



ETHICS OF SUSTAINABLE DEVELOPMENT
ACCORDING TO ISLAMIC ECONOMIC PERSPECTIVE

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Abstract

This article looks at sustainable development from an Islamic perspective. Its theoretical arguments relate to the concept of sustainable development and highlight different aspects, envisioning the concept of sustainable development in Islam. The goal of sustainable development is to create prosperity for the whole community. Islam involves ethics, the source of Islamic ethics from verified teachings and universal doctrines, besides that it can be an alternative solution for economic recovery. To realize Islamic ethics about economics, it needs to be socialized and disseminated across courses. In this study, it aims to find out how the Ethics of Sustainable Development according to the Islamic Economic Perspective is carried out in the form of



descriptive using literature studies and summarizing the results of research that has been done previously. The results show that the concept of sustainable development is a concept that is offered to provide solutions to environmental damage that occurs as a negative impact of economic activity and unplanned economic development. Sustainable development is a pattern of development that pays attention to the balance of nature. Islam provides the freedom to take advantage of abundant natural resources, especially in Indonesia but there are limitations, it must also pay attention to the balance of nature so that the continuity of natural resources is maintained.

Keywords: Development Ethics, Development Economics, Islamic Economic Perspective

Introduction

Economic ethics (including in business and accounting of course) must be formulated with the aim of being able to oversee economic growth which is believed to be based on sharia and at the same time guarantee the survival of this system until the end of time. Islam is full of ethical values. However, it must be admitted that ethics is also not a monopoly of Islamic teachings. That is, the teachings of other religions, or perhaps community groups who are not Muslim, are also about what is related to ethics.



Therefore, ethics up to this stage may be classified into general ethical values that come from various sources, and Islamic ethics which base their values on Islamic teachings (Syarif & Adnan, 2019).

2030 is the first of 17 goals to be achieved globally which are summarized in the sustainable development goals (SDGs). This target is a plan agreed by 193 world leaders in 2015 under the auspices of the United Nations Development Program (UNDP) as the leader of this global movement. The synergy between the 17 goals is achieved into four pillars that cannot be separated from each other and have dependencies between one another. These four pillars show the importance of a balance between the three main pillars, namely economic, social and environmental which is supported by the pillars of governance. (Hidayat taofik,2020)

Development is an effort made to create benefits which because of the benefits or benefits of development without a development economy that is not in accordance with the teachings of Islam it is impossible to achieve. Economic development in the Islamic perspective is the same as conventional economic development. Because Islam does not focus on material aspects only in an effort that aims to prosper the entire community. In addition, the activities carried out in the economic wheel have rules that regulate aspects of



life. The most important thing is justice. The purpose of sustainable development is not to damage the environment and to create justice and prosperity for the whole community. (Machado et al., 2018)

There are three main reasons why economic development must be sustainable. First of all, regarding moral reasons, the current generation enjoys goods and services produced from natural resources and the environment so that it is morally necessary to pay attention to the availability of these natural resources for future generations. Second, regarding the reasons for the ecological value, for example, biodiversity has a very high ecology, therefore economic activities should not be directed at the use of natural resources and the environment alone can ultimately threaten ecological functions. Third, economic reasons. This reason is still economic, so it is not known whether the activities so far have or have not met the sustainable criteria. (Qur'an, 2017)

The objectives of the SDGs can also be achieved by involving many institutions, including Islamic financial institutions. This is because the achievement of the SDGs is in accordance with the objectives achieved in the concept of Islamic economics. There are similarities in goals and in line with what they both want to achieve. The values in Islam are in line with the goal



of achieving the SDGs, but innovative and creative thoughts are needed to develop Islamic financial instruments. On the socio-economic side, Islam has an advantage, namely the existence of Islamic funding instruments that have great potential to be able to play a role in economic development, one of which is to take part in the steps to successfully achieve the Sustainable Development Goals (SDGs). (Islam et al., 2020)

Sustainable development does not only concentrate on environmental issues, but sustainable development is broader than that, because it covers three policy areas, including social development, economic development, and environmental protection. These three spheres became known as the three pillars of sustainable development. Sustainable development so that development results are evenly distributed among various groups and levels of society as well as between generations. The prerequisite for achieving sustainable development is environmentally sound development. Environmentally sound development means that the development is compatible with the environment so that it does not interfere with its ecological function. (Mas et al., 2017)

The role religion can play to achieve a sustainable economy. Three ways in which religion can play a role in sustainable development are through



the values it offers, through its ecological, social and political potential. a sustainable development model composed of five indicators of sustainable development, namely: (1) socio-cultural development, (2) economic development, (3) political development, (4) environmental protection, and (5) spiritual development. (Conference, 2016)

Sustainable development is ambitious and the time frame set for these goals is short, it is important that a thorough effort is made to involve all types of institutions to make great leaps forward. Decent work and economic growth are the most vital sustainable development goals for realizing sustainable poverty reduction and in ensuring upward socio-economic mobility. On the one hand, Zakat from households that have excess waqf (which has a wealth higher than the nisab) to households that lack waqf can assist in providing income support and affordability for skills improvement programs. Zakat can also be used to provide funds for educational and health institutions, thereby contributing to the development of human resources who can provide decent work. (Ismail et al., 2017)

The concept of sustainability in Islam is being considered by Islam as rules and guidelines that can influence Muslims' faith and its consequences for social, economic and environmental benefits. However, from the Islamic



point of view, sustainable development is human beings as a representation of the greatness of Allah on earth by providing beneficial resources without harming and self-serving to monopolize them. Much of the damage done to the environment and what is interesting to remember is the use of science from the rights of future generations is due to exploitation of the total limitations imposed by religion on scientific, scientific and technological power. The Islamic vision of sustainable development results in special attention to humans, because they are the ones who both bring development and are the first to benefit from its return.(Ahmadi, 2016)

Research methods

This research is a qualitative descriptive study using library research, namely research that aims to obtain theoretical data by studying and reading literature that has to do with research problems. This paper is prepared based on an inductive reasoning pattern, namely concluding from relevant theories until the goal of this research is achieved, namely to determine the Ethics of Sustainable Development in an Islamic Perspective.

The Foundation of the Qur'an and Hadith

Islam is a religion whose teachings are kaffah (whole and perfect) in managing life in the Al-Quran contained the basis of life in all fields



(ipoleksosbudhankam). In the field of economics, there are many verses that explain the economics of society. Islam has noble and superior teachings for managing the economy in life. All aspects related to the basics of the economy are regulated by the Quran. The methods and techniques of economic activity will continue to develop according to the progress of the times.

Economics in Arabic is called al Iqtishad al Islami Al iqtishad in language comes from the word al qashdu which means middle or fair. Al Qashdu also means simple, straight, close, and strong path. Economics is also referred to as muamalah al maadiyah, namely the rules of association and relations between humans regarding the necessities of life. Economics is called al iqtishad, namely the regulation of human livelihood matters as sparingly and as carefully as possible.

Economics in Islam is a social science that studies economic problems inspired by the values of the Ai-Quran and As-Sunnah. The economy in Islam is different from the state economy. Although in certain respects the economy in Islam is the same or similar to the state economy, philosophically and ideologically it is very different. Economics in Islam discusses two disciplines simultaneously. The two disciplines are economics (Iqtishad) and fiqh muamalah.

According to AM Saefudin, philosophically Economics in Islam is based on three principles. First, the universe belongs to Allah swt which He created entirely for humans. This is in line with the Word of Allah swt in Surah Al-Maidah verse 120 as follows:

فِيهِمْ
مَنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ
وَيُزَكِّيهِمْ
الْعَزِيزُ الْحَكِيمُ

"To Allah belongs the kingdom of the heavens and the earth and whatever is in them. He is the only one worthy of worship. He has perfect power to carry out all His will" (Surah Al-Maidah: 120),

The Qur'an gives hope and basic provisions related to the economy to be understood and implemented by all human beings. If these provisions are adhered to with full faith and consistency, welfare and happiness of human life in the world and in the hereafter will be achieved. If not obeyed, there will always be problems of injustice and injustice in the economic field.

Meanwhile, according to Umer Chapra (2000) and Idri (2015), the basic values of Islamic economics include 5 things. First, faith (Tawhid). That all that is in the heavens and on earth belongs to Allah. He is the only owner, he is the absolute owner. The word of Allah swt in Surah Al Baqarah verse 284:

لِلَّهِ
السَّمَاوَاتُ
فِي
يُحَاسِبُكُمْ بِهِ اللَّهُ ۗ وَاللَّهُ مُنْفِعٌ
مُنْفِعُونَ



"To Allah belongs all that is in the heavens and whatever is on the earth. And if you give birth to what is in your heart or you hide it, Allah will surely make an account with you about your deeds. So Allah forgives whom He wills and punishes whom He wills, and Allah has power over all things" (Al-Baqarah: 284)

It is very important to strive for the unity of views of Muslim scholars, scientists, economists and entrepreneurs in order to accelerate the development of Islamic economics. Whereas the Al-Quran as the development of Islamic teachings, contains all things concerning the values regarding the behavior of human life, especially related to the economy.

Concept and Discussion

In sustainable development ethics we do not only discuss development ethics. But it includes some ethics in economics, namely business ethics according to the perspective of Islamic economics, environmental ethics and also discusses the ethics of sustainable development. Pengertian Etika dan Etika Pembangunan Islam

Ethics or ethics comes from English which contains many meanings. In terms of etymology, the term ethics comes from the Latin ethius (in Greek is



ethos) which in the singular has many meanings of habit, morality, character, attitude, way of thinking. The word ethics comes from the Greek ethos which means habit. What is meant is good habits or bad habits. In literature, generally, the word ethics is defined as science. The meaning of ethics in the Big Indonesian Dictionary, for example, is the science of what is good and what is bad and of moral or moral rights and obligations (Bertens, 2002). human behavior and actions as well as highlighting human obligations.

ethics in terminology as follows: that ethics is a systematic study of the nature of the concept of value, good, bad, must, right, wrong and so on and general principles that justify us to apply it to anything. Here ethics can be interpreted as the basis of a person's morality and at the same time as a philosopher in behavior (Zubair, n.d.). Meanwhile, the word 'ethics' in the new large Indonesian dictionary (Ministry of Religion, 2002), has the following meanings

: Knowledge of what is good and what is bad and of moral rights and obligations (morals).

- a. A collection of principles or values relating to morality;
- b. Values about right and wrong held by a group or society.

Basically, ethics affects business people, especially in terms of



personality, actions and behavior. Ethics is a theory about the behavior of human actions, in terms of good and bad values, as far as can be determined by reason. Ethics is more of a theory that talks about how it should be, while morals is more of a practice that talks about how it is. Ethics is more about investigating, thinking about and considering what is good and bad, while morality is a good measure of human action in certain social units (Kadir, 2010).

The definition of business in the Indonesian dictionary, business is defined as a trading business, a commercial business in a trading business, and a business field. The word business in the Qur'an usually used is al-tijarah, al-ba'i tadayantum, and isytara. But often the words used are altijarah and Arabic tijarah which means trade. According to ar-Raghib al-Asfahani in al-Mufradat fi gharib al-Qur'an, at-tijarah means managing property for profit (Lukman, 2002). Islamic business ethics is a process and effort to find out what is right and what is wrong. wrong and then of course doing the right thing with regard to the company's products and services with interested parties with company guidelines (Aziz, 2013). Business ethics as a set of good, bad, right, and wrong in the business world is based on the principles of morality.

In another sense, business ethics means a set of business and norms that business people must commit to in transacting, behaving, and relating in



order to achieve their 'land' or their business goals safely. In addition, business ethics can also mean thoughts or reflections on morality in economics and business, namely reflections on good, bad, commendable, despicable, right, wrong, reasonable, unnatural, appropriate actions from one's perpetrators in doing business or work (Badroen, 2006).

Business ethics for development in the view of Islam is having ethics that always maintains the clarity of religious rules (Shari'a) which is far from greed and egoism. When these ethics are well implicated in every business activity, the businesses that are carried out become the path that forms a prosperous and prosperous society. Islam also views ethics as the first important step in determining the rules of economic behavior in Islamic society. The Islamic view of the process of life seems unique because it not only focuses on ethical norms, but also because of their completeness (Ibrahim, 2005).

In sustainable development, Islam provides guidelines in the form of norms or ethics for running a business so that business people are truly consistent and have a high sense of responsibility. So with the existence of norms or high spiritual ethics, faith and noble character, it is an inexhaustible wealth and as an heirloom that will never disappear (Qardhawi, 1997). In business, it cannot be separated from Islamic values (especially for a Muslim)



which has been stated in Islamic civil law and always upholds business ethics (Nawawi, 2009).

Ethics in Sustainable Development from an Islamic Perspective

Sustainable development of infrastructure is realized in the form of providing physical facilities that can encourage better economic growth by creating more jobs, thereby reducing unemployment and inequality in income (Kindornay & Twigg, 2015). One of the most important infrastructures in Indonesia is public roads that are connected to each other to facilitate people's access to their mobility in life. (Humaida et al., 2020) For example, the construction of toll roads using investment opportunities from the private sector, so in addition to reducing spending The government can also expand employment opportunities, save vehicle operating costs, save travel time, reduce congestion, develop areas from urban to undeveloped areas (Klugman, 2011).

Similar to toll roads, other infrastructure that is developing and playing an important role in Indonesia's economic growth is airports and ports for air and sea routes (Statistics, 2013). Sustainable development is also influenced by the industrial sector which is the biggest contributor to the formation of national income, because it absorbs a lot of labor. By 2030, as the deadline for achieving the SDGs, Indonesia is expected to increase



industrial and infrastructure retrofits. Increasing resources and adopting environmentally friendly technology is very good to be carried out in every country, especially developing countries such as Indonesia (General, 2015)

In building and distributing the economy in a country, it is necessary to have a good infrastructure for the welfare of the people. The leader of a country is obliged to build a good and equitable infrastructure. In the view of Islam, based on the rules of obligations that cannot be carried out properly for some reason, then it becomes obligatory (Boedi Abdullah, 2010). Leaders are obliged by law to make people live prosperously. Welfare in a country can be met with the existence of facilities and infrastructure, such as infrastructure in facilitating the distribution of community needs. In Islam, a good and equitable infrastructure throughout the country must be realized by a leader

According to Islam, welfare is a person who is lucky with the adequacy of the halal sustenance he receives, the fulfillment of spiritual needs for all his family members, feels qana'ah with what he receives. According to experts or commentators, indicators of Islamic welfare are the fulfillment of physical needs from lawful sustenance, a healthy life both physically and spiritually, the blessings of rizqi that he receives, a family that is sakinah mawaddah wa rahmah, a sense of love for others, usury and qana'ah with what that God gave



him and feel happy. Thus, welfare is not only measured by the fulfillment of physical and material needs (food, drink, clothing, housing), but also the fulfillment of spiritual needs. Thus the dimensions and indicators of Islamic welfare are the fulfillment of the following needs.

- a. Ad-Dien: has carried out the five pillars of Islam (shahada, prayer, fasting, zakat and hajj).
- b. An-Nafs: the fulfillment of safe needs from all threats to body and soul.
- c. Al-Aql: meeting the educational needs of their families.
- d. d. An-Nasl: the fulfillment of good offspring (do not commit immorality).
- e. Al-Maal: fulfillment of the needs of clothing, food, shelter and other wealth.

(Hulaimi et al., 2017) explains that the welfare indicators derived from the values of the Qur'an (maqasid sharia) are as follows:: I) Maintaining religious values and carrying out its teachings (hifzuddien) in working to create a family economy that is sakinah mawaddah wa rahma full of peace and tranquility (hifzun-nabal).

2) Cultivating values that are able to maintain the safety of the soul in the household/community (hifzun-nafs) which is marked by the number of



illnesses in the household/community.

3) Upholding values that guarantee genius human thinking (hifz'aql) which is marked by the fulfillment of the obligation to study to gain knowledge and experience that can be relied upon in seeking a life that is blessed by Allah.

4) Building values that are able to guarantee mutually beneficial family/community economic development (hifz-mall) which is marked by the fulfillment of household life needs obtained from economic activities that are blessed by Allah (rizqi halalan tayyibah).

5) Build values that are free to choose (behave in accordance with what is believed) polite, civilized and have high morals (altahsiniyyat) in the order of togetherness and build family values in the life of society, nation and state (al-hajjiyyat). This is marked by the establishment of friendship between community members, helping each other, helping each other and giving and accepting each other in an atmosphere of acceptance between community members (Ummatan wa sathan).

Conclusion



The meaning of ethics in the Big Indonesian Dictionary, for example, is the science of what is good and what is bad and of moral or moral rights and obligations (Bertens, 2002). human behavior and actions as well as

In business, it cannot be separated from Islamic values (especially for a Muslim) which have been stated in Islamic civil law and always uphold business ethics (Nawawi, 2009) Ethics in Sustainable Development according to an Islamic Perspective Sustainable development in infrastructure is manifested in the form of: provision of physical facilities that can encourage better economic growth by creating more jobs, thereby reducing unemployment and inequality in income.

In Islam, a good and equitable infrastructure throughout the country must be realized by a leader. According to Islam, welfare is a person who is lucky with the sufficiency of the halal rizq he receives, the spiritual needs of all his family members are fulfilled, and he feels qana'ah with what he receives. Upholding values that guarantee genius human thought (hifz'aql) which is marked by the fulfillment of the obligation to study to gain knowledge and experience that can be relied on in seeking a life that is blessed by Allah.



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