT and His Messenger not to do damage on earth, but humans deny it. Their disobedience is because of their greed and they disobey God's commandments in managing this earth. Until the occurrence of natural disasters and damage to the earth due to human activities. These abundant natural resources need to be exploited and utilized for the development and development of the country's economy, but must remain within the specified corridor. This means that it is justified to use nature to increase the economy, but not to monopolize nature, meaning that under the pretext of increasing our natural economy it is destroyed. Building a strong economy is our responsibility but a livable environment is also a human need.

Nature with all its contents brings great benefits, Indonesia with its abundant natural wealth must of course be used wisely, not only in terms of economic growth through existing natural resources but also must be able to protect and preserve nature from damage. in the future. Going forward, the following is Indonesia's GDP data for the last four years from the Natural Resources scale:

Table 1. Development of Indonesia's GDP Based on Natural Resources Scale (in percent)

natural resource scale	many years			
	2016	2017	2018	2019
Agriculture, forestry and fishing	3.37	3.92	3.88	3.61
Forestry and logging	-1.03	2.13	2.78	0.37
Electricity and gas supply	5.39	1.54	5.47	4.04
Mining and quarrying	0.95	0.66	2.16	1.22
Amount	8.68	8.25	14.29	9.24

Source: Central Bureau of Statistics, data processed

The data above represents the growth of gross domestic product over a period of 4 years, it can be seen that developments in the scale of natural resources (partly) recorded a significant increase in 2018 reaching 14.29%, two years earlier. This figure is equivalent to a difference of 0.43%, in 2018 and 2019 it decreased by 9.24%. It can be analyzed that the GDP from natural resources still has a large influence on the rate of economic growth in Indonesia, if these resources are exploited continuously without regard to natural and environmental conditions it will have an impact on the sustainability of ecosystems and life. inside , including humans.

Natural Resources are all kinds of heterogeneous and complex resources, either in the form of ready-to-use natural resources or stored in nature. Natural resources include all resources found on earth, both living and inanimate objects, which are useful to humans and their management must meet the following criteria: technological, economic, social and environmental. With regard to the function and role of natural resources, it should be noted that Indonesia is known as an agrarian country, because most Indonesian people live in agriculture or agriculture. Indonesia has more than 31 million hectares of land ready for planting, most of which can be found on the island of Java. In addition, the presence of mining materials in Indonesia is very much even contested by the world community. Indonesia's attractiveness is not only in the agricultural sector, but also in mining materials which is one of Indonesia's potential strengths. Mining goods in Indonesia are mostly managed by foreign companies. Indonesia's mining products are found on land and at sea. You need to know that managing mining goods yourself requires a lot of capital, expertise, and high technology. The role of minerals in economic development is as a basic material source of energy for infrastructure and transportation.

If you follow a green economy system where green economic activities refer to several main principles, including low carbon emissions, in line with the concept of sustainable development, based on renewable resources and energy, conservation of natural resources and social justice. In contrast to conventional development models that rely on unsustainable practices such as the depletion and destruction of natural resources, green growth is a coordinated movement consisting of economic growth, environmental sustainability, poverty reduction and social engagement driven by sustainable development and utilization of global resources. The basic principle of a green economy is *sustainability*, both economic, social and environmental factors. Sacrificing one of them would cost all three. Therefore, these three factors must be mapped to see which sectors are resistant to all conditions, including for example during the current outbreak. Do not let this stimulus be given to sectors that are vulnerable or even destructive.

Renewable energy could be the solution

Types of Renewable Energy	Renewable Energy Mix (Percent)		
	2016	2017	2018
Water / Hydropower	3.57	3.57	2.74
Geothermal	1.38	1.52	1.78

Indonesia has great strength and potential in the renewable energy sector. President Joko Widodo said Indonesia has 4,400 large and medium rivers that can be utilized as hydroelectric power plants. However, this potential must also be followed by a favorable scenario for entering the energy transition. According to the President, there needs to be a clear roadmap such as funding and investment. Water energy comes from flowing water. Hydropower produces hydropower or hydropower that utilizes the movement of water from dams. The use of water energy can be seen in the use of Hydroelectric Power Plants (PLTA). At the bottom of the dam there is a turbine in the sinkhole. Its function is to convert the kinetic energy of water movement into mechanical energy for an electric generator. The electrical energy that comes from water is called hydroelectric power. The increased use of water energy can reduce the use of conventional energy sources such as fossil fuels. The benefits of hydropower are: As a power plant using a turbine that drives a generator to produce

electricity. The need for transportation, tourism and irrigation or irrigation in agriculture. ¹In line with the above, the Qur'an has also been explained in Surah Al-Mu'minun- المؤمنون verse 18:

وَأَنزَلْنَا مِنَ السَّمَاءِ

"And We send down water from the sky according to measure, then We send it down to the earth, and verily We have the power to destroy it."

Geothermal energy has great benefits in encouraging the use of environmentally friendly energy. Indonesia has abundant geothermal resources. Currently, the installed capacity of domestic geothermal energy is 2,131 Megawatts (MW). This capacity is the second largest in the world, after the United States. The existence of geothermal energy as an alternative energy can support the country's energy transition program in efforts to reduce carbon dioxide (CO₂) emissions. Especially, as a supplier of new and renewable energy (EBT) needs. In the 2019-2028 Energy Generation General Plan (RUPTL), the projected share of geothermal energy in EBT generation capacity in 2019-2028 is 27 percent. It is second only to energy sources derived from hydropower. This description shows that geothermal energy has great potential and can play an important role in optimizing EBT. Based on Pertamina Geothermal Energy (PGE) calculations, the installed capacity of the existing geothermal power plant (PLTP) is able to reduce carbon emissions by up to 14.9 million tons per year.

Table 2. Land area

Kalimantan Island Forest (in Ha)

Area Scale	many years
	2017 _
West Kalimantan	8.198.656.00
South Kalimantan	1,779,982.00
Central Kalimantan	12,697,165.00
East Kalimantan and North Kalimantan	13,833.112.65
Indonesia	120.601.155.73

Source: Central Bureau of Statistics, data processed

In addition, the island of Borneo is one of the lungs of the world because of its forest area of around 40.8 million hectares. Where if economic activities and activities around the forest cause deforestation (Deforestation is a permanent change from a forest area to a non-forest area caused by human activities, both inside forest areas and outside forest areas). and threaten to lose of existing forests in Kalimantan such as forest development industrial plantations at the expense of forests, expansion of oil palm plantations in fact, it is the biggest contributor to increased deforestation. Deforestation does not only have a negative impact on environment but also has a negative impact on community groups living in forest areas namely local people who live in or around the forest area. Environmental damage causes changes in the social values of people who live around forest areas, not only socially but also socially also from an economic point of view.

PROPOSAL

Low carbon development is one of the transitional strategies towards green and sustainable economic development, a green economy system is expected to encourage economic growth and improve social welfare while remaining on environmental quality.

Zero emission policy implementation through low carbon development must be realized by making a transition to a green economy. However, there are still various challenges that must be faced and require strong agreement from all parties. Therefore, intensive cooperation and communication between stakeholders must be carried out to ensure a smooth transition toward a green economy.

"We are optimistic that the rupiah will be able to break the Rp. 9,300 mark per US dollar, because positive market sentiment is still positive," he said. "We are optimistic that the rupiah will be able to break the Rp. 9,300 mark per US dollar, because positive market sentiment is still positive," he said. In addition, the green economy is in line with the goals and principles of the Islamic economic system, in which human welfare corresponds to quality of life and human welfare. The Islamic view in the context of environmental preservation is very dominant for mankind. As caliphs on earth, humans are not only obliged to manage the universe, but also to preserve the continuity of the planet. So the green economy concept complies with sharia requirements. This is a great value for Indonesia because the majority of the population is Muslim.

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