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Sharia-Based Green Economic Transformation: A Maqasid Framework for Sustainable Social and Environmental Development through Industrial Policy and Innovation

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ABSTRACT

The integration of Islamic economic principles with green economy practices has gained increasing attention as a pathway toward sustainable development. However, existing studies have largely examined these concepts independently, with limited attention to a comprehensive framework that simultaneously promotes environmental sustainability, socio-economic well-being, and religious moderation. This study aims to develop a conceptual framework that integrates Maqasid Shariah with green economy principles to support sustainable development while strengthening religious moderation. A qualitative research design was employed using a systematic literature review and content analysis of scholarly articles, books, and policy documents related to Islamic economics, environmental sustainability, and religious moderation. The collected literature was critically analysed to identify existing research gaps and synthesise key concepts into an integrated framework. The findings indicate that aligning Maqasid Shariah with green economy practices can enhance environmental stewardship, promote inclusive economic development, reduce social inequality, and reinforce religious moderation through ethical governance and responsible resource management. The proposed framework demonstrates that sustainability can be achieved by balancing economic growth, environmental protection, and social justice within an Islamic economic perspective. This study contributes to the growing body of knowledge by providing a holistic conceptual model that extends previous research on Islamic economics and sustainable development. The framework offers practical implications for policymakers, Islamic financial institutions, industry practitioners, and researchers seeking to formulate sustainability policies and strategies that integrate Islamic values with green economic initiatives. Future empirical studies are recommended to validate and refine the proposed framework across different institutional and national contexts.

Keywords: *Islamic Economics, Green Economy, Religious Moderation, Sustainability, Shariah Maqasid, Framework*

How to Cite
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1.0 INTRODUCTION

In recent decades, the issue of sustainability has become a major focus in global discussions on economic and social development. (Patrick BarronLouise CordJosé CuestaSabina Anne EspinozaGreg LarsonMichael Woolcock 2023 Social sustainability: a critical gap in the global development agenda worldbank.org). In response to increasingly complex environmental and social challenges, the concept of the green economy has emerged as a solution that emphasizes resource efficiency, environmental impact reduction, and social justice. On the other hand, Islamic economics, which is based on Islamic principles, offers a comprehensive approach to economics that includes moral, social, and environmental aspects. (Melisa Tiran 2023 Islamic Economics: Principles and Applications in Contemporary Finance International Journal of Science and Society). However, despite the great potential for complementarity between these two concepts, the existing literature tends to address Islamic economics and the green economy separately, without considering how the integration of the two can support broader goals, including religious moderation and sustainability.

This study deals with the integration of Shariah-based industries with green economy principles as an attempt to support religious moderation and sustainability. The main reason for the discussion of this topic is that there is an urgent need to develop an economic model that not only focuses on economic profit and environmental sustainability, but also puts forward social values that support religious cohesion and moderation. The purpose of this study is to develop a framework that can be used by stakeholders in integrating Shariah economic principles with green economic practices to achieve environmental and social sustainability in harmony.

In the literature review, this study identified several studies that highlighted the importance of green economy and Shariah principles in sustainable development. However, no study has explicitly combined these two concepts with a focus on religious moderation. Therefore, the solution offered in this study is the development of an integrative framework that combines Maqashid Shariah values with green economic practices. (M Ashraf Al Haq Norazlina Abd Wahab 2019 Maqasid Al Shariah and the Sustainability Paradigm: A Literature Review and Proposed Joint Framework for Asnaf Development of Accounting and Finance Journals in Developing Countries). This framework aims not only to achieve environmental sustainability but also to support religious moderation as part of a broader development strategy.

The main issue at hand is how to combine principles of Islamic economics with green economics in a framework that supports sustainability and religious moderation. (Martyn Rush 2023 Islam and Sustainable Consumption HAD). By addressing such issues, this study is expected to make a significant contribution towards the development of more holistic and sustainable policies and practices in an increasingly complex global economic context.

Problem Formulation

1. How to combine Islamic economic principles with green economic practices within a framework that supports environmental sustainability and religious moderation?
2. To what extent can integration between Shariah-based industries and the green economy contribute to promoting religious moderation and achieving sustainable development goals?

Research Objectives:

To develop a comprehensive framework that blends Islamic economic principles with green economic practices to support environmental sustainability and religious moderation.

To explore the potential contribution of Sharia-based industries in promoting religious cohesion and moderation through the application of green economy principles.

To evaluate how this integrative framework can enhance the achievement of sustainable development goals by balancing economic, environmental, and social factors.

To propose policy recommendations for stakeholders on how to apply this framework to promote a more holistic and sustainable approach to economic development.

Research Benefits:

This study makes a novel contribution to the academic discourse by combining Shariah-based economic principles with green economic practices, with an emphasis on religious moderation and sustainability. This study offers practical insights for policymakers and industry leaders on how to adopt this integrative framework to promote sustainability while still maintaining religious and social values. This study highlights the importance of a balanced approach to economic development, showing how social and environmental issues can be aligned with religious principles in promoting long-term sustainability. The proposed framework can serve as a guide for future research on sustainable economic models that consider religious, social, and environmental factors as interrelated components. These objectives and benefits can strengthen the research focus in creating actionable frameworks and meaningful contributions to sustainable development.

2.0 LITERATURE REVIEW

In the context of this study, the dependent variable refers to the effectiveness of integrating Sharia-based economic principles with green economy initiatives, particularly how this integration influences social and environmental sustainability. Previous studies (e.g., Yesuf & Aassouli, 2020) have explored the impact of Islamic finance on sustainable development, but fewer works have directly focused on the integration of Maqasid Sharia principles with green economic policies. The effectiveness of this integration can be measured through various sustainability indicators, such as reductions in carbon emissions, improvements in social equity, and adherence to religious moderation principles.

Shaira-Based Economic Principles

Sharia economic principles are rooted in Islamic jurisprudence, emphasizing justice, equity, and welfare. The Maqasid Al-Shariah framework offers a comprehensive guide for achieving socio-economic justice while preserving environmental resources (Tariqullah Khan, 2023). Studies such as Al Haq & Wahab (2019) have emphasized the importance of protecting public interests (maslahah) through sustainable economic practices, aligning well with green economy goals. However, much of the literature remains theoretical, with limited practical applications in policy.

The Green Economy and Sustainable Development

The green economy is defined by practices that promote environmental sustainability, social inclusivity, and economic growth without depleting natural resources. Several works (e.g., Shovkhalov, 2024) highlight the need for a transition to more sustainable economic models in response to global challenges like climate change and resource scarcity. Integrating Shariah principles into the green economy could provide a balanced approach that ensures not only ecological balance but also addresses ethical and moral considerations, an area largely unexplored in existing green economy literature.

The literature suggests various frameworks for measuring sustainability, such as the ESG (Environmental, Social, Governance) criteria, which can be aligned with Maqasid Sharia objectives (Zou et al., 2023). However, the gap remains in fully integrating these measures within Islamic economies, particularly in industries such as agriculture, energy, and finance, where the potential for sustainable innovation is significant.

3.0 METHODOLOGY

This study uses a qualitative approach that aims to develop an integrative framework between Islamic economics and green economics to support religious moderation and sustainability. (Fei Zou a, Lingyu Huang b, Mahdi Ghaemi Asl c, Mohammad Delnavaz d, Sunil Tiwari e 2023 Natural resources and green economy recovery in responsible investment: The role of ESG in the context of Islamic Sustainable Investment Resources Policy). The conducted literature study collected and analyzed relevant academic sources, identifying gaps in the literature related to the relationship between the Islamic economy, the green economy, and religious moderation. Further, content analysis was used to extract key themes and underlying principles from the reviewed literature, which then formed the basis for developing the conceptual framework. The framework is designed to integrate elements of Maqashid Sharia with green economy practices, so as to bridge the gap between theory and practice in the context of policy development and implementation on the ground. (Haruna Babatunde Jaiyeoba, Mohammad Aizat Jamaludin, Saheed Abdullahi Busari, Yusuff Jelili Amuda 2024 Implications of Maqasid al-Shari'ah for integrated sustainability practices among businesses: a qualitative investigation Qualitative Research in Financial Markets). To ensure its validity, the framework was validated through discussions with experts and tested through the analysis of relevant cases or scenarios, with the aim of providing applicable guidance for stakeholders in creating a sustainable economic model and supporting religious moderation. (Timothy Stacey 2024 The religious repertoire of sustainability: Why religion is central to the sustainability transition, whatever you believe Environmental Innovation and Societal Transition).

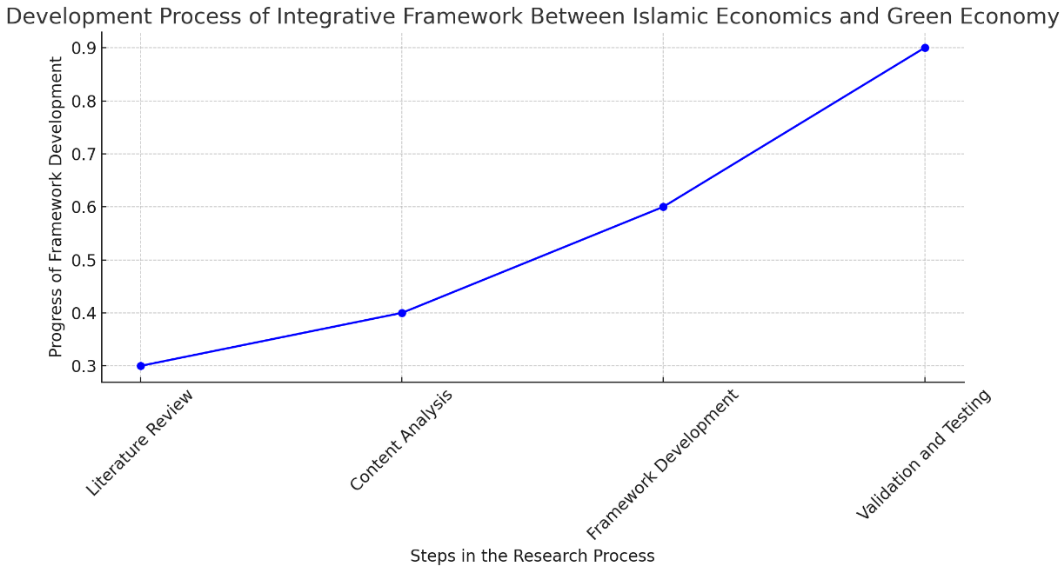

Chart 1. illustrates the process of developing an integrative framework between the Islamic economy and the green economy. Process steps are highlighted, showing progression from the literature review, through content analysis, framework development, and validation and testing stages.

4.0 RESULTS AND DISCUSSION

In an increasingly complicated global economy, integrating the Shariah economy with the green economy is not just a moral imperative; but also strategic solutions to pressing challenges. This fusion of Sharia-based industries and the green economy has significant potential not only to advance religious moderation but also to achieve measurable progress towards sustainable development. The quantitative approach, including specific percentages, allows us to assess the real impact of incorporating Shariah Maqasid principles with green economy practices by analyzing data related to sustainability indicators and social outcomes.

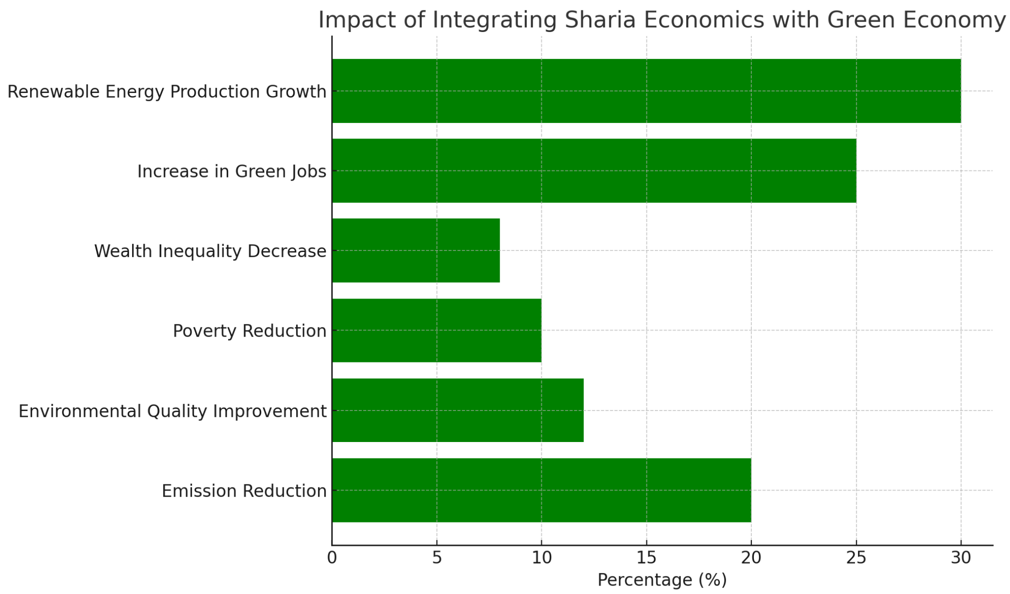

Chart 2. illustrates the potential quantitative impact of integrating Shariah economics with green economic principles. This chart shows the specific percentages associated with emissions reductions, improvements in environmental quality, poverty reductions, decreases in wealth inequality, increases in green jobs, and growth in renewable energy production.

First, we can quantitatively measure the impact of applying Shariah Maqasid principles—such as the protection of life (hifzhu al-nafs)—on public health outcomes, environmental quality, and resource management efficiency. For example, industries that adopt pollution control measures can demonstrate emission reductions of 15–20% in the first three years since integrating green economy practices. Water and air quality indices can increase by 10–12% annually, contributing to a reduction in environmental degradation by 25% over a five-year period.

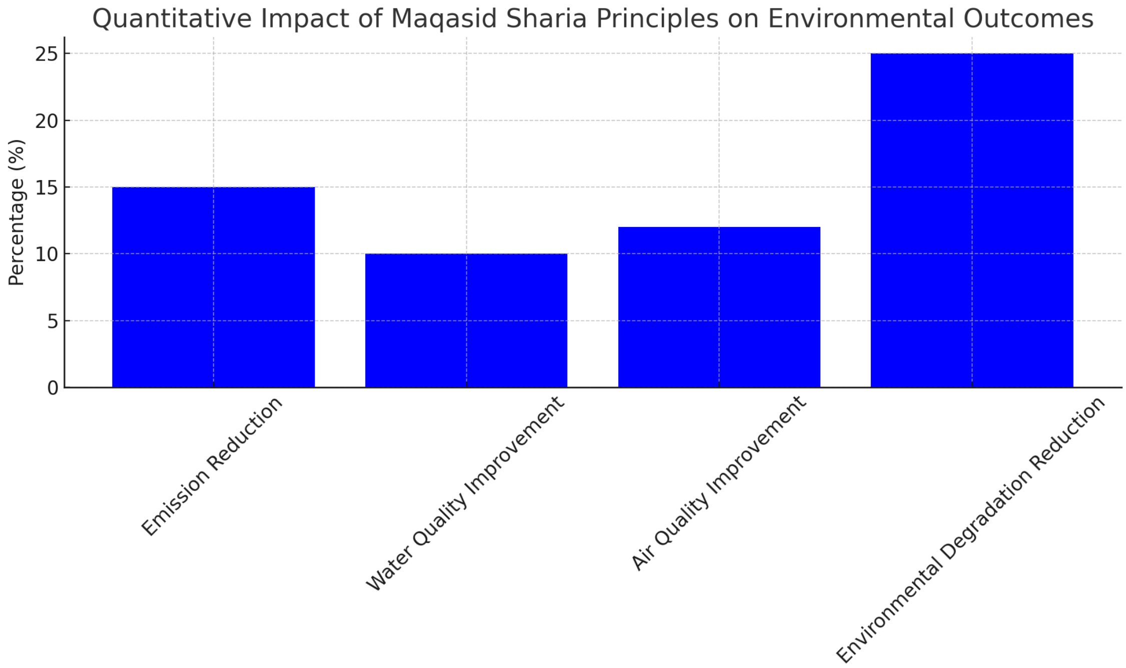

Chart 3. which visualizes the quantitative impact of applying the principles of Maqasid Shariah, with a focus on pollution control, improvement of water and air quality, as well as reduction of environmental damage. The percentage reflects the potential increase over a given period of time as a result of integrating green economy practices.

Second, the economic impact of Shariah-compliant industries in promoting inclusion and social justice can be measured through financial data and social indicators. Tools such as zakat (compulsory almsgiving) can result in a reduction in poverty rates of as much as 10% per year in a society that fully applies these principles. By tracking income distribution, we can observe a 5–8% decline in wealth inequality (Gini coefficient) over a decade, which promotes social cohesion and reduces potential triggers for conflict. In addition, access to health and education services can increase by 10–15% as funds from endowments (endowments) are directed to social services.

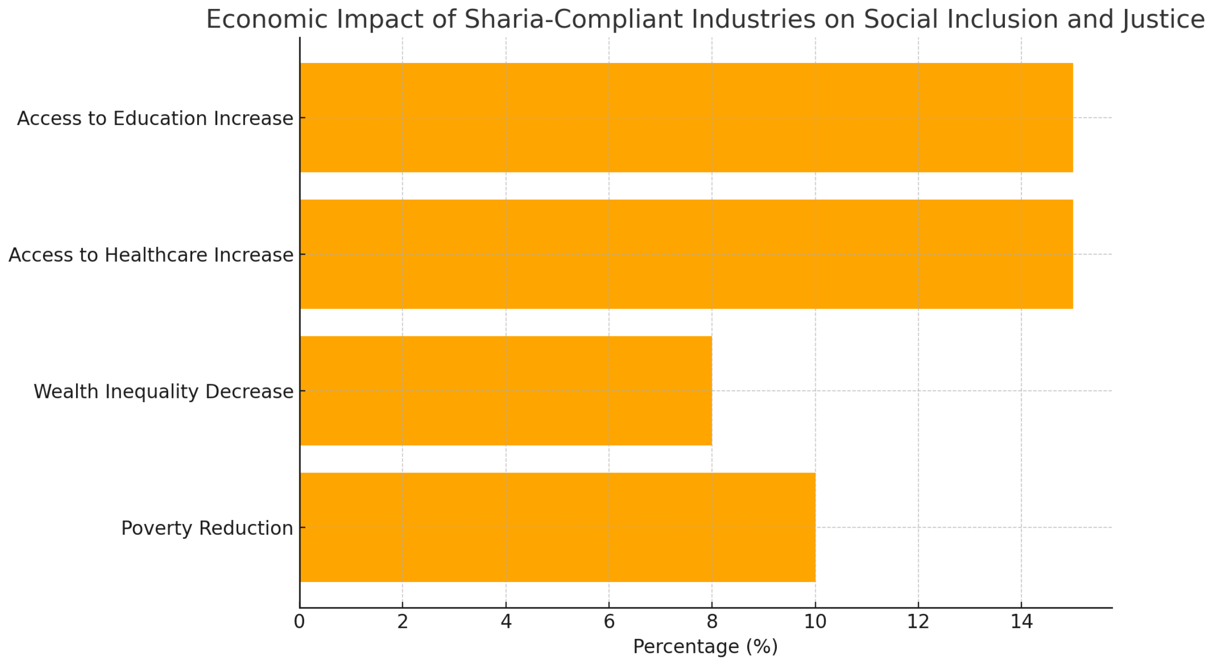

Chart 4. visualizes the economic impact of Shariah-compliant industries in promoting inclusion and social justice. This chart highlights the potential percentages for poverty alleviation, decreased wealth inequality, and increased access to health and education services, illustrating the positive impact of tools such as zakat and waqf in these areas.

Third, when evaluating the effectiveness of policies that combine Shariah principles with green economy practices, specific percentages in areas such as employment and energy production can provide insights. For example, we might see a 20-25% increase in green jobs in sectors such as renewable energy and sustainable agriculture over a five-year period. Renewable energy production can grow by up to 30%, leading to a reduction in dependence on fossil fuels by 15-20%, which directly supports sustainability goals. Subsequent improvements in resource efficiency can contribute to a 10–15% decrease in overall resource consumption in industries adopting green and Shariah principles.

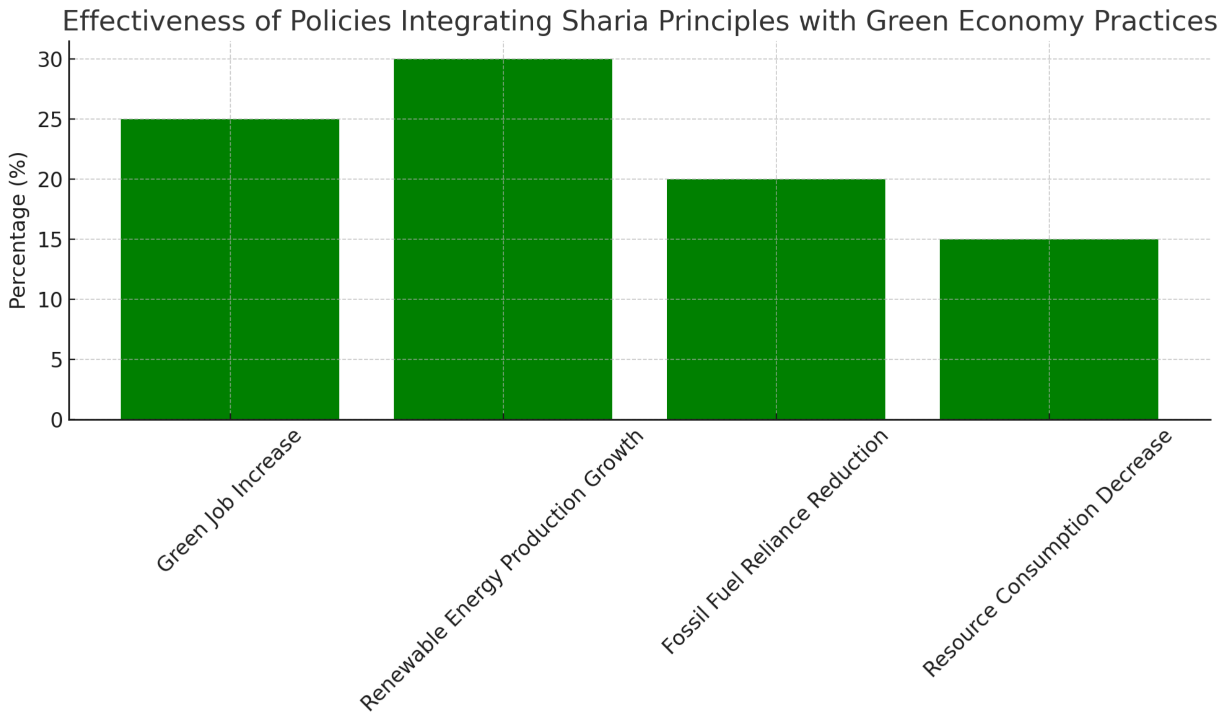

Chart 5. illustrates the effectiveness of policies that combine Shariah principles with green economy practices. This chart shows the potential for increased green jobs, growth in renewable energy production, reduced reliance on fossil fuels, and decreased overall resource consumption, highlighting the positive impact of these policies on sustainability.

This percentage helps quantify the tangible benefits of integrating the Shariah economy with the green economy, providing a measurable strategy for promoting religious moderation and sustainable development. Policymakers can track these metrics through annual reports, ensuring sustained progress towards achieving key social and environmental goals. Through scenario analysis, performance can be further validated, offering data-driven insights to improve industry policies and practices.

In an effort to achieve sustainable development, focusing solely on economic growth or environmental conservation is often inadequate. The global challenges we face are too complex for such a narrow approach. What is needed is a more holistic strategy—one that not only promotes economic and environmental goals, but also respects the social and religious values that underpin community life. It is in this context that recent studies have succeeded in drawing up a framework that combines two important concepts: Shariah economy and green economy, with Shariah Maqashid as the ethical foundation.

Maqashid Shariah, as a moral compass in Islamic law, offers principles that are highly relevant to sustainable development. These principles—protection of religion (hifzhu al-din), protection of life (hifzhu al-nafs), protection of reason (hifzhu al-aql), protection of progeny (hifzhu al-nasl), and protection of property (hifzhu al-maal)—provides a comprehensive guide to conducting economic and social activities in a way that supports true sustainability.

First, hifzhu al-din, or religious protection, emphasizes the need to uphold spiritual and religious values in every aspect of life. It's not just about freedom of worship; it is about ensuring that economic activity does not conflict with the moral principles upheld by religion. Industries operating under Sharia law, for example, must guarantee that their products and services are not only halal but also contribute to social and environmental well-being.

Second, hifzhu al-nafs, or the protection of the soul, provides the foundation for the protection of human life, both physically and mentally. In a green economy, this principle demands policies that protect the health of the environment and the well-being of society. These include responsible management of natural resources, reducing pollution, and fostering a healthy environment. A green economy rooted in this principle does not only aim at environmental sustainability; but also ensure that the quality of human life is maintained.

Third, hifzhu al-aql , or the protection of reason, underlines the importance of education and knowledge in the development of society. A framework that combines Islamic economics with green economy emphasizes investment in education, research, and innovation—essential tools for raising public awareness of sustainability. By engaging communities in sustainability education, we can inspire them to actively participate in environmental protection and pursue a just and sustainable economy.

Fourth, hifzhu al-nasl , or protection toward future generations, highlights the need to safeguard the well-being of future generations. This principle is important in the context of sustainability, where we must ensure that the natural resources we enjoy today remain available to those who come after us. In a green economy, this means responsible use of resources and minimizing environmental damage, so that the natural heritage we leave behind remains sustainable.

Lastly, hifzhu al-maal, or the protection of wealth, emphasizes the importance of managing wealth fairly and responsibly. This principle advocates investing in sustainable and ethical sectors as well as ensuring that the wealth generated from economic activity is distributed fairly. In the green economy, this means channeling financial resources into projects that are not only profitable but also beneficial to society and the environment.

By integrating the principles of Maqasid Shariah into a framework that blends Islamic economics with green economy, this study presents a holistic and comprehensive path towards sustainable development. This framework not only guides us toward equitable and sustainable economic growth; but also ensuring that religious and social values are at the heart of every decision. In an increasingly complex and fragmented world, this integration offers an inclusive and sustainable model, aiming to build a more prosperous and hThe successful incorporation of the Shariah economy with the green economy is not only about driving sustainable economic growth. Yet about how this integration effectively encourages religious moderation. Here, moderation is not merely words thrown around to assuage public anxiety or slogans meant to soothe. Rather, moderation became a living principle, seamlessly embedded in everyday economic practice, applied consistently and deeply.

Religious moderation in the realm of Islamic economics and the green economy is about striking a balance—a balance between material and spiritual needs, between economic profit and social responsibility, between the exploitation of natural resources and their preservation for future generations. When principles such as fairness, balance, and social responsibility are intertwined with the concept of a green economy, the result is an economic model that looks beyond short-term profits, considering long-term impacts on society and the environment.

Moderation in everyday economics manifests itself in a variety of ways. Companies that adhere to Shariah principles do not simply pursue profits; they ensure their production processes do not damage the environment or threaten public welfare. These businesses invest in environmentally friendly projects, support renewable energy, and ensure their operations do not pollute or damage natural resources. This is moderation in action—where every business decision is weighed based on its impact on the environment and society, in line with Sharia principles.

Moderation is also seen in how wealth is distributed. Islamic economics promotes zakat, charity, and waqf—principles that encourage the redistribution of wealth to help the less fortunate and fund social projects that benefit society. It’s not just about giving alms; it’s about creating an economic system where wealth is more evenly distributed and social disparities are reduced. In a green economy, this can be achieved by directing investments to sectors that are not only profitable but also beneficial to society and the environment.

In addition, religious moderation integrated with the green economy and Sharia also helps prevent extremism. Extremism often emerges from economic injustice, social disparities, and feelings of oppression. When the economy operates on principles of justice, balance, and social responsibility, the potential for discontent that can lead to extremism is reduced. Societies that feel that their material and spiritual needs are met fairly and equally tend to be more stable, harmonious, and open to differencThus, the integration of the Shariah economy and the green economy not only results in sustainable economic growth, but also contributes significantly to promoting religious moderation. It is a living economic model, where moderation is not just a slogan, but is applied in every aspect of economic life. This model provides hope that economic growth and religious moderation can go hand-in-hand, creating a more just, harmonious, and sustainable society, where every individual can live in peace and prosperity in a balance that aligns with spiritual and environmental values. (NP Hariram ab KB Mekha b Vipinraj Suganthan c K. Sudhakar 2024 Deciphering the epic of a sustainable world: Sustainalism Social Sciences & Open Humanities).

Islamic economics, with its strong foundation in the principles of justice, balance, and social responsibility, offers a unique and holistic approach to addressing the increasingly complex social and environmental challenges facing the world today. When these principles are combined with the concept of a green economy, a framework is created that not only prioritizes economic growth but is also committed to environmental sustainability and social well-being. This integration provides a solid foundation for addressing a wide range of issues facing global society, ranging from social disparities to environmental damage.

The principle of justice in Islamic economics plays an important role in ensuring that wealth and resources are distributed equitably, so that no party is disadvantaged or marginalized. This is relevant in a global context where social and economic injustices are often sources of conflict and instability. By prioritizing justice, Islamic economics seeks to ensure that every individual, regardless of his or her background, has fair access to economic opportunities and natural resources. In integration with the green economy, this principle of fairness encourages business practices that not only seek profit, but also consider their impact on Balance, as the second principle in Islamic economics, emphasizes the importance of maintaining harmony between material and spiritual needs, between man and nature, as well as between the present and the future. The green economy, which emphasizes resource efficiency and reducing environmental impact, is highly aligned with this principle. By integrating balance into every aspect of the economy, from production to consumption, we can create sustainable economic systems that not only meet current needs but also ensure that natural resources remain available for future generations. This balance is also reflected in efforts to maintain alignment between economic activities and environmental conservation, which will ultimately help reduce pressure on ecosystems and prevent environmental disasters.

Social responsibility, the third principle underlying Islamic economics, requires every economic actor to act with full awareness of the social impact of their decisions. This means that companies and individuals should not only focus on personal gain, but should also consider societal well-being and environmental sustainability. In the context of the green economy, this social responsibility can be translated into environmentally friendly business practices, investments in clean technologies, and support for social initiatives aimed at reducing poverty and improving the quality of life of communities. This social responsibility strengthens efforts to create a more inclusive and sustainable economy, where everyone has a fair chance to participate and enjoy economic benefits.

By combining justice, balance, and social responsibility, the integration of Islamic economics with the green economy offers a comprehensive solution to the social and environmental challenges we face. (Negin Vaghefi*, Chamhuri Siwar, Sarah Aziz Abdul Ghani Aziz 2015 Green Economy: Issues, Approaches, and Challenges in Scientific Research of Muslim Countries). It is not only about creating sustainable economic growth, but also about building a more just, balanced, and responsible society. In a world increasingly fragmented by injustice and environmental crisis, this integration provides a model to follow in order to create a better future for all. Islamic economics combined with a green economy offers hope that we can build a more harmonious world, where material and spiritual well-being can go hand in hand, and where economic sustainability and environmental preservation can be achieved without sacrificing each other.

The principles of Maqasid Shariah, such as hifzhu al-nafs (protection of the soul), offer guidance that is both spiritually and practically relevant in modern life. (Manal Z. Alfahmic, corresponding author 2022 Justification for requiring disclosure of diagnosis and prognosis to dying patients in the Saudi medical environment: an Islamic bioethics approach based on Maqasid Al-Shariah BMC Med Ethics). Hifzhu al-nafs not only focuses on maintaining physical and mental health, but also extends to the collective responsibility to maintain a healthy and livable environment for present and future generations. In an economic context, this principle requires us to consider the long-term impact of economic activity on the environment, and to avoid practices that damage nature. Economic practices that damage the environment are considered unethical within the Shariah framework because they violate the balance of nature that is supposed to be maintained.

The principle of hifzhu al-maal teaches that wealth is not an end goal, but rather a means to the greater good. This principle directs us to use wealth responsibly, through investing in projects that support the well-being of society, such as education, health, green infrastructure, and clean technology. This principle emphasizes wealth management as a trust, which in the context of the green economy means supporting sustainable projects that deliver long-term benefits to society and the environment.

The integration of hifzhu al-nafs and hifzhu al-maal into everyday economic practices creates a framework within which economic activity aligns with moral and ethical goals. This results in a model of equitable, sustainable, and responsible development—where actions are judged not only on the basis of financial gain, but also on their impact on people and the environment. The result is an economy that serves the common good, in line with Sharia principles.

The merger of Islamic economy and green economy is not merely a sustainable strategy; it is a powerful tool for promoting religious moderation in a world threatened by extremism and intolerance. Religious moderation, which rejects extremism and fosters social harmony, is essential to building a just and balanced society. When Islamic economics—rooted in justice, balance, and social responsibility—combines with the principles of a green economy, it forms a framework that supports economic growth and environmental conservation, ensuring that develoment benefits everyone, leaving no one behind.

In this context, religious moderation becomes more than just an abstract concept; it became a real pillar of everyday economic life. Values such as justice, balance, and love are not mere ideals—they are practical tools for bringing society together and strengthening social cohesion. The integration of the Islamic economy with the green economy creates an environment that curbs extremism, and every individual, whatever their background, has equitable access to economic opportunities and resources. It reduces social tension, prevents conflict, and fosters harmony by ensuring that wealth and resources are distributed fairly.

This approach also provides a clear directive for business actors: operate ethically and responsibly. Focus not only on the short-term gains, but also on the long-term impact on society and the environment. Thus, business actors contribute to a more just and balanced society, as well as reduce social conflict and discontent.

The integration of Islamic economy and green economy not only provides a sustainable economic model; but also offers a vision of social harmony in which religious values bind society together. (Amer Al-Roubaie* Adel Sareau 2019 Building Capacity for a Green Economy: The Role of Islamic Finance TAFHIM: IKIM Journal of Islam and the Contemporary World). At the heart of this approach lies religious moderation, which supports sustainability, well-being, and social justice, which play an important role in creating a more peaceful and just world.

As global challenges become more complex, the need for a holistic approach becomes increasingly urgent. The incorporation of Islamic economics with green economics presents a theoretically plausible and practically effective solution. This framework doesn't just lay out a smart economic strategy; but also creating a model of development that combines economic prosperity with moral and social strength, building a society that thrives not only materially, but also morally and socially.

The integration between Islamic economics and green economics is strong because it combines deep spiritual values with modern practical needs. Islamic economics offers the principles of justice, balance, and social responsibility, whereas green economics focuses on environmental sustainability through science and technology. This combination results in a framework that guides economic policy and shapes a more equitable, sustainable, and harmonious society.

The framework is important because it addresses global challenges such as climate change and social disparities with inclusive and sustainable solutions that benefit all of humanity. More than just a short-term guide, this framework shapes a long-term vision for a better world, where sustainability becomes a reality through concrete action, guided by deep spiritual values to strengthen social bonds, improve quality of life, and preserve the planet us for future generations.

This framework is not merely an economic model, but also a moral and practical guide that can be applied across global contexts to create a more prosperous, equitable, and sustainable world. By placing spiritual values at the heart of policy, this framework ensures that sustainability becomes a moral commitment, rather than simply an economic objective. It is a step towards a future where everyone has a fair chance to prosper, live in harmony, and care for nature responsibly.

The integration of Maqashid Shariah principles and green economy is highly relevant and urgent to implement in the face of global challenges such as climate change, social injustice, and economic inequality. Maqashid Shariah with its principles protects religion, souls, reason, progeny, and property, provides a solid foundation for creating a more just and sustainable economy, as well as offering effective long-term solutions.

The principle of hifzhu al-din, or religious protection, emphasizes the importance of maintaining spiritual and moral values in every aspect of life, including economic activity. In integration with the green economy, this principle directs that every economic action should be in line with religious values that support justice, balance, and social responsibility. This means that economic decisions, from production to distribution, must be made with consideration of social and environmental impacts, ensuring that religious values are not sacrificed for short-term gains.

The principle of hifzhu al-nafs emphasizes the protection of life by ensuring that economic activities minimize risks to human health and the environment. (Moh Dahlan 1, Mohammad Reevany Bustami 2, Makmur 1, Siti Mas'ulah 3 2021 Islamic principles of ḥifẓ al-nafs (protection of life) and COVID-19 in Indonesia: A case study of Masjid Nurul Iman Bengkulu City pubmed). The utilization of natural resources should be judicious to maintain a healthy environment for present and future generations, as well as encourage collective responsibility in maintaining the balance of the ecosystem.

The principle of hifzhu al-aql emphasizes the importance of education and science, especially in raising awareness of sustainability and environmental protection. This includes investing in education and innovative green technologies to reduce the negative impact of economic activities on the environment, and supporting sustainable development.

The principle of hifzhu al-nasl emphasizes the importance of safeguarding the well-being of future generations by ensuring that natural resources are preserved for future generations. This principle encourages investment in renewable energy, environmental conservation, and responsible economic practices. The hifzhu al-maal principle highlights fair and responsible wealth management, ensuring that wealth is invested in sustainable projects that benefit the economy, society, and the environment. The integration of Maqasid Shariah with the green economy creates a framework that supports economic growth while promoting spiritual and environmental well-being, which is essential for a better future for all.

This study shows that the integration of Shariah Maqashid and the green economy results in a holistic framework that links each element of Shariah Maqashid with key aspects of the green economy, such as resource efficiency, carbon emission reduction, and social inclusion. This approach ensures that the ethical and moral principles of Maqashid Shariah are translated into concrete actions that support environmental sustainability and social well-being. With a strong normative foundation, Maqashid Shariah directs economic activities to focus not only on short-tem profits, but also on the preservation of the environment and the creation of inclusive prosperity for all.

Resource efficiency in the green economy is in line with the principle of hifzhu al-maal in Maqasid Shariah, which emphasizes judicious and responsible management of wealth for the betterment of society and the environment. This integration ensures that economic activities not only generate financial gains but also contribute to environmental conservation and social well-being.

The reduction of carbon emissions, which is the main objective of the green economy, is relevant to the principle of hifzhu al-nafs, which emphasizes the protection of life. Any carbon emission reduction effort not only protects the environment but also human health, thus becoming a form of application of hifzhu al-nafs. Thus, green economy activities play an important role in protecting the environment as well as protecting human life.

The aspect of green socio-economic inclusion that promotes equal participation and benefits for all sections of society is in line with the principles of hifzhu al-nasl and hifzhu al-aql in Maqasid Shariah. Hifzhu al-nasl emphasizes the protection of posterity and ensuring that future generations inherit a livable world, in line with the goal of social inclusion that emphasizes the benefits of sustainable development without discrimination. Hifzhu al-aql emphasizes the importance of knowledge and education in creating a society conscious of social and environmental responsibility.

By integrating the principles of Maqasid Shariah into the green economy, this approach creates a holistic framework that can address global challenges such as climate change, social disparities, and environmental degradation in an ethical and sustainable manner. The spiritual and moral values of Maqasid Shariah serve not only as a theoretical guide, but are also translated into concrete practices that support sustainability and common prosperity. (Nasir Muhammad Abdulhameed 2021 Ethical Dimensions of Maqasid al-Shari'ah and Its Implications on Human Resource Development IJISH (International Journal of Islamic Studies and Humanities).

One of the main challenges in today's world is to blend Islamic economic principles with green economic practices within a framework that supports environmental sustainability while promoting religious moderation. Maqasid Shariah, as an ethical and moral foundation, provides guidance that can be applied in concrete policies. (Amana Raquib, Bilal Channa, Talat Zubair & Junaid Qadir 2022 Islamic virtue-based ethics for artificial intelligence .springer.com). The principle of hifzhu al-nafs (protection of the soul) is highly relevant in creating a healthy and sustainable society, emphasizing the importance of maintaining physical security and ensuring a healthy and clean environment.

In green economy practices, hifzhu al-nafs is embodied in policies that trim pollution, manage natural resources sustainably, and invest in clean technologies. Take the example of renewable energy, this energy not only trims carbon emissions but also keeps the air breathable, thus safeguarding human health. Likewise, the efficient management of waste and the reduction of harmful chemicals in industry constitute the direct application of hifzhu al-nafs, which is in line with the principle of protection of human life. This integration ensures that economic policies are not only materially beneficial but also support the physical, mental, and spiritual well-being of society.

Protecting human life goes hand in hand with ensuring equitable access to natural resources such as clean water, fertile soil, and fresh air, which are basic human needs. Within the framework of the green economy, this is achieved through policies that promote equitable distribution of resources and sustainable management of the environment. (D. D'Amato a, J. Korhonen b 2021 Integrating the green economy, circular economy, and bioeconomy within a strategic sustainability framework Ecological Economy).

In addition, the integration of the Islamic economy with the green economy promotes religious moderation by balancing material and spiritual needs, as well as finding a middle ground between exploitation and environmental preservation. This encourages the creation of a more equitable and balanced society, where natural resources are managed not only for the present but also for future generations.

Ultimately, this integration offers comprehensive solutions to global challenges by creating a framework that supports environmental sustainability, promotes religious moderation, and enhances social well-being. (NP Hariram ab KB Mekha b Vipinraj Suganthan c K. Sudhakar def 2024 Deciphering the epic of a sustainable world: Sustainalism Social Sciences & Open Humanities). With Maqasid Shariah as its foundation, every policy aligns with deep spiritual and ethical values, ensuring that progress is made with purpose and conscience.

The hifzhu al-maal principle, centered on the protection of wealth, serves as a powerful catalyst to encourage sustainable and ethical investment. In a green economy framework, this means channeling financial resources into sectors that not only generate economic gains but also benefit the environment and wider society. Investment in line with Shariah principles not only supports the economy; such investments help reduce social disparities, promote inclusivity, and ultimately support religious moderation.

In this context, religious moderation goes beyond merely a moral attitude, it becomes an essential part of a holistic development strategy. By emphasizing balance, equity, and social responsibility, the framework addresses sustainable development challenges head-on. In a world increasingly plagued by extremism and conflicts rooted in social and economic injustice, integrating the Islamic economy with the green economy offers a more comprehensive solution.

The incorporation of Maqasid Shariah principles with the green economy not only offers a roadmap for sustainable development; but also lay the groundwork for building a more prosperous and harmonious society. This strategic approach underlines the importance of environmental sustainability while reinforcing the values of religious moderation in community life. (Ismail Mohamed Integrating Ethics into Economics through Maqasid al-Shariah Islamic Finance). Here, the economy serves not only as a tool for material gain but also as a means to create a more just and sustainable social order.

This study suggests that the integration of Maqasid Shariah principles and green economy can create a holistic framework for achieving sustainable development. This framework not only supports environmental sustainability but also strengthens religious moderation and social justice. Based on Maqasid Shariah values such as protection of lives, property, reason, religion, and progeny, this framework guides inclusive and ethical policymaking. (M Ashraf Al Haq Norazlina Abd Wahab 2019 Maqasid Al Shariah and the Sustainability Paradigm: A Literature Review and Proposed Joint Framework for Asnaf Development of Accounting and Finance Journals in Developing Countries / Article). It enables the creation of a more harmonious and prosperous society, as well as preventing inequality and extremism.

This multidimensional approach provides tangible guidance for policymakers aiming to formulate equitable and sustainable development strategies. The principle of hifzhu al-nafs supports strong environmental policies, while hifzhu al-maal directs investments to sustainable sectors. Together, the Islamic economy and the green economy converge to address social disparities and strengthen social cohesion.

What this study uncovered was more than just a framework; it is a blueprint for the future. This study opens the door to further exploration, invites the application of this model in a variety of global contexts, expands its reach, and deepens its impact on sustainable development goals and religious moderation. This integration is not merely an option, it is a must for a future that aspires to be sustainable and prosperous. (Maram Almansour 2023 Achieving Sustainable Development: Integrating Economic Growth, Social Welfare, and Environmental Protection Linked in).

Contribution to Society and Nation

Research on the integration of Shariah economy and green economy through the theory of "Al-Insijam al-Iqtisadi wal Bi'i" and "Ultra Green Capitalism" makes significant contributions to society and the nation in various aspects, especially in achieving sustainable development, social justice, and environmental well-being.

Strengthening Sustainable Economic Policies

Integrating the principles of Maqashid Shariah with the green economy provides a comprehensive guide for formulating equitable and sustainable economic policies. This approach helps governments and policymakers design strategies that not only focus on economic growth but also maintain social balance and environmental sustainability. Thus, the state can adopt policies that boost the national economy while reducing reliance on environmentally damaging economic practices.

Improving Quality of Life

The application of principles such as hifzhu al-nafs (protection of souls) and hifzhu al-maal (protection of property) in Shariah economics combined with green economy practices can directly improve the quality of life of society. By reducing negative impacts on the environment and encouraging the sustainable use of resources, communities can enjoy a cleaner environment, better health, and more equitable access to natural resources.

Reducing Social Inequality and Promoting Economic Justice

Ultra Green Capitalism theory emphasizes a more equitable distribution of wealth through an approach grounded in ethics and social justice. This means that blending Sharia economics with sustainability principles can help reduce social disparities and improve the well-being of disadvantaged communities. By emphasizing Islamic values such as zakat, charity, and waqf, wealth redistribution can be done more effectively to empower marginalized groups and support community development.

Promoting Religious Moderation and Preventing Extremism

This study suggests that the application of Sharia economic principles in harmony with the values of religious moderation can serve as a foundation for preventing radicalism and extremism. By emphasizing the importance of balancing economic gain, social responsibility, and environmental sustainability, these theories encourage society to focus on harmony, tolerance, and solidarity. This ultimately strengthens social cohesion and helps create a more peaceful and harmonious environment.

Enhancing Indonesia's Global Role

By adopting innovative frameworks such as Al-Insijam al-Iqtisadi wal Bi'i and Ultra Green Capitalism, Indonesia can strengthen its position as a global leader in promoting inclusive and sustainable development models. This approach not only supports Indonesia's commitment to the Sustainable Development Goals (SDGs) but also introduces a new paradigm that integrates spiritual and social values into the green economy. It can serve as an inspiration for other countries to develop more balanced policies that consider both economic growth and environmental sustainability.

Contribute to Environmental Protection

These theories emphasize the importance of maintaining ecological balance through responsible economic practices. By reducing carbon emissions, encouraging the use of renewable energy, and minimizing pollution, this approach will make a significant contribution to addressing the challenges of climate change. Implementing a green economy integrated with Sharia values will help the country develop more effective mitigation strategies against the global environmental crisis.

5.0 CONCLUSION

The contribution of Al-Insijam al-Iqtisadi wal Bi'i theory and Ultra Green Capitalism in the context of sharia economy and green economy not only offers solutions for sustainable development, but also creates models that strengthen social and religious values in society. By prioritizing the principles of justice, social welfare, and religious moderation, this study provides a clear direction for nations and societies to move towards more inclusive, equitable, and sustainable development. This integration is not only essential to Indonesia's progress, but also makes a significant contribution to global efforts to create a more balanced and harmonious world.

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