



BLUE ECONOMY IN THE PERSPECTIVE OF ISLAM ECONOMICS: A CONCEPTUAL AND IMPLEMENTATIONAL STUDY

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ABSTRACT

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The Blue Economy has emerged as a global framework for promoting sustainable utilization of marine and ocean resources to support economic growth, environmental preservation, and social welfare. However, the framework is often criticized for its limited ethical foundation, as it is largely driven by technocratic and economic considerations. In contrast, Islamic economics offers a comprehensive value-based system rooted in the principles of tawhid (oneness of God), khalifah (stewardship), amanah (trust), justice ('adl), and maslahah (public welfare). This study aims to analyze the Blue Economy from the perspective of Islamic economics by examining its conceptual compatibility and potential implementation within an Islamic ethical framework. This research employs a qualitative approach using library research methods. Data are collected from secondary sources, including academic journals, books, and reports from international organizations such as the United Nations Environment Programme (UNEP), the World Bank, and the Food and Agriculture Organization (FAO). The data are analyzed using descriptive-analytical and content analysis techniques to identify the convergence between Blue Economy principles and Islamic economic values. The findings show that there is a strong conceptual alignment between the Blue Economy and Islamic economics, particularly in terms of sustainability, environmental stewardship, and intergenerational justice. The principle of mizan (balance) in Islam closely corresponds with ecological sustainability in the Blue Economy. Furthermore, maqasid al-shariah provides an ethical foundation for evaluating marine economic activities, ensuring the protection of life, wealth, and environmental integrity. The study also finds that Islamic

financial instruments such as zakat, waqf, and sukuk can be utilized to support the implementation of sustainable marine development. In conclusion, the integration of the Blue Economy and Islamic economics offers a holistic framework that combines economic efficiency, environmental sustainability, and moral responsibility. This integrated approach is particularly relevant for Muslim-majority countries such as Indonesia, which possess vast marine resources and a strong Islamic value system.

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A. INTRODUCTION

The Blue Economy has emerged as a critical framework in contemporary development discourse, emphasizing the sustainable utilization of ocean and marine resources for economic growth, improved livelihoods, and environmental protection. As global demand for marine-based resources continues to increase, coastal and ocean ecosystems face unprecedented pressures from overfishing, pollution, habitat degradation, and climate change. In response to these challenges, the Blue Economy seeks to integrate economic development with ecological sustainability, ensuring that marine resources are managed in a way that preserves their long-term productivity and resilience (United Nations Environment Programme [UNEP], 2021). UNEP (2021) emphasizes that a sustainable blue economy is essential for addressing the interconnected global crises of climate change, biodiversity loss, and environmental degradation while simultaneously supporting inclusive economic growth.

In addition to its environmental dimension, the Blue Economy is increasingly recognized for its significant contribution to global economic development. According to UNEP (2021), the ocean economy is valued at approximately USD 2.5 trillion annually, making it one of the largest economic systems in the world. Sectors such as fisheries, aquaculture, maritime transport, coastal tourism, and offshore renewable energy play a vital role in supporting employment and food security, particularly in developing countries. In Indonesia, as one of the world's largest archipelagic states, marine resources are central to national economic growth and social welfare. However, unsustainable

exploitation practices and environmental degradation continue to threaten the long-term benefits of these resources (World Bank, 2021).

Despite its economic potential, the Blue Economy framework is often criticized for being predominantly technocratic and lacking a strong ethical foundation. This limitation opens space for alternative normative frameworks that integrate moral, spiritual, and ecological values into economic governance. Islamic economics provides such a framework through its foundational principles of *tawhid* (unity of God), *khalifah* (stewardship), and *amanah* (trusteeship). These principles position humans not as absolute owners of natural resources but as responsible stewards entrusted with maintaining ecological balance (*mizan*) and preventing corruption (*fasad*) on Earth. The Qur'anic worldview strongly emphasizes environmental responsibility, warning against overexploitation and ecological destruction as acts that disturb divine balance (UNEP, 2023).

Recent studies highlight that Islamic economic principles are highly compatible with sustainability frameworks such as the Blue Economy. The concept of *maqasid al-shariah* (objectives of Islamic law) emphasizes the protection of life, wealth, intellect, lineage, and religion, which can be expanded to include environmental preservation as a fundamental necessity. According to Harahap et al. (2023), *maqasid*-based economic thinking aligns closely with the Sustainable Development Goals (SDGs), particularly those related to responsible consumption, climate action, and life below water. Similarly, research by Klongrua et al. (2024) demonstrates that Islamic economics inherently supports environmental sustainability through principles such as justice (*'adl*), moderation (*wasatiyyah*), and prohibition of harm (*la darar wa la dirar*).

Furthermore, the integration of Islamic finance instruments such as *zakat*, *waqf*, and green *sukuk* provides practical mechanisms for supporting sustainable marine development. These instruments can be mobilized to finance coastal community empowerment, marine conservation, and sustainable fisheries management. Studies in Islamic green economy literature suggest that value-based financial systems can bridge the gap between economic development and environmental protection, particularly in Muslim-majority countries (Syahrizul, 2026). In this context, the Blue Economy can be

reinterpreted through an Islamic lens as not only an economic model but also a moral and spiritual responsibility.

In Indonesia, the integration of Islamic economic principles into Blue Economy governance is particularly relevant due to the country's demographic and ecological characteristics. As a nation with a predominantly Muslim population and vast marine resources, Indonesia has significant potential to develop a sustainable marine economy grounded in Islamic ethical values. However, current policy frameworks often separate economic development from ethical considerations, resulting in uneven resource distribution and environmental degradation (World Bank, 2021). This situation highlights the need for a more holistic framework that integrates economic efficiency with moral responsibility and environmental stewardship.

Despite growing academic interest in both the Blue Economy and Islamic economics, there remains a limited body of literature that explicitly connects these two frameworks in a systematic and conceptual manner. Most studies tend to focus either on marine economic development or Islamic financial systems independently, without fully exploring their integration. Therefore, this study aims to fill this gap by examining the Blue Economy from the perspective of Islamic economics, focusing on both conceptual alignment and potential implementation strategies.

In conclusion, integrating the Blue Economy with Islamic economic principles offers a comprehensive approach to sustainable development that encompasses economic, environmental, and ethical dimensions. By grounding marine resource management in Islamic values such as stewardship, justice, and sustainability, this integration has the potential to create a more equitable and resilient economic system. This study contributes to the growing discourse on value-based sustainable development by offering an Islamic perspective on the Blue Economy that is both theoretically grounded and practically relevant.

B. THEORITICAL FRAMEWORK

This study is grounded in the integration of two major conceptual frameworks, namely the Blue Economy theory and Islamic economic theory. The Blue Economy framework refers to the sustainable and efficient utilization of ocean and marine resources to achieve economic growth, improved livelihoods,

and environmental sustainability. It emphasizes that ocean-based economic activities such as fisheries, aquaculture, maritime transport, coastal tourism, and renewable ocean energy must be managed in a way that preserves marine ecosystems and ensures long-term productivity (United Nations Environment Programme [UNEP], 2021). In its development discourse, the Blue Economy is closely linked to the principles of sustainability, resilience, and inclusivity, which aim to balance economic expansion with ecological preservation. However, despite its technical and environmental strengths, the Blue Economy framework is often criticized for lacking a strong ethical and moral foundation that can guide human behavior in resource management.

To address this limitation, Islamic economics provides a normative and ethical framework that complements the Blue Economy approach. Islamic economics is built upon foundational principles derived from the Qur'an and Sunnah, including tawhid (the oneness of God), khalifah (human stewardship on earth), and amanah (trusteeship over natural resources). These principles establish that humans are not absolute owners of natural resources but are instead trustees responsible for ensuring their sustainable use. The concept of mizan (balance) in Islam emphasizes that the universe is created in equilibrium, and any form of environmental destruction is considered a violation of divine order (UNEP, 2023). Furthermore, Islamic economics upholds the principle of *maslahah* (public interest), which prioritizes social welfare and environmental protection as integral components of economic activity.

In addition, Islamic economic thought is strongly guided by the objectives of *shariah* (*maqasid al-shariah*), which aim to preserve religion, life, intellect, lineage, and wealth. Contemporary Islamic scholars have expanded *maqasid al-shariah* to include environmental protection as a fundamental necessity for sustaining human life and welfare. This expansion aligns closely with global sustainability frameworks such as the Sustainable Development Goals (SDGs), particularly those related to climate action and life below water (Harahap et al., 2023). The principles of justice (*'adl*), moderation (*wasatiyyah*), and prohibition of harm (*la darar wa la dirar*) further reinforce the Islamic commitment to ethical resource governance and equitable distribution of wealth, ensuring that

economic development does not come at the expense of environmental degradation or social inequality (Klongrua et al., 2024).

The integration between the Blue Economy and Islamic economics can therefore be understood as a convergence between technical sustainability and ethical responsibility. While the Blue Economy provides a practical framework for managing marine resources efficiently, Islamic economics offers a moral foundation that regulates human behavior in accordance with divine principles. This integration is particularly relevant in Muslim-majority countries such as Indonesia, where marine resources play a crucial role in national development and where Islamic values strongly influence socio-economic life. In this context, instruments such as zakat, waqf, and Islamic social finance can be utilized to support sustainable marine development, empower coastal communities, and finance environmental conservation initiatives (Syahrizul, 2026).

Thus, the theoretical framework of this study positions the Blue Economy as a sustainability-oriented economic model that is strengthened and ethically guided by Islamic economic principles. The interaction between these two frameworks creates a holistic approach to marine resource management that not only focuses on economic efficiency and environmental protection but also emphasizes justice, morality, and spiritual responsibility. This integrated framework serves as the analytical foundation for examining how the Blue Economy can be conceptualized and implemented within an Islamic economic perspective.

C. METHOD

This study employs a qualitative research approach using a library research (literature review) method. This approach is chosen because the focus of the study is conceptual and theoretical, aiming to analyze the integration between the Blue Economy framework and Islamic economic principles. Library research is appropriate for examining existing literature, academic journals, policy documents, and authoritative reports related to marine economic development and Islamic economic thought. Through this method, the study seeks to construct a comprehensive understanding of how both frameworks can be conceptually and practically integrated.

The data used in this study are secondary data obtained from various scholarly sources, including academic journals, books, official reports from international organizations, and relevant policy documents. Key sources include publications from the United Nations Environment Programme (UNEP), the World Bank, and Food and Agriculture Organization (FAO), as well as academic works in Islamic economics that discuss concepts such as maqasid al-shariah, maslahah, khalifah, and amanah. These sources are selected based on their credibility, relevance, and contribution to the development of both Blue Economy and Islamic economic discourse.

The data collection technique is carried out through documentation, which involves systematically gathering, reading, and reviewing literature related to the research topic. The collected data are then categorized based on thematic relevance, such as sustainability principles in the Blue Economy, Islamic ethical foundations of economic activity, and the intersection between environmental governance and Islamic economic values. This process allows the researcher to identify key concepts, patterns, and arguments that support the integration of both frameworks.

The data analysis technique used in this study is descriptive-analytical with a content analysis approach. Descriptive analysis is applied to explain the concepts of the Blue Economy and Islamic economics in detail, while content analysis is used to interpret and synthesize the meanings, principles, and values contained within the literature. Through this method, the study critically examines the compatibility between sustainability principles in marine economics and Islamic ethical teachings. The analysis also focuses on identifying areas of convergence, such as environmental stewardship, social justice, and resource sustainability.

Furthermore, the study applies a comparative conceptual approach to evaluate the similarities and differences between the Blue Economy and Islamic economics. This comparative analysis helps to construct an integrated framework that highlights how Islamic economic principles can enhance the ethical dimension of the Blue Economy. By doing so, the study aims to provide a more holistic perspective on sustainable marine resource management.

Overall, this research does not involve field data collection or statistical measurement but instead relies on theoretical interpretation and conceptual synthesis. The objective is to develop a normative and analytical framework that can be used as a reference for future studies and policy development, particularly in the context of Muslim-majority countries such as Indonesia.

D. FINDINGS AND DISCUSSION

Convergence of Blue Economy Principles and Islamic Economic Value

The findings of this study indicate that there is a strong conceptual

convergence between the principles of the Blue Economy and Islamic economic values, particularly in terms of sustainability, environmental stewardship, and intergenerational responsibility. The Blue Economy emphasizes the sustainable utilization of marine resources to ensure long-term ecological balance while supporting economic growth and social welfare (UNEP, 2021). Similarly, Islamic economics establishes that all natural resources, including oceans and marine ecosystems, are an amanah (trust) from Allah that must be preserved and utilized responsibly. This foundational similarity demonstrates that both frameworks reject exploitative and destructive economic behavior that leads to environmental degradation.

In Islamic thought, the concept of khalifah (human stewardship) places humans as caretakers of the Earth rather than absolute owners. This aligns closely with the Blue Economy's emphasis on sustainability and ecological responsibility. The Qur'anic principle of mizan (balance) further reinforces the idea that the natural environment operates within a divinely established equilibrium that must not be disrupted (UNEP, 2023). The Blue Economy's focus on maintaining marine biodiversity and ecosystem health reflects this Islamic principle of balance, suggesting that environmental preservation is not only an economic necessity but also a moral obligation.

Moreover, both frameworks emphasize long-term thinking over short-term economic gain. The Blue Economy discourages overexploitation of marine resources such as overfishing and destructive coastal development. Likewise, Islamic economics prohibits excessive consumption (israf) and environmental harm (fasad fil ardh). These shared values indicate

that sustainability is not merely a technical objective but also an ethical imperative in both systems. The convergence of these principles provides a strong foundation for integrating Islamic ethics into modern marine economic policies.

This alignment also extends to the concept of *maslahah* (public interest), which in Islamic economics refers to any action that promotes welfare and prevents harm. The Blue Economy's goal of improving livelihoods, ensuring food security, and enhancing economic resilience in coastal communities reflects this principle. According to Harahap et al. (2023), Islamic economics naturally supports sustainability-oriented development models because it prioritizes collective welfare over individual profit maximization. Therefore, the Blue Economy can be seen as operationally compatible with Islamic economic ethics when guided by *maqasid al-shariah*.

In conclusion, the convergence between the Blue Economy and Islamic economics demonstrates that both systems share a common vision of sustainable, inclusive, and responsible resource management. This compatibility provides a theoretical foundation for developing an integrated framework that combines environmental science with Islamic moral values.

Maqasid al-Shariah as an Ethical Foundation for the Blue Economy

The second major finding of this study is that *maqasid al-shariah* serves as a comprehensive ethical framework that can strengthen and legitimize the Blue Economy from an Islamic perspective. *Maqasid al-shariah* refers to the primary objectives of Islamic law, which aim to protect five essential elements: religion, life, intellect, lineage, and wealth. Contemporary Islamic scholars have expanded this framework to include environmental protection as a necessary condition for sustaining human life and societal well-being (Klongruea et al., 2024).

Within the context of the Blue Economy, the protection of marine ecosystems directly relates to the preservation of life (*hifz al-nafs*) and wealth (*hifz al-mal*). Oceans provide food security, employment, and economic opportunities for millions of people, particularly in coastal and archipelagic countries such as Indonesia. Therefore, the degradation of

marine environments threatens not only ecological stability but also human survival and economic sustainability. From a maqasid perspective, environmental destruction is considered a violation of shariah objectives because it undermines public welfare and future generations' rights.

Furthermore, the principle of justice ('adl) within maqasid al-shariah requires equitable distribution of natural resources. In many Blue Economy sectors, such as fisheries and maritime tourism, unequal access to resources often leads to marginalization of small-scale fishermen and coastal communities. Islamic economics rejects such inequality and promotes fair access to resources as part of social justice. This aligns with the Blue Economy's goal of inclusivity, which seeks to ensure that economic benefits from marine resources are distributed fairly among all stakeholders.

Another relevant principle is wasatiyyah (moderation), which encourages balanced consumption and discourages overexploitation. This principle directly supports sustainable fishing practices, responsible tourism, and environmentally friendly maritime industries. According to Syahrizul (2026), Islamic economic ethics provide a strong normative basis for green economic transformation, particularly in resource-intensive sectors such as fisheries and coastal development.

Thus, maqasid al-shariah provides not only ethical justification but also a structured evaluative framework for assessing Blue Economy policies. It ensures that marine economic activities are not only efficient but also morally justified and socially beneficial.

Implementation of Islamic Instruments in Supporting the Blue Economy

The third finding highlights the practical potential of Islamic economic instruments such as zakat, waqf, and Islamic social finance in supporting the implementation of the Blue Economy. While the Blue Economy provides a macro-level framework for sustainable marine development, Islamic financial instruments offer micro- and meso-level mechanisms for funding, community empowerment, and environmental conservation.

Zakat, as a mandatory form of almsgiving, can be utilized to support coastal communities that are economically vulnerable. Funds collected through zakat institutions can be allocated to provide fishing equipment, education, and sustainable livelihood programs for small-scale fishermen. This helps reduce poverty while ensuring that economic development remains inclusive and equitable. In addition, zakat can be directed toward environmental restoration programs, such as mangrove rehabilitation and coral reef conservation, which are essential components of a sustainable Blue Economy.

Waqf (Islamic endowment) also plays a significant role in long-term sustainability initiatives. Historically, waqf has been used to fund public goods such as water infrastructure, education, and healthcare. In the context of the Blue Economy, waqf can be innovatively applied to finance marine conservation projects, coastal infrastructure, and research centers focused on ocean sustainability. According to Hassan and Lewis (2023), Islamic endowment systems have strong potential to support sustainable development goals when managed effectively and transparently.

Furthermore, Islamic social finance instruments such as sukuk (Islamic bonds) can be issued to finance large-scale blue economy projects, including renewable ocean energy and sustainable port development. Green sukuk, in particular, have emerged as a viable financial instrument for environmentally oriented investments in Muslim-majority countries. These instruments demonstrate how Islamic finance can bridge the gap between ethical values and modern economic infrastructure.

In Indonesia, the integration of these instruments could significantly enhance the effectiveness of Blue Economy policies. By combining state-led marine development strategies with Islamic financial mechanisms, it is possible to create a more inclusive and sustainable economic model that benefits both people and the environment.

In conclusion, Islamic economic instruments provide practical tools for operationalizing the ethical principles of the Blue Economy. Their integration enhances financial inclusion, environmental protection, and

community empowerment, thereby strengthening the overall sustainability of marine-based economic development.

E. CONCLUSION

This study concludes that the Blue Economy and Islamic economics share strong conceptual and normative compatibility in promoting sustainable, inclusive, and environmentally responsible development. The Blue Economy emphasizes the optimal utilization of marine resources to support economic growth, livelihood improvement, and environmental conservation. Meanwhile, Islamic economics provides an ethical and spiritual foundation through principles such as tawhid (oneness of God), khalifah (stewardship), amanah (trust), maslahah (public welfare), and the prohibition of harm (la darar wa la dirar). The integration of these two frameworks demonstrates that sustainable marine economic development is not only a technical and ecological issue but also a moral and religious responsibility.

The findings of this study show that both frameworks converge in their emphasis on sustainability, intergenerational responsibility, and ecological balance. The Blue Economy's objective of maintaining marine ecosystem health aligns with the Islamic principle of mizan (balance), which prohibits environmental destruction and encourages harmony in nature. Furthermore, maqasid al-shariah provides a strong ethical foundation for evaluating Blue Economy policies, particularly in ensuring the protection of life, wealth, and public welfare. This indicates that Islamic economic thought can strengthen the normative dimension of the Blue Economy by embedding moral accountability into resource management practices.

In addition, the study finds that Islamic economic instruments such as zakat, waqf, and Islamic social finance offer practical mechanisms to support the implementation of the Blue Economy. These instruments can be utilized to empower coastal communities, finance marine conservation, and support sustainable infrastructure development. Their application demonstrates that Islamic economics is not only theoretical but also operationally relevant in addressing contemporary environmental and socio-economic challenges.

Overall, the integration of the Blue Economy and Islamic economics

provides a holistic framework that combines economic efficiency, environmental sustainability, and ethical responsibility. This integrated approach is particularly relevant for Muslim-majority countries such as Indonesia, where marine resources play a strategic role in national development. By embedding Islamic values into Blue Economy policies, it is possible to create a more just, sustainable, and resilient marine-based economic system.

This study recommends further empirical research to examine the practical implementation of this integrated framework at the policy and community levels, particularly in coastal and maritime sectors.

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