



Green Economy and Halal Industry: Maqashid Syariah Perspective

¹Hilma Fanniar Rohman, ²Hafizhah Novianti, ³Muhammad Said Auzar

Email: ¹hilma@pbs.uad.ac.id

Faculty of Islamic Studies, Universitas Ahmad Dahlan

ARTICLE INFO

ABSTRACT

Keywords

Green Economy,
Halal Industry,
Maqashid al-shari'ah

Lately, problems related to climate change and global warming continue to be a discourse that is routinely discussed by the global public. The Green Economy ideology is one of the ideologies born amidst climate change and rising temperatures. The Green Economy is a counter-narrative to the economic practices that have occurred so far, industries that use fossil energy sources including oil, coal, and natural gas. Green Economy is based on Science and Technology which has a vision to collaborate with Human Resources and Ecosystems to reduce the impact of economic activities on increasing Earth's temperature and climate change. The Halal Industry holistically does not justify human exploitative behavior towards nature and the environment which can hurt the quality of life felt by mankind and its impact can significantly damage ecosystems and reduce the supply of natural resources. Maqashid al-syari'ah means that Allah SWT as the creator of sharia creates benefits for humanity, by fulfilling the needs of daruriyat (primary), hajjiyat (secondary), tahsiniyat (tertiary) so that humans can live a good life and can carry out devotion to Allah SWT. This research used a qualitative descriptive approach with a literature study method. The halal industry has similarities with the green economy in the framework of environmental preservation and economic inclusiveness, in realizing an equitable and sustainable economy. In Islam there is maqashid al-syari'ah and the principles contained therein are very compatible with the principles of green economy and the spirit of sustainable development.

This is an open access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



Introduction

This discussion of the green economy describes it as emerging from praxis and I must say this to make it clear that this grounded action is happening in communities worldwide (Dorling, 2010). Recently, problems related to climate change and global warming continue to be a regular discourse among the global public. The Green Economy ideology is one of the ideologies that was born amidst climate change and rising temperatures. The Green Economy is a counter-narrative to the economic practices that have occurred so far, industries that use energy sources from fossils

including oil, coal, and natural gas. Green Economy is based on science and technology that has the vision to collaborate with human resources and ecosystems to reduce the impact of economic activities on increasing Earth's temperature and climate change. Applied to the green economy, this means we focus on the degree of integration of environmental parameters into the economic process at the industry level, i.e. the green economy when the environment has become an important driver of economic development (Andersen, 2009). In economic terms, it reflects the degree to which environmental externalities have been internalized (Andersen, 2008).

The United National Environment Programme (UNEP) is an agency of the United Nations (UN) in charge of the Environment Programme, making a report entitled "Towards a Green Economy" and elaborating on the meaning of the Green Economy as an economic theoretical framework that can provide a sense of justice and welfare. The concept that underlies the Green Economy is Socially inclusive, low carbon, and resource-efficient—increasing human welfare without imposing a greater burden on the earth (Soper, 2007).

The Halal industry holistically does not justify human exploitative behavior towards nature and the environment which can hurt the quality of life felt by mankind and its impact can significantly damage ecosystems and reduce the supply of natural resources. Tony Lawson drew green economists' attention to the importance of establishing an ontology, since "the nature of the matter being studied will always make the difference we can and cannot know" and also expressed his view on the importance of 'elaborating' as complete and broad a conception of the nature and structure of phenomena from the relevant domains of reality as seems feasible.

In determining methods, it may be inconsistent with the complexity of life as we find it in the field of green economics, not just in economics but across disciplines. The commitment to respond to nature in all its complexity and to honor nature as a system rather than reducing it to several constituent parts to facilitate analysis distinguishes green economics from neoclassical economics (Lawson, 2007). More recently, the circular economy agenda has been gaining strong political attention around the world, complementing the green economy agenda (Carolan, 2008).

Due to space limitations, I can only begin to indicate the direction of travel that developing an epistemology of green economics might take and, as pointed out earlier, the recent influx of green economics into academic fields of study and means of teaching has not been an explicit concern so far. Given what the previous section said about the need to understand, explain, and coexist with the world without minimizing its complexity, the question of how we can know is a complex one. I have found Michael Carolan's work useful in drawing attention to the contributions that philosophers A.N. Whitehead and Maurice Merleau-Ponty might have to offer. What they share is a tendency to favor embedded knowledge. In Whitehead's case, Carolan identifies his critique of Western philosophy's role in 'erecting' the now seemingly obvious, objective, false division between

the perceptual and the perceived, which, in turn, has helped to spawn other dichotomies, such as mind/body, self/other, and society/nature".

Method

This research was conducted using a qualitative descriptive approach with a literature study method. Literature study as such. That is the collection of data and information that uses sources from books, papers, and so on. The writing in this study uses several sources including books, journals, and other references. Namely, looking at the suitability of the green economy with the principles in the content of Maqashid Shariah. The analysis begins by looking at the relationship between maqashid shariah and the praxis carried out by the Green Economy.

Result and Discussion

Green Economy

Over the past few years, the idea of a green economy has become an interesting topic of discussion among both policymakers and academics, but the Green Economy encompasses a wide range of concepts and its relationship with the SDGs does not always coincide. At least two major theories of green economy are environmental economics and ecological economics. Green economics is committed to maintaining a commitment to the complexity inherent in the discipline of ecology and nature (Stock, 2009).

The 1992 United Nations Conference in Rio de Janeiro Brazil explicitly adopted the concept of sustainable development. "development that meets the needs of today without having to sacrifice future generations to meet their own needs" (Future, 1987). As a development paradigm, the Green Economy needs to be at the forefront of the State's efforts to make a policy for the management and utilization of natural resources, to prevent environmental damage, and the management and utilization of natural resources that are oriented towards justice and most importantly sustainable. Issues related to the environment need to be made as a framework that is integrated into economic development planning (Dhewanthi, 2012).

Development has the intention of being able to improve the welfare of citizens so that development must be based on the concept of sustainable development (Nurlinda, 2011). The problems that occur in development are closely related to economic and environmental issues, so from the beginning, the paradigm of sustainable development emerged, it was necessary to anticipate the problems that arose related to development (economic) activities with the environment. Environmental issues have become an urgent problem to be resolved, given the facts in the field, the dominant decision is economic interests. Environmental issues are always put second to economic issues. This shows a misunderstanding in understanding the development

paradigm. The economy must be a subsystem of the environment (Salim, 2010). This is the essence of sustainable development from an economic development perspective.

In the era of globalization, there are consequences to the issue of economic resilience. The weak economic resilience of a country has an impact on the economic resilience of other countries. A country can be said to have economic resilience if it is not shaken by the uncertainty caused by globalization, and can bring prosperity to its citizens through development (Nurlinda, 2011). Due to some of the above problems, the concept of green economy developed as a concept that wants sustainable development and the elimination of poverty. However, the lack of commonality in this sustainable development model has resulted in the concept of a green economy also being understood differently, taking into account the problems and constraints of each country. Green economy policies, particularly about citizens' incomes, will support the incomes of the poorest to improve their economies (Gamble & Prabhakar, 2005).

Green economists have taken up the idea of Schumacher who argues that while a market economy can produce higher levels of output, it will not operate at a scale that is incompatible for balance with the environment. This understanding contradicts the neoclassical concept of 'economies of scale', which green economists argue should be subordinated to considerations of environmental impact: Economies of scale can leverage economies of scale beyond what the environment can sustainably support (Barry, 2014).

Green economy is an economic activity that in addition to improving the welfare of society as a goal also has the aspiration to have an impact on the creation of justice, both justice aimed at humans and justice for the environment. Philosophically, the green economy is a balance between the economic welfare of society and social justice while reducing environmental and ecological damage. This is the essence of the green economy as a model of economic development based on sustainable development.

The Green Economy is an important perspective amid climate change. The Green Economy is more or less the answer to the brown economy (producing a lot of carbon). Regarding the management and utilization of coal mining and mineral products, for example, the brown economy is dominant. Apart from hurting environmental quality, brown economic activities also tend to be exclusive and do not create social justice. The benefits of mining exploitation are mostly felt only by a handful of people or groups, in the form of permits or exclusive utilization rights obtained. On the other hand, the negative impact is felt by the surrounding community both in the short and long term from the impact of environmental damage that occurs (Kartodiharjo & Jhamtani, 2006). Such things that want to be reduced or minimized have their impact through a green economy paradigm. In the related field of industrial ecology (Allenby, 2006).

Concerning the management and utilization of natural resources, the Green Economy must be able to change the outlook on the use of natural resources that are oriented from short-term to long-term orientation. Based on the three pillars that are guided in sustainable development (economic pillars. Social pillars and ecological pillars), and based on support and environmental capacity. The use of natural resources in their utilization and use must be appropriate, and the three pillars of sustainable development must be implemented properly and integrated by the agreement at the High-Level Conference on Sustainable Development in Johannesburg in 2002. In addition to being implemented in an integrated manner, the three pillars must be implemented by strengthening each other (Soemarwoto, 2006). The implementation of the three existing pillars is not easy, often one pillar and the other pillars overlap and contradict each other (Nurlinda, 2009).

Green economists also tend to be actively involved as political and campaigning tools, rather than finding their niche within the world of academic settings. While some green economists publish literature, others engage in creative and influential work in alternative economics that takes place outside of conventional academic discourse, and can be characterized as 'civil society intellectuals or academic activists'.

In terms of implementing the three pillars of sustainable development, the green economy has a very important role and is the driving force of the green economy, the green economy according to Cato, has the following characteristics (Cato, 2010) :

1. A green economy is a locally based economy.
2. In a green economy, people will relate to each other first and then trade. Markets are seen as pleasant places of socializing and friendship where news and political views are exchanged as well as goods and money.
3. A green economy is very likely to involve asset distribution using enhanced inheritance and capital gains taxes.
4. In a green economy, taxes are also likely to be used strategically to influence business power and behavior. The neoliberal domination of decision-making has resulted in a shift of taxes from corporations to the income of private citizens.
5. The green economy will be guided by the value of sustainability rather than by the value of money.
6. The green economy will abandon the addiction to economic growth and lead to a steady-state economy.
7. A green economy will be a welcoming economy where relationships and community take the place of consumption and technology.
8. A green economy gives a wider role to the informal economy and mutually supportive cooperative and community-based systems.

9. In a green economy, health systems will focus on the development of good health and the provision of primary, locally-based care rather than high-tech medicine and vast pharmaceutical companies.
10. The green economy will replace fossil fuels and intensive farming systems with organic farming and systems such as community-supported agriculture, where people are more closely connected to their food sources.

In its realization, the Green Economy has the following principles and criteria (Nahman et al., 2016):

Table 1. Principles and Criteria of Green Economy

No	Criteria	Principle
1.	A green economy is a means to achieve sustainable development.	Multi-Sector
2.	Green economy measures progress beyond GDP using appropriate indicators/metrics.	
3.	A green economy respects existing boundaries	
4.	The green economy utilises good governance (inclusive; democratic; participatory; accountable; transparent; and stable) and uses integrated environmental, social, and economic factors in decision-making.	Good governance. Integrated decision-making.
5.	The green economy internalizes externalities; stimulates the green economy in investment and innovation, and provides sustainable incentives in behavior and lifestyle.	Remove harmful subsidies Internalise externalities Green investment Green innovation
6.	The green economy invests in greening economic activities and infrastructure.	Sustainable production (agriculture, forestry, fisheries, mining, manufacturing) Green infrastructure (energy, buildings, cities, transport) Sustainable consumption.
7.	A green economy is more energy and resource-efficient.	Energy efficiency, Water use efficiency Materials efficiency
8.	Green Economy is Low Carbon and Low Emission and Zero Waste Economy	Low carbon Zero waste Air quality Water quality
9.	The green economy protects biodiversity and ecosystems	Investing in natural capital Biodiversity Ecosystems
10.	A green economy delivers poverty reduction, well-being, livelihoods, social protection, and access to essential services	Poverty alleviation Meeting basic needs Investment in human capital Subjective well-being
11.	A green economy should create decent jobs and green jobs	Job creation Decent work

12.	A green economy is equitable across countries and generations	Intra-generational equity	Inter-generational equity	International institutional reforms
-----	---	---------------------------	---------------------------	-------------------------------------

Halal Industry and the Concept of Green Economy

The halal industry is an activity that relates to and has an interest in the environment. Halal industry activity is an activity of processing economic resources provided by the environment. Therefore, the relationship between the halal industry and the green economy is very close. Relationships occur in the use of raw materials, industrial waste disposal, environmentally friendly production and distribution. This implies that the halal industry requires raw materials from nature, and therefore nature must be treated properly without damage. Maintaining habitat is the same as maintaining the preservation of nature, as well as an effort to reciprocate to nature which has given kindness to humans by providing the needs of human life. This is an external corporate responsibility that must be socially accountable by maintaining, improving, and protecting the environment in a better direction (Asdak, 2012).

The better the environment around us, the more it will benefit the company over time. Environmental damage is the same as the disruption of the supply of raw materials which ultimately harms the community in fulfilling its needs. On the one hand, Islam supports humans in controlling nature to fulfill their needs, but on the other hand, Islam strongly opposes the destruction of nature in all ways and forms. Therefore, it is important to know that industrial activities that control nature must be based on ethical standards, especially those derived from the teachings of the revelation of the Al-Quran and As-Sunnah. Islam firmly emphasizes that good motives in managing nature have religious value, therefore anyone who damages nature or the environment will be sanctioned not only here but also in the hereafter (Djakfar, 2012).

For companies and businesses to maintain a balance between ethics, business, and the environment towards the concept of a green economy, certain rules are needed that include provisions for good management and use of natural resources (natural resources) in the production of materials and do not use them excessively. In this regard, companies should work together with customers (stakeholders), suppliers, and other business actors to implement ecological business practices. Entrepreneurs should endeavor to incorporate ethical and legal values in their business activities and take responsibility for protecting the environment for the safety, comfort, and general well-being of society. enabling it to stay in business or improve its competitiveness in the case of green business (Andersen et al., 2022).

Curtis describes this system of interrelated but independent local economies as 'ecolocalism' and argues that it includes: local currency systems, food co-operatives, micro-enterprises, farmers' markets, permaculture, community-supported agriculture, mobility sharing

schemes, barter systems, co-housing and eco-villages, mutual aid, home production, community enterprises, banks, and local business alliances (Curtis, 2003).

The business conducted so far is based on a business management paradigm that prioritizes efficiency and effectiveness in an economic system, according to which the free market system has brought economic, social, and cultural success to human life. However, the rapid development of world civilization is also characterised by human nature that tends to be selfish and ignores moral standards, resulting in unscrupulous business management practices, increasing social disparities in society and between countries, as well as enormous environmental protection. Unfortunately, various business management paradigms were later put forward, which among others began with the ethical management paradigm which argued that business management must be based on moral values. Business ethics developed into a standard that is expected in the business world and followed by business people.

This is because environmental degradation is spread all over the world. Logging of forests, forest fires, pollution of seawater, river water, air pollution, factory noise, loss of soil fertility, and others. These losses cause major natural disasters around the world, such as floods, landslides, poisonous fish, damage to agricultural and forest products, and others. Natural disasters naturally impact socio-economic activities, reducing the quality of life of people and future generations. Here, the existence of a green economy becomes crucial. The green economy is not an alien activity in the Islamic economy/business. Many verses and hadiths admonish humans to manage natural resources in economic activities responsibly and consider future generations. Thus, a general line can be drawn that the green economy is a true manifestation of Islamic economics/business in the holistic cultivation of morality and ethics. Moreover, the objectives of Islamic economic/business activities include not only profit but also blessings called *maslahah*. *Mashlahah* is the goal of every Islamic financial/business entity whose ultimate goal is happiness and success in the hereafter. (Hardjasoemantri, 2017).

The uniqueness of the Islamic approach lies in the value system, one of which characterises the economic behaviour of society. Islam teaches basic economic values derived from the teachings of *tawhid*. Islam is more than just the basic values of economic ethics, but also includes all the basic values and important norms that can be applied in the functioning of Islamic economic institutions in society (Djakfar, 2012). Therefore, the construction of a complete corporate culture ideally begins with the formulation of ethics as a standard of behaviour before compiling and enforcing the rules of behaviour or before integrating the ethical rules (norms) in the form of legal norms. As a controller of individual business actors, namely applying morality or culture to understanding and assessing the values of moral principles as the core strength of the company, promoting honesty, responsibility, discipline and non-discriminatory behaviour (Azizah, 2021).

Islam does not see business only at the level of worldly life, because any activity can become worship if it is based on the rules set by Allah. It is precisely in this dimension that the concept of balance in human life emerges, namely the regulation of worldly and otherworldly activities as an inseparable unity. Business ethics is a requirement that must be fulfilled by business people to maintain the concept of financial balance. If only the taking of some profits is agreed upon by businessmen, will it not lead to imbalances in supply and demand, market distortions, and so on? It would be great if our business system was framed with high ethical values. This ethics rejects any loss and inconvenience between entrepreneurs and society. A more ethical business makes the economic system run in balance.

The Islamic economic system strongly supports the practice of green economy because it involves the embodiment of moral and ethical values. One application of the green economy is the application of renewable energy. Green economy or Green Economy is an economic system that can improve the welfare and social equality of society while significantly reducing environmental risks because the green economy is an economy with low CO₂ emissions that does not produce emissions or environmental pollution. The green economy is an economy with low CO₂ emissions that does not produce emissions or environmental pollution, conservation of natural resources, and social justice. In addition, the green economy can be used as a model of sustainable economic development using ecological economic information.

Green Economy from Maqshid Syariah Review

Green Economy is considered to be a solution to the various problems that occur in human life and nature both locally and globally, creating a better life, oriented towards justice, welfare, and sustainability. This is by the concept in maqashid al-syariah. In terminology, Maqashid al-syariah means that Allah SWT as the creator of sharia creates benefits for humanity, by fulfilling the needs of daruriyyat (primary), hajjiyat (secondary), tahsiniyat (tertiary) so that humans can run life well and can carry out devotion to Allah SWT well (Fauzia, 2016). Especially in the category that is daruriyyat is a situation where the human race or individual humans when they do not get it cannot get welfare and get difficulties and threaten their lives. This is different from the other two characteristics, namely, Hajjiyat and Tahsiniyat where when a person is not fulfilled with the needs of Hajjiyat he will not be threatened with his life and Tahsiniyat is a situation where a person when not getting it does not have any impact because it is only complementary. Sharia was revealed to provide benefits for human life in this world and in the hereafter, and Sharia was revealed in order to create a just life.

Yusuf Qardhawi explains in *Ri'yah al-Bi'ah fiy Shari'ah al-Islam*, that protecting and taking care of the environment is the same as maintaining the five fundamental objectives of Islam (maqasid Al-Syariah). This is because the five fundamental objectives can be explained if the

environment and the universe support them. Therefore, taking care of the environment is the same law as *maqasid al-syariah* (Al-Qardhawi, 2001). And the economic concept that has the values of *maqasid al-shari'ah* is Islamic Economics. So it is very clear that the real Green Economy is reflected in Islamic Economics. The similarity of substance between the concept of Green Economy and *maqasid al-syariah* which has an emphasis on the aspect of benefit, refers to the five basic objectives (*al-dhariyat*).

1. Maintenance of Religion (*hifztu al-din*). Muslim thinkers agree that it is a religion that must be prioritized whenever determining the law. The religion of Islam must be preserved because the religion that is the greenest or most concerned about the environment of this earth is Islam.
2. Maintenance of the Soul (*hifztu al-nafs*), namely the maintenance of the right to live honorably and maintain the soul to avoid acts of persecution, in the form of removal of the right to life, cutting off growing members as well as injurious behavior. Islam certainly upholds universal human values, so that in the activities carried out including in economic activities, the safety of the soul becomes the main thing. UNEP defines the green economy as not only having a single environmental goal but on the other hand, it also has a goal for the social welfare of society. There is a reciprocity between the human spirit and the environment. As an example, industrial activities that pollute the environment will result in the threat of the right to life of the community both in the short and long term. This is clearly contrary to Islamic principles. Companies that implement the green economy do not only rely on greenwashing, the elimination of sins or bad images prevailing in society but also take preventive actions because they truly feel responsible for everyone's soul. The agriculture and fisheries sector, which plays an important role in the formation of a green economy, is the source of food produced. The agriculture and fisheries sector also absorbs most of the labor force and is a source of income both nationally and globally. Therefore, sustainable agricultural management plays or will play an important role in the development of a country's green economy. More importantly, the composition of poverty in the agricultural sector is also very high, so the development of sustainable agriculture is a new opportunity to reduce poverty in the agricultural sector. The per capita income of a country is increasing and this must be accompanied by poverty alleviation (in real terms) and income distribution which is reflected in the concept of green economy which is actually one of the ways to protect people's lives in order to live a decent life.
3. Maintenance of reason (*hifztu al-aql*). The environment often helps humans to be able to think clearly and positively. On this side, the green economy plays a role in producing industries that are friendly and do not disturb the minds of the community. The

maintenance of this mind is also often applied in various ways, from industries that are not noisy to providing scholarships for local communities around where the industry stands.

4. Maintenance of offspring (hifzu al-nasl). The frugal use of resources has a close relationship with maintaining offspring, because by using a little natural resources the next generation can take advantage of being able to use it. On the other hand, the green economy also does not require the use of hazardous chemicals that can have an impact on the destruction of future generations due to exposure to hazardous chemicals.
5. Maintenance of property (hifzu al-maal). Economic activities that do not sacrifice nature as a sacrifice for material gain will have a good impact on the maintenance of property in the long term. Because when nature is damaged and can result in the cessation of community economic activity.

From the five things above, the book of Isa takes the common thread that the principle of low carbon is basically in line with the maintenance of the soul and mind. While the principle of saving resources is also in line with the maintenance of offspring and property. The socially inclusive principle is found in the five things that must be maintained in the concept of maqashid al-syari'ah.

Conclusion

The halal industry has similarities with the green economy in terms of environmental preservation and economic inclusiveness, in realising an equitable and sustainable economy. In Islam there is maqashid al-syari'ah and the principles contained therein are very compatible with the principles of green economy and the spirit of sustainable development.

Acknowledgment

This paper was supported by Ahmad Dahlan University.

References

- Al-Qardhawi, Y. (2001). *Ri'ayatu Al-Bi'ah fi As-Syari'ah Al-Islamiyah*. Dar Al-Syuruq.
- Allenby, B. (2006). The ontologies of industrial ecology? *Progress in Industrial Ecology*, 3(1-2), 28-40. <https://doi.org/10.1504/pie.2006.010039>
- Andersen, M. M. (2008). Entrepreneurship and Innovation - Organizations, Institutions, Systems and Regions. *Proceedings of Druid 25th Celebration Conference, Copenhagen, CBS, Denmark, June 17-20, 2008*.
- Andersen, M. M. (2009). *Combating Climate Change Through Eco-innovation – Towards the Green Innovation System*. In *Innovative Economic Policies for Climate Change Mitigation* (1st ed.). Lulu.com.
- Andersen, M. M., Ogallo, E., & Diniz Faria, L. G. (2022). Green economic change in Africa—green and circular innovation trends, conditions and dynamics in Kenyan companies. *Innovation and Development*, 12(2), 231-257. <https://doi.org/10.1080/2157930X.2021.1876586>
- Asdak, C. (2012). *Kajian Lingkungan Hidup Strategis: Jalan Menuju Pembangunan Berkelanjutan*. Gadjah Mada University Press.

- Azizah, M. (2021). Penerapan Etika Bisnis Islam Dalam Transaksi Jual Beli Daring Di Toko Online Shopee. *El-Mal: Jurnal Kajian Ekonomi & Bisnis Islam*, 2(2), 184–200. <https://doi.org/10.47467/elmal.v2i2.344>
- Barry, J. (2014). Rethinking Green Politics: Nature, Virtue and Progress. *Rethinking Green Politics: Nature, Virtue and Progress*. <https://doi.org/10.4135/9781446279311>
- Carolan, M. S. (2008). An ecological politics of everyday life: Placing flesh on whitehead's process philosophy in search of "green" possibilities. *Worldviews: Environment, Culture, Religion*, 12(1), 51–73. <https://doi.org/10.1163/156853508X276833>
- Cato, M. S. (2010). Green Economics: An Introduction to Theory, Policy and Practice, earthscan, London. *Konsep Ekonomi Hijau/Pembangunan Ekonomi Yang Berkelanjutan Untuk Indonesia*, 6–7.
- Curtis, F. (2003). Eco-localism and sustainability. *Ecological Economics*, 46(1), 83–102. [https://doi.org/https://doi.org/10.1016/S0921-8009\(03\)00102-2](https://doi.org/https://doi.org/10.1016/S0921-8009(03)00102-2).
- Dhewanthi, L. (2012). Kebijakan Instrumen Ekonomi Lingkungan Hidup: Asuransi bagi Perlindungan dan Pengelolaan Lingkungan Hidup. *Peran Asuransi Lingkungan Dalam Pemberian Ganti Kerugian Bagi Masyarakat Dan Pemulihan Lingkungan*, 1.
- Djakfar, M. (2012). *Etika Bisnis: Menangkap Spirit Ajaran Langit dan Pesan Moral Ajaran Bumi*. Penebar Plus.
- Dorling, D. (2010). Putting men on a pedestal: Nobel prizes as superhuman myths? *Significance*, Volume 7(Issue 3), 2009–2011.
- Future, O. common. (1987). World Commission on Environment and Development, . . . *Oxford*, 55(6), 712–715. <https://doi.org/10.1590/S0104-42302009000600016>
- Gamble, A., & Prabhakar, R. (2005). Assets and Poverty. *Theoria*, 52(107), 1–18. <https://doi.org/https://doi.org/10.3167/004058105780956813>
- Hardjosoemantri, K. (2017). *Hukum Tata Lingkungan*. Gajah Mada Press.
- Kartodiharjo, H., & Jhamtani, H. (2006). *Politik Lingkungan Dan Kekuasaan di Indonesia*. PT. Equinox Publishing Indonesia.
- Lawson, R. (2007). An overview of green economics. *International Journal of Green Economics*, 1(1–2), 23–36. <https://doi.org/http://dx.doi.org/10.1504/IJGE.2006.009335>
- Nurlinda, I. (2009). *Prinsip-prinsip Pembaruan Agraria: Perspektif Hukum*. RajaGrafindo Persada.
- Nurlinda, I. (2011). Makmun, Green Economy: Konsep, Implementasi dan Peranan Kementerian Keuangan, Artikel dalam Jurnal. *Ekonomi Dan Pembangunan LIPI*, XIX (2), 3.
- Salim, E. (2010). *Ratusan Bangsa Merusak Satu Bumi*. KOMPAS.
- Soemarwoto, O. (2006). Pembangunan Berkelanjutan antar Konsep dan Realitas. *Ceramah Umum Ulang Tahun Otto Soemarwoto Ke-80*, 11.
- Soper, K. (2007). Re-thinking the 'Good Life': The citizenship dimension of consumer disaffection with consumerism. *Journal of Consumer Culture*, 7(2), 205–229. <https://doi.org/https://doi.org/10.1177/1469540507077681>
- Stock, R. (2009). The clash between economics and ecology: frames and schemas. *International Journal of Green Economics*, 3(3–4), 285–296. <https://doi.org/https://dx.doi.org/10.1504/IJGE.2009.031323>