

REFORMULATING THE GREEN ECONOMY THROUGH THE PERSPECTIVE OF JASSER AUDA'S MAQĀŞID AL-SYARĪ'AH AS A CONTEMPORARY SOLUTION

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Abstract

This study examines the urgency of reconstructing the green economy concept through the *maqāşid al-syarī'ah* framework developed by Jasser Auda. The research employs a qualitative method with a systematic-integrative literature review approach to synthesize Auda's systems theory with contemporary green economic indicators. Data was collected from primary sources, specifically Auda's seminal works, and secondary peer-reviewed journals, which were then analyzed using qualitative content analysis. Jasser Auda's systems approach incorporating features such as wholeness (*kulliyah*), openness (*infitāhiyyah*), and multi-dimensionality serves as the systematic analytical framework to evaluate the ethical and philosophical foundations of the green economy. The study finds that conventional interpretations of *maqāşid* are often static and fragmentary in addressing ecological crises. Through this systemic framework, the green economy is reconstructed into a model that is not only economically efficient but also ecologically responsible and socially just. This research concludes that the integration of a systems-based *maqāşid* provides a comprehensive and operational solution for sustainable development in the contemporary era.

Keywords: Green Economy; *Maqāşid al-Syarī'ah*; Jasser Auda.

Introduction

The global ecological crisis, characterized by extreme climate change and the degradation of natural resources, has exposed the fundamental failure of the linear economic model, which pursues unlimited material growth. In response, the concept of Green Economy has emerged as a new paradigm that promises a balance between economic growth and environmental sustainability. However, in its implementation, the green economy is often trapped in a technocratic approach that lacks ethical values or merely becomes a tool for corporate image-building (greenwashing) without addressing the root of systemic problems. On the other hand, the green economy in the Islamic perspective has so far been dominated by normative reflections that are textual in nature, thus often failing

to offer a dynamic operational framework in responding to the complexity of contemporary environmental challenges (Nurhakiki & Ivanka, 2025).

Statistical data shows that the rate of environmental damage tends to increase each year. For example, the rate of deforestation reaches 1.8 million hectares per year, which has eliminated 21% of Indonesia's total 133 million hectares of forest. Meanwhile, air, water, soil, and sea pollution in Indonesia also show an upward trend. In 2024, 11,019 villages experienced water pollution, 947 villages were affected by soil pollution, and 4,754 villages suffered from air pollution (BPS, 2024).

The massive exploitation of natural resources, pollution, and climate change have caused a serious ecological imbalance, a condition worsened by the implementation of conventional economic concepts that often ignore external environmental costs and fail to provide sustainable solutions. This situation drives the urgent need for a new economic paradigm focused not only on profitability but also on ecological sustainability and social welfare. The green economy has emerged as a solution that integrates economic growth, environmental preservation, and social justice. Nevertheless, its implementation still faces various challenges, such as resistance from industry, difficulties in measuring success, and differing interpretations among nations (Sari, 2023).

Conventional economics, built on the assumption of individual rationality and profit maximization, is often unable to address complex social and environmental problems. This approach tends to view nature as an unlimited resource to be exploited while disregarding ethical dimensions of economic activity. These limitations have spurred the search for a more holistic and ethical alternative framework, where the relevance of Islamic thought becomes significant (Alam et al., 2023). Islam offers a comprehensive ethical and moral framework, but its application in the modern economic context still requires reconstruction and reinterpretation (Muarif, 2025).

Previous research on Islamic economics has generally based environmental arguments on the classical concept of *maqāṣid al-syarī'ah*, particularly the protection of property (*ḥifẓ al-māl*) and the protection of life (*ḥifẓ al-nafs*). Although contributory, this approach tends to be static, atomistic, and limited to individual protection, thus failing to capture the ecosystem as a complex interconnected system of life. There is a significant research gap in this study, where the integration of green economics and sharia objectives still rarely uses a holistic systems approach. Most studies still view nature as merely an object of

legal protection, rather than an integral part of global sustainability that requires a profound methodological reformulation.

The contribution and uniqueness of this research lie in the use of Auda system features such as wholeness (*kulliyah*), openness (*infitāhiyyah*), and multi-dimensionality to reformulate green economic indicators so that they are not only economically efficient but also inherently aligned with the values of justice and ecological sustainability. Specifically, this research focuses on normative conceptual analysis that aims to bridge modern green economic theory with the dynamic framework of Islamic law, to produce an economic model oriented towards the benefit of the entire universe (*al-maṣlaḥah*).

As an all-encompassing value system, Islam has great potential to contribute to finding solutions for the global crisis. *Maqāṣid al-syarī'ah*, or the objectives of Sharia, is a primary theoretical framework in Islamic thought that can serve as a foundation for economic reconstruction (Nurhakiki & Ivanka, 2025). However, the understanding and application of *maqāṣid al-syarī'ah* often remain trapped in classical interpretations that are ill-suited for contemporary issues. This is where the thought of Jasser Auda becomes relevant. Auda offers a reinterpretation of *maqāṣid al-syarī'ah* that is more dynamic, holistic, and systemic. He views *maqāṣid* not as a static list but as a flexible and interconnected framework that includes justice, the common good, and freedom. Auda's approach allows *maqāṣid al-syarī'ah* to "dialogue" with modern issues, including the green economy.

This study aims to fill this gap by reformulating the green economy through the lens of contemporary *Maqāṣid al-syarī'ah* as proposed by Jasser Auda. Unlike the traditional approach based on preservation, Jasser Auda's systemic approach offers a more progressive, open, and multi-dimensional perspective through the principles of systems approach and interconnectedness. Furthermore, this study also seeks to position the green economy not merely as a technical instrument, but as a manifestation of Sharia objectives that encompass systemic public interest. Thus, the main issue raised in this study is how Jasser Auda's systems methodology can transform the philosophical foundations of the green economy into more equitable and sustainable contemporary solutions for the current world economic order.

Method

This study employs a qualitative approach through a systematic-integrative literature review method. This methodology is specifically designed to evaluate,

critique, and synthesize representative literature on a topic in an integrated way such that new theoretical frameworks or perspectives emerge (Snyder, 2019). The research focuses on an in-depth analysis of Jasser Auda's systems approach to reformulate green economy indicators. The literature selection process was conducted through a purposive sampling of texts, prioritizing Auda's seminal work, as the primary analytical lens (Auda, 2008). To ensure the relevance and validity of the secondary data, a systematic search was performed across scientific databases focusing on the intersections of "Green Economy," "Maqāṣid al-Syari'ah," and "Ecological Sustainability."

The data was analyzed using qualitative content analysis, a systematic coding and categorizing approach used for exploring large amounts of textual information to determine trends and patterns of words used (Elo & Kyngäs, 2008). Specifically, Jasser Auda's Systems Theory, comprising features such as cognitive nature (*al-ṭabī'ah al-ma'rifiyyah*), wholeness (*al-kulliyah*), openness (*al-infītāhiyyah*), and multi-dimensionality (*al-ta'addudiyyah*) serves as the systematic analytical framework. This framework is utilized to critically examine existing green economy indicators, moving beyond mere economic efficiency toward a model aligned with Islamic ethical values and ecological justice. By synthesizing Auda's systemic features with contemporary environmental challenges, this study constructs a coherent conceptual framework that bridges classical Shariah objectives with modern sustainable development goals.

Result And Discussion

The Concept of a Green Economy

According to the United Nations Environment Programme (UNEP), a green economy is defined as a system that enhances human well-being and social equity while significantly reducing environmental risks and ecological scarcities. As a representative of the United Nations, UNEP initiated the Green Economy idea to create opportunities to preserve the environment and ecosystems (UNEP, 2011). UNEP states that the definition of a green economy is broader than a low-carbon economy (LCE) or a low fossil fuel economy (LFFE), which are economic activities with minimal greenhouse gas (GHG) emissions. The foundation of these economic activities is the concept of ecological economics, which emphasizes human dependence on nature and the impacts of economic activities on climate change and global warming (Iskandar & Aqbar, 2019). In the local context, this model has begun to be adapted in various sectors, including through the educational

curriculum to build ecological awareness from an early age (Mawftiq & Gustanto, 2023).

There are two primary goals associated with the Green Economy concept. First, the green economy seeks to create an economic framework that not only considers macroeconomic issues, particularly investment in sectors that produce environmentally friendly products (green investment) but also focuses on the contribution of this green investment to job creation in related fields (green jobs). Second, the Green Economy aims to provide a guide for pro-poor green investment, which can help alleviate poverty. The main objective is to encourage policymakers to involve all levels of government and the private sector in supporting the growth of green investment (Iskandar & Aqbar, 2019).

According to Cato, a green economy has the following characteristics (Anwar, 2022):

- 1) The green economy is locally based.
- 2) In a green economy, people connect with each other first and then engage in trade.
- 3) The market is seen as a pleasant place for socializing and friendship, where news and political views are exchanged just like goods and money.
- 4) A green economy would likely involve the distribution of assets using enhanced inheritance and capital gains taxes.
- 5) In this system, taxes could also be used strategically to influence corporate power and behavior.
- 6) The green economy would be guided by the value of sustainability rather than monetary value.
- 7) It would abandon the addiction to economic growth and move toward a steady-state economy.
- 8) This model would be a friendly economy where relationships and community replace consumerism and technology.
- 9) The green economy plays a larger role in the informal economy and mutually supportive cooperative and community-based systems.
- 10) Its healthcare system would focus on promoting good health and providing local, primary care rather than on high-tech medicine and large pharmaceutical companies.
- 11) The green economy would replace fossil fuels and intensive agriculture with organic farming and systems like community-supported agriculture, connecting people more closely to their food sources.

Maqāṣid al-Syarī'ah of Jasser Auda

As a prominent scholar in the field of Islamic Law, Jasser Auda has focused his intellectual work on *maqāṣid al-syarī'ah*. His deep interest in understanding the objectives of Islamic law was sparked by a variety of issues. Stemming from concerns about the challenges faced by Muslim minority communities, the violence associated with them, and the misalignment between lived realities and the goals of Islamic law, Auda sought to formulate solutions to bring Sharia in line with its purposes. The core value he offers is based on the principle of Islam as a mercy to all worlds (*rahmatan li al-'ālamīn*) to achieve the well-being of the people (Makraja & Ramlah, 2025).

According to Auda, as long as the understanding of Islamic law (particularly by classical *uṣūl* scholars) remains rigid, it will seem incapable of providing solutions beyond black-and-white answers, such as permissible/impermissible or halal/haram, when confronted with diverse realities in different contexts. Laws are established to provide comfort, security, and prosperity for both individual and social life.

Auda highlights social inequality as a concrete example, touching on issues like religiously motivated violence and the fact that a majority of the Muslim population still lags in areas like literacy, education, political participation, the economy, justice, equality, and women's empowerment (Auda, n.d.). The common thread is the need for empowerment across all sectors of life where imbalances exist. Of course, the solution does not stop there but must also address crucial issues like the escalating environmental crisis. This is where Auda's comprehensive concept of *maqāṣid al-syarī'ah* is fully interpreted. These problems stirred his humanitarian and intellectual conscience, which in turn led him to create his systems approach theory for *maqāṣid al-syarī'ah*.

This theory offers a middle path between realist and formalist schools of thought. A system, therefore, does not need to be identical to objects in the real world but can be a way of organizing human thought about the real world. According to Auda, a good and efficient system is one that maintains its goal orientation, openness, inter-subsystem cooperation, hierarchical structure, a balance between decomposition and integration, and efficiency (Auda, 2015).

The key components of the *maqāṣid al-syarī'ah* systems approach are as follows (Makraja & Ramlah, 2025):

- 1) Cognition (*al-Idrākiyyah*): This feature guides the process of legal reasoning. Before a ruling is finalized, it must be understood that in analyzing a text (*naṣ*),

- a jurist (*mujtahid*), regardless of differing opinions, must choose the most probable truth based on a holistic understanding and meaning of the sources.
- 2) Wholeness (*al-Kulliyyah*): Auda's interest in the principle of wholeness stems from the weaknesses in classical *uṣūl al-fiqh*. He addresses this by proposing holism through thematic interpretation (*tafsīr mauḍū'i*), which does not rely on a single verse or hadith but considers all verses, hadiths, *fiqh*, and even custom (*'urf*) in establishing a law.
 - 3) Openness (*al-Infītāhiyyah*): The openness of a system means that it must constantly renew its legal rulings to remain relevant to its surrounding society and avoid stagnation. Auda emphasizes that "living systems" must be open systems to survive. He proposes two mechanisms for this: first, legal change should be based on a shift in the worldview of the jurist (*faqīh*), supported by a comprehensive understanding of the issue at hand, rather than being confined to the established opinions of legal schools. Second, legal openness must not only be juridical-sociological but also be accompanied by a philosophical dimension (Auda, 2015).
 - 4) Interrelated Hierarchy (*al-Harākiriyyah al-Muta'āmadah Tabāduliyyan*): This system hierarchy aims to produce a richer treasure of *maqāṣid* and expand its protective scope. This contrasts with classical *maqāṣid*, which often focused narrowly on a specific chapter of *fiqh* from a single legal text, thereby limiting its application to the individual level.
 - 5) Multi-dimensionality (*Ta'addud al-Ab'ad*): This feature allows the system to view reality more realistically and employ a way of thinking that is directly connected to daily life.
 - 6) Purposefulness (*al-Maqāṣidiyyah*): The realization of the *maqāṣid* is the primary criterion in all legal reasoning (*ijtihād*). From a systems theory perspective, the *maqāṣid* are the core purpose of any interpretive methodology. Therefore, the outcome of *ijtihād* must be aligned with fulfilling the *maqāṣid*, regardless of the jurist's legal school or personal inclinations.

Reconstructing the Green Economy from the Perspective of Jasser Auda's *Maqāṣid al-Syarī'ah*

The primary goal of the green economy is to promote sustainable economic growth by reducing the excessive use of natural resources and creating a cleaner, healthier environment. Meanwhile, *maqāṣid al-syarī'ah* represents the ultimate objectives of Islamic law, which include the protection of religion, life, intellect, lineage, and property. This concept holds that humanity was created to achieve

certain goals in life, and that economic and social systems must be organized in a way that helps achieve them (Iskandar & Aqbar, 2019).

In the economic context, the green economy and *maqāṣid al-syarī'ah* share many similarities. Both concepts agree that an economic system must be regulated to achieve broader objectives, including environmental and social goals (Rahmah Kusuma et al., 2022). Both also emphasize that the economic system must be sustainable and not destructive to the environment and natural resources. However, there are differences between the two concepts. The green economy is more focused on the environment and natural resources, whereas *maqāṣid al-syarī'ah* places a greater emphasis on social and justice-related objectives. Additionally, the green economy tends to be secular, while *maqāṣid al-syarī'ah* is religiously rooted (Susanto, 2019).

In practice, these concepts can be combined into an economic system that is sustainable, environmentally friendly, and socially just. For instance, an economic system applying the principles of both can promote sustainable economic growth, reduce the overuse of natural resources, and create a cleaner environment, while also paying attention to social justice and religious values.

Global economic development is currently at a crossroads. The conventional economic model, based on unlimited growth and the exploitation of natural resources, has triggered a multidimensional crisis: climate change, biodiversity loss, and widening social inequality. In response, the green economy has emerged as a promising new paradigm, integrating economic growth, environmental preservation, and social justice. However, its implementation often faces challenges, including the lack of a strong philosophical and ethical foundation. It is here that this article offers a solution by reconstructing the green economy within the framework of Jasser Auda's *maqāṣid al-syarī'ah* (Faza & Hammam, 2025).

The Failure of the Conventional Economic Paradigm

The conventional economic paradigm, dominated by neoclassical theory, has fundamental limitations. First, it views nature as an infinite resource to be exploited without considering negative externalities—the environmental and social costs borne by society, not the producer. Consequently, pollution, land degradation, and carbon emissions are not included in production cost calculations, making environmentally destructive activities appear financially profitable (Fauzia, 2016).

Second, this model is built on the assumption of Homo Economicus, a rational human who always seeks to maximize personal gain, which ignores the moral, ethical, and spiritual dimensions of economic decisions. This creates a value-neutral economic system that promotes individualism and materialism, eroding social solidarity and ecological responsibility. Third, the concept of economic growth, measured solely by Gross Domestic Product (GDP), fails to reflect societal well-being holistically, as it does not account for unequal wealth distribution, environmental damage, or quality of life.

The green economy offers a way out by shifting the focus from mere GDP growth toward sustainable development. The UN defines it as an economy that results in human well-being and social equity while significantly reducing environmental risks (Antasari, 2019). However, its implementation is often criticized as "greenwashing," where changes are merely superficial without addressing systemic root causes. Therefore, a deeper ethical foundation is needed to ensure a genuine structural transformation (Tao & Chao, 2024).

This is where the framework of *maqāṣid al-syarī'ah* offers a solid foundation. Classically, *maqāṣid al-syarī'ah* is understood as the five primary objectives of Islamic law: the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). While relevant, this interpretation is often considered inadequate for responding to modern complexities due to its static and partial nature. Jasser Auda offers revolutionary reinterpretation.

Green Economic Reconstruction in the Framework of *Maqāṣid al-Syarī'ah* Jasser Auda

In his work, Auda shifts the perspective on *maqāṣid*, viewing it not as a list of separate goals but as an interconnected, systemic network. For him, *maqāṣid* is not just law but a dynamic and adaptive philosophy aimed at achieving universal good (*al-maṣlaḥah*). In Auda's framework, the protection of property (*ḥifẓ al-māl*) cannot be separated from the protection of life (*ḥifẓ al-nafs*) or the environment. Generating wealth in ways that destroy the environment and harm human health contradicts the objectives of Sharia. Therefore, the economy must be holistic, where financial profit is aligned with ecological sustainability and social well-being (Alatas et al., 2023).

Several key principles of this reconstruction are:

- 1) *Ḥifẓ al-Bī'ah* (Protection of the Environment): Auda explicitly includes environmental protection as an integral part of *maqāṣid al-syarī'ah*.

Environmental damage is seen as a direct threat to the protection of life (*ḥifẓ al-nafs*) and progeny (*ḥifẓ al-nasl*). Thus, investing in renewable energy, sustainable agriculture, and waste management can be viewed as an act of worship because it preserves life.

- 2) Social Justice and Resource Distribution: Auda's *maqāṣid al-syarī'ah* emphasizes justice (*'adl*) and equity. In the context of the green economy, this means ensuring that the transition to a sustainable economy does not create new inequalities. Green investments must provide equitable benefits, create decent jobs, and not marginalize vulnerable groups.
- 3) Holism and Interconnectedness: Auda's approach insists that all elements of *maqāṣid al-syarī'ah* are interrelated. Economic development must be seen as a complete system where economic decisions affect not only profits but also the environment, community, and future generations.

Integrating Jasser Auda's *maqāṣid al-syarī'ah* into the green economy can be translated into concrete action. For instance, in investment policy, governments and Islamic financial institutions can prioritize environmentally friendly projects with positive social impacts, such as reforestation or clean technology development. The Islamic finance sector, including Islamic banks and waqf (endowment) funds, can be crucial instruments. Waqf funds, aimed at social and sustainable goals, can be directed to finance green economy initiatives. Furthermore, green sukuk (Islamic bonds) can be a tool to mobilize capital from Islamic financial markets for eco-friendly projects (Fitrah & Soemitra, 2022). On a micro level, Islamic consumption ethics that promote simplicity (*zuhd*) and benefit (*manfa'ah*) can be the foundation for a sustainable lifestyle.

The following is a summary of the reconstruction of green economic indicators using the Jasser Auda system features:

Table 1. The Reconstruction of Green Economic Indicators

Auda System Feature	Application in Green Economy	Policy Implications	Practical Challenges & Limitations
Kulliyyah (Wholeness)	Assessing the entire supply chain and global ecosystem impact.	Shift from "localized profit" to "global responsibility" in corporate reporting (ESG).	High complexity in cross-border monitoring and potential conflict with national economic interests.
Infitāhiyyah (Openness)	Adaptive legal/carbon policies based on climate science.	Dynamic tax rates or subsidies that evolve with real-time ecological data.	Legal uncertainty for investors due to rapidly changing regulations and technological gaps.
Ta'addud al-Ab'ad (Multidimensionality)	Shifting success indicators from GDP to social-ecological health.	Implementation of "Genuine Progress Indicator" (GPI) over traditional GDP.	Resistance from traditional financial institutions and difficulty in quantifying "social-ethical" values.
Maqāṣidiyyah (Purposefulness)	Directing Green Sukuk/Waqf toward <i>rahmatan li al-‘ālamīn</i> .	Funding must prioritize long-term public benefit over short-term ROI.	High administrative costs for "Green" certification and risks of "Greenwashing"

in Sharia
instruments.

To address the implications of this framework, it is crucial to recognize that the transition from a conventional to a Maqasid-based green economy is not merely a theoretical shift but a systemic one.

1) Implications on Resource Distribution

The feature of *kulliyah* implies that an economic activity is deemed illegitimate if its process causes systemic ecological damage, even if it generates high financial returns. This requires a radical re-evaluation of current extractive industries.

2) Implementation Challenges

The biggest hurdle remains the gap between Auda's theoretical idealism and the existing global economic structure. For instance, *infitāḥiyyah* (openness) requires policymakers to have high environmental literacy; without it, Sharia rulings on the environment risk being superficial or outdated.

3) Limitations

The multidimensional approach (*ta'addud al-ab'ad*) faces limitations in standardizing non-monetary metrics. Without strong empirical data and integrated policy instruments, this reformulation may remain a philosophical discourse rather than a practical economic tool.

The analytical relationship between the green economy and *maqāṣid al-syarī'ah* Jasser Auda is rooted in the urgent need for a solid ethical and philosophical foundation for sustainable development models. Conventional economics often fails because it focuses solely on unlimited growth and ignores negative externalities on the environment, while mainstream green economics is sometimes criticized for lacking a strong ethical foundation, making it vulnerable to greenwashing practices. Jasser Auda's perspective bridges this gap by viewing *maqāṣid* not as a static and separate list of objectives, but as a systemic network of interconnected goals in which the protection of property (*ḥifẓ al-māl*) must be aligned with the protection of life (*ḥifẓ al-nafs*) and environmental sustainability to achieve universal benefit (*al-maṣlahah*).

This reconstruction uses the features of the Auda system to formulate more operational and dynamic green economic indicators. Through the *kulliyah* (wholeness) feature, economic policies are required to consider the impact of the entire supply chain on the global ecosystem, not just short-term financial gains.

The *infitāḥiyyah* (openness) feature allows Islamic law to remain adaptive to developments in climate science and green technological innovation, while the *ta'addud al-ab'ad* (multidimensionality) feature broadens the measures of economic success so that they are not solely focused on GDP, but also include distributive justice and ecological health. With the feature of *maqāṣidiyyah* (purposefulness), every economic activity and investment, such as green sukuk, is consciously directed towards realizing Islam's vision as *rahmatan li al-‘ālamīn* (Hamidi,2022).

Positioning the environment as a vital subsystem that is integral to the *maqāṣid* framework, which transcends classical interpretations that tend to be anthropocentric or human centered. This reconstruction offers a radical reinterpretation of the protection of property, whereby wealth is considered worthless or illegitimate if the process of acquiring it damages the balance of the ecosystem. Furthermore, this approach successfully operationalizes spiritual values such as *zuhd* (simplicity) as the foundation for a systemic sustainable lifestyle and consumption ethics (Mulyani et al., 2025). Finally, through interconnected hierarchical features, the aspect of protecting offspring (*ḥifẓ al-nasl*) is realized through ensuring the sustainability of natural resources for future generations, providing economically fair and ecologically responsible solutions.

The new conceptual contribution in this study lies in the integration of Jasser Auda's principle of interconnectedness into the heart of the green economy. The green economy paradigm shifts from being merely an instrument of environmental damage mitigation to a living teleological system. Conventional green economies are often atomistic and focus on a single sector, such as renewable energy or waste, in isolation. Auda's systems approach forces us to view the green economy as an interdependent network. In this perspective, environmental sustainability is no longer considered an external cost that must be managed, but rather an absolute prerequisite for the functioning of the human welfare system. This research also highlights that the failure of the current green economy is rooted in its closed nature, while contemporary *maqāṣid* offers openness that allows ethical-spiritual values to intervene in policy. Ultimately, this reformulation must address the micro level, where a simple consumption ethic (*zuhd*) becomes the foundation for a systemic, sustainable lifestyle (Mehellou et al., 2025). Jasser Auda's multidimensional approach ensures that every public policy not only pursues economic growth but also safeguards the well-being of the ecosystem (Yasin, 2024).

Therefore, this study produces a novel concept of Green *Maqāṣid* that transcends the static classical category of *ḍarūriyyāt* (primary needs). Through the multidimensional feature in Auda's thinking, environmental protection is deconstructed from a mere effort to preserve (*ḥifẓ*) into an effort for sustainable development (developmental purposes). This conceptual finding confirms that the green economy within the framework of systemic *maqāṣid* not only aims to prevent damage (*dar' al-mafāsīd*), but also proactively creates social and ecological added value (*jalb al-maṣāliḥ*) that is distributed fairly. Thus, the green economy no longer relies solely on the logic of material growth but on the logic of systemic wholeness, where human welfare, social justice, and environmental sustainability are integrated within the framework of *maqāṣid al-syarī'ah*.

Conclusion

Reformulating the Green Economy through Jasser Auda's systemic approach towards a sustainable economy is not merely a technical-managerial issue, but rather a fundamental transformation in the Islamic legal and ethical perspective on nature. This study confirms that by adopting the features of interconnectedness and multidimensionality, Sharia objectives (*maqāṣid*) are no longer trapped in egoistic-anthropocentric protection of property but extend to the protection of the integrity of the global ecosystem. This finding positions the green economy as a tangible manifestation of dynamic *maqāṣid*, where public welfare can only be achieved if life-supporting systems (nature) are treated as equal integral components in every economic decision-making process.

Critically, this study recognizes that the biggest challenge in implementing this concept is the gap between Jasser Auda's theoretical idealism and the reality of a global economic structure that remains highly extractive. The systemic approach offered requires radical changes at the macro policy level and micro behavior, which are often hampered by short-term profit interests. Furthermore, the openness in Auda's methodology requires Muslim scholars to have competent environmental science literacy so that the resulting *ijtihād* is not superficial. Without strong empirical data integration, this reformulation risks stopping at a philosophical order without being able to touch on applicable policy instruments in the field. As a recommendation for future research, further interdisciplinary studies are needed to operationalize the Green *Maqashid* System into measurable economic performance indicators. Future researchers are encouraged to test this model in specific sectors, such as Islamic social finance or

the halal industry, to see the extent to which Jasser Auda's system approach can mitigate the negative environmental impacts of industry.

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