

Economy and Environmental Ethics in the Qur'an: A Thematic Interpretation Study on Sustainable Development

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Abstract

Purpose: The study of the synergy of economics and environmental ethics in the Qur'an is becoming increasingly relevant in the context of efforts to find alternative solutions to conventional development models that often ignore environmental aspects and social justice.

Methodology: The research approach method uses a comprehensive literature study that aims to collect and analyze in depth various literature related to the synergy of economics and environmental ethics.

Results: The Qur'an guides humans to manage the earth with full responsibility. Sustainable development in Islam is not only about economic growth, but also moral, social, and ecological preservation. The goal of development according to Islam is not just economic growth, but fair and equitable welfare, and the preservation of Allah's creation. Islam encourages a circular economy and a sustainable lifestyle.

Conclusions: Islamic teachings, as interpreted thematically from the Qur'an, provide a comprehensive ethical framework that supports sustainable development. This framework integrates environmental conservation with equitable economic growth, emphasizing responsible resource management and distributive justice as essential components of a just and sustainable society.

Limitations: This study is limited to textual and conceptual analysis without empirical validation or field-based data. Future research may consider integrating empirical methods to assess practical applications of Qur'anic environmental ethics in modern economic systems.

Contributions: The study contributes to the growing field of Islamic environmental ethics by offering a Qur'anic perspective on sustainability and proposing an alternative development paradigm rooted in Islamic theology.

Keywords: *Economic Synergy, Environmental Ethics, Sustainable Development, Thematic Studies*

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1. Introduction

In the context of Islam, the Qur'an, as the primary source of teachings, contains fundamental principles that govern the relationship between humans, the environment, and the Creator. Historically, the understanding and implementation of the Qur'anic teachings regarding the environment may have fluctuated with the development of Islamic civilization ([Aboukhousa, Hassan, Elouazzani, & Badran, 2025](#); [Sayem, 2021](#)). The Qur'an provides a comprehensive framework for environmental ethics and

sustainable development. The Qur'an emphasizes the concept of eco-theology, which governs the relationship between God, humanity, and nature ([Nazar, Sunarto, & Hakim, 2023](#)). However, the verses of the Qur'an inherently provide strong ethical guidance on how humans should interact with the environment. The concept of *tauhid* (the oneness of Allah) implies that the universe is Allah's creation, with its own value and purpose, not merely an object for exploitation. The concept of *khalifah* (stewardship) places humans as those responsible for maintaining and utilizing the earth with trust. The conception of humans as *khalifah* carrying the trust to preserve the environment while utilizing natural resources for the collective benefit aligns with the bioscentric approach, which considers all elements of nature as vital for life ([Pratama, Nasrullah, & Al Sidiq, 2025](#)).

Islamic teachings encourage the responsible use of natural resources for human welfare while maintaining ecological balance ([Putri & Sari, 2024](#)). The environmental ethics of the Qur'an, operationalized through *maqasid shariah*, support the achievement of the Sustainable Development Goals (SDGs) by emphasizing the importance of environmental sustainability ([Al Fajar, Sholichah, Mudfainna, Rahma, & Agitsna, 2024](#)). These principles include learning from natural disasters, avoiding excess and wastefulness, and maintaining cleanliness ([Pratama et al., 2025](#)). Efforts to internalize the Qur'anic teachings into the framework of contemporary sustainable development have the potential to create a holistic approach that integrates environmental conservation and economic advancement comprehensively. The emergence of the modern discourse on sustainable development and the green economy finds a strong resonance in the teachings of the Qur'an. Principles such as the prohibition of corruption (*ifsad fil ardh*), emphasis on balance (*mizan*), encouragement to avoid excess (*israf*), and the concept of justice (*adl*) in the distribution of resources inherently align with the goals of sustainable development, which strives to achieve economic welfare, social justice, and environmental preservation simultaneously.

The study of the synergy between economics and environmental ethics in the Qur'an is becoming increasingly relevant in the context of efforts to find alternative solutions to conventional development models, which often neglect environmental and social justice aspects. The thematic tafsir approach is relevant for deeply exploring the Qur'anic verses related to economic principles and environmental ethics. This approach allows for the identification of key Islamic teachings that support responsible resource management, the prohibition of corruption (*ifsad fil ardh*), emphasis on balance (*mizan*), and justice in the distribution of economic benefits.

The relevance of this study becomes even stronger given the potential contribution of the Islamic perspective in seeking alternative solutions to conventional development models, which are often exploitative and overlook sustainability. By understanding and applying the principles of the Qur'an, it is hoped that a sustainable development model can be formulated with a strong theological and ethical foundation for Muslim communities and even inspire global discourse on more just and sustainable development. Therefore, the researcher intends to conduct a scientific study titled "The Synergy of Economics and Environmental Ethics in the Qur'an: A Thematic Tafsir Study on Sustainable Development." This study provides practical directions such as: designing sharia-based economic policies that consider environmental preservation, promoting an eco-friendly Islamic lifestyle, and instilling eco-theological education from an early age through Islamic curricula.

2. Literature Review

2.1 Environmental Ethics

Environmental ethics examines the moral relationship between humans and nature, discussing how humans should behave toward the environment ([Al Munir, 2023](#)). This ethics critiques the anthropocentric view that prioritizes human interests over other living beings and non-living elements ([Yuono, 2019](#)). The three main paradigms in environmental ethics are anthropocentrism, biocentrism, and ecocentrism, with the latter two expanding moral considerations beyond humans. Environmental ethics is crucial for sustainable development and education, aiming to build conceptual and procedural knowledge for students, foster environmental awareness, and develop an environmentally conscious attitude ([Junaedi, 2026](#)). The application of environmental ethics in education and daily life is vital for maintaining ecological balance and ensuring a sustainable future for the next generations.

2.2 Economic Synergy

Economic synergy involves collaboration among various stakeholders to promote economic development. In the creative economy sector, effective coordination among stakeholders is crucial but often lacking, which hinders progress (Rusyadi, Jumiati, & Yulianti, 2022). Synergy between Islamic financial institutions, such as BNI Syariah, zakat organizations, and waqf institutions, can have a positive impact on lower-middle-income groups, promoting entrepreneurship and economic growth (Maulidiyah, 2017). At the village level, synergy between local governments and community empowerment organizations is essential for the success of village-owned enterprises. Furthermore, the integration of renewable energy programs with Islamic economic practices can contribute to sustainable development through various financing mechanisms, including crowdfunding and waqf, while also supporting the halal industry (Iskandar, Aqbar, & Herman, 2021). This synergistic approach across sectors aims to boost economic growth and community welfare.

The principles of Islamic economics align with the concept of a green economy, which emphasizes environmental preservation, social justice, and the sustainable use of resources (Soehardi, 2022). Both frameworks advocate for ethical business practices that balance economic growth with environmental management and social welfare (Mu'min & Muin, 2024). The implementation of Islamic business ethics and the green economy approach can result in a low-carbon economy, reduce environmental risks, and enhance social justice (Mu'min & Muin, 2024). These concepts are highly relevant in the context of Indonesia, where they can guide sustainable environmental management practices (Mu'min & Muin, 2024). The integration of Islamic economic principles with green economic strategies offers a comprehensive approach to addressing environmental challenges while promoting economic development and social welfare.

3. Research Methodology

This type of research is library research, where the secondary data is sourced from literature studies related to the research theme, specifically the Qur'anic verses that regulate environmental ethics and economic synergy based on thematic tafsir studies. The research approach method uses a comprehensive literature review aimed at collecting and deeply analyzing various literatures related to economic synergy and environmental ethics (Mustofa, 2025). The data sources used are derived from classical and contemporary Qur'anic tafsir books, books on environmental ethics in Islam, scientific journals discussing similar themes, articles, theses, dissertations, and other relevant publications.

4. Results and Discussion

4.1 The Qur'an as Environmental Ethics

The Qur'an internalizes the prohibition of causing corruption on the earth (*ifsad fil ardh*), a terminology that encompasses all forms of environmental degradation. Several verses of the Qur'an explicitly prohibit acts of *ifsad fil ardh*. For example:

QS. Al-Baqarah (2:205): This verse specifically mentions environmental destruction (plants and livestock) as an example of *ifsad*.

"And when he goes away from you, he strives to cause corruption on the earth, destroying crops and animals, and Allah does not like those who cause corruption."

QS. Al-A'raf (7:56): This verse commands not to cause corruption after Allah SWT has created the earth in a good and orderly manner.

"And do not cause corruption on the earth after it has been set in order. Call upon Him in fear and hope. Indeed, the mercy of Allah is near to the doers of good."

QS. Al-A'raf (7:56): This verse commands not to cause corruption after Allah SWT has created the earth in a good and orderly manner. *"And do not cause corruption on the earth after it has been set in order. Call upon Him in fear and hope. Indeed, the mercy of Allah is near to the doers of good."*

The Qur'an emphasizes the prohibition of causing corruption on the earth (*ifsad fil ardh*), which is a fundamental principle in Islamic environmental ethics. This concept includes various actions that disturb the natural order and the life within it. The Qur'an contains around 800 verses discussing the

universe and the environment, highlighting the role of humans as stewards (*khalifah*) responsible for maintaining ecological balance (Nurhayati, Ummah, & Shobron, 2018; Rahayu et al., 2024). Islamic teachings stress the importance of preserving nature and utilizing resources sustainably (Mubarak, Adam, & Djailil, 2020). Environmental damage is viewed as a multidimensional issue with negative consequences for all, not just those directly responsible. The concepts of balance (*mizan*) and stewardship (*khalifah*) in the Qur'an form the foundation for social harmony and environmental balance, which shape religious ethics toward both society and nature (Maula, 2018). Islam, through the principle of *hifz al-bī'ah*, emphasizes the protection of the environment as part of human responsibility for ecological balance and the welfare of all living beings. The Qur'an explicitly forbids such destructive actions, affirming their negative implications. This prohibition serves as an ethical foundation for Muslims in avoiding pollution practices, excessive exploitation of resources, and ecosystem destruction.

The Qur'an underscores the importance of environmental preservation and prohibits the destruction of nature, as evidenced by the numerous verses on this topic (Ahmadiy, 2019). Surah Al-Baqarah 205 specifically addresses environmental damage, with Ibn Kathir's tafsir highlighting the need for harmony between humans and nature (B. Mubarak, 2022). Yusuf Qardawi's tafsir on verses prohibiting environmental corruption (*ifsad*) includes both visible and invisible damage, proposing a three-stage approach for conservation: prevention, restoration, and maintenance (Muhammad, Ridho, Wibowo, Pujiono, & Ridho, 2023). Quraish Shihab, in his Tafsir Al-Misbah, outlines human responsibility as *khalifah*, including environmental preservation, wise use of resources, and refraining from exploitation (Wulan, 2025). These interpretations collectively emphasize the Islamic ecological principles, stressing human responsibility in maintaining environmental balance and the welfare of all living beings.

4.1.1 Command to Maintain Balance (*Mizan*)

The command to maintain balance (*المِيزَانُ* - *al-mīzān*) is a fundamental principle that encompasses various aspects of life, including human interaction with the universe. The word *mīzān* literally means scale or balance, but in the context of the Qur'an, its meaning extends to balance, justice, proportion, and harmony. The Qur'an underscores the significance of *mizan* or balance in all dimensions of life, including the interaction between humans and the universe (QS. Ar-Rahman (55): 7-9):
"And the heaven He raised high, and He set the balance (*mīzān*)."
"So that you do not transgress the balance."
"And establish the balance with justice and do not make the balance deficient."

The phenomenon of environmental degradation often stems from an imbalance in the exploitation of natural resources. Thus, the command to maintain harmony implicitly includes advice for conservation and wise management. These verses show that balance is a fundamental principle in the creation of the universe. Allah SWT created the heavens and the earth with perfect harmony, and humans are commanded not to disrupt that balance. The command to uphold the balance with justice and not to reduce it also has far-reaching implications, including in social, economic, and natural resource management interactions.

The implications of the command to maintain balance (*mīzān*) for the environment include several aspects:

- 1) Avoiding Excessive Exploitation: The concept of *mīzān* implicitly prohibits the excessive exploitation of natural resources that can disturb the ecological balance. The use of resources must be done proportionally and within the boundaries of nature.
- 2) Conservation and Preservation: Maintaining the balance of nature means preserving biodiversity, protecting natural habitats, and managing resources sustainably so that they can be enjoyed by both present and future generations.
- 3) Avoiding Pollution: Actions that cause environmental pollution (water, air, soil) are a violation of the *mīzān* principle because they disturb the harmony and balance of nature.
- 4) Wise Management: Humans, as stewards on earth, are commanded to manage the environment wisely, emulating the balance that has been established by Allah SWT in His creation.

4.1.2 Explanation of the Consequences of Human Actions

The Qur'an reveals that the deterioration of the earth's condition, including environmental degradation, is often a consequence of actions carried out by humans (QS. Ar-Rum: 41).

"Corruption has appeared throughout the land and sea by what the hands of people have earned; Allah wills for them to taste some of the consequences of what they have done, that perhaps they will return [to righteousness]."

This verse educates that environmental degradation is not merely a natural occurrence, but the responsibility of humankind, and such actions will have negative implications for the continuity of life. This verse carries profound meaning regarding the relationship between human actions and the condition of the earth's environment. The verse reveals several important points:

1. **Corruption on Land and Sea is a Real Manifestation:** The Qur'an explicitly states that corruption (*ḡahara al-fasādu*) has appeared and is visibly occurring on land (*al-barri*) and sea (*al-baḡri*). This is not merely a potential or threat, but a reality that can be witnessed. The term "corruption" here encompasses various forms of environmental deterioration, including environmental degradation, pollution, natural disasters exacerbated by human actions, loss of biodiversity, imbalance in ecosystems, and all forms of negative changes that disrupt the natural order.
2. **The Main Cause of Corruption is Human Action:** A crucial part of this verse is the affirmation that the corruption that occurs is "caused by the deeds of human hands" (*bimā kasabat aydī an-nās*). This directly points to human responsibility for the worsening environmental conditions. "Deeds of human hands" includes all actions, policies, and practices carried out by individuals, groups, organizations, or states that have a negative impact on the environment. This can include excessive and irresponsible exploitation of natural resources, industrial and domestic pollution, deforestation, damaging agricultural practices, development that ignores environmental aspects, and various other activities that disturb the balance of nature.
3. **The Consequences Felt are Part of Allah's Wisdom:** The Qur'an states that Allah SWT wills for humans to feel some of the consequences of their actions (*liyuzīqahum ba'da alladhī 'amilū*). This does not mean that Allah SWT is solely punishing, but rather that He is providing a lesson and warning to humans for their actions. The consequences felt can include natural disasters (floods, droughts, landslides), diseases caused by pollution, scarcity of natural resources, food crises, and various other negative impacts that directly affect human life.
4. **The Ultimate Purpose is for Humans to Return to the Right Path:** The final part of the verse, "that perhaps they will return [to the right path]" (*la'allahum yarjī'ūn*), reveals the ultimate wisdom behind the consequences experienced. The purpose is for humans to realize their mistakes, repent, and return to a way of life that aligns with the will of Allah SWT, including in how they treat the earth. This is a call for reflection and behavioral change. The Qur'an urges humans to improve their interactions with nature, adopt more responsible and sustainable practices, and appreciate the environment as a trust from Allah SWT.

Surah Ar-Rum, verse 41, provides a clear and firm warning about the negative impact of human actions on the environment of the earth. This verse emphasizes human responsibility for the damage that occurs and explains that the consequences experienced are part of how Allah SWT reminds and calls humans to return to the right path, which is aligned with the harmony of nature and justice in the use of resources. This verse forms an important foundation in Islamic environmental ethics, urging Muslims to become agents of positive change in preserving the earth's sustainability.

4.1.3 Emphasis on the Responsibility of Khalifah

The concept of humans as *khalifah* (stewards) on earth entails substantial implications of responsibility toward the environment. This is as mentioned in QS. Al-Baqarah: 30:

"And [recall] when your Lord said to the angels, 'Indeed, I will make upon the earth a *khalifah*.' They said, 'Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?' Allah said, 'Indeed, I know that which you do not know.'"

In their capacity as stewards, humanity is entrusted with the responsibility to preserve and wisely utilize natural resources, rather than causing destruction. Environmental degradation represents a betrayal of this khalifah trust. The conception of humans as khalifah on earth, mentioned in Surah Al-Baqarah (2:30), carries profound and substantial implications for environmental responsibility. This verse narrates Allah SWT's dialogue with the angels about the creation of Adam as khalifah on earth. Understanding this status and role forms an essential foundation in Islamic environmental ethics. The following are the implications of the khalifah responsibility for the environment:

- 1) **The Trust to Be Maintained:** The status of khalifah is a trust (amanah) given by Allah SWT to humans. This trust includes the responsibility to treat the earth and all its contents with care and fairness. Destroying the environment or exploiting resources excessively is considered a betrayal of this trust.
- 2) **Responsible Use:** Humans are permitted to utilize the natural resources that Allah SWT has provided to meet their needs. However, this use must be done in a responsible, wise, and non-excessive manner. The principle of avoiding wastefulness (israf) and preventing corruption (ifsad fil ardh) serves as guidance in this utilization.
- 3) **The Duty to Preserve:** As stewards, humans have an obligation to preserve the environment for the current and future generations. This means protecting biodiversity, safeguarding natural habitats, preventing pollution, and promoting sustainable practices.
- 4) **Imitating Allah's Attributes in Management:** While humans do not have absolute power, as His representatives, humans are expected to emulate Allah's attributes in managing the earth, such as mercy (compassion), justice, and wisdom. This means treating nature with kindness, maintaining justice in the distribution of resources, and acting wisely in every interaction with the environment.
- 5) **Accountability in the Hereafter:** The concept of khalifah also includes the implication of accountability in the hereafter. Humans will be asked to account for how they fulfill their trust as stewards of the earth. Treating the environment well will be part of their good deeds, while destruction will be part of their bad deeds.

The concept of humans as khalifah on earth in the Qur'an is not merely a status that grants privilege but a great responsibility toward the environment. As Allah SWT's representatives, humans are entrusted to protect, manage, and utilize the earth responsibly, justly, and sustainably. A deep understanding of this role will encourage humans to act as faithful guardians of nature, for the well-being of all living beings and the sustainability of the planet.

4.1.4 Warning Against Wastefulness (Israf)

The Qur'an explicitly forbids israf (wastefulness). Surah Al-A'raf (7:31) is a verse in the Qur'an that explicitly forbids israf (الإسراف) or wastefulness. The verse reads: "O children of Adam, take your adornment at every masjid and eat and drink, but do not be excessive. Indeed, He does not like those who commit excess." Israf is not limited to food and drink, but encompasses all forms of excessive use of resources, going beyond reasonable needs, and failing to provide the intended benefits. In the context of the environment, israf has significant implications:

- 1) **Wasteful Use of Natural Resources:** Using water, electricity, fuel, and other natural resources excessively without considering the needs and rights of future generations is included in israf.
- 2) **Excessive Consumption:** Buying and using goods excessively beyond basic needs, often resulting in waste, is also a form of israf.
- 3) **Excessive Waste Production:** Consumer lifestyles and inefficient production often lead to excessive waste that pollutes the environment. This can also be categorized as israf on a larger scale.
- 4) **Inefficient Use of Resources:** Building or using things in inefficient ways that require more resources than necessary is also considered israf.

Israf, or excessive behavior, goes beyond food and drink and includes all forms of overuse of resources beyond reasonable needs and failing to provide adequate benefits ([Utami, 2018](#)). This manifests in various aspects of modern life, including consumerism, hedonistic lifestyles, and even religious fanaticism ([Syarif, Pramana, Khair, & Info, 2024](#)). While Islam does not explicitly forbid material

possession, it emphasizes moderation and preventing wastefulness (Abdurrahman, 2005). In the context of food consumption, israf violates the Qur'anic guidelines and can lead to health issues ([Mohd, Mohd Ghazali, Fauzi, Muhammad Yusuff, & Mohammad Zaini, 2023](#)). The Qur'an presents israf as an ethical-religious concept, warning against excessive behavior in worship and social interactions. Understanding and addressing israf is crucial for maintaining balance in resource use, improving health, and fulfilling one's role as a responsible steward of the earth.

The practice of wasteful use of natural resources may lead to scarcity and environmental degradation. Consequently, the teachings about simple living and avoiding excessive behavior implicitly contribute to conservation efforts. Surah Al-A'raf (7:31) explicitly forbids israf or wastefulness in all aspects of life, including the use of sustenance and natural resources. This prohibition is based on Allah SWT's dislike of those who are excessive. In the context of the environment, avoiding israf is a moral and religious obligation for Muslims to preserve nature, save resources, and contribute to a more sustainable and just life. This verse forms an important foundation in Islamic environmental ethics, emphasizing simplicity, efficiency, and responsibility in utilizing Allah SWT's blessings. Thus, the Qur'an not only provides a picture of the beauty and benefits of the environment but also explicitly warns against all forms of actions that can damage it. The emphasis on the prohibition of corruption, the importance of balance, the responsibility of humans as khalifah, and the warning against wastefulness form a strong foundation in Islamic teachings to promote environmental conservation.

4.2 Relevant Economic Principles in the Qur'an for Sustainable Development Concepts

Islamic economic principles support sustainable development by encouraging responsible resource management and equitable wealth distribution ([Putri & Sari, 2024](#)). These principles inherently support sustainable development through responsible resource management and fair wealth distribution. These principles emphasize justice, balance, and social responsibility ([Karim, Muin, & Kara, 2025](#)). Islamic economics offers solutions to modern challenges such as inequality and exploitation through an ethical approach based on spiritual values. The integration of Islamic economics with the concept of a green economy can accelerate sustainable development goals by addressing social inequality and environmental degradation ([Andini, Syarif, Shafiyah, & Afif, 2024](#)).

Islamic financial systems, wealth redistribution through zakat, and ethical economic practices significantly contribute to economic equity, environmental sustainability, and financial inclusion ([Aprilia et al., 2024](#)). Key distribution principles among Islamic scholars include justice, equality, critique of vested interests, the importance of zakat, transparency in transactions, prohibition of gambling, and human resource development ([Suryaningrat & Wahab, 2023](#)). These principles collectively promote a more inclusive and sustainable economic framework that aligns with sustainable development goals. Islamic economic principles inherently support sustainable development through two main pillars: responsible resource management and fair wealth distribution. Here is the explanation:

1. **Responsible Resource Management:**

Responsible resource management in Islamic economics refers to the wise, just, efficient, and sustainable use of natural resources granted by Allah SWT, in accordance with the teachings of the Qur'an and Sunnah. This concept goes far beyond the mere use for short-term gain, integrating ethical, social, and environmental dimensions for the welfare of all humanity, including future generations. Several practical implications include:

- a) **Government Policy:** Governments have a responsibility to regulate and oversee resource management based on Islamic principles, ensuring sustainability and preventing damage.
- b) **Business Practices:** Economic actors must adopt environmentally and socially responsible business practices, avoiding excessive exploitation and pollution.
- c) **Public Consumption:** Society also plays an important role in reducing waste and choosing more sustainable products and lifestyles.
- d) **Education and Awareness:** Raising awareness about the importance of responsible resource management through education and socialization is key to behavioral change.

By internalizing these principles, Islamic economics offers a holistic framework for achieving sustainable economic development, aligned with ethical values and responsibility for the environment.

2. Fair Wealth Distribution:

Fair wealth distribution is a fundamental principle in Islamic economics to achieve social justice and economic welfare (Karim et al., 2025). This concept aims to reduce inequality and create income equality (Suryaningrat & Wahab, 2023). Islam emphasizes justice, balance, and social responsibility in wealth distribution. Several financial instruments used to achieve this include zakat, charity, almsgiving, and waqf (Ihwanudin & Rahayu, 2020). Islamic economics also prohibits riba, gambling, and the concentration of wealth by a few individuals (M. H. Mubarak, Taufikurrahman, & Panorama, 2024). The implementation of these principles is expected to create social guarantees and inclusive, sustainable welfare for all society.

- a) Distributive Justice ('Adl): Justice is a central principle in Islamic economics, including in wealth distribution. Islamic economics rejects the concentration of wealth in the hands of a few and encourages more equitable distribution mechanisms so that the economic benefits can be felt by all layers of society (QS. Al-Hasyr: 7).
- b) Zakat: As one of the pillars of Islam, zakat is a wealth redistribution instrument that must be given by those who are capable to those who are entitled (the poor, the needy, and others). Zakat plays an important role in reducing economic disparities and ensuring that part of the wealth is allocated for social welfare.
- c) Prohibition of Riba: Riba (interest) is prohibited in Islam as it is seen as a form of exploitation and can cause injustice in wealth distribution. The Islamic financial system encourages profit-sharing mechanisms (mudharabah and musyarakah) that are fairer and share risks between the parties involved.
- d) Almsgiving and Charity: In addition to obligatory zakat, Islam encourages infak (voluntary donations) and sedekah (charity). These actions strengthen social solidarity and help distribute wealth to those in need.
- e) Waqf: Waqf is the practice of donating wealth that has enduring benefits for public welfare, including environmental preservation or empowering the poor. Waqf is a long-term, sustainable wealth distribution mechanism.

Through responsible resource management and fair wealth distribution, Islamic economic principles holistically support sustainable development. Responsible resource management ensures that future generations can also enjoy natural resources, aligning with the environmental sustainability dimension. Fair wealth distribution reduces social inequality and enhances the welfare of society, in line with the social and economic sustainability dimensions. Therefore, Islamic economics offers an ethical and practical framework for achieving development that focuses not only on economic growth but also on social justice and environmental preservation. Sustainable development is an effort that considers three main pillars: economic, social, and environmental. In this context, the Qur'an, as the primary source of Islamic teachings, offers a normative and ethical perspective that is highly relevant to responding to the current ecological crises and global economic inequalities. Thematic tafsir is a method of interpreting the Qur'an that examines a particular theme by gathering related verses, which are then organized and analyzed systematically. In this context, verses about economics (such as justice, wealth distribution, zakat) and the environment (trust, prohibition of corruption on earth) are studied to see their synergy in supporting sustainable development.

Environmental ethics in the Qur'an is reflected through: (1) Khilafah: Humans as God's representatives on earth have a responsibility to maintain and manage nature (QS. Al-Baqarah: 30). (2) Amanah: The environment is a trust from Allah that must be preserved. (3) Prohibition of Corruption (fasād): The Qur'an prohibits causing corruption on earth after it has been set right (QS. Al-A'raf: 56). (4) Balance (mīzān): The principle of balance in Allah's creation that must not be violated (QS. Ar-Rahman: 7-9). From the Qur'anic perspective, economic activities must align with environmental ethics. For example:

- a. Excessive exploitation of natural resources for economic gain contradicts Islamic teachings.
- b. Development should be rahmatan lil 'alamin (a blessing for all creatures), benefiting not only humans but also all living beings.

The balance between economic growth and environmental preservation reflects the concept of tawazun in Islam.

5. Conclusions

5.1 Conclusion

Based on the explanation above, it can be concluded that the Qur'an guides humans to manage the earth with full responsibility. Sustainable development in Islam is not only about economic growth, but also about the preservation of moral, social, and ecological values. The goal of development in Islam is not just economic growth, but also equitable welfare and the preservation of Allah's creation. Islam encourages a circular economy and a sustainable lifestyle (simple, not wasteful, QS. Al-A'raf: 31).

5.2 Research Limitations

This study has several limitations. First, the research is conceptual and based on literature studies, meaning that it has not yet explored the empirical aspects of how the principles of Islamic economics and environmental ethics derived from the Qur'an are applied in contemporary Muslim societies' sustainable development efforts. Second, the focus of this study is limited to a thematic analysis of the Qur'anic verses, without incorporating insights from other multidisciplinary perspectives, such as environmental science, public policy, or development economics.

5.3 Suggestions and Directions for Future Research

Future research should address these limitations by adopting an empirical approach through case studies or field surveys that observe the implementation of Qur'anic principles in sustainable development practices. This could be explored at various levels, including within communities, Islamic financial institutions, and local governments. Additionally, collaborative research across disciplines such as tafsir (interpretation), Islamic economics, and environmental science could further enrich perspectives and help create a practical, contextual Islamic development model. Future studies could also explore the analysis of public policies based on Qur'anic values as a foundation for more just and sustainable national development planning.

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