

Equitable and Sustainable Economy: A Study on the Relevance of the Low-Carbon Economy to *Maslahah Mursalah*

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Abstract

This study examines the environmental consequences of unsustainable economic growth by exploring the alignment between low-carbon economic initiatives and the Islamic principle of *maslahah mursalah*. The research is motivated by widening the gap between environmental degradation and ethical responsibility in economic development. The objective is to analyze how low-carbon policies correspond with Islamic economic objectives grounded in the pursuit of public benefit. This study employs a qualitative research approach, using documentary analysis, of policy documents, academic literature, and reports on low-carbon economic policies and *maslahah mursalah*. Through content analysis, this study investigates the relationship between low-carbon economic objectives and *maslahah mursalah* by identifying key themes and patterns in the literature. The findings reveal that low-carbon policies, which aim to reduce emissions and foster sustainable growth are consistent with *maslahah mursalah* as they prevent environmental harm that threatens human well-being. These policies address *maslahah* across the levels of *dharuriyah* (necessities), *hajiyyat* (complementary needs), and *tahsiniyyat* (enhancements). Furthermore, transitioning to a low-carbon economy supports long-term economic resilience and ecological balance, thereby reinforcing the ethical obligation to safeguard the welfare of future generations. This study contributes to the field of Islamic economic by demonstrating the applicability of *maslahah mursalah* in confronting contemporary environmental and developmental challenges.

Keywords: Islamic Economics; Justice; Low-Carbon Economy; *Maslahah Mursalah*; Sustainability

Abstrak

Studi ini membahas konsekuensi lingkungan dari pertumbuhan ekonomi yang kurang berkelanjutan dengan menyelidiki keselarasan antara inisiatif ekonomi rendah karbon dan prinsip Islam masalah mursalat. Masalah yang mendorong penelitian ini adalah meningkatnya kesenjangan antara degradasi lingkungan dan tanggung jawab etis dalam pembangunan ekonomi. Tujuan dari penelitian ini adalah untuk menganalisis bagaimana kebijakan rendah karbon sesuai dengan tujuan ekonomi Islam yang berakar pada kepentingan publik. Penelitian ini menggunakan pendekatan penelitian kualitatif menggunakan analisis dokumen, dengan fokus pada dokumen kebijakan, literatur akademik, dan laporan yang membahas kebijakan ekonomi rendah karbon dan masalah mursalat. Melalui analisis konten, penelitian ini mengeksplorasi hubungan antara tujuan ekonomi rendah karbon dan masalah mursalat dengan mengidentifikasi tema dan pola utama dalam literatur yang ada. Temuan tersebut mengungkapkan bahwa kebijakan rendah karbon yang bertujuan untuk mengurangi emisi dan mendorong pertumbuhan ekonomi yang berkelanjutan sejalan dengan masalah mursalat dengan mencegah kerusakan lingkungan yang mengancam kesejahteraan manusia. Kebijakan ini memenuhi masalah pada tingkat dharuriyah (kebutuhan), hajiyyat (kebutuhan pelengkap), dan tahsiniiyyat (peningkatan). Selain itu, penerapan ekonomi rendah karbon berkontribusi pada stabilitas ekonomi jangka panjang dan keseimbangan lingkungan, memperkuat tanggung jawab etis untuk melindungi generasi mendatang. Studi ini berkontribusi pada pemikiran ekonomi Islam dengan menunjukkan relevansi masalah mursalat dalam mengatasi tantangan lingkungan dan ekonomi kontemporer.

Kata kunci: Ekonomi Islam; Ekonomi Rendah Karbon; Masalah Mursalat; Keadilan; Keberlanjutan

INTRODUCTION

Rapid economic development, when not accompanied by environmental concern and sustainable natural resources management, tends to have detrimental effects on the environment (Pongtuluran, 2015). A recent report by the Global Carbon Project ranks Indonesia among the world's top ten carbon-emitting countries. In 2022, Indonesia produced approximately 700 million tons of carbon emission, a striking 18.3% increase from the previous year, representing the highest year-a-year increase globally. This surge in emissions is largely attributed to continue reliance on fossil fuel, particularly coal, as well as land-use changes and high deforestation rates. In comparison, China remained the world's largest carbon emitter producing 11.4 billion tons annually, followed by the United States, India, and 27 members of European Union. The Global Carbon Budget report is compiled by over 120 international scientists peer-reviewed for accuracy and credibility, underscores the urgent need for accelerated global efforts to reduce fossil fuel dependency and avert the dangerous impact of climate change (Rahmawati & Robertus, 2023) (Pathak et al., 2022).

Domestically, Indonesia has incorporated climate change mitigation into its national development priorities through the Nationally Determined Contributions (NDC), targeting a 29% reduction in emission independently and up to 41% with international assistance by 2030. The sixth National Priority (PN-6) reinforces this initiative by promoting environmental quality and disaster resilience, aiming for a 27.3% emission reduction by 2024 (Ravichandran & Roy, 2022). One of the main strategies to achieve the goal is Low Carbon Development (PRK/LCD), a policy framework that strives to balance economic growth with reduced emissions and

efficient resource utilization. Previous studies (Lewis, 2014; Nurfatriani, 2016; Santosa & Lawalata, 2019) have reported both advancement and persistent challenges, including regulatory limitation and conflicting interests. These challenges highlight the necessity of integrating low-carbon development strategies with broader socioeconomic paradigms, particularly those grounded with Islamic economic thought.

Although low-carbon economic policies are gaining global traction, there remains a noticeable gap in scholarly literature connecting these policies with the principles of Islamic law, especially *maslahah mursalah*. Existing research treats environmental policy separately from Islamic views on public benefits. Therefore, this study aims to bridge this gap by exploring the relevance of *maslahah mursalah* within the framework of low-carbon economic policies, a connection that remains underexplored, especially in the Indonesian context. *Maslahah mursalah*, which emphasizes the promotion of public welfare and the prevention of harm, offers a viable foundation for fostering sustainable practices and reducing carbon emissions. For example, in the case of SMEs, *Tempe Berkah*, the application of *maslahah mursalah* through a circular economic framework has successfully mitigated environmental pollution through effective waste management (Diana & Harahap, 2023). In addition, *maslahah mursalah* has proven to be practical method for implementing Islamic law in various economic contexts (Aaron, 2022), including *qardh* financing aimed at supporting the productive poor (Sumarwan & Himayasari, 2022).

The Sustainable Development Goals (SDGs) focus on human and societal well-being, aligning closely with the values and philosophy of Islam (Al Fatlawi et al., 2022). The potential contribution of Islamic economics includes supporting renewable energy initiative through financing, developing the halal industry, and utilizing Islamic social finance instruments, such as *Ta'āwun* and *Jāriyah* alms via mechanism like crowdfunding and waqf (Iskandar et al., 2021). Although some studies have begun to explore the intersection of Islam and low-carbon development, this article seeks to enrich the discussion by examining the application of Islamic ethical principles in evaluating Indonesia's low-carbon development policies.

Islamic jurisprudence emphasizes the principle of justice (*al-'adl*) as essential to societal welfare through the fair and proportional distribution of resources (Abdelkader, 2000) (Randeree, 2015). Justice in this context can be assessed through three interrelated approaches: distributive, procedural, and corrective. Distributive justice concerns the equitable allocation of natural resources; procedural justice focuses on inclusive decision-making; and corrective justice seeks to restore balance following environmental degradation (Cohen, 1987). (Konovsky, 2000). (Coleman, 1995). In light of the harmful consequences of carbon emissions, these three dimensions of justice should guide policy formulation to ensure the sustainability of human life, in accordance with the teachings of the Qur'an and Hadith.

Given these considerations, the low-carbon economy plays a pivotal role in shaping the trajectory of human civilization, especially as we confront the complex challenges of managing natural resources. In Islam, humans are regarded as stewards (*khalifah*) of the Earth and are accountable for their actions. Their role is to ensure that their existence brings benefit to all living beings, as emphasized in Surah Al-Baqarah (2:205) (Shihab, 2020). Therefore, the core research problem this study addresses is the limited understanding of how low-carbon economic policies can align with the Islamic legal principle of *maslahah mursalah*. By analyzing the interplay between these two domains, the study aims to offer fresh insights into the integration of Islamic ethical principles into environmental policymaking—a field traditionally dominated by secular economic perspectives. This research is significant because it links two areas that are seldom examined in tandem: low-carbon economic policy and *maslahah mursalah* within Islamic economics. Its principal contribution lies in offering a normative framework that embeds Islamic values into environmental governance, thereby providing an ethical foundation for the design of more just and sustainable policies.

The study is grounded in the policy direction of Indonesia's Ministry of National Development Planning (Bappenas), which has introduced low-carbon development as a strategic approach to achieving economic and social progress while limiting emissions and curbing excessive exploitation of natural resources. In this context, environmental considerations, such as natural resource capacity, land cover, and water availability, must inform the design and implementation of development targets. The ultimate aim is to attain justice and prosperity in alignment with the goals of Islamic economics. These themes will be explored in greater detail in the following chapters.

LITERATURE REVIEW

This literature review presents an overview of the core theories, legal concepts, and previous studies that form the analytical foundation of this research. By examining relevant the intersection between low-carbon economic development and the Islamic jurisprudential principle of *maslahah mursalah*, this section aims to bridge the gap between environmental policy discourse and Islamic economic thought. The goal is to provide a comprehensive theoretical framework that supports the integration of sustainability and justice in economic policymaking.

Low-Carbon Economy in Global and National Context

A low-carbon economy refers to a development model designed to reduce greenhouse gas (GHG) emissions and minimizes environmental degradation. Global and national strategies emphasize the importance of transitioning to a low-carbon pathway to ensure long-term sustainability. Studies by (Emodi et al., 2017) and (Lewis, 2014), alongside Indonesia's Enhanced Nationally Determined Contributions (NDCs) in 2022, underscore the critical role of low-carbon initiatives in achieving

environmental and economic resilience. Global analysis also highlights the intersection between climate action and economic equity (Fankhauser & Stern, 2022). Organizations such as the OECD monitor global low-carbon transitions, emphasizing the economic potential of green investments (Ali et al., 2024).

The transition to a low-carbon economy is widely recognized as a key component of sustainable development, offering a means to curb environmental harm while promoting inclusive growth (Ma et al., 2024). The SDGs serve as a guiding framework for addressing environmental, economic, and social challenges simultaneously (Ribeiro et al., 2023). Achieving a low-carbon transition depends on technological innovation, coherent policy frameworks, and international cooperation (Tan et al., 2024).

According to Carbon Brief (2022), China led global carbon emissions with 11.4 billion tons, followed by the United States (5.1 billion), India (1.8 billion), the EU-27 (2.8 billion), and Russia (1.7 billion). Indonesia, with emissions reaching 700 million tons, ranked among the top ten emitters, along with Japan, Iran, Saudi Arabia, and Germany (Liu, 2016; Mohmmmed et al., 2019(Ei Kenawy et al., 2023). These emissions are predominantly driven by fossil fuel use, particularly coal, and reflect the ongoing energy demands of industrialized and developing nations.

In response, Indonesia has implemented Low Carbon Development (LCD/PRK) as a new development platform aimed at achieving sustainable economic and social growth through activities with low GHG emissions and minimal resource exploitation. This initiative reflects efforts to promote environmentally responsible development. Existing research has investigated various aspects of low-carbon development, including green infrastructure (Santosa & Lawalata, 2019) the role of renewable energy in mitigating trade-related conflicts (Lewis, 2014), and the regional implementation of LCD policies (Nurfatriani, 2016). These studies also highlight the persistent challenges in implementing low-emission strategies, such as policy fragmentation and institutional barriers (Adi, 2013) (Emodi et al., 2017). This body of work underscores the need for a more integrative approach that incorporates ethical and religious perspectives into low-carbon policy frameworks.

***Maslahah Mursalah* in Islamic Jurisprudence**

Maslahah mursalah is a fundamental principle in Islamic legal theory that refers to the pursuit of public benefit not explicitly mentioned in the text (*nash*). Classical jurists such as Al-Ghazali and As-Shathibi have elaborated the conditions for its application, linking it to the broader objective of Islamic law (*maqashid al-shariah*). As a method of legal reasoning (*istinbath*), *maslahah mursalah* has historically been applied by companions of the Prophet and leading jurists from various schools of thought (Hidayatullah, 2018).

Some also developed ideas about specific *maslahah*, as Musthafa Zayd did in his work "*Al-Maslahah fi al-Tasyri' al-Islami wa Najmuddin al-Thufi*" In this context, the author of *Al-Maslahah* made his contribution, which brought this topic more

intense attention. Researchers also elaborate on *maslahah* thoughts developed by specific figures, one of which is done by Musthafa Zaid in his work entitled "*Al-Maslahah fi al-Tasyri' al-Islami wa Najmuddin al-Thufi*" (Umar, 2017).

The word *maslahah*, in terms of language, means benefit, something that gives benefit or use. This word is taken from *shalaha*, which means good (As-Shāhibī, 2005). This word is used to denote people, things, or conditions that are considered good. In contrast, the word *mursalah*, according to the language, means cut off or detached. Thus, *maslahah mursalah* means benefits that are released. The point is that the benefit is not mentioned or expressed directly in *nash* (Syarifudin, 2014).

The term ulama *ushul* provides various limits on the *maslahah mursalah*. Such as al-Ghazali, As-Shaukani, Ibn Qudamah, Yusuf Hamid al'Alim. Jalal al-Din 'Abd al-Rahman, Abd al-Wahhab al-Khallaf, and Muhammad Abu Zahrah give different definitions and understandings related to *maslahah mursalah*, namely: 1) The existence of something that is considered to contain *maslahah* or beneficial and bring good to human life according to common sense. With it, human life becomes better and more accessible. It avoids difficulties in living life, 2) the *Maslahah* does not contradict the *nash* of Shari'a and is even in line with the purpose or *maqashid al-sharia*, and 3) the *Maslahah* is not discussed by the *nash* of Shari'a, neither from the Qur'an nor the hadith regarding its rejection or attention to it (Syarifudin, 2014).

The group of scholars who support the use of *maslahah mursalah* is very concerned about the benefits that occur in the community, and this is the basis for legalizing *maslahah mursalah* as a method of *ijtihad*. On the other hand, scholars who reject the use of *maslahah* as a method of *ijtihad* emphasize the establishment of laws that are not influenced by considerations of *maslahah* alone. Although there are differences in views, there are similarities between the two. The similarity lies in the recognition that the use of *maslahah mursalah* needs to be limited by specific conditions to remain within the boundaries and principles of the Shari'a. One of the deeply held principles is that in the field of worship, where the law is *ta'abbudi* (determined by revelation), the approach taken is to accept and follow (*al-ashl fi al-'worship al-tauqif wa alittiba'*). Therefore, proponents of *maslahah mursalah* tend not to use this principle in the context of *ta'abbudi* worship. This is an effort to ensure that *maslahah* is not used recklessly. Meanwhile, in the field of muamalah, where the basic principle is that everything is permissible if there is no prohibitive proposition (*al-ashl fi al-ash'ya al-ibahah ma lam yadullu al-dalil 'ala tahrimiha*), this approach provides leeway for *ijtihad*. One of the *ijtihad* methods applied is *maslahah mursalah*, which is very concerned about the benefit of the people. However, *maslahah* must also not be used freely but must meet certain conditions, as explained below (Syarifudin, 2014).

According to al Ghazali, the terms of use of *maslahah mursalah* are: 1) The benefit is in the category of *dharuriyah* (basic needs). There are five basic needs, as described above. Thus, if the benefit is maintaining or avoiding *mudharat* against these basic needs, the *maslahah mursalah* can be applied. 2) The benefit must be

believed with certainty, not a conjectural benefit. If it cannot be believed to contain *maslahah*, then the *maslahah mursalah* cannot be used. 3) The benefit is generally applicable, not to a group or individual. 4) The benefit must align with the purpose for which Islamic law is promulgated (Al-Ghazali, 2020). While the conditions set by as-Shathibi are: 1) The benefit must be logical (*ma'qulat*) and relevant to the legal case at hand, 2) The benefit must be a reference in maintaining a principled need in life and eliminating difficulties, and 3) The benefit must be in line with the spirit of the Shari'a and must not contradict the *qath'i nash* (As-Shāthibī, 2005).

According to Mustafa Al-Kindi, *maslahah*, in terms of the level that becomes the standard of human life, is divided into three types, namely (As-Shāthibī, 2005): First, *Maslahah Dharuriyah* (primary) is the benefit established to maintain the five essential elements, which are absolute and cannot be ignored, and aim to achieve balance in religious and worldly life. According to Imam as-Shatibi, all scholars agree that Allah established various provisions of the Shari'a to protect the five essential elements of man, which are also referred to as *maqashid ash-shariyyah* (the purposes of sharia) or *ushulu al-khamsah* (five foundations) according to Imam Ghazali. At this level, *maslahah* refers to the benefit that is the foundation for essential human life, both in the context of religion and the world. *Maslahah* itself is related to five elements in providing benefits for human life, namely those related to the guarantee of religious safety, the guarantee of the safety of life, the guarantee of the safety of reason, the guarantee of the safety of offspring, and the guarantee of the safety of property. Benefits at this level include five universal basic principles of shari'ah, also called the concept of *maqasid syar'i*. If this is not realized, then the system of life will be unequal, happiness hereafter will not be achieved, and even torture will be threatened. Therefore, these five benefits must be maintained and protected (Umar, 2017).

Second, *Maslahah Hajiyyat* (Secondary), everything that, according to Sharia law, is not intended to safeguard these five main things, only aims to eliminate difficulties, limitations, or vigilance. This *maslahah* is at a lower level compared to the dharuri *maslahah*. If this benefit cannot be realized in life, it will not cause harm but will only cause difficulties. Included in the category of *hajiyyat* in the case of *mubah* is the permissibility of several forms of transactions needed in transaction life, such as *muzaro'ah* contracts, *musaqoh*, greetings, and *murobahah*. Another example in the context of worship is the permissibility of breaking the fast for travelers and sick people and the permissibility of performing *qashar* prayers while on the way.

Third, *Maslahah Tahsiniyat* or *Kamaliyat* (Complement), this type of *maslahah* is not to realise the five essential benefits or as an *ihitiyath* step, but to maintain honor and protect the five main things mentioned earlier. This benefit focuses more on beauty for goodness and perfection alone. If humans cannot realize or achieve it, it will not complicate or damage the order of their lives, but it is still considered necessary. Man can find benefit in the muamalah field through reason, which is voiced through the process of *ijtihad*. For example, the human intellect can realize

that fraudulent and deceptive behavior in business is reprehensible. The same goes for the practice of usury. Through their thinking, the classical Greek philosophers of his day concluded that usury was an immoral act best avoided.

Mashlahah, as a model approach in *ijtihad*, has a significant role in the development of Islamic economics and economic policy, known as *siyasah iqtishadiyah*. Mashlahah is the goal to be achieved by Islamic law and becomes the essence of Sharia policies (*siyasah syar'iyah*) in responding to social, political, and economic dynamics. *Maslahah 'ammah*, as a public benefit, becomes the basis of *muamalah*, which is a benefit structured by the principles of sharia, not just based on the profit motive and material profitability as in conventional economics. In this context, the development of Islamic economics is faced with rapid changes and advances in science and technology and must be based on *maslahah*. Therefore, to develop Islamic economics, Muslim economists must uphold the *maslahah* concept because *maslahah* is considered the core of Shari'a. The scholars state, "Where there is a problem, there is the sharia of Allah." This means that everything that contains benefits is the Sharia of Allah. Therefore, *maslahah* is the most critical concept in Islamic Sharia (Ishak, 2014). Based on this explanation, all matters related to economic policies carried out by the government, as in the rule of jurisprudence, are "The policy of the imam/head of state towards the people must be linked to the benefit". According to Imam Shafii, the head of state or his deputy in making policies on something related to the people must not deviate from the principles of Islamic Sharia (Bisri, 1977).

Integrating Justice and Sustainability in Islamic Economics

Islamic economics promotes justice, balance, and the protection of life and the environment. Contemporary works (Al Fatlawi et al., 2022; Randeree, 2015) highlight Islamic economics' relevance in advancing sustainability. Aligning economic practice with *maqashid al-shariah* leads to sustainable outcomes grounded in justice (Dusuki & Bouheraoua, 2017). Further emphasize how Islamic finance mechanisms can support financial inclusion and sustainability efforts within OIC countries (Mohieldin et al., 2021).

Muamalat refers to the rules of Sharia that govern social relations between people. In the context of *muamalat*, there is a thorough explanation of the *illat* (cause), secret, and purpose of benefit of a *muamalat* law. This suggests that humans should consider the benefits in the realm of *muamalat*, not rely solely on the provisions of the *nash* text. Because a text can be determined based on certain benefits, certain conditions, customs, and certain situations and locations, if the benefits change, there can be changes in the provisions of *muamalat*, including in the economic context. With the problem in mind, economic regulation can experience a change from a Nash text to a Nash context containing *maslahah*. For example, the Holy Prophet (SAW) did not want to be involved in determining the price in Medina, although the companions urged him to lower the price. However, when conditions

changed and price distortions in the market, Ibn Taymiyyah argued that the government had the right to intervene in price matters. Although textually, Ibn Taymiyyah's opinion may seem to contradict the hadith nash of the Prophet (peace be upon him), in the context of the changing situation from the time of the Prophet, Ibn Taymiyyah understood the hadith contextually based on considerations of *maslahah* (Isaac, 2014).

The concept of justice has long been taught in the Qur'an and Hadith, even before the emergence of the concept of justice in modern life. Justice means paying attention to individual rights and ensuring they are given to their owners. Justice can be defined as putting something in its place, which means giving rights that correspond to the position and needs of the individual (Rangkuti, 2017). Justice, in the true sense, is giving rights to all who deserve them, whether individual or group rights, and there is no discrimination based on values of any kind. Islam taught the principles of justice long before this concept became popular in modern economics. Islam has a solid legal basis in establishing justice and balance between rights and obligations, individuals and society, spiritual and physical aspects, and life on earth and the hereafter (Rahmiyanti, 2018).

Justice has been discussed long before the concept of a green economy. Islam places the principle of justice at the core of all economic activity laws. Several Quranic verses reveal the principle of justice, such as in 4:135, which reads, "O believers, be ye who are true enforcers of justice, witnesses for Allah's sake even against yourselves or your father's mother and relatives. If he is rich or poor, then Allah knows better his benefit...", and 2:188 which reads, "And do not eat of the other part of you foolishly and (do not) take the property to the judge, so that you may eat part of the property of another by sin, even though you know" (Shadr, 2008).

There is a discussion of justice about environmental sustainability in economic activities, namely distributive justice, which explains that natural resources and the environment must be distributed fairly among all communities, including future generations. Distributive justice in the context of environmental economics involves an equitable distribution of natural and environmental resources so that everyone can enjoy the benefits of those resources without any group feeling disadvantaged. Procedural fairness emphasizes the importance of fair and transparent procedures in decision-making regarding the environment and natural resources. In environmental economics, procedural justice theory ensures that environmental decision-making involves public participation and accommodates all parties' interests. Corrective justice emphasizes the importance of corrective action and restitution to correct injustices that occur to the environment and natural resources. In environmental economics, the corrective justice theory focuses on recovering environmental damage and restitution to affected parties (Rawls, 2020).

Research related to low-carbon economic policies has been widely conducted, both at the global and national levels, with a primary focus on reducing carbon emissions and achieving environmental sustainability (Emodi et al., 2017; Lewis,

2014). However, while these policies are important in climate change mitigation efforts, few studies have linked them to the principles of *maslahah mursalah*, which focus on public benefits and prevention of harm to society (Dusuki & Bouheraoua, 2017). In addition, existing research generally highlights more technical and economic dimensions, without considering the ethical dimensions that may exist in the perspective of Islamic law. This research differs from previous works such as those conducted by Emodi et al. (2017) and Lewis (2014), which focus more on the technical aspects of low-carbon economic policies, such as carbon emission reduction and energy efficiency. In contrast to them, this study integrates the principles of *maslahah mursalah* in low-carbon economic policies, which provide a broader dimension of social ethics and sustainability. With this approach, this study develops the understanding that low-carbon policies not only need to pay attention to emission reductions but also need to consider social impacts and justice.

RESEARCH METHOD

Based on the formulation of the problem explained in the background, several research methods are needed to answer it. Among them are related to the data type, analysis methods, and the validity test of the data obtained.

Research Design and Data Collection

This study employs a qualitative approach using content analysis, which is a research method aimed at understanding and describing the content of texts or qualitative data in depth. The goal is to identify the patterns, themes, and meanings present in the material (Bungin, 2011). This research utilizes a qualitative research approach with a documentary analysis method to explore the relevance of a low-carbon economy to the concept of *maslahah mursalah*. Since all data derive from existing reports and documents rather than field observations, this study systematically employs content analysis to examine texts and qualitative data for identifying patterns, themes, and meanings. The research focuses on analyzing policy documents, scholarly studies on low-carbon economies, and literature addressing *maslahah mursalah*. The details of the data collection techniques are presented in the following table:

Table 1. Data Collection Technique

No.	Data Type	Data Source	Note
1.	Texts	References to a green and sustainable economy	Provides a theoretical foundation and policy framework for low-carbon economic strategies.
		Literature of <i>maslahah mursalah</i> research	Establishes the connection between Islamic economic principles and sustainability.

No.	Data Type	Data Source	Note
2.	Implementation of a low-carbon economy	Case Studies on Low-Carbon Economy Initiatives	Demonstrates real-world applications and validates theoretical assumptions through reports.

Source: processed by researcher

Data Analysis and Validity Technique

This study employs the qualitative data analysis approach developed by Miles and Huberman, which is widely recognized for systematically processing qualitative data (Croswell, 2011). The analysis begins with data collection, where documentary sources such as policy documents, academic research, and case reports related to low-carbon economic strategies and their alignment with *masalah mursalah* are gathered. Once the data is collected, the data reduction process takes place, in which the information is systematically categorized into relevant themes and subtopics to focus on essential aspects related to the research objectives while eliminating irrelevant information. Following data reduction, the information is organized through data display, where the reduced data is visually presented in tables, charts, or matrices, allowing for clearer identification of relationships and trends within the analyzed documents. Since this study does not involve primary data collection, the validity of findings is ensured through the triangulation of sources, where multiple documents and scholarly references are cross-verified to establish consistency. Furthermore, peer review and expert consultation are conducted to validate interpretations and enhance the credibility of the research.

Finally, the study concludes with drawing conclusions, where insights are formulated regarding the relevance of a low-carbon economy within the framework of *Maslahah Mursalah*. The analysis results contribute to formulating policy implications and recommendations for sustainable economic development from an Islamic economic perspective. By employing a rigorous documentary research method and structured qualitative analysis, this study ensures an in-depth exploration of the interplay between low-carbon economic policies and *masalah mursalah*, contributing valuable insights into equitable and sustainable economic development. For a more detailed explanation, the analysis steps are presented in the following table:

Table 2. Data Analysis Process

No.	Step	Description	Remark
1.	Data Collecting	Compile documents or materials to be analyzed. In this study, data were collected from relevant policy documents.	"Data for this study were collected from publicly available Indonesian low-carbon economic policy documents, including government reports and

No.	Step	Description	Remark
			publications related to environmental policy."
2.	Data Coding	Filter and label relevant data segments based on the research theme.	"Each segment of the text relevant to the theme of low-carbon economic policy and maslahah mursalah is coded accordingly."
3.	Thematic Categorization	Classify the data that has been coded into thematic categories according to the research objectives.	"The encoded data is grouped into three main thematic categories: 1) Social Justice, 2) Environmental Sustainability, 3) Maslahah Mursalah. Each of these categories is further analysed for its relationship to policy."
4.	Data Reduction	Filter relevant data and focus analysis only on information related to the research theme.	"The data reduction process is carried out by selecting text segments that are relevant to the low-carbon economic policy and the principle of maslahah mursalah, filtering out unrelated information."
5.	Data Display	Organize the data that has been selected and filtered in an understandable form, for example, through tables or diagrams.	"The filtered data is presented in the picture that illustrates the relationship between low-carbon economic policies and the benefits of mursalah, as well as social and environmental impacts."
6.	Conclusion	Relate the results of the analysis to the research objectives and draw conclusions based on existing data.	"Conclusions are drawn by identifying patterns that appear in data related to low-carbon economic policies that are in line with the principles of maslahah mursalah, as well as suggesting more inclusive and sustainable policies."

No.	Step	Description	Remark
7.	Trackable Analytical Pathways	Connecting data to conclusions through a clear and systematic analytical process.	"The analytical process connects the data that has been coded and categorized with the theme of <i>masalah mursal</i> ah, and draws conclusions that show how policies can be adjusted to pay attention to the social dimension."

Source: processed by researcher

RESULTS AND DISCUSSION

The discussion section presents a direct analysis of findings related to the research questions, supported by relevant policy documents and academic references. In this analysis, data were collected from national policy documents related to the low-carbon economy, as well as sustainable development reports published by the Indonesian government and related agencies. The coding process is carried out by labeling the parts of the text that are relevant to the set themes: 1) The Implementation of a Low-Carbon Economy, and 2) The Linkage of a Low-Carbon Economy with *Maslahah Mursalah*. Each part of the text that addresses the reduction of carbon emissions, the use of renewable energy, and the social impact of the policy is coded accordingly.

The Implementation of a Low-Carbon Economy

Regarding the implementation of the low-carbon economy, data were obtained from government policy documents on environmental sustainability and the implementation of a low-carbon economy. The results of data reduction by data source are presented in the following table:

Table 3. Data Reduction of The Implementation of a Low-Carbon Economy

Category	Description	Related Themes	Code
Low-Carbon Economic Policy	A low-carbon economy is an economic system that utilizes less energy and generates fewer carbon dioxide emissions, thereby reducing the impact of climate change.	Low-Carbon Economic Policy	RE, TO
Medium-Term Development Plan (RPJMN)	The Government of Indonesia has included a low-carbon economy in the 2020-2024 RPJMN as a strategy to achieve Indonesia's vision of 2045 and achieve zero emissions by 2060.	Low-Carbon Economic Policy, Sustainable Development	RE, TO, PBG

Category	Description	Related Themes	Code
National Priorities	Strengthen economic resilience for quality and equitable growth and improve the environment to reduce the impact of climate change.	Social, Economic Sustainability	KS, KE, PBG
Circular Economy Principles	Implementation of circular economy principles in waste management, renewable energy development, and green industries to reduce waste and promote the use of renewable energy.	Natural Resource Management, Use of Renewable Energy	RE, TO, SUSTAINABLE
Use of Renewable Energy	The government encourages the use of renewable energy through the Feed-in Tariffs (FiT) and Renewable Energy Certificates (REC) programs for renewable energy producers.	Use of Renewable Energy	RE, TO, SUSTAINABLE
Tax Incentives for Renewable Energy	The government provides tax incentives for companies that install renewable energy systems and energy-efficient technologies.	Low Carbon Economic Policy	TO, SUSTAINABLE
Urban Spatial Plan	The government designs sustainable urban spatial planning, develops eco-friendly cities, and promotes sustainable transportation.	Social Sustainability, Sustainable Infrastructure	KS, SUSTAINABLE
Emission Reduction Program	Emission reduction programs implemented in the energy, industrial, and transportation sectors to reduce carbon footprints.	Emission Reduction, Low Carbon Economic Policy	RE, TO
Energy Saving Policy	The government encourages energy savings through energy labeling programs for household and corporate devices, as well as awareness campaigns.	Use of Renewable Energy, Energy Efficiency	RE, TO, SUSTAINABLE
Sustainable Infrastructure Development	The government designs and builds green infrastructure, such as green buildings and green highways.	Sustainable Infrastructure, Social Sustainability	TO, SUSTAINABLE

Source: processed by researcher

A low-carbon economy is an economic system that utilizes limited energy resources, producing minimal carbon dioxide emissions, thereby minimizing the impact on greenhouse gas release into the environment. In a different context, a low-carbon economy can be interpreted as a green economy. To achieve these goals, the Indonesian government has adopted a sustainable and low-carbon development strategy as a critical step towards realizing Indonesia's vision of advancing by 2045 and achieving zero emissions by 2060. The management of a low-carbon economy in Indonesia is regulated in the National Medium-Term Development Plan (RPJMN) for 2020-2024. Indonesia's national priority agenda has several agendas, including the priority one agenda, which strengthens economic resilience for quality and equitable growth, and the priority six agenda, which focuses on building the environment, increasing disaster resilience, and reducing the impact of climate change. One of the efforts to achieve a green economy is through low-carbon development (PRK), which includes five priority sectors. Three sectors are linked to circular economy principles: waste management, sustainable energy development, and green industry development. Implementing a circular economy in these sectors can reduce waste, promote the use of renewable energy, and increase the efficient use of natural resources, products, and industrial processes to support a friendlier environment (Kementerian Bappenas, 2019).

Low-carbon development is essential in accelerating the transition to a green and sustainable economy. It is also vital to achieving Indonesia's vision of an advanced 2045 and the goal of zero emissions by 2060. Transforming Indonesia's economy into a green economy is a strategic step to prevent being trapped in the "middle-income trap." A green economy and low-carbon development can help boost economic growth and well-being while maintaining good environmental quality (Coordinating Ministry for Economic Affairs of the Republic of Indonesia, 2022).

Low Carbon Development is based on the 13th Sustainable Development Goal (SDGs), which aims to reduce the impact of climate change. This includes several activities, including 1) strengthening resilience and adaptation to climate-related disasters around the world, 2) integrating climate change prevention measures into national policies and planning, 3) increasing education and human awareness of climate change mitigation and adaptation, 4) meeting developed country commitments to provide US\$100 billion annually to assist developing countries in addressing the impacts of climate change, and 5) increase planning and management capacity related to climate change in least developed countries and small islands, and pay attention to vulnerable groups such as women, youth, and local communities (Ministry of National Development Planning, n.d.).

The Low-Carbon Development Indonesia report states that the implementation of low-carbon development is carried out through several activities, such as the use of biogas for household energy, rehabilitation of upstream

watersheds with community participation, conservation of Nipah ecosystems and buffer forests in the eastern part of the Lamandau River wildlife reserve, increasing food and economic security for vulnerable communities through agriculture, as well as climate projections and adaptation strategies for rice planting with the System of Rice Intensification (SRI) method. In addition, there are also agrarian reform programs to increase the productivity of forest resources, the use of ex-mining land as mangrove tourist parks, and so on.

Indonesia has committed to reducing carbon emissions in Law Number 71 of 2021 and Presidential Regulation Number 98 of 2021, with a target of reducing greenhouse gas emissions by 29 percent with its efforts and 41 percent with international support by 2030. The ENDC (Enhanced Nationally Determined Contributions) document covers increased NDC targets, national policies related to climate change, climate change adaptation policies, and transparency frameworks. Increased greenhouse gas emission reduction target in Indonesia at UNDC from 29% to 31.89% at ENDC, and the target with international support increased from 41% to 43.20%. The increase in targets is based on the latest national policies, such as the FOLU Net-sink 2030 policy, acceleration of the use of electric vehicles, B40 policy, increased action in the waste sector, such as the use of WWTP sludge, as well as increasing targets in the agricultural and industrial sectors.

Some other government efforts have been implemented as follows: First, Renewable energy programs – The government has encouraged the use of renewable energy through programs such as Feed-in Tariffs (FiT) and Renewable Energy Certificates (REC), which incentivize renewable energy producers to supply electricity to the primary grid (EBTKE, 2023). Second, tax incentives – The government provides tax incentives to companies that install renewable energy systems and energy-efficient technologies (Ministry of Finance of the Republic of Indonesia, 2019). Third, Urban spatial plan – The government designs sustainable urban layouts, develops environmentally friendly cities, and promotes sustainable transportation such as bicycles, trains, and electric cars (Public, 2021; Center for Public Communication, 2009). Fourth, the government has adopted an emission reduction program to reduce carbon emissions from the energy, industry, and transportation sectors (Public Relations of LIPI, 2023). Fifth, Energy saving policy – The government encourages energy saving through energy labeling programs for household and corporate devices, and awareness campaigns (Republic of Indonesia, 2007). Sixth, Sustainable infrastructure development - the government designs and builds environmentally friendly infrastructure, such as green buildings and environmentally friendly highways (KBPU, 2020).

The Linkage of a Low-Carbon Economy with *Maslahah Mursalah*

Furthermore, based on the explanation and findings from the previous chapter regarding the implementation of the low-carbon economy, then in this chapter there will be an analysis related to the findings with the concept of *mursalah*

problems. Based on the content analysis that has been carried out, it can be seen that Indonesia's low-carbon economic policies generally focus on reducing carbon emissions through environmentally friendly technologies such as renewable energy and electric vehicles. However, this policy often does not pay attention to the social and ethical dimensions contained in the principle of *maslahah mursalah*. By integrating these principles, policies can be strengthened, not only in reducing emissions but also in improving social well-being and long-term sustainability for the communities most affected by climate change.

Increasing and progressing economic development and growth are the goals of every country. This concerns the achievement of welfare as indicated by a decrease in poverty, stability of the inflation rate, an increase in the community's employment and living standards, and other economic growth indicators by welfare objectives (Schumpeter & Swedberg, 2021). However, along with the increase arise problems that will threaten human life, such as air pollution, water, which primarily occurs in big cities, shrinkage of Indonesia's forests in alarming frequency and intensity due to unsustainable agricultural systems, irregular urbanization, reduced water resources, the richness of the country's biodiversity, to the negative impacts of global climate change, These include sea level rise, extreme weather events, and decreased productivity due to rising temperatures. This impact forces national and global governments to think of solutions, including implementing an economy or low-carbon development (UNDESA, 2012).

Low Carbon Development (PRK/LCD) is a new development platform to sustain economic and social growth through activities with low Greenhouse Gas (GHG) emissions and GHG emission intensity, and reduce the use of natural resources. Low-carbon economic development in Indonesia includes a series of policies and strategies to reduce greenhouse gas emissions and negative environmental impacts. Indonesia has adopted NDC commitments in international climate agreements as a serious step towards achieving the Sustainable Development Goals. Key focuses include the development of renewable energy sources such as solar and wind power, improving sustainable transportation, and constructing environmentally friendly agriculture. In addition, forest management and land rehabilitation are integral to climate change mitigation efforts. Indonesia also encourages clean industries and green technology and engages communities through education programs and awareness campaigns to change consumer and producer behavior. With solid investment, strategic partnerships, and ongoing research, Indonesia seeks to build an economy that delivers economic growth and respects and protects the environment. The synergy between the government, community, and private sectors is critical to achieving the success of sustainable, low-carbon economic development in Indonesia (Ministry of National Development Planning / Bappenas, 2020).

In addition, there is also the Low Carbon Development Indonesia PLUS program, by reduces coal use and accelerates the transition to new renewable energy

sources, Affirming the enforcement of the moratorium law on oil palm expansion and mining on forest and peat lands, introducing carbon financing or carbon pricing, increasing forest restoration targets, safeguarding water resources, fisheries, and biodiversity, increasing land productivity for agriculture, and implementing policies that improve energy efficiency and reduce waste, especially in urban areas. These methods will significantly help Indonesia reduce greenhouse gas emissions if done responsibly (Ministry of Bappenas, 2019).

As explained in the previous chapter, the existence of Sharia law established by Allah is none other than for the benefit of all His creation. Low-carbon economy or development is solely a policy taken by various parties, both from leadership elements, related parties, and the community, to reduce the impact of economic growth and development on environmental and resource damage. The relationship between *maslahah* and maqasid sharia becomes a philosophical basis for understanding and implementing Islamic teachings. Maqasid sharia, which is the main objective of sharia, protects five basic human needs: religion, soul, reason, offspring, and property. As a concept of goodness or well-being, the benefit becomes a unifier of Sharia maqasid with everyday life (Rosyadi, 2012). All actions that produce benefit are directed to achieve the objectives of the Shariah. Benefit and Maqasid Sharia are interrelated, where a deep understanding of maqasid Sharia can guide thinking in assessing the benefits of an action or policy. By understanding this relationship, Muslims are empowered to live by the principles of Shariah, optimize benefits, and maintain balance in achieving the main objectives of Sharia (Syarifudin, 2014). It can be understood with the image below:

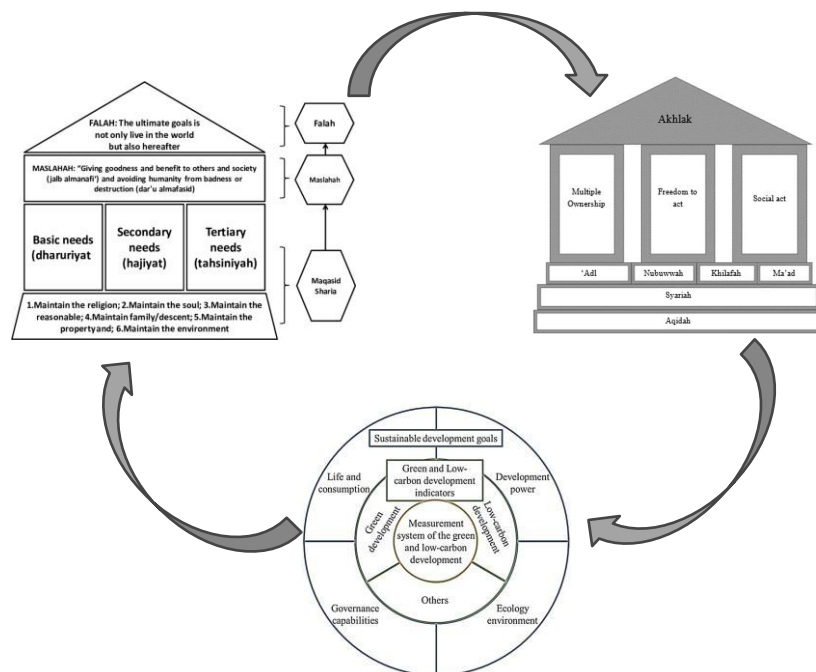


Figure 1. Linkage of Low-Carbon Economy, *Maslahah Mursalah*, and Islamic Justice Principle

In addition, understanding the low-carbon economy also refers to the design of the Islamic economy. The design of Islamic economics reflects a concept that integrates the principles of Islamic teachings into the economic system. The primary foundation of this design is conformity with Sharia principles that include justice, sustainability, and benefit for the community (Karim, 2021). Islamic economics emphasizes fair wealth distribution, the elimination of usury, and sustainable business development (Kuran, 1995). These principles are reflected in a financial system based on profit sharing (*mudharabah*) and fairness in profit sharing. In addition, Islamic economics also promotes sustainability through the prudent management of natural resources and environmental protection. Islamic economic design aims to create a just, sustainable, and welfare-oriented society by combining Islamic moral and ethical principles (Syriac, 1375).

The design of a low-carbon economy and the concept of *masalah mursalah* gave rise to an economic paradigm that is not only devoted to environmental sustainability but also to the fulfillment of holistic human welfare. The low-carbon economy, focusing on reducing greenhouse gas emissions and adopting renewable energy sources, marks a strategic step that positively impacts the global ecosystem (Coordinating Ministry for Economic Affairs of the Republic of Indonesia, 2022). However, also essentially by the principles of *masalah mursalah*, which prioritizes *masalah* from the aspect of *dharuriyah* related to human survival (Aaron, 2022). It shows a comprehensive view that converges between protecting the environment and fighting for human well-being on a broader scale.

In line with the philosophy of *masalah mursalah*, the low-carbon economy champions public welfare, including aspects of public health and economic welfare. Innovative measures in mitigating the impacts of climate change and adopting clean technologies support health benefits through air pollution reduction and create sustainable economic opportunities through social justice principles. Thus, combining the concepts of a low-carbon economy and the problem of *mursalah* creates a deep and holistic framework for facing global challenges. This concept of collaboration provides a strong foundation for economic development that is responsive to the needs of society, supports Sharia principles, and illustrates a deep commitment to the balance between environmental sustainability and human well-being.

The design of a low-carbon economy and the concept of *masalah mursalah* involve aspects of *dharuriyah*, *hajiyyat*, and *tahsiniyyat*, giving a deeper dimension to the effort to create an economic system that covers all levels of human needs. The *dharuriyah* aspect, which includes basic needs such as religion, soul, reason, heredity, and property, is reflected in the focus on a low-carbon economy that promotes environmental protection and the equitable distribution of wealth (Nurfatriani, 2016). In addition, *masalah mursalah*, by emphasising general welfare, accommodates aspects of *hijjā* or necessary needs and aspects of *tahsiniyat* related to needs that are more detailed and improve welfare.

At the dharuriyah level, efforts to develop renewable energy and reduce carbon emissions in a low-carbon economy are achieved by protecting the sustainability of the earth and aspects of basic human needs (Ministry of Bappenas, 2019). At the Hajiyyat level, the principles of a low-carbon economy focus on sustainable infrastructure development, job creation, and access to affordable and clean energy, meeting more specific needs (Limanseto, 2022). Meanwhile, at the tahsiniyat level, the low-carbon economy considers technological innovation and the development of green industries to improve people's welfare and optimize resource utilization (Ministry of National Development Planning / Bappenas, 2020). Thus, the integration between aspects of dharuriyah, hajiyyat, and tahsiniyyat in the design of a low-carbon economy and the concept of *maslahah mursalah* creates a holistic framework that pays balanced attention to human needs and environmental sustainability. The collaboration between these concepts demonstrates a commitment to economic development that considers sustainability, equitable wealth distribution, and humanity's well-being.

The relationship between the design of the Islamic economy and the concept of a low-carbon economy shows that both have common ground in supporting sustainable and environmentally friendly development. The design of an Islamic economy, based on Sharia principles, promotes sustainability through the equitable distribution of wealth, the wise use of resources, and the protection of the environment. This aligns with key aspects of a low-carbon economy, emphasising using renewable resources, reducing greenhouse gas emissions, and promoting economic growth (Coordinating Ministry for Economic Affairs of the Republic of Indonesia, 2022).

The concept of a low-carbon economy sees the need to reduce dependence on fossil fuels and improve energy efficiency. It also supports implementing a green economy that realizes justice in the economic order. Economic activities continuously carried out by utilizing existing resources cause significant environmental changes. Over the past few decades, several environmental change issues have encouraged policymakers to formulate an economic system that maintains environmental sustainability (Ulya, 2022). The United Nations Environmental Program (UNEP), in a document entitled "Towards A Green Economy", defines a green economy as an economic system that can improve human quality and social justice while reducing environmental risks and ecological scarcity (UNEP, 2011). Justice here not only applies to the equitable distribution of resources but also pays attention to the preservation of nature and the balance of relations between people and also pays attention to the availability of resources for the present and subsequent generations, even all creations of Allah SWT, in line with the design of the Islamic economy.

This research succeeded in filling the gap in the literature by integrating the principle of *maslahah mursalah* in low-carbon economic policies, an approach that has not been widely discussed before. Most of the existing studies focus more on the

economic and technical dimensions of these policies, such as carbon emission reduction and energy efficiency (Emodi et al., 2017; Lewis, 2014). However, this study shows that by combining the perspective of *maslahah mursalah*, which focuses on public benefits and the prevention of losses, low-carbon economic policies can be strengthened in terms of social ethics and long-term sustainability. Thus, this research not only broadens the understanding of environmental policy but also offers more inclusive and equitable policy alternatives, which are in line with Islamic principles.

The *maslahah mursalah* approach used in this study provides a new perspective in the development of low-carbon economic policies with an emphasis on social justice and the interests of the general public. While previous research, such as that conducted by Dusuki and Bouheraoua (2017), has discussed the application of this principle in social policy, this study applies it in the context of environmental policy, which has received less attention so far. With this approach, the study not only develops the existing literature but also challenges the existing understanding that low-carbon economic policies focus only on technical and economic impacts without considering the ethical dimensions.

The *maslahah mursalah* approach in a low-carbon economy introduces dimensions of social and ethical sustainability that have not been widely discussed in related research. For example, in green development policies driven by the principle of *maslahah mursalah*, the policy focuses not only on achieving emission reductions but also on improving people's welfare, social justice, and equal access to natural resources. This approach refines previous theories by emphasizing that the benefits of environmental policies should be enjoyed by all levels of society, including those vulnerable to the impacts of climate change.

The results of this study show that low-carbon economic policies designed without considering ethical and social dimensions often present challenges in their implementation, especially in developing countries such as Indonesia. Integrating the principles of *maslahah mursalah* can help create policies that are not only effective in reducing emissions but also provide broader benefits to society, especially in the aspects of social welfare and justice. Therefore, this study suggests that policymakers in Indonesia consider the application of the *maslahah mursalah* principle in formulating a more holistic and sustainable low-carbon economic policy, which also pays attention to the social and economic impacts on the communities most affected by climate change.

CONCLUSION

Increasing economic development can harm the environment if not balanced with ecological awareness and sustainable resource management. Responding to this, Indonesia, through the Ministry of Environment and Forestry as the UNFCCC National Focal Point, has committed to reducing greenhouse gas emissions via the Enhanced NDC (ENDC) and the Low Carbon Development (PRK/LCD) framework,

which aim to sustain growth while minimizing emissions and natural resource use. These initiatives are part of a broader commitment to achieving the Sustainable Development Goals, which center on human and societal well-being. This vision aligns closely with Islamic economic values, particularly the *maqashid al-shariah*, which aim to preserve religion, life, intellect, lineage, and wealth through a balanced approach to development. Within this framework, *maslahah mursalah* serves as a foundational legal concept that justifies policies promoting public welfare even if not explicitly mentioned in sacred texts. In the context of a low-carbon economy, this principle reinforces efforts to ensure the fulfillment of essential needs (*dharuriyah*), complementary needs (*hajiyyat*), and enhancements (*tahsiniyyat*), thus integrating environmental sustainability with justice and holistic well-being in Islamic economics.

The findings imply that integrating Islamic ethical principles into environmental policymaking can significantly strengthen the moral and social foundation of sustainable development. This integration encourages policymakers to not only rely on scientific and economic tools but also adopt faith-based perspectives that enhance community engagement and long-term commitment. Future research should further investigate empirical models that measure the socio-environmental impact of such policies and explore how Islamic institutions, such as zakat organizations and Islamic financial institutions, can be mobilized to support low-carbon initiatives. Additionally, interdisciplinary collaborations are essential to formulate inclusive policies that respond to both environmental imperatives and moral obligations rooted in religious worldviews.

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