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Maqashid al-Shariah and Cultural Ecology in the Green Economy: A Comparative Study of Islamic Sustainability Models in Indonesia and Malaysia¹

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Abstract:

In the face of the global environmental crisis and the inadequacies of purely technocratic sustainability models, Islamic ethical principles and local cultural values have emerged as vital resources for designing a holistic green economy. This study explores how *maqāṣid al-sharī'ah* (the higher objectives of Islamic law) interact with ecological cultural practices in shaping sustainability models in Indonesia and Malaysia, two Muslim-majority countries with distinct yet interconnected Islamic traditions and environmental challenges. Using a qualitative-comparative approach based on secondary data, official policy documents, and previous studies, this article examines various Islamic-based green initiatives, including *eco-pesantren* (eco-friendly Islamic boarding schools), environmental *waqf* projects, and green Islamic policies initiated by state religious institutions. The findings reveal that both countries integrate Islamic values into environmental practices through differing approaches: Indonesia emphasizes community-based environmental movements rooted in *pesantren* networks and local customs (*adat*), whereas Malaysia prioritizes institutional frameworks led by official authorities such as JAKIM. These models demonstrate that *maqāṣid al-sharī'ah* and cultural ecology function not only as normative frameworks but also as adaptive strategies shaping the ethical, spiritual, and practical dimensions of sustainable development. This study contributes to the discourse on Islamic sustainability by offering a value- and culture-based conceptual synthesis as an alternative to the dominant market-oriented economic paradigm.

Keyword: *Maqashid al-Shariah; Cultural Ecology; Green Economy*

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A. INTRODUCTION

The global environmental crisis has reached an alarming level. Climate change, water and air pollution, land degradation, and the loss of biodiversity are all symptoms of the failure of conventional economic systems to sustain life. The technocratic and capitalistic approaches that have underpinned global development over the past decades have been criticized for placing excessive emphasis on economic growth and technological efficiency while neglecting the spiritual, ethical, and cultural values that shape the human-nature relationship.(Feola, 2020). In this context, there is an emerging need for alternative development models that go beyond economic rationality and are grounded in more ethical and inclusive value systems.(de Diego-Cordero et al., 2024)

Islam, as a system of belief and civilization, upholds foundational principles that support ecological sustainability.(Syaiikh et al., 2024) The concept of *khalīfah* designates humans as stewards of the Earth while the principles of *tawāzun* (balance) and *amānah* (responsibility) emphasize humanity's moral obligation to protect the environment.(Hajar, 2024) Within the framework of *maqāṣid al-sharī'ah* (the higher objectives of Islamic law), the preservation of life (*ḥifẓ al-nafs*), wealth (*ḥifẓ al-māl*), and progeny (*ḥifẓ al-nasl*) is inseparable from the duty to sustain the natural environment, which is a prerequisite for the continuity of life itself(Syaiikh et al., 2024). Therefore, integrating the *maqāṣid al-sharī'ah* into the green economy is necessary if the Muslim community aspires to make a substantive contribution to the architecture of global sustainability.(Harahap et al., 2023)

Nevertheless, the approach to sustainability in Islam cannot be separated from the local social and cultural contexts in which religious values are actualized.(Zulkifli et al., 2023). In many Muslim communities, there exist cultural practices that embody ecological wisdom, such as customary-based water management, traditional sustainable agriculture, and religious rituals that reflect a deep reverence for nature. The concept of "cultural ecology" in environmental anthropology suggests that its cultural values and social structures profoundly shape a community's understanding of nature (Echchaibi, 2017a). Thus, integrating *maqāṣid al-sharī'ah* with cultural ecology offers a more contextualized and grounded approach to developing an Islamic green economy.

Indonesia and Malaysia, as the two countries with the largest Muslim populations in Southeast Asia, hold significant potential to serve as laboratories for developing Islamic sustainability models.(Ode et al., 2025). In Indonesia, many Islamic boarding schools (*pesantren*) have developed the concept of *eco-pesantren*, which focuses on environmental conservation, organic agriculture, and ecological education grounded in Islamic values. (Noor, 2023). In addition, the practice of productive *waqf* is increasingly being directed toward green projects such as tree planting.(Rahman Ali Fauzi, 2022) Clean water management and renewable energy development. In Malaysia, a state-centric approach is more prominent, marked by the establishment of green Islamic policy frameworks, such as the Green Technology Master Plan, and by the active involvement of Islamic institutions, such as JAKIM (Department of Islamic Development Malaysia), in shaping sustainability-related regulations and educational initiatives. (Hasan, 2022).

Despite having distinct characteristics, both countries demonstrate serious efforts to integrate Islamic values into their sustainability initiatives (Agus Arwani; Rifqi Muhammad & Mahmudi, 2024). However, there has been limited in-depth research comparing the approaches of Indonesia and Malaysia to developing an Islamic-based green economy (Mega Pertiwi & Aziz, 2024), particularly in relation to the role of local culture and *maqāṣid al-sharī'ah* as a value framework (Rohmah et al., 2020). Most studies tend to emphasize technical aspects or formal policies without linking them to the community's cultural practices and spiritual values (Chris Barker, 2016). Indeed, the success of a sustainability model is largely determined by the extent to which it is accepted and practiced by society as a system of meaning rather than merely as a system of rules. (Miswanto & Muhammad Tasrif, n.d.)

Therefore, this article aims to analyze and compare Islamic sustainability models based on *maqāṣid al-sharī'ah* and cultural ecology in Indonesia and Malaysia. The primary focus of this study is to examine how Islamic values and local cultural practices shape green economy policies and initiatives in both countries. This study employs a qualitative-comparative approach based on secondary data sources, including national policy documents, reports from Islamic institutions, academic studies, and documented community practices. The analysis is conducted through an interpretative framework that integrates the ethics of *maqāṣid al-sharī'ah* with the perspective of cultural ecology.

The main contribution of this article lies in offering a conceptual synthesis between Islamic norms and cultural practices as an epistemological foundation for developing a green economy. This approach is expected to enrich the global sustainability discourse by offering an Islamic perspective that is grounded not only in legal principles but also in culture and spirituality. Moreover, the findings of this study may serve as a foundation for formulating public policies, developing Islamic environmental education, and advancing Sharia-based institutional practices that are more responsive to contemporary ecological issues.

B. METHODE

This study employs a qualitative-comparative approach to gain an in-depth understanding of how the principles of *maqāṣid al-sharī'ah* and cultural-ecological practices are applied within Islamic sustainability models in Indonesia and Malaysia. This approach was chosen to align with the study's exploratory objectives, which focus on analyzing values, social structures, and Islamic-based policies within the context of a green economy. The research is interpretative in nature and adopts a cross-country case study design, in which each country is treated as a contextual unit with distinct socio-religious and institutional characteristics that are nonetheless relevant to comparative analysis. (Zainuddin, Nurul Maisarah, Hashim, Roslinda Abas, & Muda, 2021)

The primary data sources consist of secondary documents, including national policies, institutional reports, academic studies, and publications from civil society organizations actively engaged in environmental and Islamic economic issues. Key documents analyzed in this study include the *Green Technology Master Plan Malaysia 2017–2030*, Indonesia's *National Medium-Term Development Plan (RPJMN) 2020–2024*, annual reports from BAZNAS and JAKIM, and publications from *waqf* institutions and

Islamic boarding schools (*pesantren*) that have developed green initiatives. These data were purposively collected based on the contemporaneity of the issues (2017–2024), their relevance to the themes of *maqāṣid al-sharīʿah* and cultural ecology, and the involvement of Islamic actors and institutions in green economic practices (Abozaid, 2007)

The unit of analysis in this study includes both community-based and institutional initiatives in each respective country. (Fadzkurrahman, 2020). In Indonesia, the focus is on implementing eco-*pesantren* practices, managing productive waqf for conservation, and mobilizing civil society movements grounded in Islamic values and local cultural traditions to address environmental issues. In contrast, Malaysia focuses on state-led policies initiated by JAKIM and other government institutions that integrate Islamic values into regulations and green economy programs, including the halal industry and renewable energy sectors. (Saeed, 2021). The selection of these two countries is based on their shared Islamic context and the diversity in their institutional and cultural approaches.

The data were analyzed using thematic content analysis, identifying and categorizing the findings into the following key themes: *maqāṣid al-sharīʿah* (the higher objectives of Islamic law), ecological cultural values, green economic models, institutional frameworks, and community participation. (Echchaibi, 2017b). Thematic coding was conducted manually, based on the earlier-developed theoretical framework, employing in-depth narrative interpretation of the models and approaches used in Indonesia and Malaysia. Source triangulation was employed to enhance data validity by cross-referencing policy documents, academic studies, and narratives from both local actors and institutional stakeholders.

The analytical framework employed in this study integrates two primary value orientations: *maqāṣid al-sharīʿah*, a normative framework emphasizing the ethical and spiritual dimensions of sustainability, and cultural ecology, a praxis-oriented approach that reflects how Muslim communities internalize and actualize sustainability values in their daily lives. The integration of these two perspectives enables an analysis that is not merely descriptive of policies but also reflective of the social and cultural meanings embedded in Islamic sustainability practices.

The limitation of this study lies in its qualitative and conceptual nature, which does not involve quantitative measurement of policy effectiveness or the economic impact of the initiatives examined. The primary objective of this research is to develop a synthesis of values and models, rather than to evaluate performance through numerical data or technical indicators. Therefore, the findings are intended to serve as a conceptual foundation and analytical framework for future studies that are more application-oriented or quantitative.

B. RESULTS AND DISCUSSION

The concept of *maqāṣid al-sharīʿah* lies at the core of Islamic ethics (Regita et al., 2024), emphasizing the protection of five fundamental elements: religion (*al-dīn*), life (*al-nafs*), intellect (*al-ʿaql*), lineage (*al-nasl*), and property (*al-māl*). (Rosyidah & Nugraheni, 2021) In the context of environmental sustainability, *maqāṣid al-sharīʿah* provides a

normative foundation for protecting nature as part of the broader effort to preserve life and maintain the balance of Allah's creation.(Regita et al., 2024) Wahyuni's study emphasizes that environmental protection can be framed within the *maqāṣid* framework by incorporating *ḥifẓ al-bi'ah* (the preservation of the environment) as a contemporary and contextually relevant addition to the traditional objectives of Islamic law, aligning with the environmental challenges of the present era (Wahyudi, 2015)

Environmental ethics in Islam emphasize the principle of balance (*mīzān*), the prohibition of excess (*isrāf*), and the moral responsibility of humans as stewards (*khalīfah*) on Earth.(Jalili et al., 2025) These values serve as a fundamental foundation for the development of an Islamic green economy.(Qizwini & Mustomi, 2024) One that does not solely pursue efficiency and profitability, but also upholds ecological and social justice(Qizwini & Mustomi, 2024). Therefore, an understanding of *maqāṣid al-sharī'ah* as a value framework must be contextualized within the discourse of global sustainability.(Anwar & Wahab, 2025)

Cultural ecology is the study of the interactions between human cultural systems and the natural environment. Within Muslim communities, numerous religious practices and local customs reflect a deep ecological awareness.(Abdul et al., 2024). For example, water management in Islamic traditions in Java, green agriculture systems based on *pesantren* communities, and the spiritual prohibition of forest exploitation by indigenous Muslim communities all illustrate how Islamic values do not exist in a vacuum but are interwoven with living cultural systems.

Suprianto, in a study conducted in Indonesia, demonstrates that Muslim community-based environmental movements possess significant potential to foster ecological sustainability grounded not only in scientific knowledge but also in religious consciousness and local cultural values. Islamic cultural ecology offers the perspective that environmental development is not merely a matter of technology or state policy, but also a socio-spiritual process embedded in communities' lived practices.(Suprianto et al., 2023).

The green economy is defined as an economic system that enhances human well-being and social equity while significantly reducing environmental risks. Within the Islamic framework, the green economy is not merely a technical solution but a manifestation of spiritual responsibility toward creation. This approach encourages the development of environmentally friendly halal products, green investments based on *waqf* (endowment), and the utilization of *zakat* (almsgiving) to support sustainability programs. (A'ini et al., 2024).

Jihan Nabila emphasizes that the concept of an Islamic green economy must encompass the principles of *maqāṣid al-sharī'ah*, distributive justice, and community participation. In Malaysia, this approach has begun to be mainstreamed through policies such as the Green Technology Master Plan and the integration of Islamic values into halal regulatory frameworks. Meanwhile, in Indonesia, models such as *eco-pesantren* and zakat management aligned with the Sustainable Development Goals (SDGs) are being progressively developed.(Zahara et al., 2024).

The comparison between Indonesia and Malaysia is particularly relevant, as both countries have large Muslim populations, formal Islamic institutional systems, and a shared commitment to sustainability agendas. However, the approaches they adopt differ significantly.(Mirzal, 2024) Indonesia relies more heavily on grassroots strategies driven by civil society and *pesantren* (Islamic boarding schools), whereas Malaysia employs a more institutional approach with the state playing a dominant role through agencies such as JAKIM (Department of Islamic Development Malaysia) and the State Islamic Development Institutions (Ipaulle & Jiatrahman, 2025)

This study finds that Islamic approaches to sustainability within the green economy exhibit significant differences between Indonesia and Malaysia, particularly in terms of institutional frameworks, community participation, and the integration of *maqāṣid al-sharī'ah* values with local cultural traditions. (Slama, 2017). In Indonesia, sustainability initiatives are predominantly driven by community-based actors, particularly Islamic boarding schools (*pesantren*), zakat institutions, and civil society organizations focused on environmental issues. Practices such as *eco-pesantren*, the use of waqf (Islamic endowments) for conservation, and green *zakat* are increasingly emerging within religious narratives and practices. Values such as *khalīfah fī al-arḍ* (stewardship of the Earth), *barakah* (divine blessing), and environmental *ḥikmah* (wisdom) are frequently invoked as spiritual justifications for these initiatives.

Conversely, Malaysia adopts a more institutionally structured approach. Islamic sustainability programs are implemented by state institutions such as JAKIM and the Ministry of Green Technology through policies like the Green Technology Master Plan, Halal Green Certification, and the integration of sustainability principles into halal industry standards. (Kamali, 2019). Nevertheless, Muslim communities' participation in this issue tends to be limited, and local practices have not been fully incorporated into program design.

These findings are analyzed through five main coding dimensions: spirituality and *maqāṣid al-sharī'ah*, formal Shari'ah-based institutions, community participation, local cultural adaptation, and green economy integration. Using a thematic content analysis approach, each dimension is qualitatively scored based on the intensity of narrative presence, the strength of supporting structures, and the sustainability of practices. (Tarlo, 2016). The results indicate that Indonesia shows greater strength in the participatory and cultural dimensions, whereas Malaysia excels in the formal, structural, and institutional aspects.

Table 1: Thematic Coding Synthesis of Research Findings

Thematic Dimension	Indonesia	Malaysia	Primary Data Sources	Key Findings
Spirituality & Maqashid Shariah	Narratives of stewardship (khalifah), trust (amanah), green maqashid in Islamic boarding schools, and environmental zakat	Used as a foundational value in formal policy	BAZNAS Report (2022), Islamic school documents, Wahyuni et al. (2023), Farid et al. (2021)	Spiritual values are dominant in Indonesian communities, but more normative in Malaysia.

Formal Sharia Institutions	Weak; BAZNAS lacks integration with environmental agendas	Very strong; JAKIM and ministries are active in green economy integration	Green Tech Masterplan Malaysia, JAKIM Report, Alias et al. (2023), Zainal et al. (2022)	Malaysia excels in Islamic regulatory systems linked to the green economy.
Muslim Community Participation	High; eco-pesantren, active Islamic environmental NGOs	Low; grassroots participation is limited	Rahman & Wahab (2020), Islamic boarding school reports, Muslim NGO HIJRAH	Indonesia shows strong participation; Malaysia is more state-centric
Islamic Ecological Culture	Strong local traditions, sacred nature values, and local agriculture	Weak; policies lack local cultural adaptation	Islamic boarding school ethnography, Farid et al. (2021), Zainal et al. (2022)	Local Islamic culture is deeply rooted in Indonesia.
Green Economy Program Integration	Fragmented, yet innovative (green zakat, green waqf)	Structured across the halal industry, green energy, and transport	Halal Sector Reports (Malaysia), Green Waqf, Yusoff & Latif (2022), Alias et al. (2023)	Malaysia is more prepared with Islamic green economy policy frameworks.

In the first dimension, spirituality and *maqāṣid al-sharī'ah*, this study finds that Indonesia demonstrates a more pronounced strength compared to Malaysia. This is evident in the intensity of religious narratives and spiritually grounded environmental practices within religious institutions, particularly Islamic boarding schools (*pesantren*) (Jones, 2019). Islamic values such as *khalīfah fī al-arḍ* (the role of humans as stewards of the Earth), *barakah* (the blessing of nature), and *maqāṣid al-sharī'ah* in the form of *ḥifẓ al-bi'ah* (environmental preservation) are employed as normative frameworks in community-based conservation efforts. In contrast, in Malaysia, while *maqāṣid al-sharī'ah* is embedded in state regulations, its application tends to be more formal and administrative. (Sari, 2021). These values are articulated in national documents such as the *Green Technology Master Plan* and halal-green programs. Nevertheless, they remain less vibrant and less embedded at the grassroots community level.

In the second dimension, namely formal Sharia institutionalization, Malaysia demonstrates a significantly stronger position compared to Indonesia. In Malaysia, the role of JAKIM and relevant ministries has been instrumental in integrating Islamic principles into green economic development policies, including those related to the halal sector, clean energy, and Islamic finance. (Nisa, 2018). These institutions not only issue fatwas and normative guidelines but also actively implement national strategic programs. In contrast, Indonesia continues to face challenges of institutional fragmentation, where bodies such as BAZNAS, the Ministry of Religious Affairs, and civil society organizations lack a cohesive coordination system in advancing an Islamic-based green economy.

The third dimension, namely the participation of Muslim communities, reveals a powerful presence in Indonesia. Various grassroots initiatives, such as eco-pesantren (eco-friendly Islamic boarding schools), green zakat campaigns, and environmental movements rooted in da'wah (Islamic preaching), provide tangible evidence that Indonesian Muslims actively practice the values of Islamic sustainability. This stands in contrast to the situation in Malaysia, which tends to adopt a top-down approach. (Reuters, 2023). Public participation in environmental issues based on Islamic principles remains limited, and green policies are more frequently designed and implemented by the state without the active involvement of local Muslim communities.

In the fourth dimension, namely local cultural adaptation, Indonesia once again demonstrates a distinctive advantage. Islamic ecological culture in Indonesia is deeply intertwined with local values such as *gotong royong* (cooperation), customary prohibitions against tree felling, and sustainable agricultural systems that have been integrated into religious life across various regions. This reflects a synchronization between local cultural traditions and Islamic values in ecological practice. (Abidin, 2022). Conversely, in Malaysia, green Islamic policies have paid limited attention to integration with local cultural heritage and tend to adopt a more technocratic approach, focusing primarily on formal standards set by industry and the state.

Finally, in terms of integrating green economy programs, Malaysia demonstrates a comparative advantage in systematization and strategic planning. National-level initiatives such as green halal certification, green sukuk financing, and Shariah-based incentives for environmentally friendly industries have been systematically developed and implemented (Hasyim, 2020). This integration enables Islamic sustainability to be incorporated into national development roadmaps. Although Indonesia does not yet have an institutional system as robust as Malaysia's, it demonstrates innovative potential by using zakat and waqf funds for environmental programs, such as reforestation of degraded land and the development of solar energy projects grounded in Islamic philanthropy.

Thus, the synthesis reveals that Indonesia excels in spirituality, community participation, and local cultural integration, while Malaysia demonstrates strength in formal institutional structures and the integration of green economic systems (Hoesterey, 2016). Both approaches reflect relevant models of Islamic sustainability, yet they emphasize different aspects. Therefore, integrating the strengths of both represents a key recommendation for constructing a comprehensive Islamic sustainability model—one rooted in values and structured within national policy frameworks. Furthermore, there are numerous areas worthy of further examination in these two countries, as illustrated in the following table:

Table 2: Comparison of Green Islamic Finance Policies in Indonesia and Malaysia

Aspect	Indonesia	Malaysia	Sources
Green Finance Infrastructure	Limited; green sukuk is still in development	Available; green sukuk integrated into national policy	Bank Indonesia Report (2021), Alias et al. (2023), Green Tech Masterplan MY (2017)
Green Project Financing	Limited green microfinance and waqf-based funding	Financing through Green Sukuk and Sharia-based green financing	Yusoff & Latif (2022), BAZNAS Report (2022)
Prominent Programs	Green sukuk, Sharia-based sustainable agricultural financing	Green Sukuk, Green Technology Masterplan	Alias et al. (2023), Farid et al. (2021)
Strengths	Strong potential in green waqf and zakat	Structured national policies and strong Islamic financial institutions	Farid et al. (2021), Alias et al. (2023)
Challenges	Lack of coordination and limited access for local communities	Reliance on the formal sectors and limited access for grassroots communities	Wahyuni et al. (2023), Alias et al. (2023)

Based on green finance between Indonesia and Malaysia. In Indonesia, despite the considerable potential for utilizing green sukuk, the green finance sector remains limited and often fragmented, with more localized initiatives such as green *waqf* and green *zakat*. In contrast, Malaysia has developed a more structured green sukuk framework, integrating Islamic financial institutions with national policies to provide substantial support for renewable energy and Sharia-compliant green infrastructure sectors.

Table 3: Comparison of Green Technology Adoption in Indonesia and Malaysia

Aspect	Indonesia	Malaysia	Sources
Green Technology Innovation	Solar panels, biogas for eco-pesantren	Smart grids, renewable energy, and green transportation	Zainal et al. (2022), Green Tech Masterplan MY (2017)
Innovation Funding	Limited to community funds and green zakat	Integrated with green sukuk and structured green financing	Yusoff & Latif (2022), Alias et al. (2023)
Project Examples	Renewable energy use in pesantren, sustainable agriculture	Major projects such as renewable energy and forest conservation	Farid et al. (2021), Wahyuni et al. (2023)
Strengths	Many bottom-up, community-based initiatives	Structured innovation backed by national policy support	Zainal et al. (2022), Alias et al. (2023)
Challenges	Lack of funding for local sectors	Limited community participation in green tech development	Alias et al. (2023), Green Tech Masterplan MY (2017)

The comparison between Indonesia and Malaysia in implementing Sharia-based green technology reveals distinct approaches. Indonesia tends to rely on local community initiatives, such as *green pesantren* that utilize renewable energy sources like solar panels and biogas, albeit constrained by limited funding. In contrast, Malaysia demonstrates a more structured advancement in green technology, supported by national policies such as the Green Technology Master Plan, which focuses on renewable energy, eco-friendly transportation, and smart grids. This approach is bolstered by greater financial support from both the government and the corporate sector.

Table 4: Comparison of Local Government Roles in Islamic Green Economy

Aspect	Indonesia	Malaysia	Sources
Role of Local Government	Active in supporting green waqf and eco-pesantren	Limited; green policies are centralized at the national level	Wahyuni et al. (2023), Alias et al. (2023)
Collaboration with Communities	High community participation in local projects	Low participation; policies are more top-down	Zainal et al. (2022), Farid et al. (2021)
Flagship Projects	Waqf land management for sustainable agriculture	National-level programs such as Green Sukuk and Green Technology	Wahyuni et al. (2023), Yusoff & Latif (2022)
Strengths	Strong local initiatives and community collaboration	More structured green policies led by the central government	Wahyuni et al. (2023), Zainal et al. (2022)
Challenges	Lack of coordination between the central and local governments	Limited regional involvement in green policy implementation	Alias et al. (2023), Zainal et al. (2022)

This table illustrates the differing roles of local governments in implementing Sharia-based green economy initiatives. In Indonesia, local governments are actively involved in grassroots projects such as the management of green *waqf* and the development of eco-pesantren (green Islamic boarding schools), fostering bottom-up collaboration between government institutions and local communities. In contrast, while Sharia-based green policies in Malaysia are more structurally organized, the role of local governments is generally more limited. Policy decisions and implementation are often centralized, with greater authority exercised by national-level institutions.

Table 5: Comparison of Green Policy Integration with Halal Industry in Indonesia and Malaysia

Aspect	Indonesia	Malaysia	Sources
Halal Industry	Sharia-based halal product development is mainly limited to consumables	Green halal certification in energy and eco-friendly products	Yusoff & Latif (2022), Alias et al. (2023)
Integration with Green Policy	Limited to local halal products and sustainable agriculture	Halal industry integrated with green programs, such as green sukuk	Zainal et al. (2022), Farid et al. (2021)

Collaboration Opportunities	Greater collaboration between the halal sector and green projects	Development of green halal products for international markets	Alias et al. (2023), Farid et al. (2021)
Strengths	Strong halal cultural foundation and green economy synergy potential	Competitive global market and more developed halal infrastructure	Alias et al. (2023), Yusoff & Latif (2022)

This table compares Indonesia and Malaysia regarding the integration of green policies with the halal industry. In Indonesia, although there is potential to link the halal industry with the green economy, its implementation remains limited to consumer products and sustainable agriculture. In contrast, Malaysia has successfully integrated the halal industry with green policy initiatives, such as issuing green halal certifications for renewable energy products and promoting Shariah-compliant green finance. These efforts support environmentally friendly products and expand international markets for green halal goods.

Maqashid al-Shariah, representing the core objectives of Islamic law —namely the protection of religion, life, intellect, lineage, and wealth— aligns naturally with the green economy’s emphasis on reducing environmental degradation and enhancing social well-being.(Tubastuvi, 2025) When applied to industries such as the halal sector, these principles encourage the adoption of sustainable practices while ensuring compliance with Shariah standards.(Tubastuvi, 2025). In parallel, the concept of cultural ecology, which investigates the dynamic relationship between societies and their natural environments, underscores the need for culturally grounded sustainability strategies. This approach emphasizes the importance of cultural values, government roles, and adaptive work environments in shaping eco-conscious and future-oriented societies.(Peternel, 2020). These themes resonate with Maqashid al-Shariah’s holistic orientation, which considers moral, financial, and hereditary dimensions of sustainability. (Mursid, 2024).

Islamic finance further strengthens this integrated model through its commitment to ethical investing, social justice, and asset preservation via instruments such as sukuk, zakat, and waqf. (Rahim, 2024). These tools can fund environmentally responsible projects, contributing to the achievement of Sustainable Development Goals (SDGs) (Rahim, 2024). The fusion of Islamic finance with green economy strategies reinforces economic resilience, ecological stewardship, and social equity. (Rahim, 2024) (Billah, 2024). In practice, this synergy manifests in several ways. For example, the halal industry can incorporate green practices such as renewable energy, eco-friendly waste management, and ethical sourcing to meet both Shariah compliance and global sustainability mandates. (Tubastuvi, 2025)Companies can align their corporate social responsibility (CSR) efforts with Maqashid al-Shariah, enhancing transparency and environmental accountability (Rosman, 2024), and sectors such as mining can apply Shariah-based ethics to confront challenges related to resource exploitation, pollution, and inequality, ultimately advancing more inclusive and ecologically sound investment strategies(Subli, 2025).

Integrating Maqashid al-Shariah and cultural ecology into the green economy framework presents a comprehensive, values-driven model for sustainable development. This approach not only reinforces Islamic ethical commitments but also promotes environmental responsibility and socio-economic justice, aligning with broader global sustainability agendas. By mobilizing Islamic finance and culturally grounded ecological insights, industries can play a transformative role in shaping a sustainable and morally anchored economic future. The core concepts involved include the protection of fundamental human and societal values through Maqashid al-Shariah (Tubastuvi, 2025), the promotion of sustainability through culturally respectful ecological practices (Peternel, 2020), the use of Shariah-compliant financial instruments for environmental and social impact (Rahim, 2024), and the practical application of these principles across industrial sectors to ensure long-term sustainability (Tubastuvi, 2025) (Rosman, 2024) (Subli, 2025).

D. CONCLUSIONS

This study reveals a clear divergence in the implementation of Sharia-based green economy models between Indonesia and Malaysia. In Indonesia, community participation and the integration of local cultural values are primary strengths, as demonstrated by initiatives such as green *pesantren* (Islamic boarding schools), green *zakat*, and environmentally focused *waqf* management, all of which directly involve local communities in Sharia-guided conservation efforts. In contrast, Malaysia excels in formal Sharia institutions and structured policy frameworks, with initiatives such as green *sukuk* and the Green Technology Master Plan indicating a more integrated approach to Sharia-compliant green finance, supported by firm government policy. However, Indonesia faces challenges related to institutional fragmentation and limited coordination among relevant agencies. At the same time, Malaysia remains constrained by limited community involvement in Sharia-based green policies, which are predominantly shaped through a top-down approach. To fully realize their respective potentials, Indonesia needs to enhance inter-agency coordination and broaden access to Sharia-compliant green finance at the local level. Meanwhile, Malaysia should promote greater local community engagement in the formulation and execution of green policies. Both countries stand to benefit from stronger collaboration that synergizes institutional structures with Sharia-based innovation, thereby accelerating the development of a more inclusive and sustainable green economy grounded in Islamic principles.

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