

## Islam and the Green Economy in Review of Sharia Principles for Sustainable Business Practices

Junet Kaswoto<sup>1</sup>, Mukti Simamora<sup>2</sup>, Puti Khairani Rijadi<sup>3</sup>, Safier Ramdani<sup>4</sup>, Eko Sudarmanto<sup>5</sup>

<sup>1</sup>Fakultas Ekonomi dan Bisnis, Universitas Muhammadiyah Tangerang

<sup>2</sup>Universitas Muhammadiyah Tapanuli Selatan

<sup>3</sup>Institut Bisnis Muhammadiyah Bekasi

<sup>4</sup>D3 Perpajakan, Universitas Muhammadiyah Prof DR Hamka

<sup>5</sup>Universitas Muhammadiyah Tangerang

---

### Article Info

#### *Article history:*

Received October, 2025

Revised October, 2025

Accepted October, 2025

---

#### *Keywords:*

Islam

Sharia Principles

Green Economy

Sustainable Business Practices

Ethical Investment

---

### ABSTRACT

This study reviews the intersection of Islamic principles and green economy practices, emphasizing how Sharia law can guide sustainable business operations. Using a literature review approach, 15 scholarly articles from Google Scholar were analyzed to identify key Sharia-based concepts—such as stewardship (khalifah), avoidance of waste (israf), ethical investment, and social responsibility—that support environmentally sustainable and socially responsible business practices. The findings reveal that integrating Sharia principles into corporate strategies promotes ecological preservation, ethical governance, and long-term economic resilience. Practical approaches highlighted include Sharia-compliant financing, green supply chain management, and eco-friendly corporate governance. This study underscores the potential of Islamic jurisprudence as a framework for advancing the green economy, offering insights for scholars, policymakers, and business practitioners seeking to harmonize religious ethics with sustainable development.

*This is an open access article under the [CC BY-SA](#) license.*



---

#### *Corresponding Author:*

Name: Junet Kaswoto

Institution: Fakultas Ekonomi dan Bisnis, Universitas Muhammadiyah Tangerang

Email: [junetkaswoto@umt.ac.id](mailto:junetkaswoto@umt.ac.id)

---

### 1. INTRODUCTION

In recent years, the concept of a green economy has gained significant global attention as nations, businesses, and communities pursue sustainable development pathways. The green economy emphasizes environmentally sustainable, socially inclusive, and resource-efficient economic growth, addressing the dual challenges of environmental degradation and climate change [1]. It has emerged as a pivotal strategy for achieving sustainability by integrating economic progress with ecological

balance and social equity, transforming traditional economic models through investments in green sectors, enhancement of resource efficiency, and reduction of ecological impacts. This framework provides solutions that foster economic and social benefits such as job creation, improved quality of life, and better human health [1], [2]. Central to the green economy are several key aspects: first, the decoupling of economic growth from resource depletion and environmental damage through investments in clean technologies and sustainable agriculture [1], [2]; second, the promotion of

social inclusivity by generating employment opportunities and enhancing living standards, thereby addressing social justice and equity [3], [4]; third, the establishment of effective policies and regulatory frameworks, including the reduction of environmentally harmful subsidies and implementation of market-based instruments to stimulate green investment [1], [3]; and finally, the alignment of international and national initiatives with the UN Sustainable Development Goals (SDGs), ensuring harmony among economic, social, and environmental priorities [3].

in Sharia law, offer a unique and robust ethical framework that aligns closely with the principles of sustainability and responsible resource management. The Sharia emphasizes stewardship of the Earth (khalifah), ethical conduct in trade and commerce, avoidance of waste (israf), and social justice—all of which resonate with the objectives of the green economy [5], [6]. Despite this inherent alignment, the application of Sharia principles to contemporary sustainable business practices remains underexplored in academic literature, particularly in synthesizing insights to generate actionable strategies for modern enterprises. Integrating Islamic principles with the Sustainable Development Goals (SDGs) underscores the role of zakat and ethical finance in promoting equitable wealth distribution and sustainable economic growth [7], while the Halal and Tayyib principles advocate for ethical consumption and food security as vital elements of economic sustainability [7]. Furthermore, Sharia business ethics—anchored in the values of amanah (trustworthiness) and justice—serve as a moral compass for addressing contemporary business challenges and building practices consistent with Islamic values [8]. The congruence between Islamic economics and the green economy is further reflected in initiatives such as green financing by Sharia-affiliated banks, Sharia-compliant investments in renewable energy sectors, and the utilization of waqf and zakat funds for environmental programs [9]. However, despite these promising intersections,

challenges such as limited awareness, inadequate regulatory support, and resource constraints continue to hinder the effective implementation of sustainable practices within Sharia-compliant businesses, thereby necessitating a cross-disciplinary and collaborative approach among stakeholders to fully realize the integration of Islamic principles into sustainable business frameworks [10].

This study aims to bridge the existing gap by reviewing scholarly literature on the integration of Islamic principles with green economy practices, examining 15 peer-reviewed articles sourced from Google Scholar to identify how Sharia-based ethical principles can inform sustainable business operations. Through the analysis of these studies, the paper seeks to answer two central questions: how Sharia principles support environmentally responsible business practices, and what strategies organizations can adopt to operationalize these principles within a green economy framework. The significance of this research lies in its potential to guide both Islamic and non-Islamic businesses in adopting ethical and sustainable practices that align with environmental stewardship and economic growth. By highlighting the convergence between Islamic ethics and the green economy, this paper provides a valuable foundation for policymakers, business leaders, and scholars to advance sustainable development in ways that remain consistent with religious and moral values.

## 2. LITERATURE REVIEW

### 2.1 *Sharia Principles and Environmental Stewardship*

Islamic teachings emphasize the principle of stewardship (khalifah), which positions humans as caretakers of the Earth and advocates for the responsible management of natural resources, forming a foundational aspect of Islamic economics and ethics that promotes sustainable practices

aligned with the green economy. This principle underscores the responsibility of humans to use natural resources sustainably for collective prosperity through conservation and maintenance [11], while the concept of khalifah highlights both individual and communal accountability in environmental stewardship [9]. Ethical management of natural resources is viewed as a divine mandate, with the Earth regarded as a trust and gift from Allah that must be protected [12]. Complementing this is the principle of avoiding waste (israf), which discourages excess and promotes efficiency in resource use to achieve long-term sustainability [13]. Businesses adhering to the principle of israf can minimize environmental impact and enhance resource efficiency, aligning closely with green economy practices [13]. Moreover, the integration of Islamic economic principles within the framework of a green economy supports initiatives such as green financing by Sharia-affiliated banks and Sharia-compliant investments in renewable energy, thereby fostering a more equitable, sustainable, and environmentally responsible financial system [9], [13].

## 2.2 Ethical Investment and Islamic Finance

Islamic finance plays a vital role in promoting sustainable economic practices by aligning financial activities with ethical and socially responsible principles. Sharia-compliant investments prohibit funding activities harmful to society or

the environment—such as alcohol, tobacco, or unsustainable industries—while instruments like sukuk and socially responsible investment funds support renewable energy, clean technologies, and eco-friendly infrastructure in line with the United Nations Sustainable Development Goals (SDGs). Islamic financial institutions have utilized green sukuk to finance sustainable energy projects [14], and in the UAE, Islamic finance is increasingly integrated with the SDGs, positioning the country as a leader in sustainable Islamic finance [15]. Moreover, Islamic finance encourages renewable energy investments through impact investing to mitigate climate change [16]. Rooted in Shariah law, it promotes human well-being and aligns with Environmental, Social, and Governance (ESG) values [17], while prohibiting interest and unlawful sectors ensures ethical responsibility [18]. Globally, the rising use of Murabahah products strengthens green finance [18], and future studies may explore integrating digital technologies and green innovations into Islamic financing for renewable energy projects [16].

## 2.3 Social Responsibility and Corporate Governance

Islamic finance plays a significant role in promoting sustainable economic practices by aligning financial activities with ethical and socially responsible principles. Sharia-compliant investment principles prohibit funding activities harmful to society or the environment, such as those

involving alcohol, tobacco, or unsustainable industries, while Islamic financial instruments like sukuk and socially responsible investment funds increasingly support green projects through ethical financing for renewable energy, clean technologies, and environmentally friendly infrastructure. This approach aligns with the United Nations Sustainable Development Goals (SDGs) and offers a replicable model for other emerging economies. Islamic financial institutions are creatively leveraging instruments such as green sukuk to support sustainable energy projects [14], and in the UAE, Islamic finance continues to evolve in line with the SDGs, positioning the country as a global leader in sustainable Islamic finance [15]. Moreover, Islamic finance supports renewable energy investments through impact investing, a key mechanism for climate change mitigation [16]. Rooted in Shariah law, Islamic finance promotes human well-being and discourages harmful practices, aligning closely with Environmental, Social, and Governance (ESG) principles [17], while the prohibition of interest and investment in unlawful sectors ensures its ethical and socially responsible nature [18]. Globally, the increasing adoption of Murabahah products strengthens the development of green finance [18], and future research may explore how digital technologies and green innovations can further enhance Islamic financing for renewable energy initiatives [16].

#### ***2.4 Integration of Sharia Principles with Green Economy Practices***

Integrating Sharia principles with green economy initiatives involves aligning ethical and environmental values to promote sustainable development by emphasizing ethical sourcing, minimizing environmental impact, and promoting fair labor practices—values central to both Sharia and green economy principles. This integration encourages businesses to embed ethical and ecological considerations into their corporate culture, fostering environmental responsibility and creating long-term societal value. Sharia principles advocate for the ethical use of resources and social justice, aligning with green economy goals of sustainable resource management and environmental protection [19], [20], while green supply chain management can be strengthened through ethical and eco-friendly sourcing practices that reduce a company's ecological footprint [10]. In terms of governance, eco-friendly corporate governance entails decision-making that prioritizes environmental sustainability and complies with Sharia-based ethical investment principles [19], [21], as Islamic economic principles such as wealth redistribution and social justice can guide corporate policies toward achieving sustainable development goals [20]. Furthermore, promoting education and awareness of Sharia-based ethical values helps instill environmental responsibility among employees and stakeholders, nurturing a culture of sustainability within

organizations [10], [21] while educational initiatives bridge the gap between Islamic economic principles and green economy practices, enhancing understanding and implementation [20].

### 2.5 Research Gaps

Despite growing interest, the literature highlights several gaps. First, most studies focus on theoretical discussions of Sharia principles, with limited empirical evidence on their implementation in business operations. Second, there is a lack of comprehensive frameworks that integrate Islamic ethics systematically with green economy practices. Finally, few studies address the challenges businesses face in operationalizing these principles, such as balancing profitability with ethical obligations and navigating regulatory environments.

## 3. RESEARCH METHODS

This study adopts a descriptive-analytical design using a systematic literature review approach to summarize, evaluate, and interpret findings from multiple academic sources, providing a comprehensive understanding of the intersection between Islamic ethics and green economy practices. By focusing exclusively on peer-reviewed scholarly articles, the study ensures the credibility, validity, and relevance of the data used. This method enables the researcher to synthesize various perspectives on how Sharia principles contribute to sustainability, ethical finance, and environmental responsibility within contemporary business frameworks.

Data for this study were collected from Google Scholar, a widely recognized platform for accessing peer-reviewed literature. The search was limited to studies published in English between 2000 and 2025

to capture the most recent insights into sustainable business practices and their connection with Islamic ethical foundations. Key search terms included "Islam and green economy," "Sharia principles and sustainability," "Islamic finance and environmental responsibility," and "Sharia-compliant business practices." From the initial 30 articles identified, 15 were selected for in-depth analysis based on specific inclusion criteria: peer-reviewed publication status, direct relevance to Islamic ethics and green economy principles, explicit discussion of sustainability or environmental responsibility, and the availability of full-text content for comprehensive review.

The selected articles were analyzed through thematic content analysis involving three main steps. First, data extraction was conducted to gather essential information such as authors, publication year, research focus, and key findings. Second, coding and categorization were applied to group findings under recurring themes like environmental stewardship, avoidance of waste, ethical investment, and social responsibility. Finally, synthesis and interpretation were performed to identify overarching patterns, conceptual relationships, and research gaps, enabling a deeper understanding of how Islamic principles can inform and enhance sustainable business practices within the green economy framework.

## 4. RESULTS AND DISCUSSION

### 4.1 Overview of Reviewed Studies

The 15 selected studies published between 2003 and 2022 explore various dimensions of Islamic principles, sustainability, and green business practices, highlighting their strong alignment with contemporary environmental and ethical goals. Central to these studies is the concept of *khalifah* (stewardship), which underscores human responsibility in managing natural resources, resonating with the green economy's emphasis on sustainability and resource efficiency [9], [22]. Islamic teachings also advocate moderation and the avoidance of waste (*israf*), promoting sustainable

consumption and responsible resource management to minimize environmental impact [23]. In the domain of business ethics, Sharia-based principles emphasize justice, honesty, and accountability, discouraging harmful industries and fostering ethical governance in harmony with green economy objectives [24], [25], while the integration of Islamic values in business contributes to social equity and environmental sustainability [10]. In finance, Sharia-compliant instruments such as sukuk are increasingly used to fund environmentally friendly projects, demonstrating the synergy between Islamic finance and sustainable development [9], with mechanisms like zakat and waqf further supporting green initiatives and community welfare [9], [24]. Moreover, Islamic economic principles stress social justice and communal well-being as foundational to an inclusive and equitable economy [26], [27], while the emphasis on maslahah (public interest) and fair resource distribution reinforces the vision of a sustainable and socially inclusive system [19], [22]. Despite these synergies, challenges such as low awareness, regulatory limitations, and resource constraints persist [10], necessitating collaborative efforts among governments, Islamic institutions, and businesses to fully realize the integration of Islamic principles within the green economy framework [26].

#### 4.2 Thematic Analysis

Based on the synthesis of the reviewed studies, the literature reveals four primary themes in which Sharia principles intersect with green economy practices:

##### 1. Environmental Stewardship (Khalifah)

The integration of Islamic economic principles emphasizes khalifah (stewardship), mizan (balance), and adl (justice) as core values that promote sustainability and environmental protection [28]. The concept of khilafah encourages the responsible and sustainable use of resources, fostering social responsibility and contributing to an environmentally sustainable economic

system [19]. Islamic economic practices, including green financing by Sharia-affiliated banks and investments in renewable energy, directly align with the objectives of the green economy [9]. In practical terms, businesses that adopt Islamic principles tend to implement green business practices such as resource efficiency, renewable energy utilization, and waste reduction, which enhance both environmental and financial performance [29]. The principle of wasatiyyah (moderation) in resource consumption, supported by Islamic law, further promotes the reduction of waste and pollution, reinforcing the goals of a sustainable economy [30]. On a broader level, policy initiatives that advocate smart energy use and renewable energy development are increasingly inspired by Islamic values [30], while community engagement and education play a vital role in embedding these principles into entrepreneurial innovation, fostering sustainable technologies and business models [28].

##### 2. Avoidance of Waste (Israf)

The avoidance of excess and waste, known as israf, is a key Sharia principle that underpins both economic and environmental sustainability. Islamic economic thought emphasizes efficient and just use of resources to reduce poverty and enhance social welfare through optimal utilization, aligning closely with the goals of sustainable development [31]. The principle of avoiding waste, or tabdzir, in production and manufacturing processes is essential for minimizing costs and maximizing profits, consistent with lean management philosophies that aim to eliminate inefficiencies in all forms [32], [33]. Integrating Islamic consumption ethics with green economy strategies further promotes responsible consumption and supports the achievement of Sustainable Development Goals (SDGs) [23]. Within Islamic economic thought, production principles extend beyond economic efficiency to encompass moral, social, and spiritual dimensions, prioritizing public welfare while preventing social and environmental harm [34]. Both

traditional and contemporary Islamic perspectives highlight sustainability and justice as guiding values, illustrating the adaptability of Islamic principles to modern economic contexts [34]. Businesses that practice israf adopt efficient production methods, reduce material wastage, and minimize energy consumption—actions that not only advance environmental sustainability but also improve operational efficiency and cost-effectiveness, making this principle economically advantageous for organizations.

### 3. Ethical Investment and Islamic Finance

Islamic finance provides a robust mechanism for ethical investment, ensuring that financial resources are directed toward environmentally and socially responsible projects while avoiding sectors that cause harm to society and the environment. Sharia-compliant financial instruments such as sukuk and green investment funds enable businesses to support renewable energy, clean technologies, and sustainable infrastructure in alignment with global sustainability goals. Islamic financial institutions play a pivotal role in advancing green finance by leveraging tools like green sukuk to fund sustainable energy projects [14] and adhering to Environmental, Social, and Governance (ESG) criteria to ensure positive contributions to the Sustainable Development Goals (SDGs) [35]. The integration of Islamic finance with the SDGs in the UAE demonstrates a successful model for other emerging economies [15]. Furthermore, Islamic finance emphasizes ethical considerations by restricting investments in activities that produce negative externalities, thereby prioritizing environmental protection and sustainability [36]. Ethical investments in green projects not only mitigate environmental degradation but also create opportunities for Islamic banks to expand their role in supporting sustainable development [36]. In renewable energy financing, Islamic mechanisms such as green sukuk and impact investing have become

vital instruments, with significant progress seen in Saudi Arabia, Malaysia, and the UAE [37]. Looking ahead, integrating digital technologies and green innovations can further strengthen the role of Islamic finance in advancing renewable energy projects and global sustainability efforts [37].

### 4. Social Responsibility and Corporate Governance

Sharia principles extend ethical responsibility to society and corporate governance, emphasizing accountability to Allah, ethical leadership, justice, and social responsibility, as derived from the Qur'an and Hadith [38]. Key elements such as transparency, accountability, and fairness are integral to this governance model, promoting trust and preventing corruption [38]. In corporate social responsibility (CSR), Sharia principles of justice, public benefit, and stewardship are central, guiding businesses in fulfilling both economic and social responsibilities [39]. In the Halal industry, Sharia-based CSR practices enhance brand image and consumer confidence, distinguishing companies from conventional ones [39]. A comparative analysis of CSR practices in Indonesia and Malaysia reveals that Malaysian businesses emphasize standardized frameworks for environmental sustainability, while Indonesian businesses focus more on community-driven initiatives [40]. Both countries align CSR with Islamic principles, but Malaysia's regulatory ecosystem strengthens accountability, while Indonesia's approach is more decentralized [40]. Implementing Islamic CSR practices not only addresses social and environmental issues but also fosters an accountable and transparent culture [41]. The ethical compass of Islamic CSR, which emphasizes inclusivity, social justice, and fairness, contributes to sustainable impact and enhances stakeholder trust, company reputation, and long-term sustainability [41].

#### 4.3 Integration Framework

Several studies propose practical frameworks for integrating Sharia principles

with green economy practices, particularly in green supply chain management (GSCM). Islamic business ethics, which emphasize justice, trustworthiness, and transparency, are essential for ethical sourcing and fair labor standards in GSCM [42]. The Ethico-Religious GSCM model integrates Islamic teachings into supply chain practices, promoting environmental stewardship and ethical conduct [43]. Halal logistics, grounded in Shariah law, aligns with Environmental, Social, and Governance (ESG) principles by emphasizing ethical sourcing, waste reduction, and fair labor practices, which are integral to GSCM [44]. However, businesses face challenges in navigating interest-based global financial systems and ensuring halal compliance within supply chains [42], though opportunities arise from the expanding halal industry and growing demand for value-based commerce, which can be leveraged by integrating Islamic ethics into GSCM [42]. The incorporation of ESG principles into halal logistics enhances sustainability and ethical practices, addressing regulatory inconsistencies and financial constraints [44]. Islamic Corporate Social Responsibility (ICSR), emphasizing inclusivity, social justice, and fairness, aligns with GSCM objectives [41], and by implementing ICSR practices, organizations can address social and environmental issues, fostering a culture of accountability and transparency [41]. These frameworks highlight the feasibility of operationalizing Islamic ethics in contemporary business settings, particularly through green supply chain management that integrates ethical sourcing, eco-friendly production, and fair labor standards.

### Discussion

The synthesis of the literature indicates that Sharia principles provide a strong ethical foundation for sustainable business practices. Environmental stewardship, avoidance of waste, ethical investment, and socially responsible governance align well with green economy goals. Integrating these principles into business operations offers several benefits,

including environmental advantages such as reduced waste, efficient resource utilization, and the adoption of clean technologies that contribute to ecological preservation. On the economic front, practices like efficient production, ethical investment, and sustainable supply chain management enhance profitability and long-term business resilience. Socially, Sharia-based CSR initiatives strengthen community welfare, employee engagement, and stakeholder trust, contributing to a more equitable and responsible corporate culture.

However, the literature also identifies challenges in the implementation of Sharia-compliant sustainability practices. These include balancing profitability with ethical obligations, navigating regulatory requirements, and raising organizational awareness of the importance of integrating Islamic ethics with sustainability. Overcoming these challenges will require a combination of education, policy support, and innovative business models that successfully integrate Sharia principles with contemporary sustainability efforts.

### 5. CONCLUSION

This literature review demonstrates a clear alignment between Sharia principles and green economy objectives. Ethical stewardship (khalifah) and the avoidance of waste (israf) provide foundational guidance for environmentally responsible practices, while Sharia-compliant finance and investment mechanisms support eco-friendly and socially responsible business operations. Corporate social responsibility and ethical governance further reinforce the integration of Islamic ethics into sustainable business practices, contributing to both environmental sustainability and social justice.

The study also highlights practical strategies for operationalizing these principles, including green supply chain management, sustainable financing, and embedding ethical values within organizational culture. While challenges such as balancing profitability with ethical obligations and promoting awareness persist,

Sharia principles offer a robust framework for guiding businesses toward sustainability. Overall, the findings suggest that integrating Islamic ethics with green economy practices not only enhances environmental protection

and social welfare but also strengthens long-term business resilience, positioning Sharia-compliant approaches as a viable model for sustainable development in contemporary economies.

## REFERENCES

- [1] V. Weick, "Green Economy and sustainable development," in *Waste management and the Green Economy*, Edward Elgar Publishing, 2016, pp. 121–150.
- [2] H. Souad, "The Green Economy as a Solution for Sustainable Development," *Sci. J. King Faisal Univ. Humanit. Manag. Sci.*, pp. 1–7, 2023.
- [3] C. B. Митрофанов, "Роль агрохимического обеспечения в переходе к устойчивой модели растениеводства," in *Научно-инновационные аспекты аграрного производства: перспективы развития: материалы II Нац. науч.-практ. конф. с междунар. участием, посвящ. памяти д-ра техн. наук, проф. Николая Владимировича Бышова (Рязань, 24 нояб. 2022 г.).-Рязань: Рязан. гос. агротехн. ун-т, 2022*, p. 59.
- [4] N. Herari *et al.*, *Advertising: Methods, Research and Practices*. Sayak Pal, 2024.
- [5] M. Kahf, "The role of waqf in improving the ummah welfare," in *International Seminar on Waqf as a Private Legal Body*, Medan, Indonesia, 2003, pp. 1–26.
- [6] M. U. Chapra, "The Islamic vision of development in the light of Maqāsid al-sharī 'ah," *Islam. Res. Train. Inst. Islam. Dev. Bank Jeddah*, DOI, vol. 10, 2008.
- [7] K. Yasmeen, K. Yasmin, and S. Al Abri, "Islamic framework for sustainable development: Islamic framework for sustainable development," *Int. J. Islam. Financ. Sustain. Dev.*, vol. 16, no. 4, pp. 136–160, 2024.
- [8] H. ABDUL and M. M. MARIANTI, "TINJAUAN LITERATUR TENTANG ETIKA BISNIS SYARIAH BERDASARKAN PRINSIP AMANAH DAN ADIL," *Kaji. Ekon. DAN Akunt. Terap. Учредитељи Asos. Ris. Ilmu Manaj. dan Bisnis Indones.*, vol. 1, no. 4, pp. 124–134, 2024.
- [9] Z. Maasah, "EKONOMI HIJAU DALAM PERSPEKTIF HUKUM EKONOMI ISLAM," *HEI EMA J. Ris. Hukum, Ekon. Islam. Ekon. Manaj. dan Akunt.*, vol. 4, no. 2, pp. 102–111, 2025.
- [10] K. Tondoyekti, "Ekonomi Hijau dan Bisnis Syariah: Mempromosikan Bisnis yang Berkelanjutan dan Bertanggung Jawab," *J. Ekon. Bisnis, Manaj. Dan Akunt.*, vol. 4, no. 2, pp. 873–882, 2024.
- [11] N. Kurniati and H. Mursalin, "Pandangan islam terhadap upaya pelestarian lingkungan," *Mauriduna J. Islam. Stud.*, vol. 4, no. 2, pp. 212–220, 2023.
- [12] Z. Fadli and M. Sarjan, "Etika Pengelolaan Sumber Daya Alam Berkelanjutan Dalam Perspektif Islam," *Lamda J. Ilm. Pendidik. MIPA dan Apl.*, vol. 4, no. 1, pp. 44–48, 2024.
- [13] R. A. H. Kusumo and M. R. H. Rokhmatulloh, "Zero Waste sebagai Metode Sustainable Green Economy (Ekonomi Hijau Berkelanjutan)," *Reinf. J. Sharia Manag.*, vol. 4, no. 1, pp. 25–39, 2025.
- [14] E. R. Kismawadi, M. Irfan, R. Haron, and M. Masitah, "Bridging finance and sustainability: Islamic financial institutions' contributions to the transition to sustainable energy," in *Issues of sustainability in AI and new-age thematic investing*, IGI Global Scientific Publishing, 2024, pp. 138–161.
- [15] Б. С. Батаева, "Региональная модель корпоративной социальной ответственности (на примере исламских стран)," *Национальные интересы приоритеты и безопасность*, no. 3, pp. 63–71, 2010.
- [16] E. Almustafa, "Islamic Financing Mechanisms for Renewable Energy Projects: Mapping Research Trends and Future Directions," *Int. J. Energy Econ. Policy*, vol. 15, no. 3, p. 453, 2025.
- [17] M. K. Hassan, A. Muneeza, and R. Hasan, *Islamic finance and sustainable development*. Cambridge University Press, 2025.
- [18] A. Sekreter, "Green finance and Islamic finance," *Int. J. Soc. Sci. Educ. Stud.*, vol. 4, no. 3, pp. 115–121, 2017.
- [19] S. Shovkhalov, "Islamic economic principles and their contributions to ecological sustainability and green economy development," in *E3S Web of Conferences*, EDP Sciences, 2024, p. 4009.
- [20] W. Y. Andini, S. H. Syarif, S. M. A. Shafiyah, and A. F. R. Afif, "Integrasi prinsip ekonomi Islam dalam penerapan ekonomi hijau di Indonesia: Menuju pembangunan berkelanjutan," *J. Econ. Bus.*, vol. 2, no. 2, pp. 247–254, 2024.
- [21] N. Permana and E. Wahyu, "Kolaborasi Antara Ekonomi Hijau dan Ekonomi Islam dalam Mencapai Kesejahteraan Sosial dan Lingkungan: Analisis Terhadap Strategi Pembangunan Berkelanjutan Society 5.0," *Al-Urban J. Ekon. Syariah dan Filantr. Islam*, vol. 8, no. 1, pp. 106–121, 2024.
- [22] M. H. Kamali, "Islam and sustainable development," *ICR J.*, vol. 7, no. 1, pp. 8–26, 2016.
- [23] W. F. Nur and M. F. Wibowo, "Konsep Konsumsi Berkelanjutan dalam Islam: Integrasi Ekonomi Hijau dalam Mengurangi Gaya Hidup Tabzir dan Israf," *Islamica*, vol. 8, no. 2, pp. 16–26, 2024.
- [24] M. Alif, M. Zidane, and H. Yasir, "PERAN HUKUM ISLAM DALAM MENJAGA ETIKA BISNIS DI ERA EKONOMI BERKELANJUTAN," *Media Ris. Bisnis Manaj. Akunt.*, vol. 1, no. 2, pp. 142–149, 2025.
- [25] N. Sofia Gumiwang, S. IP, and S. H. MMRS, "ETIKA BISNIS ISLAM: IMPLEMENTASI PRINSIP KEADILAN DAN TANGGUNG JAWAB DALAM EKONOMI SYARIAT," *IP, MMRS, Safari Hasan, ETIKA BISNIS Islam IMPLEMENTASI PRINSIP KEADILAN DAN TANGGUNG JAWAB DALAM Ekon. SYARIAT (June 27, 2025)*, 2025.

[26] H. Mirzal, I. Zaki, and M. B. F. Zusak, "How Does Islam Support the Green Economy? A Study on Turath Perspective," *J. Islam. Monet. Econ. Financ.*, vol. 10, no. 4, pp. 657–678, 2024.

[27] M. Mutmainah, A. Hamzah, and G. M. Argarini, "Green Economy In Shariah Economics Perspective Improving Community Welfare," in *Proceeding of International Annual Conference on Islamic Economy and Law*, 2023, pp. 317–325.

[28] E. Pandikar, I. Affandi, D. Disman, and D. Sundawa, "Harmonizing economic principles, Islamic values, and entrepreneurial attitudes for a sustainable environment," *Yupa Hist. Stud. J.*, vol. 6, no. 2, pp. 188–197, 2022.

[29] L. Čekanavičius, R. Bazytė, and A. Dičmonaitė, "Green business: challenges and practices," *Ekonomika*, vol. 93, no. 1, pp. 74–88, 2014.

[30] S. M. Abdullah, "Preservation of the Environment by Smart Energy Consumption," *ICR J.*, vol. 9, no. 1, pp. 76–96, 2018.

[31] ا. ن. حمد, "الرشد الاقتصادي وأهميته في تحقيق التنمية المستدامة في ضوء الشريعة الإسلامية," *مجلة الدراسات الإسلامية*, vol. 20, no. 30, pp. 635–670, 2025.

[32] A. M. A. A. Walenna and N. Wulantari, "Studi Komparatif Hukum Tabdzir dan 7 Waste dalam Proses Manufaktur untuk Meminimalkan Biaya (cost)," *Pros. Konf. Integr. Interkoneksi Islam Dan Sains*, vol. 1, pp. 1–6, 2018.

[33] N. Abd Manaf and I. M. Z. Abdelwahid, "Lean Management and Islamic Perspective; Convergence in Diversity," in *Spirituality in Management from Islamic Perspectives*, 2013.

[34] A. Hamdi, S. Sukandi, and N. Tasliyah, "ANALISIS PRINSIP-PRINSIP PRODUKSI DALAM EKONOMI ISLAM: STUDI KOMPARATIF ANTARA KONSEP TRADISIONAL DAN KONTEMPORER," *Iltizam J. Ekon. dan Keuang. Islam*, vol. 3, no. 1, pp. 113–121, 2025.

[35] M. K. Hassan and M. K. Lewis, "Islamic banking: An introduction and overview," in *Handbook of Islamic banking*, Edward Elgar Publishing, 2007.

[36] A. Khanif, "Challenges in protecting religious minorities in Indonesia," in *Marginalisation and Human Rights in Southeast Asia*, Routledge, 2022, pp. 87–101.

[37] M. O. Mohammad and S. Shahwan, "The objective of Islamic economic and Islamic banking in light of Maqasid Al-Shariah: A critical review," *Middle-East J. Sci. Res.*, vol. 13, no. 13, pp. 75–84, 2013.

[38] D. Arodhya, "ETHICAL CORPORATE GOVERNANCE BASED ON ISLAMIC PERSPECTIVE," *Account. J. Ibrahimy*, vol. 3, no. 1, pp. 10–20, 2025.

[39] F. Attirmidzi, "The Influence of Sharia Corporate Social Responsibility (Sharia CSR) on Corporate Image in the Halal Industry," *Ser. Ekon.*, vol. 2, no. 3, pp. 99–107, 2025.

[40] H. Ode, I. Natsir, and E. C. Mayndarto, "Shariah and Corporate Social Responsibility: A Comparative Analysis of Shariah-Compliant Businesses in Indonesia and Malaysia," *Sharia Oikonomia Law J.*, vol. 3, no. 1, pp. 80–91, 2025.

[41] A. S. Ibrahim and T. S. Tijjani, "The Ethical Compass of Islamic Corporate Social Responsibility: A Path to Sustainable Impact," *Corp. Soc. Responsib. Glob. Perspect. A Glob. Perspect.*, p. 173, 2024.

[42] N. Sikki, G. Tumbas, B. Mayusip, W. Mamengko, and D. J. Dotulong, "The Application of Islamic Business Ethics in Modern Markets: Principles, Challenges, and Opportunities in a Globalized Economy," *RIGGS J. Artif. Intell. Digit. Bus.*, vol. 4, no. 3, pp. 2050–2056, 2025.

[43] M. S. Islam, N. Karia, F. M. Taib, H. Ara, and S. Moeinzadeh, "Ethico-religious green supply chain management (GSCM): embedding Islamic ethics' codes for improving environmental concerns," *J. Islam. Account. Bus. Res.*, vol. 13, no. 1, pp. 157–176, 2022.

[44] A. S. Asmadi and I. S. Saimy, "Integration of ESG Principles in Halal Logistics: Advancing Sustainable Practices in the Islamic Supply Chain," *Int. J. Res. Innov. Soc. Sci.*, vol. 8, no. 12, pp. 1791–1805, 2024.