



A Comparative Study of Green Economy Models and Sharia Economic Concepts: A Sustainable Policy Framework in Indonesia

Ferdi Prayoga¹ , Eli Febriani² , Baginda Parsaulian³ 

^{1,2,3}Faculty of Islamic Economics and Business, Islamic State University Sjech M. Djamil Djambek Bukittinggi

*Corresponding: prayogaferdi1@gmail.com

Abstract. *The decline in environmental quality due to the exploitation of natural resources, population growth, and the unwise use of technology demands an alternative, sustainable economic system. The green economy presents itself as a new paradigm that emphasizes efficient resource use, low carbon, and social inclusiveness. On the other hand, Islamic economics is based on the principles of maqashid sharia, which emphasize justice, balance, and the welfare of humanity and the environment. This study uses a library research method with a qualitative approach through analysis of relevant literature, articles, and journals. The results show that the concepts of a green economy and Islamic economics have common ground in supporting sustainable development in Indonesia. Integrating the two has the potential to strengthen the achievement of the Sustainable Development Goals (SDGs) through the use of zakat, waqf, green banking, and the implementation of environmentally friendly practices in various sectors, including renewable energy, waste management, and sustainable agriculture. Furthermore, the eco-mosque movement is a concrete example of the implementation of this integration. Thus, the green economy and Islamic economics can be complementary strategic approaches to realizing equitable, inclusive, and environmentally friendly economic growth.*

Keywords: Green Economy, Sharia Economy, Sustainable Development Policy

1. Introduction

Environmental issues are now a global issue, increasingly understood as a complex and serious problem facing humanity worldwide, given that humans are highly dependent on a healthy environment. Various factors contribute to this situation, including rapid population growth, limited natural resources, and the often unwise use of modern technology, which exploits nature, resulting in a continuous decline in environmental quality over time. The concept of a green economy emphasizes social justice. This idea emerged from the encouragement of environmental activists and political figures who have a strong concern for environmental sustainability (Kesuma, Setiawan, and Hayati, 2024).

Term *green economy* The green economy has become increasingly discussed in recent years. A green economy is understood as an economic system related to environmentally friendly industrial activities. According to the United Nations Environment Programme (UNEP), a green economy is an economic development concept that can improve people's welfare while creating social justice. This concept considers three aspects: low carbon, social inclusiveness, and efficient resource use (Syafira and Hadi, 2023). The primary goal of a green economy is to minimize the negative impacts of economic growth on the environment and the limited natural resources available. Although every country strives to develop its economy through resource utilization, this should not result in damage to the ecosystem (Hamzah, Suhendar, and Arifin, 2023). In other words, a green economy can be understood as a low-

carbon economic system (minimal emissions and environmental pollution), prioritizing efficiency in natural resource use, and emphasizing the principle of social justice.

Sharia economics is a discipline that addresses economic issues with a different approach than conventional economic systems. This system is based on Islamic values and principles and is oriented toward achieving God's pleasure. The main principles of Sharia economics, such as justice, balance, and blessings, play a role in achieving economic growth, environmental sustainability, and sustainable societal well-being. Furthermore, Sharia economics aligns with the concept of a green economy in sustainable development, which encompasses ethical and social aspects of Islamic business, environmental preservation, mitigation of social problems, sustainable development, and the achievement of *falah* (Putri and Sari, 2024).

Sustainable development is a continuous process to meet human needs, both now and in the future, encompassing three elements: finance, social responsibility, and related ecology. Sustainable development is also the hope of the Indonesian nation, as enshrined in the Constitution, with the goal of improving the welfare of the Indonesian people. The economic concept that supports sustainable development is the green economy (Khoshnava et al. 2019).

A green economy is a development concept that minimizes environmental risks and the use of ecological assets. The green economy concept can offer new hope for sustainable implementation, as it can generate economic growth, jobs, and mitigate environmental degradation in the future, and is part of the SDGs. According to Cock, a green economy has the potential to benefit the workforce and provide alternative economic options (Harianto, Ladaina, and Panorama, 2025).

The Green Economy is an economic model that emerged in response to the human tendency to prioritize financial gain over environmental sustainability. The current dominant economic system encourages individuals to pursue maximum profits while ignoring environmental sustainability. The exploitation of natural resources without balanced conservation efforts is now beginning to have serious negative impacts, not only on the balance of ecosystems but also on human survival. The phenomena of global warming and climate change are only a small part of a complex, transboundary, and global environmental problem (Hamzah and Suhendar, 2020).

In essence, a green economy is an economic goal to minimize environmental damage and support environmentally friendly economic growth. Green sustainable development requires the concept of regional growth, which carefully considers the social and environmental impacts of development, while the core environment is not reducing resource utilization but shifting to cleaner energy to maintain and protect the ecosystem as a whole. The economic concept that contains the values of *maqashid sharia* is Sharia Economics (Khaddafi et al., 2024).

It can be concluded that the concept of a Green Economy aligns with *Maqasid al-Shariah* within the framework of Islamic Economics. Both share the same core, namely, a focus on public welfare through the maintenance of essential aspects. The five main objectives can be detailed as follows: *Hifdz al-din* emphasizes the preservation of religion, while *Hifdz al-nafs* relates to the protection of the soul through the regulation of *halal* and *haram* according to *sharia* guidelines. *Hifdz al-'aql* aims to safeguard human reason, while *Hifdz al-nasl* emphasizes the importance of the continuation of offspring and the protection of human life and the environment. *Hifdz al-maal* (preservation of wealth) in Islamic economic management not only focuses on worldly aspects but also pays attention to the afterlife. The implementation of business ethics in this case, for example, by avoiding excessive forest exploitation practices (Khaddafi et al., 2024).

From the perspective of Islamic Economics, the concept of sustainable development is also incorporated into Islamic teachings through the principles of justice, welfare, and responsibility towards nature. Islamic Economics emphasizes that wealth and natural resources are entrusted to God and must be managed wisely for the benefit of humanity and environmental sustainability. This principle aligns with the concept of a Green Economy, which prioritizes the sustainable and equitable use of natural resources. In the Indonesian context, the emphasis on responsible natural resource management is also evident in fatwas issued by the Indonesian Ulema Council (MUI), such as the fatwa on waste management guidelines through the 3R approach (Reduce, Reuse, Recycle), which demonstrates the harmony between the principles of a Green Economy and the teachings of Islamic Economics. Therefore, the integration of the Green Economy and Islamic Economics can be a strategic approach to achieving more equitable and environmentally friendly economic growth. In the Islamic Economic system, every economic activity must consider the principle of *maslahah*, or benefit, for both humans and the environment. Thus, the implementation of a green economy from a Sharia Economic perspective not only focuses on resource efficiency and reducing environmental impacts, but also ensures that economic development benefits all levels of society fairly (Khaddafi et al., 2024).

2. Methods

This study uses a library research method with a qualitative approach. The purpose of this study is to collect, understand, and analyze various written sources relevant to the research. The data sources in this study are secondary data. Secondary data are sources that do not directly provide data to the data collector, including: published materials written by other people or parties not directly involved in the events described. These secondary sources consist of a collection of theories and books that have been written in previous books, plus a collection of information regarding research results collected from books, research reports, and journals (Sugiyono, 2017). The data collection technique used is a literature review technique by examining literature, articles, journals, and various kinds of relevant library materials. The data analysis technique used is an interactive model, which consists of three stages: first, data reduction, which is filtering and simplifying the information obtained to be more focused. Second, data presentation, which is organizing data systematically to facilitate analysis. Third, conclusion drawing, which is testing and verifying the research results to obtain accurate and accountable conclusions.

3. Results and Discussion

3.1 Draft Green Economy In Sustainable Development in Indonesia

The green economy is a crucial paradigm for achieving sustainable development, emphasizing a balance between economic growth, environmental preservation, and social welfare. This concept demands a shift from conventional economic systems to more environmentally friendly and sustainable ones. One key strategy is to reduce carbon dioxide emissions and increase resource efficiency through technological innovation. These efforts include the development and utilization of renewable energy sources, such as solar, wind, and hydropower, to reduce dependence on environmentally damaging fossil fuels (Singh et al. 2021).

Furthermore, a green economy also emphasizes shifting production and consumption patterns toward more responsible ones by supporting the principles of a circular economy. In this approach, waste is viewed as a resource that can be reused, rather than simply discarded.

This requires product design that facilitates recycling, the use of sustainable materials, and increased energy and material efficiency. In this way, not only can environmental impacts be minimized, but additional economic value can also be created and cross-sector innovation encouraged (Judijanto and Al-Amin, 2025).

From a social perspective, a green economy contributes to the creation of more decent and inclusive jobs. Fields such as renewable energy, waste management, and organic farming create new, more secure employment opportunities and leverage local skills. Furthermore, the transition to sustainable practices is expected to prevent widening inequalities, but instead provide greater opportunities for vulnerable groups. Through equitable and inclusive policies, a green economy can expand access to basic services, resources, and economic opportunities for all (Judijanto and Al-Amin, 2025).

A green economy emphasizes the development of an environmentally friendly and sustainable economic system. Its primary goal is to achieve clean economic growth while minimizing negative impacts on the environment. Furthermore, this concept focuses on creating new jobs, reducing poverty and improving the distribution of wealth.

In Indonesia, implementing a green economy can be achieved through policies such as utilizing renewable energy, sustainable forest management, and developing infrastructure that supports low-emission transportation. However, key obstacles include low public awareness and limited access to environmentally friendly technologies.

Fundamentally, a green economy is a transformational approach to development that balances economic growth with environmental sustainability. This concept encourages reducing ecological damage while strengthening social equity, thereby creating a healthier future for future generations. This model emphasizes the use of clean energy, environmentally friendly technologies, and efficient use of resources (Rohaini et al. 2024).

The green economy is also closely linked to various sectors, including renewable energy, sustainable transportation, and waste management. It aims to align economic progress with environmental conservation. Therefore, the green economy is not merely seen as a theoretical idea but as a collaborative movement involving the government, the business world, and civil society. By adopting these principles, Indonesia can move towards more inclusive, equitable, and sustainable development.

According to the United Nations Environment Programme (UNEP), a green economy is a low-carbon, resource-efficient, and socially inclusive economic system. Job and income growth within this framework is driven by investments from both the public and private sectors in economic activities and infrastructure that contribute to emissions reductions, energy efficiency improvements, and biodiversity protection. Natural resources are viewed as vital assets, particularly for poor communities whose livelihoods depend on nature. Therefore, the implementation of a green economy can provide broad and inclusive social benefits.

The green economy also serves as an umbrella concept for other approaches such as the Circular Economy and the Bioeconomy. While the circular economy and the bioeconomy emphasize optimizing resource utilization, the green economy emphasizes the importance of ecological functions as the foundation of all development processes (Suryandari, 2024).

Implementing a green economy also requires regulatory and policy support from the government. This support includes renewable energy subsidies, tax incentives for environmentally friendly businesses, and strict regulations regarding pollution and natural resource use. Collaboration between the government, the private sector, and civil society is key to creating a conducive environment for this transformation. Appropriate policies will

encourage investment in green technology, strengthen research and development, and accelerate the adoption of sustainable practices (Vassileva and Jovanovic, 2021).

The implementation of a green economy in supporting the achievement of the Sustainable Development Goals (SDGs) has an important role, including:

1. Improving community welfare through the livestock, agriculture, fisheries, tourism and entrepreneurship sectors

Therefore, strengthening the potential and organizational structure, especially at the village level, is key to ensuring that sustainable development can proceed more quickly and have a direct impact on the people's welfare.

2. Reducing poverty, carbon emissions, and ecosystem damage

This effort is important to maintain the quality of the ecosystem that is the foundation of economic sustainability while also providing opportunities for community empowerment in the future.

3. Improving well-being and reducing social disparities without placing an excessive environmental burden on future generations.

Thus, development is not only oriented towards the present, but also prepares the next generation to be better prepared to face ecological challenges.

4. Preserving the environment through conservation and restoration with a community-based approach *Maqashid al-Syari'ah*

Islam emphasizes the importance of protecting humans (*hifz al-nafs*) and property (*hifz al-mal*) through economic activities that remain environmentally friendly, so that the welfare of this world and the hereafter is achieved in accordance with sharia values.

5. Strengthening sustainable development to maintain national economic resilience

The green economy plays a vital role in ensuring that sustainable development can support a country's economic stability and resilience.

Sustainable natural resource management is a crucial aspect of implementing a green economy. The green economy concept focuses on a balance between economic growth and environmental sustainability, while ensuring the equitable and sustainable use of natural resources. Achieving sustainable economic growth requires efforts to maintain long-term potential by protecting nature and the environment.

The social inclusivity aspect of a green economy means involving all levels of society in economic activities, thereby providing broader access to basic services and resources, and creating environmentally friendly job opportunities. Awareness of the importance of conservation has emerged due to various disasters and tragedies caused by irresponsible human behavior (Annisa and Harahap, 2023).

If environmental management and preservation are not based on the vision and mission of sharia and without a sense of responsibility to Allah SWT, environmental damage will occur, resulting in increased poverty, suffering, and social powerlessness. Therefore, mastery of sharia economics is crucial as an applied science to address economic issues and as an economic system that supports environmental sustainability.

In the context of sustainable development, a green economy is the primary foundation of a global strategy for addressing social and environmental challenges. By integrating economic, social, and ecological dimensions, this concept plays a role in shaping more resilient societies prepared to face climate change, resource constraints, and various environmental crises. This approach also ensures that economic growth can occur without sacrificing health, thereby achieving the true ideals of sustainable development for future generations.

3.2 Principle Sharia Economics In Supporting Sustainable Development in Indonesia

Sharia economics is based on Islamic principles, namely justice, balance, and blessings in all economic activities. These values are rooted in Islamic teachings and have been practiced by Muslims for centuries. Some of its core principles include the prohibition of *riba* (interest), speculation, and transactions that harm others.

In relation to sustainability, the principles of Islamic economics have an important role in realizing sustainable economic growth, environmental preservation, and improving social welfare.

1. Sustainable Economic Growth

Sustainable growth is economic development that can occur over the long term without damaging the environment and natural resources. Sharia economics promotes this by rejecting environmentally harmful practices, such as the excessive use of fossil fuels or the unmanaged disposal of industrial waste. Furthermore, Sharia economics emphasizes balance in transactions, thereby reducing socio-economic disparities. Thus, the benefits of economic growth are felt more equally by all levels of society.

2. Sustainable Environment

Environmental sustainability means preserving ecosystems and natural resources for the long term. Sharia principles can support this by avoiding activities that damage the environment, such as overexploitation of resources or poor waste management. By emphasizing balance in the economy, Islamic economics helps prevent environmental damage and maintain ecosystem stability, ensuring its benefits are passed on to future generations.

3. Sustainable Social Welfare

Sustainable prosperity is a condition in which all levels of society can enjoy the fruits of development in the long term. Sharia economics contributes by rejecting practices that disadvantage one party in a transaction and upholding the principle of justice. This can reduce the unequal distribution of wealth and encourage a more just, equal, and harmonious society in utilizing economic resources (Putri and Sari, 2024).

Sustainable development is a crucial goal in achieving global prosperity. Islamic economics offers a comprehensive and ethical approach to support this goal. The principles of Islamic economics are based on five core values.

1. Tawhid, which affirms that all creation belongs to Allah SWT, while humans merely act as caliphs entrusted with managing it. This fosters awareness that each individual is responsible for utilizing resources.
2. The principle of 'adl (justice), which demands the equitable distribution of wealth and resources so that no group in society is neglected. Social justice is seen as the foundation for creating balance in social life.
3. Nubuwwah (prophethood), which encourages Muslims to emulate the morals of the Prophet Muhammad SAW, especially honesty and trust in economic activities.
4. The Caliphate, which emphasizes the role of humans as stewards of the earth,
5. Ma'ad (results), which reminds us that the results of every economic activity are not only measured by worldly profits, but also their consequences in the afterlife (Rohaini et al. 2024).

From an Islamic perspective, sustainable development aligns with the principles of *maqashid sharia*, which encompasses the protection of religion, life, intellect, property, and descendants. According to Choudhury, the concept *sustainability* In Islamic economics, development is understood as the process of establishing links between economic, social, and ethical aspects. Environmental damage during development is clearly prohibited in Islam. The current ecological crisis is not only caused by technical factors but also stems from a moral and religious crisis in the industrial era, characterized by a tendency toward greedy

consumption and production. Therefore, Islamic economics needs to be implemented as a form of sustainable development, aiming to instill moral values to prevent humans from greed that destroys the earth and disrupts the well-being of others.

3.3 *Integration of Green Economy and Sharia Economy Can Support the Achievement of Sustainable Development Goals (Sustainable Development Goals (SDGs) in Indonesia*

The integration of green economic principles and Islamic economics has the potential to strengthen Indonesia's sustainable development agenda. One way this integration can be achieved is through the use of zakat and waqf instruments as funding sources for projects that emphasize environmental conservation and community empowerment. For example, zakat funds can be directed to assist communities impacted by climate change, while waqf funds can be used to support conservation programs. Furthermore, the value of social justice in Islamic economics can encourage the implementation of a green economy to provide more equitable benefits, especially to vulnerable groups, rather than just a select few (Romli, 2024).

The integration of the green economy and Islamic economics is a crucial strategy for promoting sustainable development. A green economy focuses on environmentally friendly growth, efficient resource use, and equitable distribution of benefits, while Islamic economics is grounded in the principles of ethics, justice, and social responsibility. Within this framework, the maqasid of sharia, encompassing the protection of religion, life, intellect, property, and descendants, can serve as a comprehensive foundation for linking social, economic, and environmental aspects within the development process (Irawan, 2024).

The application of Islamic economics in a green economy can be realized through various innovations. Islamic banks, for example, can implement the concept *green banking* by channeling funding to environmentally friendly projects. Furthermore, zakat and waqf funds can also be directed to support ecosystem conservation and disaster prevention efforts. A concrete example is the Waqf Forest program in Indonesia, which uses waqf funds for nature conservation.

However, several obstacles remain, such as low public environmental literacy, weak regulations, and suboptimal coordination between institutions. Therefore, collaboration between the government, Islamic financial institutions, and civil society is needed to raise awareness and strengthen ethical production and consumption patterns. In this way, the integration of Islamic economics and the green economy can provide a solution to environmental challenges while creating inclusive and sustainable economic growth, aligned with Islamic values and the needs of modern society.

Real-world examples of implementation can be seen in mosque innovations in supporting a green economy. The Istiqlal Mosque in Jakarta, for example, has installed 504 solar panels that supply approximately 15% of its electricity needs, and has adopted water treatment technology, the use of water-saving faucets, and an efficient lighting system that reduces energy consumption by 23% and water consumption by 36%. Furthermore, the movement *eco-mosque* in Indonesia, more than 200 mosques have implemented environmentally friendly practices, such as smokeless waste incinerators, solar panel installations, and rainwater management, driven by the Indonesian Ulema Council (MUI) and the Indonesian Muslim Student Association (DMI) (Hidayat, 2018). The Green Mosque Movement is also considered strategic in supporting the 2060–2080 net-zero carbon target.

Globally, the estimated 3.6 million mosques present significant potential for renewable energy transition. A 2021 Greenpeace study even estimated that if the world's 10 largest mosques utilized solar panels, they could generate up to 22.3 GWh of energy per year and reduce emissions by 12,025 TCO₂ per year, equivalent to saving 5.1 million liters of fuel.

This aligns with the maqasid sharia, which emphasizes the protection of religion, life, intellect, descendants, and property. These values also emphasize humanity's responsibility as caliphs on earth to protect the environment (Rohaini et al. 2024).

4. Conclusions

The green economy and Islamic economics are two complementary approaches to supporting sustainable development in Indonesia. A green economy emphasizes the transformation of the economic system toward an environmentally friendly, low-carbon, resource-efficient, and socially inclusive model. Its implementation is realized through the use of renewable energy, sustainable natural resource management, and responsible changes in consumption and production patterns.

Meanwhile, Islamic economics emphasizes the values of justice, balance, and moral responsibility based on the principles of maqasid sharia. These values not only prevent environmental damage but also ensure the equitable distribution of development benefits, strengthening social welfare, and preserving ecosystems for future generations.

The integration of these two concepts can strengthen the achievement of the Sustainable Development Goals (SDGs) through Islamic financial instruments such as zakat, waqf, and green banking, which can be directed toward environmentally friendly projects and community empowerment. Examples of concrete implementation include the *ecomosques* shows that the integration of spiritual, social and environmental values can have a positive impact on climate change mitigation and the transition to clean energy.

Thus, the implementation of a green economy based on sharia values can become a strategic foundation for Indonesia in realizing inclusive, just, ethical development, and in line with the global goal of preserving the earth and the welfare of humanity.

With the support of government regulations, technological innovation, and collaboration between the public, private, and civil society sectors, the green economy and the Islamic economy can complement each other. This integration not only strengthens the foundations of sustainable development but also presents a development model that is inclusive, equitable, environmentally friendly, and in line with Islamic values, thereby creating a better future for future generations.

Acknowledgements

The author expresses his gratitude to Allah SWT for His abundant grace and blessings, enabling the completion of this research and article. May peace and blessings be upon the Prophet Muhammad (peace be upon him). The author expresses his gratitude to all his friends, especially to the author friends, who collaborated in completing this paper.

References

- Annisa, Nurul, and Isnaini Harahap. 2023. "Analisis Pengembangan Ekonomi Hijau Dengan Basis Pertanian Dengan Implementasi Maqashid Syariah Di Sumatera Utara." *Al-Kharaj: Jurnal Ekonomi, Keuangan & Bisnis Syariah* 5 (5).
- Hamzah, Amir, Dadang Suhendar, and Agus Zainul Arifin. 2023. "Factors Affecting Cloud Accounting Adoption In SMEs." *Jurnal Akuntansi* 27 (03): 442-64. <https://doi.org/10.24912/ja.v27i3.1520>.
- Hariato, M Satria Ladaina, and Maya Panorama. 2025. "Ekonomi Hijau Dan Bekelanjutan Dalam Islam." *Toman: Urnal Topik Manajemen* 2 (1): 25-46.

- Irawan, Feri. 2024. "Ekonomi Hijau Indonesia Dalam Lensa Maqashid Syari'ah." *EKOMA: Jurnal Ekonomi, Manajemen, Akuntansi* 3 (5).
- Judijanto, Loso, and Al-Amin. 2025. "Penerapan Ekonomi Hijau Dalam Pembangunan Berkelanjutan: Analisis Literatur Teoritis Dan Empiris." *Journal of Community Dedication* 5 (1): 52-60.
- Kesuma, Muhammad Ryas Fatiha, Hengki Setiawan, and Mardhiyah Hayati. 2024. "Penerapan Green Ekonomi Berbasis Maqashid Syariah Dalam Mewujudkan Sustainable Development." *Jurnal Ekonomi Akuntansi & Manajemen* 1 (2): 121-34.
- Khoshnava, Seyed Meysam, Raheleh Rostami, Rosli Mohamad Zin, Dalia Štreimikiene, Alireza Yousefpour, Wadim Strielkowski, and Abbas Mardani. 2019. "Aligning The Criteria Of Green Economy (GE) And Sustainable Development Goals (SDGs) To Implement Sustainable Development." *Sustainability (Switzerland)* 11 (17). <https://doi.org/10.3390/su11174615>.
- Pratama, Sidik Fajar, and Abdul Waid. 2025. "Green Economy Sebagai Strategi Dalam Meningkatkan Pertumbuhan Ekonomi Ditinjau Dari Perspektif Ekonomi Syariah." *Journal of Management, Economics, and Entrepreneur* 4 (1): 153-72.
- Putri, Amalia, and Noorma Sari. 2024. "Pembangunan Ekonomi Syariah: Peran Pembangunan Berkelanjutan Berbasis Ekonomi Hijau." *Religion: Jurnal Agama, Sosial, Dan Budaya* 3 (2): 401-8.
- Rohaini, Aisyah, Windi Yuni Andini, M Syarif Hafif, Shafiyah Mujahidah Azz, and Afif Farhan Ramadhan. 2024. "Integrasi Prinsip Ekonomi Islam Dalam Penerapan Ekonomi Hijau Di Indonesia: Menuju Pembangunan Berkelanjutan." *Journal Of Economis and Business* 2 (2): 247-54.
- Romli, Mohammad. 2024. "Integrasi Prinsip-Prinsip Ekonomi Syariah Dalam Pengembangan Ekonomi Hijau (Green Economy) Di Indonesia." *Ekomadania* 8 (1).
- Singh, Kavita, Dimple Kondal, Sailesh Mohan, Suganthi Jaganathan, Deepa Mohan, Nikhil Srinivasapura Venkateshmurthy, Prashant Jarhyan, et al. 2021. "Health, Psychosocial, and Economic Impacts of the Covid-19 Pandemic on People with Chronic Conditions in India: A Mixed Methods Study." *BMC Public Health*, 1-15. <https://doi.org/10.2139/ssrn.3738624>.
- Sugiyono. 2017. *Metode Penelitian Kualitatif*. Bandung: Alfabeta.
- Suryandari, Retno. 2024. *New Economic for Sustainable Development: Konsep Ekonomi Terbaru Untuk Pembangunan Berkelanjutan*. Yogyakarta: Pusat Studi Lingkungan Hidup UGM.
- Syafira, Suci Reza, and M. Sabiq Al Hadi. 2023. "Relevansi Green Economy Dan Ekonomi Syariah Solusi Atau Tantangan." *Al-Ujrah: Jurnal Ekonomi Islam* 2 (02): 128-39.
- Vassileva, Antoaneta, and Larisa Jovanovic. 2021. "Circular Economy in the Context of Sustainable Development." *Technogenesis, Green Economy and Sustainable Development*, 121-48.