

Circular Economy Philosophy Based on *Hifz al-Bi'ah* for Economic Justice

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Abstract

This study develops a comprehensive conceptual framework that integrates the principle of al-'adl (economic justice) within the circular economy (CE), moderated by Hifz al-Bi'ah (environmental protection) based on Maqasid Shariah, to create a just and sustainable economy. The research uses a qualitative-conceptual method, combining a systematic literature review and thematic synthesis to analyze how Islamic principles can be integrated into CE practices. The findings indicate that incorporating al-'adl and Hifz al-Bi'ah into CE practices helps to achieve equitable resource distribution, protect vulnerable groups, and ensure intergenerational justice. This integration also promotes ethical governance and accountability in resource management, ensuring that economic activities contribute not only to immediate economic growth but also to long-term environmental and social sustainability. Furthermore, this approach aligns with the objectives of Maqasid Shariah, particularly in safeguarding public welfare (maslahah 'ammah) and ensuring that environmental stewardship is prioritized. By combining these principles with circular economy practices like eco-design, zero waste, and circular supply chains, the study highlights the potential for creating a more inclusive and sustainable development model that reflects Islamic values of justice, moderation, and ecological balance.

Keywords: Circular Economy; Economic Justice; *Maqāṣid al-Shari‘ah*; *Hifz al Bi'ah*

Abstrak

Penelitian ini mengembangkan kerangka konsep yang mengintegrasikan prinsip al-'adl (keadilan ekonomi) dalam ekonomi sirkular (CE), dimoderasi oleh Hifz al-Bi'ah (perlindungan lingkungan) berdasarkan Maqasid Shariah, untuk menciptakan ekonomi yang berkeadilan dan berkelanjutan. Penelitian ini menggunakan metode kualitatif-konseptual, yang menggabungkan tinjauan pustaka sistematis dan sintesis tematik untuk menganalisis bagaimana prinsip-prinsip Islam dapat diintegrasikan ke dalam praktik-praktik CE. Hasil penelitian menunjukkan bahwa pengintegrasian al-'adl dan Hifz al-Bi'ah dalam praktik CE membantu mewujudkan distribusi sumber daya yang adil, melindungi kelompok rentan, dan memastikan keadilan antargenerasi. Integrasi ini juga mendorong tata kelola yang etis dan akuntabilitas dalam pengelolaan sumber daya, memastikan bahwa aktivitas ekonomi tidak hanya berkontribusi pada pertumbuhan ekonomi jangka pendek tetapi juga pada

keberlanjutan sosial dan lingkungan jangka panjang. Selain itu, pendekatan ini sejalan dengan tujuan Maqasid Shariah, terutama dalam melindungi kesejahteraan publik (maslahah 'ammah) dan memastikan bahwa perlindungan lingkungan menjadi prioritas. Dengan menggabungkan prinsip-prinsip ini dengan praktik ekonomi sirkular seperti eco-design, zero waste, dan rantai pasokan sirkular, penelitian ini menunjukkan potensi untuk menciptakan model pembangunan yang lebih inklusif dan berkelanjutan yang mencerminkan nilai-nilai Islam tentang keadilan, moderasi, dan keseimbangan ekologis.

Kata kunci: Circular Economy; Economic Justice; Maqāṣid al-Sharī'ah; Hifz al-Bi'ah

INTRODUCTION

Economic projections indicate that the implementation of a circular economy (CE) in Indonesia has the potential to significantly accelerate GDP growth, with an estimated substantial increase ranging from IDR 593 to 638 trillion by 2030. This implementation is expected to create around 4.4 million new jobs, with 75% of these allocated to female workforce participation, highlighting the socio-economic significance of this transformation (Bappenas, 2022). Furthermore, it is anticipated that the CE will result in a significant reduction in waste volume, estimated between 18% and 52%, and reduce greenhouse gas emissions by up to 126 million tons of CO₂ by 2030. This projection is in line with Indonesia's commitment to achieving emission reduction targets as outlined in the Nationally Determined Contributions (NDC), underscoring the urgency of implementing CE as a crucial step in the national climate change mitigation agenda (Setya & Sutana, 2024).

Despite the opportunities presented by the CE, field research reveals the presence of resistance and barriers to its implementation. Common patterns often adopt a top-down model, which, according to the literature, may negatively affect community and industry participation levels (Marthalia et al., 2024). The application of circular business models in Indonesia also faces challenges such as lack of awareness, inadequate infrastructure, high investment costs, resistance to change, and a short-term profit-oriented focus (Anthropocentrism). To address these issues, an innovative development model based on Maqasid Shariah can serve as an effective solution by educating all stakeholders on the benefits of CE, developing sustainable infrastructure, creating financing models using Islamic financial instruments to support investments in sustainability projects, fostering multi-stakeholder collaboration to build a supportive ecosystem, and advancing digital Shariah-based financial products. In this context, Maqasid Shariah offers a comprehensive and relevant framework for realizing the well-being (maslahah) of humanity in all aspects of life (Bariki & Saniyah, 2024). Additionally, the Maqasid Shariah concept aligns conceptually with the principles of CE, namely the preservation of ecological balance (hifz al-bi'ah) and social justice (al-'adl) (Siri, 2023).

Indonesia faces a significant challenge in waste management, generating approximately 69.9 million tons of waste annually, with 28.6 million tons coming from food waste. The prevailing linear economic model has led to excessive exploitation

of natural resources and negative environmental impacts. Additionally, there is a dissonance between the normative framework of Shariah and the practical implementation of CE and Maqasid Shariah. First, the integration of intrinsic values into CE has not fully reflected the dharuriyyat principle in Maqasid Shariah, as it remains focused on material efficiency rather than systemic transformation grounded in maslahah. Second, incentive schemes remain suboptimal, with limited use of zakat, waqf, and Islamic financial instruments, while 73% of Muslim textile/fashion SMEs have not adopted closed-loop production. Third, stakeholder collaboration is key to enhancing awareness and cross-sector cooperation in building a CE ecosystem oriented toward *maslahah 'ammah* (public welfare) (Santoso & Tri Cahyani, 2022).

Islamic green finance has emerged as a vital tool for promoting sustainability while maintaining adherence to Shariah principles. Othman & Haron (2024) emphasize the role of diverse instruments such as Islamic green waqf, microfinance, and investment funds, extending beyond the widely recognized green sukuk. Rahim et al. (2024) further argue that Islamic finance provides a theoretical framework linking maqasid al-shariah with the Sustainable Development Goals (SDGs), positioning it as an ethical and environmentally conscious financing model. Additionally, Rosman & Marzuki, (2024) highlight the synergy between Islamic finance and corporate social responsibility (CSR), reinforcing its alignment with environmental preservation and social welfare. Successful implementations, such as Malaysia's green sukuk for renewable energy and water conservation projects, illustrate the potential of Islamic finance to drive the green economy (Jaafar & Brightman, 2022).

In parallel with developments in finance and industry, the concept of eco-mosques has gained scholarly attention as a way to integrate sustainability into Islamic architecture and places of worship. Abdallah et al., (2025) demonstrate that the use of smart occupancy sensors in mosques can significantly reduce energy consumption, contributing to climate change mitigation. In addition, Taufan et al., (2023) provide evidence of the effectiveness of retrofitting strategies to enhance energy efficiency in mosque buildings. Sustainable design approaches, such as passive design strategies for optimizing natural light and water conservation, have also been identified as key components in the development of eco-mosques (Harsritanto et al., 2021). Moreover, studies on historical mosques in Indonesia, such as those in the Gayo highlands, show that architectural preservation can improve thermal comfort and airflow, enhancing environmental performance while preserving cultural heritage (Sari et al., 2025).

Recent studies have also examined the integration of CE principles within the halal industry, particularly in the ASEAN region. Musari et al. (2025) highlight the adoption of the 19Rs circularity model and reverse logistics in halal supply chains, with Indonesia, Malaysia, and Brunei Darussalam positioned as key leaders in implementing sustainable practices. The focus has been on optimizing manufacturing

processes to reduce waste and improve efficiency, demonstrating the alignment of CE principles with halal production standards. However, these efforts face challenges such as technological adoption and policy implementation, underscoring the need for stronger institutional frameworks and digital innovation to support CE in halal supply chains (Musari et al., 2025).

The first study examines The role of sharia economics in realizing sustainable green economic development, The Maqasid Sharia-based perspective has a complex mindset, considering not only environmental aspects but also moral, financial, and generational aspects. The research is still general and lacks detailed elaboration and comparison (Mursid et al., 2024). The other study focuses on how Dubai applies Maqasid principles to foster the circular economy, reducing reliance on hydrocarbons and encouraging the use of hybrid vehicles, although it primarily integrates these principles with local policies (Campra et al., 2021). The focus is solely on the integration of Maqasid principles with circular economy policies in Dubai, without explicitly relating it to the concept of *Hifz al-Bi'ah*. Additionally, the development of the Maqasid Index for CSR in Indonesia presents a framework for efficiently allocating funds for sustainability initiatives in line with Shariah principles (Ascarya & Masrifah, 2023). Collectively, these studies open opportunities for further exploration of how Maqasid values can be integrated into broader and more comprehensive circular business models.

This research is significant because it provides a novel integrative framework that unites the CE paradigm with *maqāṣid al-sharī'ah*, particularly *ḥifz al-bi'ah* (environmental protection) and *al-'adl* (justice), to conceptualize a Just Economy. While previous CE studies have predominantly emphasized technological efficiency and ecological regeneration, this study introduces a measurable novelty by embedding Islamic normative values; *anti-isrāf*, *amanah* *ekologis*, biodiversity protection, and *Sharia*-compliant waste management as a mediating mechanism that transforms CE outcomes into distributive, intergenerational, and social justice. The measurable contribution lies in demonstrating how anthropocentric versus ecocentric paradigms can be reconciled through CE practices when ethically anchored by Islamic jurisprudential principles, thus filling a gap in both sustainability science and Islamic economics. This dual positioning provides theoretical advancement in CE discourse and practical implications for policymaking in Muslim-majority contexts where environmental degradation and socio-economic inequality remain pressing challenges.

LITERATURE REVIEW

Circular Economy Concept

The circular economy (CE) is increasingly seen as a transformative framework that redefines industrial and economic systems by eliminating waste and emissions throughout the entire product lifecycle. Unlike the linear economy, which follows a "take-make-dispose" model that depletes resources and harms the environment

(Cheng & Chou, 2018), CE focuses on regenerative design to maintain the value of resources. Central to CE are principles of resource efficiency, where products and materials are preserved through practices like reuse, repair, refurbishment, and recycling (Zambujal-Oliveira et al., 2025). It also promotes closed-loop systems to reduce dependence on virgin materials and minimize ecological impacts. In terms of business transformation, CE requires companies to redesign their business models to align with circular principles, including changes in production, consumption, and value propositions. This transformation involves collaboration across departments and shifts in organizational culture (Iida et al., 2021). Additionally, CE fosters innovation and collaboration, requiring open innovation strategies and multi-actor engagement to implement circular practices effectively (Perotti et al., 2025; Veyssi  re, 2021). The benefits of CE are significant, including reduced resource dependency, cost savings, job creation, and support for renewable energy adoption.

However, the implementation of CE faces several barriers, such as regulatory challenges, financial constraints, and limited consumer acceptance. To overcome these challenges, supportive policies, financial incentives, and educational initiatives are crucial (Sehrawat et al., 2025). Furthermore, the integration of digital technologies like IoT, blockchain, and artificial intelligence is advancing the digital CE, improving resource efficiency and waste management across industries. Lastly, developing robust metrics for evaluating circularity and sustainability is critical to measure progress and refine practices in line with CE principles (Shaikh et al., 2024).

While CE is often promoted as a sustainable alternative to the traditional linear economy, it faces significant criticism for being overly technocratic, narrowly focused on efficiency, and anthropocentric. From a technocratic perspective, CE is often framed as a technological solution to complex societal and environmental challenges, reducing them to technical problems and overlooking broader issues of social and environmental justice (Hossain et al., 2024). This approach prioritizes optimization of technological and industrial processes while neglecting structural inequalities and the political dimensions of sustainability transitions.

Another common critique of CE is its emphasis on efficiency, seen as an extension of the priorities of the dominant market system. By focusing on resource optimization and market expansion, CE risks reinforcing existing destructive economic structures and promoting a depolitized vision of sustainable growth (Corvellec et al., 2022). This efficiency-driven approach often ignores the social aspects of circularity, which are vital for achieving a genuine transformation from linear economies (Ziegler et al., 2023).

In discussions of CE, scholars often frame the debate between anthropocentrism and ecocentrism. Anthropocentrism places humans at the center, valuing nature primarily for its utility to human needs and economic growth. In CE, this is reflected in the emphasis on efficiency, cost savings, and resource optimization (Corvellec et al., 2022). In contrast, ecocentrism recognizes the intrinsic value of ecosystems and living beings, advocating for practices that prioritize ecological balance and biodiversity over economic benefits (Abasli & Mukhtarov, 2025). The tension between these perspectives emerges when CE initiatives are implemented: anthropocentric interpretations risk neglecting deeper ecological concerns, while ecocentric approaches emphasize long-term environmental health and sustainability (Ziegler et al., 2023).

Moreover, critics argue that CE tends to be anthropocentric, prioritizing human and economic growth over ecological balance. This anthropocentric bias can marginalize alternative visions of justice, especially in the Global South, where issues like inclusion, participation, and recognition are central. The promotion of CE through a focus on green growth and formal employment often overlooks sufficiency-oriented lifestyles and the socio-political dimensions of consumption (Abasli & Mukhtarov, 2025). These critiques suggest that for CE to drive true systemic change, it must move beyond technocratic, efficiency-centered, and anthropocentric frameworks. Instead, it should integrate considerations of social equity, ecological integrity, and sufficiency-oriented practices.

Maqashid Syariah and Sustainability

Maqāṣid al-shari‘ah, the higher objectives of Islamic law, provides a comprehensive normative framework that extends beyond the classical five necessities religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-‘aql*), progeny (*hifz al-nasl*), and property (*hifz al-mal*) to encompass contemporary concerns, such as environmental preservation (*hifz al-bi‘ah*). Scholars highlight that Maqāṣid al-shari‘ah has traditionally been rooted in the levels of necessities, needs, and refinements. In recent scholarship, *hifz al-bi‘ah* has increasingly been recognized as an integral part of Maqāṣid, emphasizing the importance of protecting ecosystems and ensuring sustainability as a religious obligation (Saputra et al., 2021). This view aligns with Yusuf al-Qaradawi's argument that Islam is inherently eco-centric, embedding environmental ethics within Sharia itself (Al-Qaradawi, 2001).

Moreover, eco-Maqāṣid studies stress that environmental protection is not only an ethical obligation but also a foundational requirement for addressing global challenges, such as climate change (El-Gammal & Abozaid, 2021). The integration of environmental stewardship into the five Maqāṣid demonstrates how safeguarding life, intellect, progeny, and property cannot be separated from maintaining a healthy environment, as ecological degradation directly threatens these essential elements (Tubastuvi & Ramadani, 2025). Therefore, Maqāṣid al-shari‘ah provides a holistic legal and ethical framework where *hifz al-bi‘ah* serves as both a spiritual duty and a socio-economic necessity.

The concept of *hifz al-bi‘ah* in Islam is deeply grounded in the principles of Maqāṣid al-Shari‘ah, which aims to ensure human welfare through the protection of essential elements of life. In his seminal work *Ri‘āyat al-Bī‘ah fī Sharī‘ah al-Islām*, Yusuf al-Qaradawi emphasizes that environmental preservation is not an optional act, but a fundamental obligation within Islamic law (Al-Qaradawi, 2001). His framework introduces key values such as respect for nature, love and affection for creation, responsibility for stewardship, simplicity in lifestyle, and justice in the distribution of environmental benefits. These values provide a robust normative foundation for Muslims to engage in ecological care as a form of obedience to divine law.

Qardhawi's perspective also links *ḥifẓ al-bi'ah* with the five essential *Maqāṣid* (*al-dharuriyyah al-khamsah*). For example, environmental protection is directly related to safeguarding life (*hifẓ al-nafs*) by ensuring clean air, water, and healthy ecosystems. Preserving the intellect (*hifẓ al-‘aql*) is supported through environmental education that promotes sustainability awareness (Muhamad et al., 2020). Similarly, *hifẓ al-nasl* (progeny) is realized by maintaining ecological balance for future generations, while *hifẓ al-mal* (wealth) encourages responsible resource management and sustainable economic practices. Thus, Qardhawi situates ecological ethics as integral to the holistic protection of humanity under Islamic law.

Beyond theoretical foundations, *ḥifẓ al-bi'ah* also has practical applications. Qardhawi and contemporary scholars advocate for sustainable practices such as waste reduction, land reclamation, and green investment, especially in industries like mining and resource management (Subli et al., 2025). Moreover, reforming ecological jurisprudence (*fiqh al-bi'ah*) to integrate cultural traditions with Islamic ecological ethics strengthens community-based conservation efforts (Amiruddin et al., 2024). From a broader perspective, Islamic teachings call for socio-eco-religio-cultural approaches to tackle environmental degradation, demonstrating that ecological preservation is closely intertwined with human health, justice, and spirituality. Collectively, these insights illustrate how Qardhawi's environmental ethics go beyond religious doctrine to actionable policies that bridge religion, society, and ecology.

The Concept of Al-'Adl Contribute to Distributive Justice in A Circular Economy

The concept of Al-'adl (justice) in Islamic economics is foundational to distributive justice, focusing on the fair and equitable distribution of wealth, resources, and opportunities within society. It emphasizes that justice is not merely about equal distribution, but about ensuring that distribution is proportional to the needs and circumstances of individuals. Within this framework, mechanisms such as zakat and state intervention are crucial for redistributing wealth to ensure social security and public welfare (Saputra et al., 2021). This principle is directly related to distributive justice, which, in contemporary economic discourse, seeks to ensure an equitable allocation of resources to meet societal needs. Therefore, Al-'adl provides a comprehensive ethical basis for distributive justice in economic systems, including the circular economy (CE).

The economic implications of applying Al-'adl to a circular economy are significant. A circular economy aims to minimize waste, extend product lifecycles, and reduce negative externalities through practices like reuse, recycling, and waste valorization. In this context, Al-'adl supports the fair allocation of resources by ensuring that the economic benefits derived from circular practices are distributed equitably across society (Falcón et al., 2022). This integration creates opportunities to develop inclusive circular business models that not only improve efficiency but also promote economic growth and social welfare. By reducing externalities, Al-'adl

contributes to the creation of just and resilient systems, where environmental sustainability and economic justice reinforce each other.

The principles of Al-'adl also align closely with the sustainability values embedded in CE practices. Islamic justice emphasizes the ethical distribution of resources, environmental stewardship, and the protection of future generations key goals of the circular economy. In this sense, Al-'adl fosters a moral framework for sustainable development by ensuring that ecological benefits are not sacrificed for short-term economic gains (Ofori et al., 2020). This reflects the holistic vision of Islamic economic theory, where economic, social, and environmental dimensions are interconnected with justice and accountability before God.

Applying Al-'adl to distributive justice in a CE also brings important ethical considerations. These include ensuring fairness during the transition to circular practices, promoting both social and environmental justice, and addressing inequalities that may arise during structural transformations. For instance, waste pickers in Fortaleza, Brazil, illustrate the ethical imperative of inclusion and fair treatment in emerging CE systems (Ofori et al., 2020). Similarly, Lesniewska & Steenmans, (2023) emphasize the role of legal frameworks in embedding justice into CE transitions, while Cerchione et al, (2025) argue that balancing sustainability with distributive justice remains a significant challenge. From the perspective of Al-'adl, these ethical considerations require deliberate efforts to protect vulnerable groups and ensure inclusivity.

In summary, Al-'adl contributes significantly to distributive justice in a CE by emphasizing redistribution, the sustainable allocation of resources, and ethical governance. Its integration provides not only economic and environmental benefits but also ensures social welfare, inclusion, and equity. While existing studies highlight the alignment between Islamic principles and circular economy goals, there is still limited direct exploration of Al-'adl's application in this context. Future research is needed to develop analytical frameworks and policy tools that fully operationalize Al-'adl within CE models, ensuring that sustainability transitions also become pathways to justice.

RESEARCH METHOD

This study adopts a qualitative-conceptual research design by combining a systematic literature review (SLR) with a synthesis-based analysis to construct a conceptual framework that integrates the principle of al-'adl within the circular economy (CE), mediatory by Hifdz al-Bi'ah. This design was chosen because sustainability and justice from the perspective of Islamic economics remain relatively new domains and thus require the development of an integrated theoretical model. The research was conducted in four main stages.

First, a comprehensive literature identification process was carried out using reputable academic databases (Scopus and Google Scholar). Keywords included "circular economy" AND "Islamic economics" OR "maqasid al-shariah" OR "hifz al-

bi'ah" access on 26 September 2025. Inclusion criteria were: (1) articles published between 2020 and 2025, (2) relevance to circular economy, sustainability, or *maqāṣid al-shari'ah*, (3) availability in English or Bahasa Indonesia, and (4) open access.

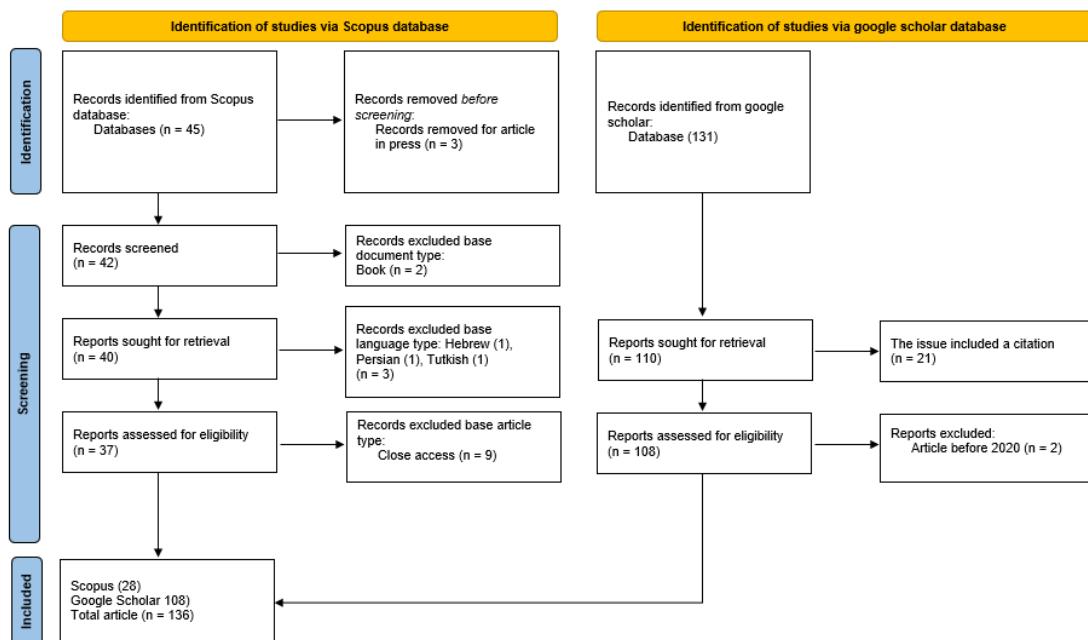


Figure 1. PRISMA Flow Diagram

Source: data processed (2025)

Second, a critical appraisal was conducted to evaluate the methodological rigor and relevance of the selected articles. It was used to ensure transparency in the review and selection process. Third, the study employed a thematic synthesis approach (Thomas & Harden, 2008; adapted in sustainability studies by Zupic & Čater, 2015) to categorize findings into several themes: anthropocentric–ecocentric paradigms, CE mechanisms (eco-design, zero waste, circular supply chain, green finance), the Islamic principle of justice (*al-'adl*), and the mediatory role of *Hifdz al-Bi'ah*. These themes were then synthesized to formulate the input–mechanism–outcome conceptual model.

Fourth, an integrative synthesis was applied to combine empirical findings with normative Islamic values. This approach aligns with Islamic economics methodology, which merges revealed knowledge (Qur'an, Sunnah, *maqāṣid al-shari'ah*) with acquired knowledge (empirical literature) (Dusuki & Bouheraoua, 2021). Thus, Qur'anic verses and Prophetic traditions emphasizing the prohibition of *isrāf* (wastefulness), the responsibility of *khilāfah* (stewardship), and social-ecological justice were analyzed alongside contemporary CE studies. By employing this methodology, the study does not merely provide a descriptive review but also constructs a novel conceptual framework that demonstrates how CE can serve as a mechanism for realizing *al-'adl*, while ensuring alignment with Islamic ethical values through the moderating principle of *Hifdz al-Bi'ah*.

RESULTS AND DISCUSSION

Philosophical Synthesis of Anthropocentrism and Ecocentrism with Theocentrism

The philosophical integration of anthropocentrism, ecocentrism, and theocentrism requires a comprehensive understanding of each concept's core principles. Anthropocentrism places humans at the center of ethical consideration, asserting that humans alone possess intrinsic value, while other beings are valuable only in relation to their utility to human needs (Goralnik & Nelson, 2012). This human-centered view has been criticized for contributing to environmental degradation by prioritizing human interests over ecological health. In contrast, ecocentrism values all elements of the natural world intrinsically, promoting a more inclusive ethical framework that recognizes the inherent worth of all living and non-living components of the ecosystem. Lastly, theocentrism places a divine being at the center of value, emphasizing that the universe and all beings are created and sustained by divine power, with human actions aligning with divine will and purpose (Azanza Torres, 2024).

A philosophical synthesis of these perspectives identifies common ground between ecocentrism and theocentrism, primarily the idea of interconnectedness. Both ecocentrism and theocentrism emphasize that all beings, whether living or non-living, are interconnected. For ecocentrism, this interconnectedness reflects the intrinsic value of all elements within the ecosystem, while for theocentrism, it is seen through the lens of divine creation, where all elements are purposefully connected through divine will. Both views advocate for a responsible and respectful approach to the environment, emphasizing the ethical responsibility humans have toward nature. This shared concern for interconnectedness and stewardship lays a foundation for integrating anthropocentrism into this synthesis.

A moderate form of anthropocentrism is proposed in this synthesis, which seeks to balance human interests with ecological and divine considerations. This moderated approach, termed "environmental anthropocentrism," recognizes the needs and well-being of humans but insists that these needs must be considered within a broader context of ecological health and divine stewardship (Plašienková & Smolková, 2024). In this integrated framework, humans are not seen as dominators of nature but as stewards, tasked with caring for creation, aligning with both the ecocentric value of respecting all life forms and the theocentric view of humans' divine mandate to maintain harmony with the natural world.

The implications of this philosophical synthesis offer a holistic ethical framework for addressing environmental challenges. This synthesis advocates for the intrinsic value of nature, recognizing that all beings, regardless of their utility to humans, possess inherent worth. It also calls for divine stewardship, where human actions align with divine principles to care for the environment (Azanza Torres, 2024). Lastly, it supports balanced human interests, ensuring that human development and welfare are pursued within the context of ecological and divine well-being. This integrated approach provides practical guidance for environmental policies and

ethical practices that promote sustainability, encourage responsible stewardship, and balance human needs with ecological and divine imperatives.

A circular economy model based on the concept of hifz al-biah

A circular economy model based on the concept of hifz al-biah (environmental protection) aims to create a sustainable economic system that maximizes resource efficiency, minimizes waste, and promotes ecological balance. Central to this model is the principle of resource efficiency, which encourages the reuse, recycling, and refurbishment of materials and products. By minimizing waste and conserving natural resources, this model aligns with hifz al-biah, which emphasizes the protection and preservation of the environment (Jindal & Gouri, 2024). The circular economy model ensures that resources are continually cycled back into the production process, reducing the dependency on non-renewable materials and supporting sustainable development.

In addition to resource efficiency, the principle of waste minimization is integral to the circular economy model. By designing products and services that reduce waste and extend the lifespan of materials, this model decreases the environmental impact of production and consumption. This strategy is essential in protecting the environment and adhering to the goals of hifz al-biah, as it encourages both the reduction of harmful waste and the responsible management of natural resources. A key aspect of waste minimization is the development of products that can be reused or repurposed, contributing to the circular flow of materials within the economy (Musa et al., 2024).

A fundamental element of the circular economy that aligns with hifz al-biah is the use of renewable resources. By shifting away from non-renewable materials and adopting renewable resources, the circular economy promotes ecological balance and sustainability. This approach not only reduces the depletion of natural resources but also supports the goal of maintaining the environmental integrity emphasized by hifz al-biah. The focus on renewable energy sources and eco-friendly materials is crucial for creating a sustainable future, where economic growth does not come at the expense of the environment.

In implementing a circular economy model based on hifz al-biah, several strategies are critical. Closed-loop systems, for example, can significantly reduce waste and resource consumption by ensuring that products and materials are continuously cycled back into the production process. This approach ensures that materials are reused and recycled efficiently, aligning with the principles of hifz al-biah by preventing environmental degradation. Furthermore, the role of entrepreneurs in fostering innovation within the circular economy is vital. They can develop sustainable solutions that meet consumer needs while benefiting the environment.

The integration of Hifz al-Bi'ah, which emphasizes environmental protection, avoidance of wastefulness (anti-isrāf), and biodiversity conservation into CE framework creates a powerful mediator for sustainability. The CE aims to reduce waste, extend resource lifespans, and minimize environmental degradation, aligning directly with Islamic ecological principles. For instance, CE practices such as recycling, reusing, and repairing reduce the need for virgin resource extraction and thereby help to conserve ecosystems and biodiversity (Junge et al., 2023). This convergence

reflects a shared concern for ecological preservation and responsible resource management, which is central to the *maqāṣid al-shari‘ah* in protecting creation.

The Islamic principle of *anti-isrāf*, or the avoidance of waste, resonates strongly with CE's goal of minimizing waste and promoting efficiency. By ensuring that resources are cycled back into production systems through industrial symbiosis or closed-loop supply chains, CE operationalizes *anti-isrāf* in modern economies. Such practices embody Islamic ethical teachings on moderation and accountability while also reducing ecological footprints, as evidenced in European and German CE case studies (Musa et al., 2024). Furthermore, both CE and *Hifz al-Bi'ah* emphasize biodiversity protection. Initiatives like ecosystem restoration and sustainable decarbonization programs enhance ecological resilience while safeguarding biodiversity, echoing Qur'anic imperatives to maintain the balance (*mīzān*) of nature (Alhazzaa et al., 2023).

The following synthesis table illustrates the parallels between *Hifz al-Bi'ah* and circular economy practices, showing their alignment in environmental protection, avoidance of wastefulness, and biodiversity conservation.

Table 1. Synthesis of *Hifz al-Bi'ah* and Circular Economy

Aspect	<i>Hifz al-Bi'ah</i> (Environmental Protection)	Circular Economy
Environmental Protection	Prioritizes ecological sustainability and conservation (Rois et al., 2024; Subli et al., 2025)	Reduces resource extraction and waste, preserving ecosystems
Anti-<i>Isrāf</i> (Avoidance of Wastefulness)	Encourages efficient use of resources and minimizing waste (Rois et al., 2024; Subli et al., 2025)	Focuses on recycling, reusing, and repairing to minimize waste
Biodiversity	Protects and enhances biodiversity through sustainable practices (Amiruddin et al., 2024)	Supports biodiversity by reducing pollution and habitat destruction

Source: data processed (2025)

The synergy between *Hifz al-Bi'ah* and the circular economy demonstrates the potential for Islamic ecological ethics to mediate sustainable development strategies. While CE provides the technological and economic mechanisms to reduce waste and protect ecosystems, *Hifz al-Bi'ah* grounds these efforts in a moral and spiritual framework. Together, they advance an integrative sustainability paradigm that balances environmental protection, resource efficiency, and biodiversity conservation in line with both contemporary global challenges and Islamic jurisprudential principles.

Al-'Adl Which Was Moderated By Hifdz Al-Bi'ah Against Circular Economy

The integration of the principle of *al-'adl* in Islamic economics with CE approach provides a more ethical and just framework for sustainable development. Economic justice is manifested through equitable resource distribution and the utilization of waste as a new source of value, thereby enhancing the access of vulnerable groups to economic benefits (Kumar et al., 2025; Nowak-Marchewka et

al., 2025). The protection of vulnerable groups aligns with the principles of maqshid shariah, particularly in preventing exploitation and ensuring sustainable access to basic needs (Rois et al., 2024). Moreover, the concept of intergenerational justice emphasizes sustainability across generations, which can be realized through CE practices such as eco-design, zero waste, and circular supply chains, ensuring that future generations continue to have access to resources and a healthy environment (Musa et al., 2024).

The role of *Ḥifż al-bi’ah* functions as a moderating factor that strengthens the linkage between the principle of justice in Islam and the implementation of CE. By emphasizing environmental preservation, the avoidance of *isrāf* (wastefulness), and the protection of biodiversity, *Ḥifż al-bi’ah* ensures that CE practices are not merely oriented toward economic efficiency but also safeguard ecological sustainability (Amiruddin et al., 2024; Subli et al., 2025). Thus, the integration of *al-’adl*, *Hifdz al-Bi’ah*, and CE gives rise to a development model that is just, inclusive, and sustainable for both present and future generations.

In the study of sustainable development, two main paradigms are often debated: anthropocentrism and ecocentrism. The anthropocentric paradigm emphasizes that nature has instrumental value for human well-being, while the ecocentric paradigm stresses the intrinsic value of nature and the integrity of ecosystems (Nowak-Marchewka et al., 2025). Within the context of the circular economy (CE), these paradigms can be synthesized through a hybrid approach that integrates human interests with ecological protection. CE offers transformative mechanisms through practices such as eco-design, zero waste, circular supply chains, and green finance, which aim at resource efficiency while simultaneously reducing environmental pressures (Kumar et al., 2025; Musa et al., 2024).

The outcomes of CE implementation within the Islamic perspective are directed toward the realization of *al-’adl*, namely economic justice, the protection of vulnerable groups, and intergenerational justice. This indicates that CE is not merely a technical strategy but also carries ethical implications consistent with the objectives of *maqāṣid al-shari’ah*. However, this relationship is reinforced through the moderating role of *Ḥifż al-bi’ah*. The principle of *Ḥifż al-bi’ah* emphasizes the avoidance of *isrāf* (wastefulness), the preservation of biodiversity, and ecological responsibility, thereby ensuring that the implementation of CE truly results in a fair, inclusive, and sustainable distribution of benefits (Rois et al., 2024). Thus, the integration of the anthropocentric ecocentric paradigms, CE mechanisms, and Islamic principles through *Ḥifż al-bi’ah* produces a development model that is ethical, just, and long term oriented.

Table 2. Al-'Adl moderated by Hifdz al-Bi'ah towards circular economy

Input (Paradigm)	Mechanism Practices	(CE	Outcome (al-'Adl)	Moderator (Hifdz al-Bi'ah)
Anthropocentrism: humans as the center of value, nature as instrumental	Eco-design: environmentally friendly products, recyclable		Economic justice: more efficient and equitable distribution of resources	Ecological protection to prevent overexploitation
Ecocentrism: nature has intrinsic, holistic value	Zero waste: waste elimination, industrial symbiosis		Protection of vulnerable groups: new economic opportunities from circular chains	Avoidance of <i>isrāf</i> (wastefulness) and efficient use of resources
Hybrid synthesis: balance between humans and nature	Circular supply chain & green finance: closed-loop system, green bonds, impact investing		Intergenerational justice: ensuring sustainable access to resources across generations	Biodiversity conservation and long-term sustainability

Source: data processed (2025)

The table summarizes how various sustainability paradigms, Circular Economy (CE) practices, and the Islamic value of al-'adl, moderated by the principle of Hifz al-Bi'ah, work together. While anthropocentrism supports efficiency-driven practices like eco-design, which promotes equitable resource distribution, ecocentrism focuses on the inherent worth of nature, advocating for zero-waste models that uplift marginalized communities. A combined approach merges circular supply chains with green finance to ensure fairness across generations. The principle of Hifz al-Bi'ah plays a key role by ensuring these strategies prioritize environmental protection, avoiding wastefulness (*isrāf*), and maintaining biodiversity, thereby embedding a moral foundation in CE. This illustrates that sustainable development, when aligned with Islamic teachings, strives for not only technical and economic efficiency but also fairness, inclusivity, and long-term environmental stewardship.

CONCLUSION

This study concludes that the realization of a Just Economy requires the integration of multiple dimensions. The synthesis of anthropocentrism, ecocentrism, and theocentrism, integrated with Circular Economy (CE) practices and moderated by the Islamic principle of Hifz al-Bi'ah, provides a comprehensive framework for sustainable development that is both ethical and just. This integrated approach balances human needs with ecological protection and divine stewardship, ensuring that resources are used efficiently, waste is minimized, and biodiversity is preserved. The concept of al-'adl (economic justice), guided by Hifz al-Bi'ah, fosters fair resource distribution, the protection of vulnerable groups, and intergenerational justice, aligning economic practices with environmental and social well-being. The CE model, supported by these principles, not only emphasizes technical efficiency but also incorporates values of justice, inclusivity, and long-term sustainability, thereby offering a holistic and ethical path toward achieving true sustainability in line with Islamic values.

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