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## ARTICLE

# Dialectics of Fiqh al-Bi'ah and Public Policy: A Socio-Legal Analysis of the DIY Green Economy Regulation No. 1 of 2024 in the Perspective of Maqasid al-Shari'ah

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## Abstract:

**Background:** Freen economy policies are commonly framed as administrative responses to global sustainability agendas, this research argues that, in the context of Yogyakarta, the regulation represents a site of normative negotiation between state law and lived Islamic environmental ethics.

**Aims:** This study examines the dialectical relationship between fiqh al-bi'ah and public policy through a socio-legal analysis of Regional Regulation of the Special Region of Yogyakarta Number 1 of 2024 on Green Economy within the framework of maqasid al-shari'ah. While green economy policies are commonly framed as administrative responses to global sustainability agendas, this research argues that, in the context of Yogyakarta, the regulation represents a site of normative negotiation between state law and lived Islamic environmental ethics.

**Method:** Employing a socio-legal approach that integrates normative legal analysis with empirical fieldwork, this study analyzes legal documents alongside in-depth interviews and observations involving government officials, Islamic organizations, and local stakeholders.

**Finding:** The findings reveal that the Regional Regulation functions as a hybrid legal product shaped by interactions among bureaucratic mandates, market interests, and religious moral discourses.

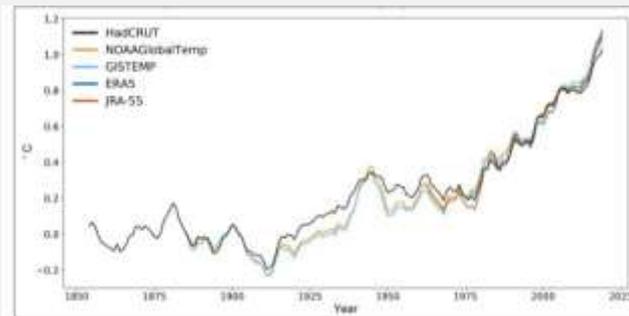
**Implication:** Rather than formalizing Islamic law textually, the regulation internalizes principles of environmental stewardship aligned with *hifz al-'alam* through processes of localization and institutional adaptation. The case of policy implementation in Gunungkidul further demonstrates tensions between technocratic national indicators and socio-ecological local realities, highlighting the need for contextualized legal interpretation grounded in *maslahah*.

**Originality:** This study contributes to the anthropology of Islamic law by demonstrating how *fiqh al-bi'ah* operates as lived law within regional governance structures, expanding contemporary discussions on Islamic environmental governance beyond doctrinal discourse toward institutional transformation.

## INTRODUCTION

The degradation of the availability of natural resources, the environment, and the availability of food sources is an important problem in various countries. (Fadillah et al., 2025) The concept of green economy was born with the aim of achieving sustainable

development as a solution. This means that economic growth is pursued by also considering the long-term effects on the availability of natural resources, the sustainability of adequate ecosystems, and of course leading to social welfare for the community (Mulyani et al., 2023). The concept of green economy is closely related to the three pillars of sustainable development, namely social, economic, and environmental. All three are positioned as important elements in development that should synergize with each other. Sustainable development efforts are not only the responsibility of developed countries, but also involve developing countries, one of which is through the use of institutional social innovations in society (Susiana, 2015).



**Figure 1. Global Temperature Change Range 1850-2025**(Arif & Hardimanto, 2023)

Source: World Meteorology Organization, 2022

Various important issues related to social, economic, and environmental are the tasks of the Indonesian government to related to their contribution to global warming (Syahadat & Putra, 2022). As a form of positive response and action, the Government through the Ministry of National Development Planning launched the *Green Economy Index* as an instrument to measure Indonesia's sustainable economic achievements towards a green economy in 2022 (Planning/Bappenas, 2025). The achievement of a green economy nationally is certainly an accumulation of success in each region. The launch of the Indonesian Green Economy Index requires each region to increase environmental sustainability rates. Its achievement certainly requires coordination and strong support from various parties, both at the central and regional levels in realizing sustainable development through the achievement of green economy programs nationally. *The Green Economy Index* forms a framework that synergizes through the evaluation of social, economic, and environmental aspects (Wijayanti & Sari, 2024).

Local governments are important actors in efforts to achieve the concept of a green economy. This concept is in the realm of policy-making regarding the management of resources that are included in regional autonomy in accordance with regional priorities and interests (Mudiparwanto & Gunawan, 2022). This authority is in line with the mandate in Law Number 23 of 2014 concerning Regional Government. Therefore, an important contribution is needed from the ranks of local government including regional heads, regional people's representative institutions, regional agencies, involving the aspirations of all people. One form of implementation of regional autonomy is through the formation of Regional Regulations as stated in Article 236 paragraph (1) of Law Number 23 of 2014 (Mukhlis, 2025).

Regional Regulations or Regional Regulations have an important position as a legal umbrella in every local government policy and program. The target of achieving the green economy index is like a big demand for the government to issue official pro-environment policies to be obeyed by all *stakeholders*. The arrangements in it include the implementation

of regional autonomy authority and assistance duties, the elaboration of higher laws and regulations, and sanctions for violations of provisions. The formation of a Regional Regulation on the green economy can be intended as an elaboration of higher related rules. Some of these related regulations are Law Number 32 of 2009 concerning Environmental Protection and Management as amended by Law Number 11 of 2020 concerning Job Creation, Presidential Regulation of the Republic of Indonesia Number 61 of 2011 concerning the National Action Plan for Reducing Greenhouse Gas Emissions, and Presidential Regulation of the Republic of Indonesia Number 59 of 2017 concerning the Implementation of the Achievement of Sustainable Development Goals.

Development by each provincial and/or regency/city in Indonesia carried out in various sectors certainly has the potential to face various obstacles that tend to be different. As has been the case in the Special Region of Yogyakarta in recent years. Some of these problems in general are the availability of industrial raw materials that depend from outside the region, domestic and international market competition, limited land availability, and the lack of adequate carrying capacity of industrial estates. The target of solving these various problems is closely correlated with the issue of industrial performance challenges that have an impact on environmental sustainability such as water and soil quality and waste disposal (Final Report of the KBAK Environmental Services Valuation Study in DIY FY 2024 by the PIWPP Bureau of the DIY Regional Secretariat, 2024).

The importance of achieving the concept of green economy nationally with the target of increasing Indonesia's green economy index which requires the participation of local governments does not make local governments move quickly by making related regional regulations. This is certainly contrary to the principle of green economy-based economic development which requires the support of a strong, integrated, and open system (Anwar, 2022). In 2023, the Province of the Special Region of Yogyakarta will become the first initiator of the Green Economy Regulation in Indonesia (DPRD, 2025). This Regional Regulation is expected to reinforce the commitment of the local government of Yogyakarta Province in overseeing green economy programs in the Province of the Special Region of Yogyakarta covering 4 (four) districts and 1 (one) city. As happens in other provinces, the Special Region of Yogyakarta is certainly inseparable from various environmental problems due to and related to community economic activities, for example sand mining activities in the Mount Merapi area which is famous for its quality.

In the perspective of Islamic law, environmental preservation is an integral part of Maqasid al-Shari'ah, especially within the framework of *hifz al-'alam* as an extension of the principles of protection of life and generational sustainability. The discourse of *fiqh al-bi'ah* has evolved in the last two decades in response to modern ecological challenges, placing man as the caliph responsible for maintaining the cosmic balance. However, most studies of environmental *fiqh* are still normative-doctrinal and have not explored much about how these norms are transformed into concrete legal practices in local government systems. This gap is the starting point of this research: how the norms of *fiqh al-bi'ah* are negotiated and localized in public policy through the DIY Green Economy Regulation Number 1 of 2024.

The Special Region of Yogyakarta offers a unique socio-legal context to study this phenomenon. The structure of privileges rooted in the Sultanate makes governance not only administrative-based, but also contains strong cultural and religious legitimacy. Local philosophies such as *Hamemayu Hayuning Bawana* have resonances that are in line with the principles of maqasid in maintaining harmony between humans and nature. Therefore, the

establishment of the Green Economy Regional Regulation cannot be understood only as a response to the national targets of the SDGs, but also as an arena for negotiation between global values, local economic interests, and religious ethics that live in the Muslim community of Yogyakarta.

In contrast to previous studies that have tended to look at environmental regulation from the perspective of administrative law or purely public policy, this study adopts a socio-legal approach to dissecting the interaction between state legal norms and living Islamic legal practices. This research does not stop at the analysis of the text of regulations (law in books), but examines how religious actors such as PWNU and Muhammadiyah contribute to articulating the arguments of *fiqh al-bi'ah* into the discourse of regional legislation. Thus, the Green Economy Regional Regulation is positioned as a hybrid product that reflects the process of acculturation and transformation of norms in the modern governance system.

Based on this framework, this study aims to analyze the dialectic between *fiqh al-bi'ah* and public policy in the formation and implementation of DIY Regional Regulation Number 1 of 2024 concerning the Green Economy. Theoretically, this study contributes to the development of the anthropology of Islamic law by showing how sharia norms undergo localization in the governance structure of autonomous regions. In practical terms, this study shows that the success of the green economy in Yogyakarta depends on the ability of regulations to bridge religio-cultural aspirations with the demands of modern environmental governance.

## LITERATURE REVIEW

### *1. Fiqh al-Bi'ah and the Reconstruction of Islamic Environmental Ethics*

The development of *fiqh al-bi'ah* in the last two decades shows that there is a systematic effort to respond to the ecological crisis through the reinterpretation of classical norms in the context of modernity. Contemporary literature on Islamic environmental law generally emphasizes the concept of caliph, trust, and prohibition of *fi al-ardh* façades as the normative basis for environmental conservation. However, most of these studies still move on a doctrinal level, that is, explaining theological legitimacy without examining how these norms are negotiated in public policy structures. Thus, Islamic law is often positioned as an abstract value system, not as a social practice that lives in an institutional space.

This normative approach has not fully answered how *fiqh al-bi'ah* transforms when interacting with modern government systems, especially in the context of decentralization and regional autonomy. In the perspective of *maqasid al-shari'ah*, environmental conservation can be understood as an extension of the principles of life protection and generational sustainability, but the critical question is how these principles translate into positive norms in the products of regional legislation. It is this gap between the ideality of the doctrine and the reality of implementation that opens up space for a socio-legal approach.

### *2. Islamic Law as Lived Law: An Anthropological and Socio-Legal Perspective*

In the study of legal anthropology, Islamic law is not understood solely as a normative text, but rather as a dynamically negotiated social practice in power and cultural relations (Rosen, 1989). This approach places law as the result of interactions between actors, institutions, and social structures that influence each other. The literature on lived law shows that religious norms often undergo localization, adaptation, and even transformation when dealing with state policies.

Although a number of studies have examined the relationship between Islamic law and the state in the issues of family, sharia economics, or religious justice, studies on the interaction of environmental fiqh with regional ecological policies are still relatively limited. The majority of studies tend to separate between environmental law analysis and Islamic law studies, so there is no adequate theoretical synthesis of how Islamic environmental ethics fit into the secular legislative process. These limitations emphasize the need for an approach that combines socio-legal theory with the discourse of fiqh al-bi'ah in an integrative manner.

### *3. Negotiation of Norms in Regional Governance and Yogyakarta's Privileges*

Decentralization in Indonesia creates a more open space for negotiating norms between national policies and local dynamics. In the context of the Special Region of Yogyakarta, the privilege structure rooted in the Sultanate presents an additional dimension in governance, where political legitimacy goes hand in hand with cultural and religious legitimacy. The literature on legal pluralism shows that in such a space, state law, customary law, and religious norms do not run separately, but rather interact and compete with each other (Tamanaha, 2011),

However, there have not been many studies that specifically analyze how green economic policies at the regional level become an acculturation arena between the global value of sustainable development and local religious ethics. Some public policy research only highlights the effectiveness of indicators or administrative achievements without exploring the normative dimensions that live in society. As a result, the dynamics of the transformation of fiqh values into regional regulation articles are still an area that has not been worked on in depth.

Based on the literature review, there are three main gaps. First, the literature on fiqh al-bi'ah is still predominantly normative and has not entered much institutional analysis of regional policies. Second, the socio-legal study of Islamic law has not specifically examined the issue of the green economy as an arena for negotiating norms. Third, the context of Yogyakarta's privilege as a space for Islamic acculturation and modern governance has not been optimally utilized as a laboratory of legal anthropology.

This research is here to fill this gap by analyzing the DIY Green Economy Regulation Number 1 of 2024 as a dialectical product between fiqh al-bi'ah and public policy. By integrating the perspective of maqasid al-shari'ah and a socio-legal approach, this study seeks to show how Islamic norms do not simply become moral legitimacy, but undergo concrete transformations in the structure of regional legislation. Thus, the theoretical contribution of this research lies in strengthening the framework of Islamic legal anthropology in understanding the localization of ecological norms in the governance of autonomous regions.

### *4. Maqasid al-Shari'ah and the Reconstruction of Hifz al-'Alam in Environmental Governance*

The discourse of Maqasid al-Shari'ah is classically formulated within the framework of the protection of five basic principles: religion, soul, intellect, heredity, and property. However, the development of contemporary Islamic legal thought shows a conceptual expansion of maqasid in response to the complexities of modernity, including environmental issues. A number of contemporary scholars place environmental conservation as an inherent part of the Hifz al-Nafs and the Hifz al-Nasl, even developing into their own formulations in the form of Hifz al-'Alam as ecosystem protection and generational sustainability (Khuluq & Asmuni, 2024).

This expansion is not only rhetorical-theological, but is an epistemological *ijtihad* that places ecological sustainability as an existential condition for the protection of other *maqasids*. Without a sustainable environment, the protection of souls, descendants, and even religion becomes vulnerable. Thus, the green economy in the perspective of *maqasid* is not only understood as a development strategy, but as a manifestation of the collective normative responsibility in maintaining the cosmic balance (*mizan*) as affirmed in the Islamic principles of ecological justice.

However, *maqasid* literature often stops at the level of normative abstraction and has not discussed much about how these principles are translated into concrete policies at the local government level. Methodological challenges arise when the universal principle of *maqasid* must be negotiated with political structures, technocratic indicators, and local economic interests. This is where the socio-legal approach becomes crucial, because *maqasid* is no longer understood as an ideal concept, but as a norm that undergoes articulation, adaptation, and even compromise in the public policy space.

In the context of the Special Region of Yogyakarta, the strengthening of *hifz al-'alam* through the Green Economy Regional Regulation can be read as a form of institutional ecological *ijtihad*, namely an effort to translate the principles of nature protection into positive legal instruments. However, the process is not linear. It involves negotiations between the religious ethics articulated by Islamic organizations, bureaucratic interests tied to national indicators, and the socio-economic dynamics of local communities. Thus, the *maqasid* in this study is positioned not as symbolic legitimacy, but as an analytical framework for reading the transformation of Islamic norms in modern environmental governance.

This approach simultaneously expands the discourse of Islamic legal anthropology by showing that *maqasid* functions not only as a methodology of legal *istinbath*, but also as a critical lens for evaluating contemporary public policy. Therefore, this study does not only assess the conformity of the Regional Regulation with *sharia* principles, but examines how these principles are internalized, negotiated, and localized in an autonomous local government structure.

## RESEARCH METHOD

This study uses a **socio-legal** approach that integrates normative and empirical juridical methods dialectically to dissect the interaction between the doctrine of *fiqh al-bi'ah* and public policy in the formation and implementation of the DIY Green Economy Regulation Number 1 of 2024. This approach was chosen because the research aims not only to examine legal texts (law in books), but also to understand how these norms operate and are negotiated in social practice (law in action). Thus, law is positioned as a normative as well as a social phenomenon that lives in the cultural and institutional structure of society (Sondakh et al., 2025).

Normatively, this study analyzes primary legal materials in the form of DIY Regional Regulation Number 1 of 2024 and its implementing regulations, as well as policy documents related to the green economy at the national and regional levels. Secondary legal materials include *fiqh al-bi'ah* literature, *maqasid al-shari'ah*, legal pluralism theory, and the anthropological study of Islamic law. Normative analysis is carried out through a systematic and teleological interpretation approach to identify the orientation of the values contained in the regulation, especially those related to the principle of environmental protection (*hifz al-'alam*).

Empirically, field data was obtained through limited participatory observation and in-depth interviews with selected informants through purposive sampling techniques. The criteria for selecting informants are based on direct involvement in the process of formulation, advocacy, or implementation of green economic policies, which include: (1) local government officials involved in the drafting of regulations; (2) representatives of religious organizations such as PWNU and Muhammadiyah who provide normative input; (3) academics and environmental experts; and (4) business actors or local communities affected by the policy. The election is intended to capture the dynamics of norm negotiation between state actors, markets, and religious authorities.

The collected data was analyzed using **thematic-qualitative analysis** through the stages of data reduction, issue categorization, and identification of norm negotiation patterns. This process is complemented by source triangulation to increase the validity of the findings. The analysis does not merely describe the views of the informants, but interprets the meaning behind their practices and arguments within the framework of legal anthropology, in order to understand how the value of *fiqh al-bi'ah* has undergone localization and transformation in the structure of regional policies.

With this framework, this research method allows a critical reading of the Green Economy Regulation as a hybrid product born from the dialectic between the mandate of national development, the structure of DIY privileges, and Islamic environmental ethics that live in society. This approach also emphasizes the position of the research as a socio-legal study oriented towards the exploration of Islamic legal practices in the context of modern governance.

## RESULTS

### *1. Establishment of Green Economic Regulation as an Arena for Norm Negotiation*

The establishment of the DIY Green Economy Regional Regulation Number 1 of 2024 cannot be understood solely as an administrative response to the national target of sustainable development. Although these regulations formally refer to the RPJPN and the SDGs agenda, local dynamics indicate a more complex norm negotiation process. Local governments do not simply adopt national indicators, but adapt them to the social structure and characteristics of the region.

In the legislative process, the regional bureaucracy seeks to translate the green development mandate into the context of governance that falls under the framework of Yogyakarta's privileges. This puts the regulation in a hybrid position: on the one hand it meets national technocratic demands, on the other hand it must be aligned with the cultural and religious legitimacy of local communities. Thus, the formation of this Regional Regulation becomes a dialectical space between state administrative standards and ecological awareness rooted in religio-cultural values.

The post-pandemic economic transformation has also strengthened the urgency of this regulation, but what is interesting socio-legal is how the narrative of sustainable development is translated in ethical and moral language by religious actors (Mudiparwanto & Gunawan, 2022). This is where the Regional Regulation does not simply function as an economic instrument, but as a medium for articulating the value of collective responsibility towards the environment.

## *2. The Role of Islamic Organizations and the Localization of Fiqh al-Bi'ah*

The involvement of PWNU through LPBI and Muhammadiyah through the Environment Council shows that the formation of the Green Economy Regional Regulation is not a sterile technocratic process of religious value intervention. These organizations bring the discourse of fiqh al-bi'ah into the space of public consultation and policy formulation. The arguments they put forward do not stop at theological rhetoric, but are converted into moral legitimacy for regional environmental policies.

In the perspective of legal anthropology, this phenomenon shows the process of localizing Islamic norms into state legal products. Values such as trust, prohibition of damage (façade), and responsibility of the caliphate are not explicitly outlined as sharia terminology in regulatory articles, but are internalized in policy orientations that emphasize ecological balance and intergenerational justice. In other words, fiqh al-bi'ah undergoes normative translation into the language of administrative law.

This process also shows that Islamic law in DIY operates as a lived law. It does not exist as a parallel legal system, but transforms into a source of legitimacy that strengthens social acceptance of environmental regulations. The Green Economy Regulation, in this context, reflects the integration of Islamic environmental ethics in regional governance without having to formalize sharia symbols textually.

## *3. Dissonance of National Indicators and Local Realities: The Case of Gunungkidul*

Field findings in Gunungkidul Regency show that there is a discrepancy between the technical indicators formulated nationally and local geographical and social conditions. Indicators based on agricultural land area, for example, are not entirely relevant for regions with different ecological characteristics. Administratively, this appears to be a technical problem of index evaluation. However, from a socio-legal perspective, this phenomenon reflects the dissonance between top-down law and the plural reality of society.

This condition requires adaptation and renegotiation of norms so that policies do not create administrative injustice. Within the framework of maqasid al-shari'ah, especially the principle of hifz al-'alam, environmental protection must take into account the specific ecological context. Uniform standardization has the potential to ignore the uniqueness of the region and is contrary to the principle of benefit.

The Gunungkidul case shows that the success of the green economy is determined not only by the suitability of quantitative indicators, but also by the ability of regulations to transform into legal practices that are responsive to local realities. Thus, the Green Economy Regulation becomes an arena where global norms, bureaucratic interests, and people's aspirations are dynamically negotiated.

## *4. Regional Regulation as a Hybrid Product: Between the State, the Market, and Religious Ethics*

In addition to government actors and religious organizations, the business world and local communities also play a role in the formation and implementation of these regulations. Market interests drive efficiency and growth, while religious ethics demand sustainability and ecological justice. The Green Economy Regional Regulation is between these two streams.

Socio-legally, this regulation can be understood as a hybrid product born from normative compromise. It is not entirely secular in the value-free sense, but it also does not

explicitly adopt the formulation of Islamic law. The transformation of the value of *fiqh al-bi'ah* occurs through a process of internalization in the policy argumentation and social acceptance of the DIY Muslim community.

Thus, the results of the study show that the DIY Green Economy Regulation Number 1 of 2024 is not just an administrative instrument for sustainable development, but a concrete representation of the dialectic between *fiqh al-bi'ah* and public policy within the framework of *maqasid al-shari'ah*. This process confirms that Islamic law at the local level operates through adaptation and acculturation mechanisms in modern governance structures.

## DISCUSSION

### 1. *Green Economy as Institutional Ecological Ijtihad*

The establishment of the DIY Green Economy Regional Regulation Number 1 of 2024 can be read as a form of institutional ecological *ijtihad* in the context of modern local government. If *fiqh al-bi'ah* initially developed as a normative discourse on the obligation to protect nature, then in this case the principle underwent a transformation into a positive legal instrument. This transformation is not symbolic, but takes place through a process of argumentation, public consultation, and negotiations between actors.

In the perspective of *maqasid al-shari'ah*, especially *hifz al-'alam*, this regulation represents a concrete effort to maintain the sustainability of the ecosystem as a prerequisite for the protection of life and future generations. However, in contrast to the normative approach that only assesses the conformity of legal texts with sharia principles, this study shows that *maqasid* works as a moral framework that is internalized in the policy process. In other words, *maqasid* does not exist as a formal legitimacy, but as a value that influences the orientation of regulation.

This phenomenon broadens the understanding of how Islamic law operates in modern state systems. It does not always come in the form of sharia codification, but can be realized through the internalization of values in secular policy structures that remain resolute with the religious consciousness of the community.

### 2. *The Dialectic between Legal Formalism and Social Pluralism*

The case of indicator mismatch in Gunungkidul Regency shows that there is tension between the legal formalism approach and the plural reality of society. The standardization of nationally designed development indicators reflects a uniform administrative logic. However, when applied to regions with different ecological and social characters, the indicator requires adaptation. Within the framework of legal pluralism, this phenomenon illustrates that state law never stands alone. He always interacts with local norms, customs, and the religious consciousness of the community. When green economy regulations are implemented, the community is not only the object of policy, but also makes adjustments and reinterpretations to existing norms. From the perspective of *maqasid*, the adaptation is a form of embodiment of the principle of benefit. Benefits cannot be achieved through the application of rigid indicators, but rather through a contextual and responsive approach to local conditions. Thus, the Green Economy Regulation in Yogyakarta shows that ecological sustainability requires normative flexibility in the application of the law.

The uniqueness of Yogyakarta presents an additional dimension in reading the transformation of norms. The structure of government rooted in the Sultanate created a

space of cultural legitimacy that was not entirely found in other regions. Hamemayu *Hayuning Bawana's philosophy*, which emphasizes harmony between humans and nature, has resonance that is in line with the principles of *hifz al-'alam* in *maqasid al-shari'ah*. In this context, the green economy is not just a technocratic policy, but is intertwined with local philosophical values that have long lived in society. This integration shows that Islamic law and local wisdom are not in opposition relations, but can reinforce each other in the structure of modern governance.

This localization process confirms that Islamic norms undergo acculturation when they come into contact with the local government system. It is not imposed as a parallel legal system, but is integrated in a socially accepted policy orientation. Thus, the Green Economy Regional Regulation is a concrete example of how Islamic law transforms in the context of regional autonomy without losing its normative essence.

Globally, the discourse of Islamic environmental governance and Islamic green finance is evolving in response to the climate crisis and sustainability demands. However, many studies still focus on financial instruments or macro normative frameworks. This research offers a different perspective by showing how Islamic environmental ethics operate at the level of regional policies through socio-legal mechanisms. This study shows that the integration of *maqasid* principles into environmental governance does not necessarily require sharia formalities in legal texts. Transformation can occur through the internalization of values and the negotiation of norms in the legislative process. It enriches the anthropological literature of Islamic law by providing an empirical example of how Islamic ecological norms are localized in a pluralistic modern system of government. Thus, the contribution of this research lies in two main aspects. First, to expand the understanding of *fiqh al-bi'ah* as a living legal practice, not just a normative discourse. Second, it shows that green economy policies at the regional level can be a laboratory for the integration of *maqasid al-shari'ah* in sustainable public governance.

## **CONCLUSION (ALIGNED LEFT, BOOK ANTIQUA, BOLD, 12 PT, 1.0)**

Yogyakarta Regional Regulation Number 1 of 2024 concerning the Green Economy cannot be understood solely as an administrative instrument of sustainable development, but rather as a concrete manifestation of the dialectic between *fiqh al-bi'ah* and public policy in the context of autonomous regional governance. This regulation represents the process of localizing the values of *maqasid al-shari'ah*, especially *hifz al-'alam*, into a positive legal system through a negotiation mechanism between state actors, religious organizations, and local communities. Thus, the green economy in Yogyakarta functions not only as a development strategy, but as a form of institutional ecological *ijtihad* that integrates Islamic environmental ethics within the framework of modern governance.

The findings of the study show that the internalization of the value of *fiqh al-bi'ah* does not occur through symbolic formalization in the regulatory text, but through normative translation into its policy orientation and social legitimacy. The involvement of religious organizations such as PWNu and Muhammadiyah marks the role of Islamic law as a lived law that operates in the public policy space without having to be explicitly codified as sharia law. This process shows that Islamic norms are transformed through acculturation and adaptation in the DIY privilege structure that is loaded with cultural and religious legitimacy.

In addition, the incompatibility of national technocratic indicators with local realities, such as what happened in Gunungkidul Regency, confirms the importance of a socio-legal

approach in understanding ecological sustainability. Rigid legal standardization has the potential to ignore a plurality of social and geographical conditions, so the success of the green economy requires normative flexibility that is in line with the principle of benefit. Within the framework of maqasid, welfare is inseparable from sensitivity to local contexts and living social structures.

Theoretically, this research contributes to the development of the anthropology of Islamic law by showing that fiqh al-bi'ah can serve as an analytical framework for reading the transformation of norms in regional public policy. This study expands the discourse of Islamic environmental governance by presenting an empirical example of how the principle of maqasid is internalized in secular regulation without losing its religious resonance. Thus, the DIY Green Economy Regulation becomes a socio-legal laboratory that shows how Islamic law adapts, negotiates, and transforms in a plural and autonomous modern government system.

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