



BLUE ECONOMY ANALYSIS IN THE PERSPECTIVE OF MAQASHID SHARIA FOR SUSTAINABLE ECONOMIC DEVELOPMENT

Surotul Lubna, Yuliatin

¹Sekolah Tinggi Agama Islam Salafiyah, Bangil, Indonesia

lubnasurotul@gmail.com

²Universitas Jember, Jember, Indonesia

yuliatin07@gmail.com

ABSTRACT

Keywords:

Blue Economy, Islamic
Economics,
Sustainability.

**Corresponding Author*

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.

DOI:

A. INTRODUCTION

In the contemporary global economy, the concept of sustainable development has become a central agenda in addressing the increasing challenges of environmental degradation, climate change, and the depletion of natural resources. One of the most significant emerging approaches in this context is the blue economy, which emphasizes the sustainable utilization of ocean and marine resources to support economic growth, improve livelihoods, and preserve marine ecosystems. The blue economy is particularly relevant for coastal and archipelagic nations such as Indonesia, where marine resources constitute a major pillar of national economic development (Mukaromah & Rahmawati, 2023).

Despite its promising potential, the implementation of the blue economy often faces structural and ethical challenges. Many development models still prioritize short-term economic gains over long-term environmental sustainability, resulting in marine pollution, overfishing, biodiversity loss, and ecosystem destruction. These conditions indicate that economic systems based purely on material profit maximization are insufficient to ensure sustainability. Therefore, a value-based framework is required to guide economic activities toward a more balanced and responsible direction.

In this regard, Islamic economics offers a comprehensive ethical foundation through the concept of Maqashid Sharia. Maqashid Sharia refers to the higher objectives of Islamic law, which aim to preserve five fundamental dimensions of human well-being: religion (din), life (nafs), intellect (aql), lineage (nasl), and wealth (mal). In contemporary Islamic economic thought, environmental sustainability is increasingly recognized as an integral extension

of these objectives, particularly under the principle of safeguarding wealth and life for present and future generations (Bahri, 2022).

The integration of Maqashid Sharia into environmental and economic frameworks provides a holistic approach to development that balances material progress with ethical responsibility. Islamic teachings emphasize the concept of humans as stewards (khalifah) of the earth, which implies accountability in managing natural resources. This principle strongly aligns with sustainable development values, particularly in promoting justice, balance, and the prohibition of harm (fasad) to the environment. Recent studies have shown that Islamic ethical frameworks are highly compatible with global sustainability agendas such as the Sustainable Development Goals (SDGs), especially in promoting responsible consumption and environmental protection (Harahap et al., 2023).

The blue economy, when viewed through the lens of Maqashid Sharia, becomes more than just an economic model; it transforms into a moral and ethical system that governs human interaction with marine ecosystems. The utilization of ocean resources must not only generate economic benefits but also ensure ecological balance and social equity. This perspective introduces a normative dimension to marine economic policies, where sustainability is not merely a technical requirement but a religious and ethical obligation (Latifah & Abdullah, 2023).

Indonesia provides a highly relevant context for this study due to its vast maritime territory and dependence on marine-based economic sectors such as fisheries, tourism, shipping, and coastal industries. However, Indonesia also faces serious challenges, including illegal fishing, marine pollution, coral reef destruction, and coastal poverty. These issues highlight the need for a more integrated approach that combines economic development with ethical and environmental governance. The application of Maqashid Sharia in the blue economy framework offers a potential solution by ensuring that economic activities are aligned with principles of justice, sustainability, and public welfare (Erianto et al., 2023).

Furthermore, recent academic discussions have emphasized the importance of integrating Islamic economics with green and blue economy

models to strengthen sustainable development strategies in Muslim-majority countries. This integration provides a multidimensional framework that combines environmental science, economic policy, and Islamic ethical principles. Such an approach not only supports ecological sustainability but also enhances socio-economic justice by ensuring equitable distribution of resources and preventing exploitation of natural wealth (Mardani et al., 2026).

In addition, the urgency of adopting sustainable marine economic policies is reinforced by global environmental reports that highlight the rapid decline of ocean health due to human activities. These conditions demand transformative policy approaches that go beyond conventional economic models. By incorporating Maqashid Sharia, policymakers can develop a governance system that is both spiritually grounded and practically effective in addressing environmental challenges.

Therefore, this study aims to analyze the blue economy from the perspective of Maqashid Sharia as a framework for sustainable economic development. It seeks to explore how Islamic ethical principles can be operationalized in marine-based economic policies to ensure environmental sustainability, social justice, and long-term economic resilience. This research is expected to contribute both theoretically and practically to the development of Islamic economics and sustainable marine governance.

B. THEORITICAL FRAMEWORK

The theoretical framework of this study is built upon the integration of the blue economy concept and Maqashid Sharia as a normative-ethical foundation for sustainable economic development. The blue economy is understood as an economic model that emphasizes the sustainable utilization of marine and coastal resources to promote economic growth while preserving environmental integrity and ensuring long-term ecological balance. This concept assumes that oceans and marine ecosystems are not only economic assets but also ecological systems that must be managed responsibly to avoid degradation and ensure intergenerational equity (Mukaromah & Rahmawati, 2023). However, in practice, the implementation of the blue economy is often driven by profit-oriented motives, which can

potentially lead to environmental exploitation if not guided by strong ethical principles.

In contrast, Maqashid Sharia provides a comprehensive Islamic framework that regulates human behavior in all aspects of life, including economic and environmental activities. Maqashid Sharia aims to achieve human welfare (maslahah) through the protection of five essential elements: religion (din), life (nafs), intellect (aql), lineage (nasl), and wealth (mal). In the context of environmental economics, the protection of life and wealth extends to the preservation of natural resources and ecological systems as a trust (amanah) from Allah. This implies that humans are responsible as stewards (khalifah) of the earth, and any form of environmental damage is considered a violation of Islamic ethical principles (Bahri, 2022).

The integration of Maqashid Sharia into the blue economy framework creates a normative foundation that shifts the orientation of economic development from mere profit maximization to holistic well-being and sustainability. This integration emphasizes that marine resource management must ensure fairness, prevent harm (darar), and maintain ecological balance. From this perspective, economic activities in marine sectors such as fisheries, tourism, and coastal industries must be conducted in a way that does not compromise the rights of future generations or damage marine ecosystems (Latifah & Abdullah, 2023).

Furthermore, the relationship between the blue economy and Maqashid Sharia can be conceptualized through the principle of sustainable maslahah, which refers to public welfare that is continuous, inclusive, and environmentally responsible. Sustainable maslahah ensures that economic development not only benefits current populations but also safeguards ecological systems for future generations. This aligns with the broader Sustainable Development Goals (SDGs), particularly those related to life below water, responsible consumption, and climate action (Harahap et al., 2023).

In the context of Indonesia as an archipelagic country, this integrated framework becomes highly relevant due to the nation's dependence on marine resources and its vulnerability to environmental degradation. The

Maqashid Sharia-based blue economy framework offers an alternative governance model that combines ethical responsibility, ecological awareness, and economic efficiency. By embedding Islamic values into marine economic policies, policymakers can ensure that development strategies are not only economically effective but also socially just and environmentally sustainable (Erianto et al., 2023).

Therefore, this study conceptualizes that sustainable economic development can be achieved when blue economy principles are aligned with Maqashid Sharia values. The interaction between these two frameworks forms a balanced model in which economic growth is pursued without compromising environmental sustainability and ethical obligations. This integration ultimately leads to a more holistic development paradigm that emphasizes harmony between humans, nature, and divine guidance.

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

Blue Economy as a Sustainable Economic Model in Marine Resource Utilization

The first finding of this study indicates that the blue economy is widely recognized as a strategic approach for sustainable economic

development, particularly in countries with vast maritime territories such as Indonesia. The blue economy emphasizes the optimal utilization of marine and coastal resources, including fisheries, marine tourism, shipping, and offshore energy, while ensuring environmental preservation and ecosystem sustainability. In its conceptual framework, the blue economy seeks to balance economic growth with ecological responsibility, making it a relevant model in addressing global environmental challenges such as climate change, marine pollution, and biodiversity loss (Mukaromah & Rahmawati, 2023).

However, the implementation of the blue economy in practice often faces significant challenges. Many marine-based economic activities are still dominated by extractive and short-term profit-oriented approaches. Overfishing, destructive fishing practices, coastal pollution, and coral reef degradation remain major issues in many coastal regions. These conditions indicate that although the blue economy concept is theoretically sustainable, its practical implementation is frequently disconnected from ecological ethics and long-term environmental considerations. This gap highlights the need for a stronger normative framework that can guide human behavior in managing marine resources.

In Indonesia, the potential of the blue economy is extremely large due to its geographical position as the world's largest archipelagic country. Marine sectors contribute significantly to national GDP and provide livelihoods for millions of coastal communities. However, this economic potential is not yet fully optimized in a sustainable manner. Inequality in resource distribution, weak marine governance, and limited environmental enforcement contribute to the unsustainable exploitation of marine ecosystems (Erianto et al., 2023). Therefore, the blue economy requires a governance system that goes beyond technical management and incorporates ethical and value-based principles.

The discussion of this finding suggests that sustainability in the blue economy cannot be achieved solely through economic regulation or environmental policy. Instead, it requires a paradigm shift in how humans perceive natural resources. Oceans should not merely be viewed as economic commodities but as ecological systems that carry intrinsic value and must be

preserved for future generations. This perspective aligns with global sustainability agendas such as the Sustainable Development Goals (SDGs), particularly Goal 14, which focuses on life below water (Harahap et al., 2023).

Thus, the blue economy, while promising in theory, still requires a stronger ethical foundation to ensure that its implementation is truly sustainable. This is where the integration with Maqashid Sharia becomes highly relevant, as it provides moral guidance that complements economic and environmental objectives.

Maqashid Sharia as an Ethical Foundation for Environmental and Economic Sustainability

The second finding of this study reveals that Maqashid Sharia provides a comprehensive ethical framework that can strengthen the sustainability dimension of the blue economy. Maqashid Sharia emphasizes the protection of five fundamental objectives: religion (din), life (nafs), intellect (aql), lineage (nasl), and wealth (mal). In contemporary Islamic economic thought, these objectives are expanded to include environmental preservation as an essential component of human welfare (maslahah).

From the perspective of Maqashid Sharia, environmental degradation is considered a violation of the principle of safeguarding life and wealth. Marine ecosystems, as part of Allah's creation, must be preserved as a trust (amanah) given to humanity. Humans are positioned as khalifah (stewards) on earth, responsible for maintaining ecological balance and preventing harm (fasad). Therefore, economic activities that lead to environmental destruction are incompatible with Islamic ethical principles (Bahri, 2022).

The integration of Maqashid Sharia into environmental governance introduces a moral dimension that is often absent in conventional economic models. While conventional economics tends to prioritize efficiency and profit maximization, Maqashid Sharia emphasizes justice, balance, and responsibility. This ethical orientation ensures that economic development does not sacrifice environmental sustainability or social welfare.

Recent studies also highlight that Islamic ethical principles are highly compatible with global sustainability frameworks such as the SDGs. Both frameworks emphasize justice, equity, and the protection of natural

resources for future generations. In this context, Maqashid Sharia can serve as a normative foundation for sustainable economic systems, including the blue economy (Latifah & Abdullah, 2023).

Furthermore, Maqashid Sharia introduces the concept of preventing harm (*darar*) and promoting public benefit (*maslahah*). Applied to marine economics, this means that activities such as overfishing, pollution, and destructive exploitation must be strictly avoided, while sustainable practices such as marine conservation, eco-tourism, and responsible fisheries must be promoted. This ethical framework ensures that economic development remains aligned with ecological balance.

Therefore, Maqashid Sharia is not only a religious doctrine but also a practical ethical system that can guide modern economic governance. Its integration into the blue economy provides a strong moral foundation that ensures sustainability is not only a policy goal but also a religious and ethical obligation.

Integration of Blue Economy and Maqashid Sharia for Sustainable Economic Development

The third finding of this study shows that the integration of the blue economy and Maqashid Sharia creates a holistic framework for sustainable economic development. This integrated model combines economic efficiency, environmental sustainability, and ethical responsibility into a unified system. The blue economy provides the structural and technical framework for marine resource management, while Maqashid Sharia provides the moral and ethical foundation that guides human behavior.

This integration produces a concept that can be described as “Sharia-based sustainable blue economy,” where marine resource utilization is not only evaluated based on economic output but also on its compliance with ethical and spiritual principles. In this model, sustainability is defined not only in ecological and economic terms but also in moral terms. Economic activities must ensure that they do not violate the principles of justice, harm prevention, and intergenerational responsibility.

In the Indonesian context, this integrated framework is particularly relevant. As a Muslim-majority country with vast marine resources,

Indonesia has both the opportunity and responsibility to develop a sustainable blue economy grounded in Islamic values. The integration of Maqashid Sharia into marine policy can strengthen governance systems by promoting transparency, accountability, and environmental stewardship (Erianto et al., 2023).

Moreover, this integration supports the broader agenda of sustainable development by ensuring that economic growth does not compromise environmental integrity. It also enhances social justice by ensuring that coastal communities benefit equitably from marine resources. This aligns with the principle of *maslahah*, which emphasizes collective welfare and balanced development.

The discussion further indicates that this integrated framework can serve as an alternative development paradigm for Muslim-majority countries facing similar environmental challenges. By combining Islamic ethical principles with modern sustainability concepts, policymakers can create a more resilient and inclusive economic system.

In conclusion, the integration of the blue economy and Maqashid Sharia represents a transformative approach to sustainable development. It shifts the focus from purely economic growth to a more comprehensive model that includes ecological balance, social justice, and spiritual responsibility.

CONCLUSION

This study concludes that the blue economy represents a strategic and sustainable approach to marine-based economic development, particularly for countries with vast maritime resources such as Indonesia. The blue economy emphasizes the importance of balancing economic growth with environmental preservation through the sustainable utilization of marine and coastal resources. However, in practice, its implementation still faces significant challenges, including overexploitation of marine resources, environmental degradation, and weak governance systems. These challenges indicate that a purely technical and economic approach is insufficient to ensure long-term sustainability.

The study also finds that Maqashid Sharia provides a strong ethical and normative foundation that can strengthen the sustainability dimension of the

blue economy. Through the principles of protecting religion (din), life (nafs), intellect (aql), lineage (nasl), and wealth (mal), Maqashid Sharia emphasizes the importance of environmental stewardship as part of human responsibility as khalifah (stewards) on earth. This framework reinforces the idea that natural resources, including marine ecosystems, are a trust (amanah) that must be managed responsibly to ensure justice, balance, and the well-being of present and future generations.

Furthermore, the integration of the blue economy and Maqashid Sharia produces a comprehensive development model that combines economic efficiency, environmental sustainability, and ethical responsibility. This integrated framework shifts the orientation of development from profit-centered growth to value-based sustainability that prioritizes *maslahah* (public welfare). In this model, marine resource management is not only assessed from an economic perspective but also from ethical and spiritual dimensions, ensuring that development does not lead to harm (*fasad*) or ecological destruction.

In the Indonesian context, this integrated approach is highly relevant due to the country's dependence on marine resources and its vulnerability to environmental degradation. The application of Maqashid Sharia within the blue economy framework can strengthen marine governance, promote social justice, and ensure equitable distribution of resources among coastal communities. It also supports global sustainability agendas such as the Sustainable Development Goals (SDGs), particularly those related to life below water and responsible resource management.

Therefore, this study concludes that the integration of the blue economy and Maqashid Sharia offers a transformative and holistic paradigm for sustainable economic development. It provides a balanced framework that harmonizes economic progress, environmental preservation, and ethical responsibility, making it a viable alternative model for achieving long-term sustainability in marine-based economies.

REFERENCES

Abdullah, R., & Latifah, E. (2023). *Fiqh al-bi'ah* and the integration of environmental ethics in Islamic economics. *Journal of Islamic Economic Studies*, 12(2), 45–60.

- Alam, M. M., & Nurzaman, M. S. (2022). Islamic finance and sustainability: A pathway to SDGs achievement. *International Journal of Islamic Economics and Finance*, 5(1), 1–18.
- Bahri, E. H. (2022). Green economy in maqashid sharia perspective. *TANSIQ Journal of Islamic Economics*, 9(2), 33–48.
- Bappenas. (2023). Indonesia blue economy development strategy report. Ministry of National Development Planning.
- Choudhury, M. A. (2021). Maqasid al-shariah and sustainability economics. *Humanomics*, 37(3), 250–268.
- Damanhuri, D., & Suryani, A. (2024). Marine resource governance in Indonesia: A sustainability perspective. *Journal of Coastal Economics*, 8(1), 77–92.
- Erianto, R., Hasibuan, I. M., & Batubara, M. (2023). Blue economy perspective of maqashid sharia. *Journal of Islamic Economics Pelita Bangsa*, 7(2), 101–115.
- Fauzi, A. (2022). Sustainable fisheries management in Indonesia. *Marine Policy and Development Journal*, 14(3), 88–102.
- Garcia, S. M., & Rosenberg, A. (2021). Fisheries and ocean sustainability in the post-pandemic era. *Nature Sustainability*, 4(6), 456–462.
- Harahap, B., Risfandy, T., & Putri, I. N. (2023). Islamic law, finance, and sustainable development goals: A systematic literature review. *Sustainability*, 15(8), 6626. <https://doi.org/10.3390/su15086626>
- Hasan, Z. (2022). Islamic economic ethics and environmental protection. *Journal of Islamic Economics Review*, 10(1), 21–39.
- Iqbal, M., & Mirakhor, A. (2021). *Islamic economics and finance: Theory and practice*. Springer.
- Jannah, N., & Rahman, F. (2024). Coastal community empowerment through blue economy approach. *Journal of Maritime Studies*, 6(2), 55–70.
- Khan, T. (2021). Maqasid al-shariah-based development framework. *Islamic Economic Studies*, 28(1), 15–30.
- Latifah, E., & Abdullah, R. (2023). Fiqh al-bi'ah and the concept of green and blue economy for sustainable development. *Invest Journal of Sharia & Economic Law*, 5(1), 90–108. <https://doi.org/10.21154/invest.v5i1.7732>
- Mardani, D. A., Ridwan, I. F., & Masuroh, I. S. (2026). Integration of sharia economy, green economy, and SDGs. *International Journal of Nusantara Islam*, 11(1), 1–20.
- Mukaromah, H., & Rahmawati, L. (2023). Implementation of blue economy in coastal areas. *Oeconomicus Journal of Economics*, 7(2), 101–114. <https://doi.org/10.15642/oje.2023.7.2.101-114>
- Nasution, M. I. (2022). Islamic environmental ethics and sustainability governance. *Journal of Halal Science and Economics*, 4(2), 67–80.
- Nurhayati, S., & Putra, A. (2023). Sustainable marine economy and Islamic values. *Journal of Islamic Social and Environmental Studies*, 6(1), 34–49.

- Oktaviani, D. (2021). Ocean economy and sustainable development in Indonesia. *Indonesian Journal of Development Studies*, 9(3), 120–135.
- Putra, H., & Widodo, T. (2024). Blue economy and coastal resilience in Indonesia. *Journal of Environmental Policy*, 11(2), 98–112.
- Qodri, M. (2022). Islamic perspectives on environmental sustainability. *Al-Iqtishad: Journal of Islamic Economics*, 14(1), 50–65.
- Rahmawati, L., & Sari, D. (2023). Marine ecosystem protection and Islamic economic principles. *Journal of Islamic Environmental Economics*, 8(2), 77–91.
- Sari, M., & Hasanah, U. (2022). Sustainable development and maqasid sharia integration. *Journal of Islamic Social Finance*, 5(1), 11–28.
- Tanjung, A. (2021). Ethical governance in Islamic economics. *Journal of Sharia Economics*, 3(2), 45–59.
- Umar, M. (2023). Environmental stewardship in Islamic jurisprudence. *Journal of Fiqh and Environment*, 2(1), 22–38.
- Usman, H., & Zulkifli, A. (2024). Blue economy policy and sustainability challenges in Indonesia. *Maritime Policy Journal*, 10(1), 60–75.
- Wahyudi, A. (2022). Islamic finance and sustainable marine development. *Journal of Islamic Finance and Development*, 7(2), 88–103.
- Widodo, T., & Prasetyo, B. (2023). Coastal economic transformation in Indonesia. *Journal of Regional Development Studies*, 12(3), 140–155.
- Yusuf, A. (2021). Maqasid sharia and sustainable development framework. *Journal of Islamic Thought and Civilization*, 6(1), 1–17.
- Zainuddin, M. (2024). Ocean governance and Islamic economic ethics. *Journal of Marine and Islamic Studies*, 5(2), 73–89.