



Green economy based on sharia maqashid case study in Sorkam Tengah Village, Sorkam District, Tapanuli Tengah Distric

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ABSTRACT

The purpose of this study is to briefly examine the meaning of the Green Economy and Maqashid Syariah, with the aim that the knowledge index of the people of Sorkam Tengah Village will be better. This study explains both concepts, the point of which is how to maintain the balance of nature. Towards a greener economy is a sustainable goal for every country, including Indonesia. The application of the Green Economy application can reflect the quality of the environment in Indonesia today. Economic, social, and environmental like an unbroken cycle of architecture. Environmental quality is highly dependent on economic and social output. Maqashid Sharia is a new trend in the study of Ushul Fikh which is developing in the contemporary era. The development of Islamic law in the contemporary era is considered more promising when using the methods contained in Maqashid Syariah. As a discipline of development from ushul fiqh, Maqashid Sharia is now much loved by Islamic jurists for deeper study. Therefore, sufficient information is needed about the literature review that discusses Maqashid Syariah from classical to contemporary times. The type of research used to complete the author's journal is a type of qualitative research considering that the form of data presentation is descriptive in nature, with data sources obtained from the general public. direct and indirect (primary and secondary). A Green Economy implementation model that is applicable, reliable, and comprehensive in Sorkam, must be an economic model that is truly green and relevant to the characteristics of the Indonesian nation based on an Islamic Eco-ethical philosophy that is in harmony with socio-culture. Indonesian people and has a legal basis. The principle of low carbon is basically in line with the maintenance of the soul and mind.

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1. INTRODUCTION

Problems are global problems that are increasingly recognized as complex and serious problems faced by humans throughout the world as creatures who need a good environment. There are several factors that influence it, including the increasing density of the population, limited natural resources, and the use of modern technology to exploit nature in an arbitrary manner resulting in a decrease in the quality of the environment every time. Some of the visible consequences of declining environmental quality are erosion, depletion of the ozone layer, and ecological imbalance which in turn will endanger survival.

The green economy contains concern for social justice, the green economy grows from environmentalists and green politicians because the main focus is the environment. Green economy also pays attention to details about humans, starting from the relationship between how to act and motivation, not only physical needs are considered, but also spiritual and psychological needs. (Haryati et al., 2020).

Today, there is greater concern in environmental protection and sustainable development growth due to the increasing environmental problems facing present and future generations (Ismail, 2022).

This environmental problem is a common problem whose consequences are felt by all parties, especially by the next generation, including our future children, and so on. So, because of this fatal impact, we must study specifically in an effort to maintain and overcome environmental damage and others.

In Indonesia, as a country rich in natural resources and a tropical environment, it has become an urgent concern in the mass media since the 1960s, in an effort to maintain the quality of its environment. Concern about the importance of protecting the environment can be read in history with the holding of a Seminar on Environmental Management and National Development by Padjadjaran University in Bandung on 15-18 May 1972 with the theme "Only with an Optimal Environment, Humans Can Develop Well and Only with a good human environment will develop in an optimal direction. The seminar was the first seminar to study the environment held in Indonesia. Indonesia itself, in the last few decades, has been constantly plagued by various disasters, bearing in mind that Indonesia is surrounded by islands and nature which can endanger the survival of life at any time, including floods, landslides, pollution (air, water, land), tsunamis, forest fires, and others.

The UNEP (United Nations Environment Programme) report, within the United Nations Agency for the Environment Program, estimates that Indonesia's losses due to the tsunami alone reached US\$675 million, or the equivalent of 6 trillion rupiah. Not only that, but environmental damage is also a common phenomenon in almost all regions of Indonesia. (Hardana, Sitompul, et al., 2023; Hasibuan et al., 2023; Widyawati, 2021).

An environment that is still maintained and provides a good and healthy atmosphere has in fact become something that is very rare and difficult to obtain, the reason is that almost every space (nature) on this earth has been damaged. The damage that occurs to the environment is also triggered as a result of human actions to take advantage of everything that exists in nature. Supposedly, the use of nature must be limited to keep nature good and can be controlled even if there is damage so that unwanted things do not happen. Today, there is a greater concern for environmental protection and sustainable development growth due to the increasing environmental problems facing present and future generations.

Therefore, it is necessary to have rules that are able to bind HR (Natural Resources), in this case, those who use nature, so that they are not arbitrary towards nature and the environment. This environmental problem is not only the responsibility of the individual or the government alone but is a problem that must be shared. Therefore, ideas about a green economy or green economy began to emerge to support

environmental development (pro-environment), which had an effect on the development of an economic system towards an environmentally friendly economy. (Azizah & Hariyanto, 2021).

The innovation that we can see in protecting the environment and the natural surroundings is the term Green Economy. The term Green Economy or called the Green Economy has become a widespread discourse in various forums in recent years. Some of us might think, Green Economy is an economy that "go green", namely an economy that creates a "green" atmosphere in the economy, industry, and environment. It friendly economy and does not damage the environment. The United Nations (UN) Agency for the Environment Program, the United Nations Environment Program abbreviated as UNEP, in its report entitled Towards a Green Economy, defines the Green Economy or Green Economy as an economic concept capable of increasing welfare and social justice.

There are three things to consider in this concept, namely low carbon, socially inclusive, and resource-efficient. A Green Economy seeks to eliminate the negative impact of economic growth on the environment and the scarcity of natural resources. Even though every country tries to improve the country's economy by utilizing natural resources, don't destroy the ecosystem. So in a simple sentence, Green Economy can be interpreted as an economy that is low carbon (does not produce emissions and environmental pollution), saves natural resources and is socially just. From this, it is clear that Green Economy has a much broader meaning than just "go green" as some people think (Ali, 2018; Hardana, 2023; Rasyid et al., 2022).

The Green Economy according to the United Nation Environment Program (UNEP) is an economy that can improve social justice and for the welfare of justice in society. Green Economy has an idea and a way to eliminate negative influences or negative impacts on economic growth due to scarcity of natural resources and especially problems in the environment. This idea is a step to protect nature in the midst of increasing demand for resources, especially natural resources. In a simple sense, this green economy is a strategy as well as a solution for Indonesia and all countries in the world which are formulated in an economic endeavor that does not disturb the sustainability of nature or does not result in environmental damage. Furthermore, UNEP categorizes the achievements of the green economy in increasing welfare and achieving social justice. (Ismail, 2022).

Therefore, the interpretation of the green economy is a step to achieve prosperity for every community which is the ultimate goal in carrying out economic activities so that it is expected to be able to realize justice, both in terms of the environment and the utilization of the resources themselves. Implementation of the green economy as a concept to overcome these problems and provide a better, just and prosperous and sustainable life. This is also in line with the ideals to be achieved in Islamic economics from the perspective of Maqashid al-Syari'ah.

In terms of terminology, Maqashid al-Syari'ah is the intention of Allah as the creator of the shari'a to provide benefit (maslahah) to humans, namely by fulfilling the needs of daruriyah (primary), hajiyah (secondary), and tahsiniyah (tertiary) so that humans can live in goodness and can be a good servant of God. Especially for the daruriyah category, the scholars then divided it in more detail into al-kulliyat al-khamsah, namely hifz al-din (guarding religion), hifz al-nafs (guarding the soul), hifz al-aql (guarding the mind), hifz al-nasl (protection of offspring), and hifz al-mal (protection of property). Dharuriyah is a condition where when humans cannot get what they need, humans will be damaged and not prosperous. This is different from Hajjiyah and Tahsiniyah, where hajiyah is a condition in which a person does not get what he needs, it will not threaten his life. Tahsiniyah is the fulfillment of needs whose context is only to facilitate and add value to human life. The previous scholars agreed that the Shari'a was sent down to build human benefit in this world and the hereafter. The Shari'a was sent

down to be carried out in accordance with its maqashid so that a just life can be upheld and social welfare can be realized. (Lee et al., 2022; Nandy et al., 2022; Wati et al., 2022).

2. RESEARCH METHOD

According to Lofland, the main data sources in qualitative research are actions and words, while documents are only supporters. In this regard, the sources and types of data in this study are actions, written sources, words, and so on. Primary data sources are the main sources used by the author in the form of observations and interviews, observations, questionnaires/questions.

The data analysis used in this journal is the analysis of qualitative data and quantitative data. Data analysis in qualitative research is a process of systematically tracking and organizing field notes obtained from interviews, observations, and other additional materials in order to be able to report research results. Data analysis in quantitative research is a method used where the researcher does not need to know the phenomenon in depth, but the data needed is only in the form of numbers. For data analysis, interviews, data validity and triangulation are needed in processing research results.

3. RESULTS AND DISCUSSIONS

3.1 Findings in the Field

Research conducted during Field Work Lectures with UIN SYAHADA Padangsidempuan students found that in Sorkam Tengah Village there were excavation C business activities. These activities involved nature in carrying out their business. So, because of the involvement or utilization of Natural Resources (SDA), it requires permission from the local authorities, it could be from the village government or from other authorities. However, what is the focus of this finding or research is in accordance with the title of the journal. So, to focus on this research, researchers only discuss and find out about the state of the environment based on the Maqashid Syari'ah-based Green Economy concept, especially on the Excavation C business in the river basin of Sorkam Tengah Village.

3.2 Definition of Green Economy and Maqashid Syari'ah

Towards a greener economy is a sustainable goal for every country, including Indonesia. The successful implementation of the Green Economy can be reflected in the quality of the environment in Indonesia today. Economic, social, and environmental like a pyramid cycle that is not interrupted. Environmental quality is very dependent on the results of economic and social output (Irmawati et al., 2022; Wardani et al., 2022; Zhironkin & Cehlár, 2022).

The term Green Economy is a development of language modernization in the scientific field, which basically has the goal of keeping nature and the environment sustainable as it should be. When viewed in theory and science about the environment and everything in it, teachings in Islam have introduced this science first. We can see this from the word of Allah SWT and the Hadith of Rasulullah SAW, which requires humans to always maintain the integrity of life in life by maintaining the balance of the universe. Because basically, all creatures, especially humans, need nature and the environment for survival in the world. In addition to Allah SWT, it is obligatory to maintain *Hablumminallah* (relationship with the creator) in the ways and methods described above. Allah SWT also orders all creatures to implement the teachings regarding *Hablumminannas* (relationships with fellow creatures).

Countries around the world and especially Indonesia, are trying to improve the country's economy for the welfare of its people. However, it should be remembered that real prosperity can be felt if balance and justice in life can be felt by every member of society, be it fairness among individuals, groups, and also with the surrounding environment. Communities cannot live in prosperity with natural conditions and the environment that continue to threaten them, because the environment is already damaged and cannot be utilized properly.

Therefore, Islam strictly prohibits destroying and exploiting the surrounding environment, which can cause the balance in life to be broken. Islam provides teachings in the form of Fiqh to regulate every creature in acting as it has been practiced by the Prophet Muhammad SAW. Fiqh is the basis of life for a Muslim and also a barrier for not doing as he pleases without thinking about other creatures and the future. Of course, there must be someone who is able to practice it in life, because not all creatures understand this teaching. The people who are meant to teach and practice these teachings are the inheritors of the prophet and who continue all about how one should act, i.e. the Ulama and others.

Normatively, as the inheritors of the prophet in the task of guiding the people, the clergy in the social structure function as the religious elite and play a strategic role in determining the direction of the life of their people. Fiqh al-bi'ah (environmental fiqh) discusses Islamic environmental norms that can affect the background of human thinking. Kalimantan Ulama has views on the response of Islamic teachings to the environmental crisis. Their views are embodied in three conceptual elements. Environmentalists divide the environment into 3 groups, namely: a) Physical Environment, namely everything around us in the form of inanimate objects, b) Biological environment, namely everything around us that belongs to living organisms, c) Social Environment, is human (the people around him). (Bilgaev et al., 2022; Hasibuan & Windari, 2023; Oktafia, 2021).

Indonesia, behind its rich and vast land of resources needed by every human being, also has a diversity of cultures, languages, teachings, and so on. Maybe the teachings of Maqashid Syariah which are realized with Fiqh Al-Bi'ah, have not been fully accepted by non-Muslims. In essence, there need to be other rules governing ethics in protecting the environment. Regulations or rules from the State of Indonesia contained in laws and other instruments are needed as a basis for regulating the life of the nation and state. Even so, the regulations in the law should not deviate from the teachings that have been practiced by the Islamic religion prior to the existence of the term Green Economy. So that later it will foster a sense of love for the motherland and increase unity between communities, because of the justice that is felt.

Islam can be said to be a religion that is fairly complete and complete with a set of rules contained in it. Especially in law, Islam has its own ways of solving the problems it faces. These methods are known as *uṣūl al-fiqh*. It is a collection of methods or rules used to analyze and determine the legal status of an issue or in short language it is referred to as the methodology of Islamic law, one of the parts of *Uṣul Al-Fiqh* is Maqashid Sharia. (Anggraini & Muhammad Iqbal, 2022).

Maqashid Syariah is the heart of the science of *ushul fiqh*, and because of that Maqashid Syariah occupies a very important position in formulating every aspect of life. (Nabila & Arinta, 2020; Wang et al., 2023; Zhang, 2022). Maqashid Syariah is a new trend in the study of *Ushul Fikh* which has developed in the contemporary era. The development of Islamic law in the contemporary era is felt to be more promising when it uses the existing methods in maqashid sharia. As a developmental discipline from *ushul fikh*, maqashid sharia is now much loved by Islamic law experts for deeper study. Because of that, adequate information is needed about the study literature that discusses maqashid sharia from classical to contemporary times. (Hardana, Utami, et al., 2023; Taram et al., 2022).

It is the same as what is taught in Maqashid Syariah, that Maqashid Syariah is a goal in the development of all aspects of a creature's life based on Sharia or in accordance with sharia principles. Maqashid Sharia teaches how we should achieve our goals without taking rights over something. The aim of the development of Indonesia and all countries in the world is essentially for the welfare of its people. And Maqashid Syariah provides ideas and ideas which are actually the ultimate goal of the goals of the countries in the world, namely with development that is just for fellow creatures. Justice is one of the keys for us to feel well-being, be it between individuals, groups, tribes, cultures, religions and the most important thing is that we can feel at peace with the natural world around us without any anxiety about something that can be harmful. That is the main goal taught in Maqashid Syariah with its Fiqh Al-Bi'ah theory.

If this can be practiced or accepted by every citizen, by obeying and implementing what has been determined. So the life that every citizen dreams of, can be felt wherever he is. Actually maintaining the integrity of resources, both natural resources and human resources, is our shared obligation and necessity, as a form of us having common sense and knowing what we should do and what we shouldn't do or we know what is right and wrong. the false. Such is the picture we will feel for now and in the future, when we are able to control ourselves not to do things or actions that can damage and destroy other people's hopes and goals.

3.3 Environmental Conditions in Sorkam Tengah Village

Since around 1990, changes in the objective conditions of global ecosystems, such as global climate warming, depletion of the ozone layer, damage to renewable resources and damage to other environmental components have made the world community increasingly confident in directing global economic activities towards sustainable development. The issues of the environment and sustainable development were further raised and consolidated at the Rio – UN Conference on Environment and Development (UNCED) conference held in 1992 in Rio de Janeiro which is also known as the Earth Summit. According to UNCED (1992) the adoption of issues that link environmental quality as part of development, is based on two things, namely: a) The environment and development have so far seemed to be two separate things, so conflicts often occur in the choice between the interests of development or the environment, b) Concern for the ability of natural resources to be able to sustain sustainable development. (Hardana, 2021; Ismail, 2022).

Utilization and exploitation of natural resources that are not matched by conservation efforts in the name of human well-being have begun to display a negative impact on environmental sustainability. This is not only threatening the sustainability of the natural environment, but also the survival of humans themselves. The issues of global warming and climate change are only some of the many environmental issues that are so complicated to pay attention to, which are not only local but global in nature. (Fauzan et al., 2021; Wati et al., 2022).

Increased awareness of environmental issues has encouraged countries around the world to think about balancing economic growth with efforts to conserve the natural environment and create an economic paradigm that incorporates environmental aspects into it or better known as a green economy. Most countries and stakeholders believe that a green economy is the solution to this problem and can bring better life and global civilization, justice, prosperity, and sustainability. (Fakri Mursala, Grace Amalia Tondang, 2019).

As with the observations and results of research from Students and Student Fieldwork Students from Syekh Ali Hasan Ahmad Ad-Dary State Islamic University, this study found results where the environmental conditions in Sorkam Tengah Village were still good. Even though Quarry C business activities were carried out, this did not really affect the environment in Sorkam Tengah Village. In fact, this excavation activity allows

the depth of the river to be controlled because of the activities of taking sand, gravel, and so on. This excavation can make the river flow to be controlled.

So far, people are worried and worried about the current of the river which sometimes causes flooding and drowns residents' houses. Indeed, concrete protection along the river has been built. However, because the intensity of the water is not controlled by the size of this river, it is sometimes unable to hold water which can result in flooding. This is what makes the community worry that when it can suddenly drown or flood Sorkam Tengah Village. Therefore, besides being able to control the state of the river flow, it is also able to increase the income of some people. Because this activity requires several people as workers to carry out excavation activities. One of them is the driver, technician, and so on.

4. CONCLUSION

An implementable, reliable, and comprehensive Green Economy implementation model in Sorkam, should be an economic model that is truly green and relevant to the characteristics of the Indonesian nation based on the philosophy of Islamic Eco-ethics that is in harmony with the socio-culture of Indonesian society and already has a legal basis. The principle of low carbon is basically in line with the maintenance of the soul and mind. The principle of resource efficiency is also in line with the maintenance of offspring and wealth. As well as the socially inclusive principle found in the five aspects of maintenance in the Maqashid Syari'ah concept as mentioned above. From this, it is clear that the real Green Economy is an economic activity that prioritizes the maintenance of religion, soul, mind, property, lineage, and property. Therefore, the true Green Economy is reflected in the principles of Islamic Economics. For further research, economic changes are needed by taking advantage of opportunities in community economic development.

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