

Blue Economy from the Perspective of Al-Qur'an

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ABSTRACT

This research concludes that from the Al-Qur'an perspective, the maritime concept with a blue economy perspective is an integral approach, where the utilization of marine resources, which are referred to as al-Bahr and al-yam in the Al-Qur'an, needs to integrate several aspects interrelated maritime affairs. Reduction of one maritime aspect can result in ineffectiveness in dealing with the complexity of maritime problems as a whole.

The framework used in this research includes the following aspects: First, Aqidah: Humans are seen as caliphs who are responsible for the universe that Allah rules. Second, Sharia: Maritime natural resource utilization activities must be in accordance with the principles of Islamic law. Third, Morals: Improvement with adaptive innovation for the efficiency of natural resources, fair distribution, and consumption that does not damage or waste natural resources. This research supports the views of several figures such as Robert Maltus, Langdon Gilkey, Seyyed Hossein Nasr, Donella H. Meadow, Arne Naess, Edith Brown Weiss, and Gunter Pauli, who emphasize the need for wise management of natural resources for sustainability. The research method used is a qualitative method with the Tafsir Maudū'i (thematic) interpretation method.

This research differs from the views of several figures, such as Hugo Grotius, Adam Smith, David Ricardo, Immanuel Kant, and Garret Hardin, who have different views regarding natural resource management. Thus, this research proposes a holistic approach based on Islamic values in viewing and managing marine resources to achieve economic and environmental sustainability.

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1. Introduction

The utilization of exploitative concept resources with open access will cause scarcity or even run out. So, the view of natural resources is not only about the concept of availability but also the concept of scarcity. The concept of scarcity is quite simple, although the measurement of scarcity of natural resources is still the subject of significant debate about alternatives to which scarcity indicator of scarcity is more suitable or superior, such as unit cost, price, rent, elasticity of substitution, and

energy cost to judge that natural resources are said to be scarce (Cleveland & Stern, 1998). Resource scarcity occurs due to the clash (incompatibility) between the business world and nature, between the economy and natural resources, mainly due to the fact that nature is a cycle. At the same time, the industrial system is linear, namely utilizing energy and natural resources that are converted into products plus waste, disposing of waste, and finally disposing of the products after being utilized (Rus, 2012).

Garret Hardin's view of the concept of common property resources (CPRs). Hardin's concept of co-ownership is known as the "tragedy of common." This concept is used to explain why economic activity can lead to environmental destruction. Millions of owners have the same right to use common property resources, such as groundwater, air, oceans, forests, mining goods such as oil and coal, and others. Therefore, it is necessary to understand the importance of rules that limit the use of common resources to avoid excessive use of natural resources (Iskandar, 2006).

Natural resources, especially those derived from mineral types and energy materials, are the basic means for modern society. Modern society bases its daily life on the growth of industry as an important component of society. The superiority of energy sources and mineral materials in the development of technology and industrial production is a necessity, so dependence on energy resources from fossil fuels is still very high, considering that these commodities are the main raw materials in the electricity production process. On the other hand, all fossil energy is still considered the energy source that has the worst impact on the environment, considering that since the beginning of its use as an energy source, fossil fuel has been used for about 200 years to impact carbon dioxide / CO₂ emissions (Nasa, 2023) What it produces has resulted in the greenhouse gases effect, resulting in global warming.

Food security and water availability will be severely affected by rising temperatures, shorter growing seasons, unpredictable rainfall, and saltwater intrusion. By 2100, the effects of climate change will cost about 2.5-7% of Gross Domestic Product (GDP)) (Kementerian Luar Negeri Republik Indonesia, 2018). The effect of climate change is sea level rise, which could impact a huge 81,000 km of coastline in Indonesia. Sea level rise in Indonesia is expected to occur at around 5 mm per year, although that estimate is thought to be due to much higher ice melt. The combined total sea level of 50 cm, with ongoing land subsidence in Jakarta Bay, could inundate Jakarta and Bekasi permanently. A metre-high sea rise could flood 405,000 hectares of coastal land. In general, global warming triggers floods, droughts, hurricanes/cyclones, and melting ice deserts in the polar regions due to the climate change crisis, so that temperatures rise 3-5 degrees than they should (Shiva, 2015).

Global primary energy demand is expected to increase significantly through 2040, rising from 285.8 mboe/d in 2018 to 357.5 mboe/d, showing an average growth of 1% per year. The main contributors to this growth are non-OECD countries, particularly India and China, which are expected to account for nearly 50% of the increase in global energy demand. Although oil remains the dominant fuel, renewables such as solar, wind, and geothermal energy are projected as the fastest-growing group of energy sources. Natural gas is also anticipated to experience a significant increase in demand. However, although coal demand is projected to increase, it remains the largest source of carbon dioxide emissions, accounting for nearly 40% of total emissions by 2040 (Ban et al., 2019).

In general, Garret Hardin's exploitative views have received criticism from several figures. That view includes shared resources that do not recognize private ownership but are owned by everyone; users of resources are selfish. One must be able to pursue self-interest to achieve economic goals by utilizing the excessive resources on which their livelihood depends, without considering other users. This is Gardin's controversial view that users have the technical capacity to utilize common resources at a faster rate than nature to replenish natural resources. It is also the view that communities that depend on common property resources will not be able to establish effective institutions to protect those resources and that commons can only be managed by private or government institutions.

Thomas Robert Malthus (1766-1834) rejected the exploitative idea of the use of natural resources. Malthus is known as the conservative view or Malthusian perspective. In this view, the risk of depletion of natural resources is a major concern. According to the conservative view, natural resources should be used cautiously because the uncertainty of what will happen to them for future generations is rooted in Malthusian thought that he put forward in 1879 when the "Principle of Population" was published. According to this view, limited natural resources will not be able to support population growth that tends to be exponential. Natural resources will experience a state where there will be a diminishing return, and per capita output will decrease over time. Malthus's perspective also states that when the process of diminishing returns occurs, the standard of living will also decrease, which in turn will affect human reproduction. The combination of these two conditions of strength in the long run will cause the economy to be in a steady state.

A century and a half after this conservative view was proposed, similar concerns about the need for a view of the sustainability of natural resources because of their massive use became stronger with the emergence of views on the Limits of Growth published in 1972 by Meadowet. Al. In his conclusion, Meadow said that the availability of natural resources will severely limit economic growth. With the availability of limited natural resources, the flow of goods and services produced from natural resources will not be able to be carried out continuously (on a sustainable basis)).

The resource utilization model with the concept of The Limit of Growth is enough to make music aware of the importance of sustainable development. Therefore, attention to this aspect of sustainability resurfaced when, in 1987, the World Commission on Environment and Development, known as the Brundtland Commission, published a book entitled *Our Common Future*. This publication then triggered the birth of a new agenda regarding the concept of economic development and its relation to the environment in the context of sustainable development. This agenda is also a challenge to the concept of neo-classical economic development which is a conventional development concept that has been known so far.

The concept of sustainability is a concept that is not simple but complex, so the notion of sustainability is also multidimensional and multi-interpretation. According to Heal (1998), the concept of sustainability contains at least two dimensions. First is the dimension of time because sustainability is nothing but about what will happen in the future. Kadua is the dimension of interaction between the economic system and the system of natural resources and the environment.

This research emerged as a reaction to the damage caused to natural resources due to their massive utilization. Various avenues are being taken to understand the deteriorating natural conditions and continued deterioration. In the economic context of natural resource utilization and

its ethics, a number of theories continue to be developed. However, this thinking is not enough to dissect the substance of the problem of natural resource utilization, especially marine, which has been degraded or damaged and endangers the sustainability of the availability of maritime natural resources as producers of the maritime economy.

Based on the description above related to the use of maritime natural resources in meeting sustainable human needs / continuing with a minimum environmental impact caused by the use of these resources, there needs to be a review of human relations in the aspect of community participation / social inclusiveness, natural resources with their environment. The purpose of this study is to gain a deep understanding of projected global primary energy demand until 2040. The data analyzed covers the growth of energy demand within different countries, focusing on changes in fossil and renewable energy consumption. Through this analysis, the study aims to identify key trends in energy consumption as well as their impact on carbon dioxide emissions, particularly related to coal use.

2. Materials and Methods

The research method used in this writing is a qualitative descriptive research method, which includes non-numerical research data. The qualitative data used in this study were obtained from various books related to maritime economics with blue economy insight. This research combines primary data sources such as the Qur'an and The Blue Economy book with supporting data sources (secondary) such as the Qur'an exegesis and maritime economic study books. Data collection methods include library research and the use of statistical data to support research content. Data analysis was carried out using the maudhu'i (thematic) tafsir method by collecting Qur'anic verses related to maritime economics and analyzing them in depth. The analysis steps include problem determination, paragraph order, verse correlation understanding, and research conclusions. This method allows authors to explore the topics covered in the study comprehensively.

3. Result and Discussion

Pillars of Religion: Application of Islamic Religious Values,

1. Hubb Concept: Fostering an Attitude of Love to Respect and Love Natural Resources and the Environment

The discussion of environmental love cannot be separated from the discussion of the branch of biology which explains the interaction of living things with the surrounding environment, namely (ecology), *mansuia* as a subject in environmental management, in the concept of ecology emphasizes reciprocity between humans and the environment (Mufid, 2010, p. 42).

Allah berfirman dalam QS al -A'raf/7: 56.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ٥٦

Do not do mischief on the earth after it has been properly arranged. Pray to Him with fear and expectation. Indeed, God's mercy is very close to those who do good.

Preserving the environment and not doing damage is a must for every human being and fostering a culture of environmental love is expected to be an alternative solution to many environmental problems that occur. The behavior and culture of love for the environment are

expected to be self-awareness of each so as not to waste energy use (Mangunjaya, 2005, p. 27). This is in line with Soemarwoto's opinion, which states that the interrelationship between humans and their environment makes humans an ecological creature. They have the responsibility to provide positive contributive actions to nature in their sustainability (Soemarwoto, 2008, p. 23).

2. *Zuhud Concept*: Eliminating the Culture of Consumerism,

Consumerism is a behavior that arises from the desire to buy goods/services for personal satisfaction. Consumptive behavior tends not to look at the benefits or urgency of these goods/services but is based on the desire and nature of prestige (Qothrunnada, 2022).

Sociologist Jean Baudrillard states that consumerism comes from the activity of consumption, after a radical change in the motivation to consume, consumerism is a modern consumption culture that creates a desire to consume something continuously. The consumerism inherited by capitalist nations must consciously be suppressed not only to those interested in production and profit in the management of natural resources and goods but also to an attitude of emphasis that is also directed at each individual who uses and ends a use and manages (Baudrillard, 2013, p. 74).

In consumption behavior according to Islam, wants and needs of physical and spiritual needs in terms of satisfaction and needs, Islam teaches prudence in consumption in order to seek good and stay away from things that are haram and must be in line with what has been determined by Allah and His Messenger, in a series of achieving His pleasure the purpose of consumptive nature in Islam must be balanced so as not to exaggerate, fulfilling family responsibilities and fulfilling the obligations of zakat, alms, and infaq in the way of Allah, all of which are based on material and spiritual aspects in order to achieve *maslahah* (Siddiqi, 1972). *Zuhud* is based on beliefs and beliefs from tending to enjoy worldly things too much even though it is permissible (*mubah*) because, in the end, he will behave excessively (Bagir, 2019, p. 1311). This results in the management of natural resources that can be uncontrolled and divide the environment.

The relevance of the *zuhud* concept for the maritime economy lies in human efforts to look back at the wisdom of production, distribution, and consumption of products from the use of maritime resources to be more fair and balanced, pay attention to sustainability, and care for the preservation of natural resources and the environment.

In this verse, Allah hints that man should be devoted to the world because it can deceive; it is only temporary and so as not to turn away a servant's love for Allah to the world. In another surah al-Hadid/57:20.

إِعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ زِينَةٌ وَتَفَاخُرٌ ۖ يَبْتَغُونَ فِي الْأَمْوَالِ وَالْأَوْلَادِ ۖ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا ۗ وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ ۖ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ ۗ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ۚ ٢٠

Know that the life of the world is but games, carelessness, adornment, and boasting among you and vying for many possessions and posterity. (The parable is) like rain whose crops amaze farmers, then dry out, and you see yellow, then crumble. In the Hereafter, there is harsh punishment and forgiveness from Allah and His mercy. The life of the world (for those caught off guard) is nothing but a beguiling pleasure.

The verse describes the meaning of the life of the world for one who neglects the afterlife, according to Ibn 'Atahillah as-Sakandari of the life of this universe that outwardly is a deception, the inner is a lesson (*'ibrah*), the lust of shahwat looks to his outward deception and the heart looks to his inner lesson (Ministry of Religious Affairs of the Republic of Indonesia, 2009, p. 242).

The meaning of *zuhud* like this increasingly provides a way for environmental conservation and the preservation of natural resources, not only through mental attitudes but even manifested in life and reducing the rate of consumption and production (Sukarni, 2014). The increasing growth of the human population and the increasing need so that production greater human demands will have an impact on the destruction of biodiversity loss, soil degradation, and overflowing sea water. In this case, it is very necessary to cooperate between moral responsibility and scientific knowledge (Chapman et al., 2008, p. 40).

3. *Shabr* Concept: Cultivating Emotional Intelligence to Make Humans More Effective and Efficient

In the Qur'an, the word *ash-shabr*, with the number of derived words, is repeated 103 times (Fuad, 2001, p. 183). The opposite of patience is complaining, restless, sad, anxious, and hopeless, which is a despicable deed, or *kufr*, that brings destruction (Ilyas, 1999, p. 139). *Shabr* in Islam is used to measure emotional intelligence in terms of controlling emotions and restraint. The most patient person is the one who is highest in emotional intelligence. People with this character are usually steadfast in the face of difficulties; when learning, this person is diligent, can successfully overcome various disorders and, does not conform to his emotions, can control his emotions (Jauhari, 2006, p. 342).

In the fiman of Allah QS al-Baqarah/2:155-157, patience in the trials of the world because of the dynamics of life, such as loss of property, being left dead from loved ones and other human disturbances,

وَلَيَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ ۚ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ۚ ١٥٦ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۚ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ١٥٧

We will definitely test you with a little fear and hunger, a lack of possessions, souls, and fruits. Deliver (O Prophet Muhammad) glad tidings to the patient, (156) (that is) those who, in case of a calamity, utter "Innā lillāhi wa innā ilaihi rāji 'ūn" (verily we belong to Allah and verily only to Him shall we return). 157 They are the ones who receive forgiveness and mercy from their Lord, and they are the ones who are instructed. (Q.S al-Baqarah/2:155-157)

Explaining that the trials faced must be addressed with patience in order to perfect the soul and instill in the heart of *Marifatullah* the goal of life. The relevance of patience in maritime is to be effective and efficient in the use of maritime natural resources for human fame.

Pillars of Governance: Policies that Support the Blue Economy

1. Wise Government

According to Bukhari Abdul Shomad, a wise government that means good and clean (*Good and Clean Governance*) must begin with a strong and good system. Otherwise, whoever is in power will not be able to change the situation, even drown in the system. One component of such a system is the attribute of the leader. According to Gray Yulk in leadership theory, three components can be used as a measure of assessment of leadership effectiveness, namely: *first*, the nature and behavior of leaders; *second*, the nature and behavior of followers; and *third*, situations and conditions that affect the course of leadership (Yukl et al., 2009, p. 12).

The following are the attributes of a wise leader according to the Qur'an to realize a wise government in dealing with various problems of utilization of maritime natural resources.

a. *Amanah*

The Qur'an affirms that political ethics refers to several things, namely: *first*, that politics is access to state power that outwardly comes from the mandate of the people; therefore, that power must be used, channeled, and distributed correctly and fairly for the welfare of the people as in QS an-Nisa'/4:58 below. *Second*, access to state power is essentially a mandate of Allah, so political power must be accountable to Allah in accordance with Allah's laws and regulations mentioned in the Qur'an and Sunnah. *Third*, political power should be used, allocated, and distributed to scent Islam in order to strengthen, support, and encourage ma'ruf activities and prevent ungodly acts, as in Ali 'Imrân/3:104 below.

وَأَتَّكِنَنَّ مِنْكُمْ أُمَّةً يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ١٠٤

Moreover, let there be among you a group of people who call to good, enjoin the ma'ruf, and prevent the evil; They are the lucky ones.

Fourth, that political power should be used, allocated, and distributed to strengthen unity and unity as in Ali Imran/3:103. *Fifth*, in politics, one must avoid one group that insults and demeans another and not reproach one group against another, as in QS al-Hujurat/49: 11 (2014, p. 230).

b. Musyawarah

Another important attribute as someone who becomes a leader is the attribute of deliberation as the Prophet Muhammad taught his people how one can become a wise leader who has character including the teachings of musyawarah in creating a sense of justice and welfare for his people. The word musyawarah comes from the Arabic musyawârah, which is the ism masdar form of syâwara, yushâwiru, which means the tree of taking something, showing and offering something. M. Quraish Shihab explains that this word originally meant removing honey from a beehive. However, its meaning has expanded to include everything that can be taken or removed from others, including opinions.

A verse directly related to the ethics of deliberation in politics is QS Ali 'Imrân/3: 159.

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ١٥٩

Moreover, it is by the grace of God that you are gentle toward them. If you are being tough and rude, of course, they will distance themselves from your surroundings. Therefore forgive them, ask forgiveness for them, and consult with them in that matter. Then, when you have made up your mind, put your trust in God. Indeed, God loves those who trust Him.

In this verse three consecutive behaviors or attitudes are mentioned and commanded to the Prophet to be carried out before deliberation. The three qualities are meekness, not behaving rudely, and not being hard-hearted. Although the verse speaks in the context of the battle of Uhud in which the Muslims suffered a serious defeat, the essence of these qualities needs to be possessed and applied by every Muslim who wants to hold deliberation, especially if that person is a leader who holds power and authority.

Socio-Economic Pillar: Developing Responsible and Equitable Sustainable Development

Islam hints at the economic behavior that needs to be carried out by humans if humans want economic activities or business activities to be mutually beneficial and sustainable, involving related parties from the three pillars of sustainable components for maritime economic activities. These

advantages include in addition to business profits as well as afterlife benefits if able to fulfill the rules/business behavior in the Qur'an.

One of the suras in the Qur'an that gives guidance to business conduct is QS al-Qashâsh/28:77. This surah gives human instructions that can be used in business or maritime economic activities. These business ethics/behaviors include, among others, *first*, doing good (*ihsan*) and, *second*, not damaging nature.

وَإِذْ تَبْتَغِ فِي مَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ٧٧

Moreover, seek in what God has given you the happiness of the hereafter, and do not forget your part of the worldly virtues and do good to others as God has done good to you, and do no mischief on the face of the earth. Indeed, God does not like those who do mischief. (Q.S al-Qashâsh/28:77)

1. The Concept of *Ihsan*,

Indications of *Ihsan's* behavior are found in the surah above. M. Quraish Shihab states that the Qur'an commands people to perform *shalah* or *ishlâh* and forbids them to perform *façade* or *ifsâd* to humans in carrying out their economic activities. Although the Qur'an commands man to do good and not to harm nature, the Qur'an does not give many examples, and the Qur'an sets out the limits of the meaning of *shalah* or *ishlâh*. It seems intended to absorb all kinds of roads or ways that can be developed so that improvement efforts can continue to be carried out by each individual or community according to developments and conditions. On the other hand, however, the Qur'an gives several examples of *facades* and *ifsâd* which are the opposite of *shalah* (repair). It is hoped that by knowing and paying attention to nature or the environment, nature will avoid damage so that its sustainability can be maintained (Shihab, 2000, p. 308).

2. The Concept of Prohibition Not to Damage Nature

The danger of damage to the natural balance caused by massive depletion activities of natural resources by humans has resulted in increasing earth temperature, rising sea levels, heavy acidic rainwater, increasing greenhouse gases, uncertain climate, floods and landslides, and other events due to damage and imbalance of nature (Al-Qaradhawi, 2002, p. 14).

Another verse related to the prohibition of harm on earth is mentioned in QS Al-Rûm/30:41.

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ٤١

There has been damage on land and sea because of the deeds of men's hands, that Allah may make them taste some of the consequences of their deeds, that they may return to the right path.

This verse textually discusses that the damage done to the earth is the result of human actions. In this verse, the meaning of corruption is indicated by the word *al-fasâd*. The word *al-fasâd*, meaning refers to the state of something that breaks down or shifts from its supposed order or changes from its original form. In this verse, the definition of *alfasâd* refers more to a condition, namely a condition of disharmony or damage, both conditions of disharmony in the social field and environmental disharmony on land and sea formed by human actions, which will eventually awaken people and lead them to seek a way back to truth or improvement (Al-Ashfahani, 2009, p. 636).

3. The Concept of Gratitude: Grateful for the Blessings of Natural Resources,

Man should view and understand natural resources as God's blessings bestowed upon man, and therefore, man should be grateful for those blessings. Allah has created and perfected His creations, including natural resources, and Allah has provided them as a means and benefit. Moreover, it is Allah who controls and regulates all the circulation of nature so that it runs on its axis. This commandment of gratitude can be found in the following in Alham/14:7.

وَأَذِّنْ رَبُّكُمْ لَنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ۗ

Moreover, remember, too, when your Lord declared: "Behold, if ye are grateful, surely We will increase the ni'mat to you, and if ye deny my ni'mat, then verily my doom is exceeding."

The above verse shows God's command that man should be grateful for the blessings he has given, and if man welcomes these blessings, then Allah will keep His gifts to those He has graced, and God will add these blessings if people remain grateful. However, on the other hand, Allah warns people that if these blessings are greeted with kufr, then they will be very easily lost and destroyed. Even Allah will give torment and sacrifice to anyone who disobeys His gift.

4. Concept of Responsibility

Natural damage, both on land and in the sea, is an ecological phenomenon caused by human behavior in managing nature or the environment that opposes Sunnatullah. The phenomenon of damage to coral reefs that occur in some waters or seas in Indonesia, for example, the damage to coral reefs, is not God's wrath against mankind. However, the damage occurs and is caused by human behavior that is reluctant to accept God's presence in him. Another example with greenhouse gas efek, for example, this greenhouse gas effect occurs because it is also caused by human actions that use fuel for transportation and industrial activities. The use of these natural basic materials to be burned to generate energy is also an ecological phenomenon. Therefore, humans have a responsibility to ensure that natural resources are utilized in accordance with their designation in reasonable quantities. The human function to perform these actions is an ecological function.

Including responsible behavior towards nature is frugal behavior in using natural resources as curated in QS QS. Al-Isra'/17: 26-27.

وَاتِّدَا الْفَرْبَى حَقَّهُ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ۚ إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ۚ

Moreover, give unto the families who are near their due, to people experiencing poverty, and to those who are on the way, and do not squander [your treasure] extravagantly. Indeed, the wasters are brothers of Satan, and the devil is very disobedient to his Lord.

Human responsibility as a caliph is to manage natural resources, especially maritime natural resources, which are the subject of discussion in this dissertation, where Allah provides natural resources for the welfare of human life and also to realize social justice.

5. Halal-Haram Concept

Halal means to liberate, release, break, dissolve, and allow. Everything that causes a person is not punished if they use it. At the same time, haram is something that is forbidden to do (Dahlan, 2006, pp. 505–506). Yusuf al-Qaradawi stated that haram is something forbidden by Allah with strict

prohibitions; those who oppose it will face Allah's torture in the Hereafter, sometimes even threatened with sharia sanctions in the world (Al-Qaradhawī, 2003, p. 31).

In relation to halal and haram food, the Qur'an gives guidance as in QS. Al-Baqarah/2: 168.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ١٦٨

O men, eat what is lawful more good than that which is on earth, and do not follow the steps of Satan, for surely Satan is a real enemy to you. (QS Al-Baqarah/2:168)

Sayyid Quthûb states that the verse describes the permissible or lawful food of everything on earth except a few that are forbidden because it pertains to harmful things and has been affirmed in the Nash Share, pertaining to creed, and in accordance with natural nature and human nature. Because God created what is on earth for man. Therefore, Allah justifies what is on earth without any prohibition on this, except for special things that are dangerous. Thus this information about the lawfulness of Allah, man can enjoy what is good and in accordance with human nature without having to accept it with difficulty and insistence (Qutub, 2000, p. 276).

The word 'haram' means prohibition, while the word 'halal' refers to anything that is not included in the prohibition, i.e., anything that is 'set free' from the prohibition. The meaning of haram becomes broader to include an act punishable by law. Allah declares this 'halal-haram' in QS Al-Baqarah/2: 85.

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرَجُونَ مِنْ دِيَارِكُمْ مِنْ دِيَارِهِمْ تَطْهَرُونَ عَلَيْهِمْ بِالْإِيمَةِ وَالْغَدْوَانِ وَإِنْ يَأْتُوكُمْ أُسْرَى تَفْدُوهُمْ وَهُمْ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَلَا تَعْقِلُونَ بَعْضُ الْكُتُبِ وَتَكْفُرُونَ بِبَعْضِ مَا جَاءَ مِنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيًا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ٨٥

Then you (the Children of Israel) killed yourselves (your countrymen) and drove a group of you from their homeland, you helped them by making sin and enmity; But if they come to you as captives, you ransom them, whereas to drive them out is also forbidden to you. Do you believe in one part of the Bible (Torah) and disobey another? There is no recompense for those who do so from you but inevitability in the life of the world, and on the Day of Judgment, they are returned to the most severe torments. God is not careless about what you do.

This verse shows an indication of the prohibition or prohibition of behavior punishable by the rule of law. The connection of this verse to the use of maritime natural resources is that acts that are not commendable or even damaging nature are prohibited and bisa diproses dalam aturan perundangan yang berlaku atas dalih perusakan alam atau lingkungan.

The activity of utilizing maritime natural resources that are only intended for profit alone without influencing increasing added value and use value (*value added and utility*) is strictly prohibited in Islamic teachings, as in QS Hud/11:61.

وَالَّذِينَ آمَنُوا مِنْ تَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوا لَهُ ثُمَّ تَابُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ ٦١

Moreover, to Tsamud (We sent) their brother Saleh. Saleh said: O my people, worship Allah, there is no God for you but Him. He has created you from the earth (land) and made you its prosperer[4], so ask for His forgiveness, then repent to Him. Indeed, my Lord is very close (His Mercy) again allows (the prayer of His servant).

This verse contains a command signal addressed to man in general to prosper the earth. The relationship of this verse with the concept of responsibility is that maritime natural resource utilization activities are born, grow, and then develop because of the interaction and harmonious integration of humans between humans and their environment. Humans seek the potentials that exist in maritime natural resources, process, utilize, and distribute fairly these processed products, and then utilize these natural products to carry out life and develop human civilization.

Islam views the utilization of maritime natural resources by producing them into processed products that are useful for humans as a gradual or tiered activity. These *phased activities* require three main components, namely human capital, procedures *and or processes*, and equipment or *facilities*.

Including halal things in the use of maritime natural resources are innovation, development of production factors (Sukirno, 2012), and multiplication of production allowed in Islam with the aim of creating human welfare at large or the wider community and also sustaining human existence and status (at-Tariqi, 2004, p. 159). Looking at the description above, it can be said that the moral command of the utilization (production, distribution, and consumption) of maritime natural resources is to seek sources of sustenance that are halal and good and produce benefits for the way of goodness and not tyrannize any party (Karim, 2000, p. 160).

6. Social Inclusion: A Socially Just Economy

Islam also commands business people or business actors in carrying out their business activities to prioritize a balance between individual and social balance. Although Islam recognizes private ownership of property, this individual property is accompanied by restrictions to balance individual and social interests. Islam gives every individual freedom to carry out economic activities as long as it does not damage social order, public importance and balance of life.

In the above context, social justice becomes a signpost limiting the arbitrariness of individuals in carrying out their economic activities, as revealed by QS Al Maidah/5:8.

يَا أَيُّهَا الَّذِينَ آمَنُوا امْضُوا قَوَامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا إِعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ٨

O men of faith, be those who always establish the truth for God's sake, bear witness justly. Moreover, let not your hatred of a people drive you to be unjust. Be fair because justice is closer to piety. Moreover, be fearful of Allah, verily Allah knows what you do.

The verse shows an indication that man must be fair in carrying out his activities. Likewise, with economic activity, the series of activities that are part of economic activity to produce a product by perfecting factors of production, such as maritime natural resources to prosper themselves, must not ignore social justice and public interest. The accumulation of wealth in Islam is spread among all parties involved in a fair distribution mechanism so that Islam rejects the accumulation of wealth by a few parties or certain people (Nasution et al., 2006, p. 25).

Fairness in the economic process, both fairness during the process of production, distribution and consumption, is a means of solidifying the concept of justice to eliminate inequality and economic imbalance. Natural resources, as mentioned in the preceding chapter, are understood as a mandate from Allah that man should use them responsibly and man should distribute them or distribute them evenly or fairly regardless of ethnicity, religion, or diversity of other backgrounds, as revealed by QS Al Maidah/5:8 mentioned above. A similar cue about fair orders in distributing natural resource wealth is QS An Nahl/16:90.

إِنَّ اللَّهَ يُأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَائِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ٩٠

Verily, God commands [you] to do justice and do good, to give to the kindred, and God forbids wickedness, evil, and enmity. He teaches you so that you can learn lessons.

The principle of justice is the embodiment of horizontal relations between humans, which aims to make humans apply it in every activity of their lives in order to eliminate injustice. The principle of justice or balance is the character of the universe and the character of man carried out in his life (Karim, 2000, p. 189).

Ecology Pillar: Critical and Ecological Awareness for Natural Resources Conservation

Ecological awareness is thinking about the growth and development of understanding and awareness of the biophysical environment and its problems, including human interactions and influences. The universe is like the human body in relation to one part to another; therefore, if one part of the body is lacking or even not functioning properly, then the malfunction of one of these body members will have a negative impact on other parts of the body. Especially if humans realize that humans will eventually also receive the impact if there is a disharmony between nature and the environment Relationship. Environmental awareness like this shows awareness of man's role as *a caliph* on earth (Setiono, 2007, p. 97). This economic awareness can be developed through the following things:

1. Environmental Awareness Education and Advocacy

Apridar stated that the depletion of maritime natural resources has led to the degradation of coastal resources and several small islands, such as, for example, mangrove forest damage, which reached 50%, damage to coral reef ecosystems, which reached 75%, and pollution in the sea by oil spills (Apridar & Karim, 2012). The decline in environmental quality is related to the level of knowledge and skills of humans in utilizing marine natural resources. The quality of knowledge and skills is very influential on how humans treat natural resources. The more established knowledge and skills about matters related to nature and its conservation and the negative impacts of nature if it is damaged, the better the quality of nature conservation will occur.

In broad terms, conservation is the sustainable use and protection of natural resources, including plants (forests), animals, mineral deposits, soil, clean water, clean air, and fossil fuels such as coal, petroleum, and natural *gas*. Natural resources are divided into two, namely, renewable *resources* and *non-renewable resources*. Protection or conservation of the first mentioned natural resources (renewable resources) aims so that they do not run out faster than those that have been renewed. The second conservation of natural resources is aimed at ensuring future availability.

Furthermore, according to Alikodra, natural resource conservation has five basic principles, namely:

- a. Personal responsibility. Responsibility and obligation will go hand in hand. The obligation to be a democratic citizen is marked by one's responsibilities to the government, fellow human beings, and natural resources,
- b. The Role of Government. The natural resources owned by a nation-state are very valuable, and the problem is related to their proper use. The problem is very complex, so controlling its utilization is the main function of the government's bureaucratic capabilities, both at the village, district/city, provincial, and national levels.
- c. Dual use of a resource. The goal of conservation is to ensure a good life for the majority of its population in the long run. Because many of the natural resources can function double, their use must also pay attention to the dual function of natural resources.

- d. Inventory and projection of resource usage
- e. The relationship of resources that are intertwined with each other.

This Qur'anic gesture about science and the importance of education as part of the nature and environmental conservation advocacy movement is mentioned in QS al-Isra'/17: 84.

قُلْ كُلُّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَرُبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا ۚ ٨٤

Say: "Each man acts according to his circumstances." Then your Lord knows better who is more righteous in his ways.

This verse shows that every human being has different personal circumstances, such as tendencies, potentials, and traits that ultimately become *drivers* of his activities. For this, Quraish Shihab suggests the existence of groups or types of humans in terms of knowledge acquisition. According to him, there are four types of people, namely: *first*, the type of human being with a character who tends to worship; *second*, the type of human being who enjoys researching and diligently learning; *third*, the kind of human being who likes to work hard; *Fourth*, the type of human being who leans towards art. The emphasis of the four types of people is different.

Education and advocacy to the community do not stop at science but also involve information about ecologically friendly technologies, such as ecotechnology, where in the process of utilizing natural resources, the process of processing, distribution, and consumption produces minimal or even zero waste. The implications of increasing public knowledge are expected to increase the productivity of human resources and increase the efficiency of natural resources as *inputs* so that the potential for extinction (*natural resources scarcity*) and the possibility of destructive pollution will be reduced. Over time, the increase in knowledge of science and technology among the community will also be able to increase public awareness and understanding of the importance of nature and protect nature and the surrounding environment. This process will eventually be able to create a society (*civil society*) that is aware of development by utilizing environmentally sound natural resources.

2. Principles of Ecologically Friendly Sustainable Development

Sustainable development has been defined as development that meets current needs without compromising the ability of future generations to meet their own needs. In this definition, sustainable development requires a concerted effort to build an inclusive, sustainable, and resilient future for people and the planet. To achieve sustainable development, it is important to align three core elements: economic growth, social inclusion, and environmental protection. These elements are interconnected and are all essential for the well-being of individuals and society. Then, eradicating poverty in all its forms and dimensions is an absolute requirement for sustainable development. To this end, there should be the promotion of sustainable, inclusive, and equitable economic growth, creating greater opportunities for all, reducing inequality, improving basic living standards, promoting equitable development and social inclusion, and promoting integrated and sustainable management of natural resources and ecosystems. The following figure shows the elements of sustainable development as defined by the United Nations.

From the explanation above, it can be understood that the maritime blue economy perspective of the Qur'an needs to be guided by four dimensions that need to go hand in hand. The malfunction of one of the four dimensions will cause maritime management to be less or even not optimal. The four dimensions are: *first*, the application of religious values for the efficient utilization of maritime natural resources (religious dimension), which is characterized by loving natural resources and the environment (QS al-Qashâsh / 28: 77), eliminating the culture of consumerism (QS Fatir / 35: 5) and cultivating emotional intelligence to make humans more effective and efficient (QS). *Second*, stakeholder involvement (governance dimension), which is characterized by wise government behavior (QS an-Nisa/4:58 and QS

Ali Imran/3:159) and participatory communities (QS Ali Imran/3:110). *Ketiga*, pengembangan kemaritiman yang berkelanjutan dan berkeadilan sosial (dimensi sosial ekonomi), dengan cara berbuat ihsan (QS al- Qashâsh/28:77), tidak merusak alam (QS al- Rûm/30:41), mensyukuri sumber daya alam yang ada (QS), bertanggung jawab (QS Al-Isra'/17:26-27), bekerja dalam batas halal haram (QS al-Baqarah/2:168), ekonomi berkeadilan sosial (QS al-Maidah/5:8) dan berperilaku *ishlah* untuk inovasi (QS al-An'am/6:54). *Keempat*, kesadaran ekologi untuk konservasi sumber daya alam (dimensi ekologi) diantaranya dengan edukasi dan advokasi kesadaran lingkungan (QS al-Isra'/17:84) dan pemenuhan pembangunan berwawasan ekologis (QS al-Baqarah/2:160)

The four dimensions above are maritime frameworks with a blue economic perspective from the Qur'anic perspective. If problems arise in using maritime resources, this does not mean that one or more of the four dimensions are not functioning properly. However, problems arise due to destructive and irresponsible behavior toward natural resources, lack of ecological awareness from stakeholders, or non-application of religious values in the use of maritime natural resources given by the Creator.

4. Conclusion

Conclusion This study states that the Qur'anic concept of maritime with a blue economy perspective is holistic, where the use of maritime resources needs to integrate several interrelated aspects. Reducing the focus on one aspect can reduce the effectiveness of addressing the complexity of maritime issues.

The proposed framework covers aspects of aqidah, sharia, and morals. Aqidah highlights man's role as a caliph towards nature, which Allah created for the benefit of man. Sharia refers to the rules of Islamic law that govern the utilization of maritime natural resources. Meanwhile, morals emphasize the importance of improvement with adaptive innovation for natural resource efficiency, fair distribution, and responsible consumption of natural resources.

The resulting findings include a description of human relations with natural resources in the Qur'an, as well as a maritime implementation model with a blue economy perspective from the perspective of the Qur'an. The model has four pillars: religious, governance, socioeconomic, and ecological.

The recommendations submitted include the need for further research in the context of Qur'anic interpretation related to the land economy, the need for further testing of the application of maritime concepts with blue economy insight in case studies, and the need for a multidisciplinary approach in further studies related to the concept.

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