

Preservation of green ecology based on sharia consumption and production

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Abstract

The aim of this study is to introduce the concept and implementation of Sharia Consumption and Production (ShCP), in addition to the existing concept of Sustainable Consumption and Production (SCP) which is one of the Sustainable Development Goals (SDGs). In empirical reality, the application of SCP in society is not optimal and there is still a negative effect of consumption and production that is wild and damaging to the environment. This results in many losses both in terms of health, environmental imbalances and others. ShCP actualizes consumer awareness to fulfill consumption and production in accordance with what is needed and guarantees fulfillment of their needs by not endangering the environment, maintaining balance and justice in managing natural resources optimally, not wasteful, not excessive and not damaging the environment. This research method uses a literature review approach sourced from credible journals, books and authoritative news, making 6 maqashid sharia as the ShCP target in achieving the blessing and blessing of Allah SWT. The results of this study indicate the Indicator of blessing and seeking God's blessing with consumption and production activities carried out with the priority scale of human needs; Primary (dharuriyyat), Secondary (hajiyat) and tertiary (tahsiniyat) safeguarding religion, soul, mind, descent, wealth and environment, (maqashid al-syari'ah) able to create a sustainable environment (green ecology) and strengthen SCP which is one of SDGs

Key words: Green Ecology, Sustainable Consumption and Production, Sharia Consumption and Production, Sustainable Development Goals, Maqasid Al-shariah

Abstrak

Tujuan dari penelitian ini adalah untuk memperkenalkan konsep dan implementasi Konsumsi dan Produksi Syariah (ShCP), di samping konsep Konsumsi dan Produksi Berkelanjutan (SCP) yang ada yang merupakan salah satu Tujuan Pembangunan Berkelanjutan (SDGs). Dalam kenyataan empiris, penerapan SCP di masyarakat tidak optimal dan masih ada efek negatif dari konsumsi dan produksi yang liar dan merusak lingkungan. Ini menghasilkan banyak kerugian baik dari segi kesehatan, ketidakseimbangan lingkungan dan lainnya. ShCP mengaktualisasikan kesadaran konsumen untuk memenuhi konsumsi dan produksi sesuai dengan apa yang dibutuhkan dan menjamin pemenuhan kebutuhan mereka dengan tidak membahayakan lingkungan, menjaga keseimbangan dan keadilan dalam mengelola sumber daya alam secara optimal, tidak boros, tidak berlebihan dan tidak merusak lingkungan. Metode penelitian ini menggunakan pendekatan tinjauan pustaka yang bersumber dari jurnal, buku, dan berita otoritatif yang kredibel, menjadikan 6 maqashid syariah sebagai target ShCP dalam mencapai berkah dan berkah dari Allah SWT. Hasil penelitian ini menunjukkan Indikator berkah dan mencari berkah Tuhan dengan kegiatan konsumsi dan produksi yang dilakukan dengan skala prioritas kebutuhan manusia; Primer (dharuriyyat), Sekunder (hajiyat) dan tersier (tahsiniyat) melindungi agama, jiwa, pikiran, keturunan, kekayaan dan lingkungan, (maqashid al-syari'ah) mampu menciptakan lingkungan yang berkelanjutan (ekologi hijau) dan memperkuat SCP yang merupakan salah satu SDG.

Kata kunci: Green Ecology, Sustainable Consumption and Production, Sharia Consumption and Production, Sustainable Development Goals, Maqasid Al-shariah

Introduction

Islam is a religion of Rohmatililalamin which regulates all the joints of human life both related to hablumminallah and hablumminannas. Hablumminaallah is a relationship with Allah SWT the creator of the universe that contains beliefs and worship both mahdhoh (pure worship) and ghoiru mahdhoh (impure worship), Hablumminannas is a relationship with fellow living beings in the form of social interaction (muamalah). Both of them should be able to walk in synergy and draw.

This hablumminannas activities regulate humans with their environment; fellow human beings, social, cultural, economic and other activities. Economic activities within the framework of sustainable development can be measured by their production patterns and consumption. This pattern, Islam teaches to be fair, not excessive and balanced in managing the environment, in order to be created a green and beautiful environment that is beneficial for the welfare and benefit of humans. As expressed in the holy Qur'an, Hizr : 19 and Al-A'raf: 56,

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ

Meaning:

"And We have spread the earth and made it to the mountains and we have grown everything according to size."

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

Meaning:

"And do not cause damage on the earth, after (Allah) fixes it and prays to Him with fear (will not be accepted) and hope (will be granted). Surely the mercy of Allah is very close to those who do good. "

On the contrary, if the pattern of production and consumption is irregular, wild and unbalanced, there will be environmental damage, flooding, pollution and others that will harm human life widely.

According to Datuak (2018), Indonesia has at least 10 environmental problems that need attention; garbage, floods, river pollution, damage to marine ecosystems, global warming, air pollution, difficult water supply, forest destruction, abrasion and soil pollution. The report of the Indonesian Forum for the Environment (Walhi, 2018: 6) states that throughout 2017, the National Disaster Management Agency (NDMA) mitigated 2,175 disaster events in Indonesia, with details of floods (737 incidents), tornadoes (651 incidents), landslides (577 incidents), forest and land fires (96 events), floods and landslides (67 events), drought (19 events), earthquakes (18 events), abrasion waves (8 events), and volcanic eruptions (2 incident). Data from the Oceanography Center of the Indonesian Institute of Sciences (CIIS) also revealed that Indonesian coral reefs were 37.97 percent in poor condition, and 30.02 percent were in poor condition (CIIS, 2016). The report of World Air Quality Report 2018 (Lusia, 2019) states that air pollution is estimated to cost around 7 million people worldwide every year and cause economic losses. Pollution from private vehicles in Jakarta is a source of pollution. Even the Electric Steam Power Plant (ESPP) which confines Jakarta, within a radius of 100 km, contributes to increasing the concentration of Particulate Matter (PM_{2,5}). These particles are air pollution that can cause cancer and even death. Meanwhile the Ministry of Environment and Forestry also revealed that Indonesia's total forest area currently reaches 124 million hectares. From 2014 to 2019, Indonesia has lost more than 629,000 hectares of forest per year.

This condition of course cannot be allowed continuously. Implementation of Law No. 32/2009 concerning Environmental Protection and Management has been applied in various

forms of licensing and regulations. However, environmental conditions as reflected in the Environmental Quality Index (EQI) are still quite low (Secretary General of the Ministry of Environment and Forestry, 2018) so that there appears to be an imbalance between environmental use and environmental preservation.

The Environment crisis (ecological crisis), if we examine it in depth is not only due to technical problems, but also because of the crisis of morality which is a consequence of the crisis of human religiosity in the millennia and the industrial era which does not pay attention to patterns of consumption and production fairly. In the Qur'an, Ar-Rum: 41 is explained,

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

Meaning:

“Mischief has appeared on land and sea because of (the meed) that the hands of men have earned, that (Allah) may give them a taste of some of their deeds: in order that they may turn back (from Evil)”.

Therefore an idea is needed to preserve a sustainable environment, including the Sharia Consumption and Production (ShCP). This ShCP is a proposal in basic instruments to reduce environmental damage and efficient economic resources, as well as strengthening additional instruments of Sustainable Consumption and Production (SCP) which is one of the Sustainable Development Goals (SDGs).

Discussion

Green Ecology

The word “Ecology” was first introduced by German biologist Ernst Haeckel (1834 - 1914). Hutagalung (2010) defines that ecological terms come from Greek, oikos (house, residence) and logos (science). Literally, ecology means the investigation of the life of organisms in the universe. The focus of ecology lies in the process of interrelation between organisms and the surrounding environment (Mudhofir, 2010). The environment in the Indonesian Dictionary is interpreted as an area that includes a part of the area in the rural districts which is the work environment for implementing village governance and all that affects the growth of animals and plants (Compilation Team of the Ministry of National Education Language Center, 2002). Ecology is closely related to the levels of organization of living things, populations, communities, and ecosystems that influence each other and a system that shows unity. While Green is interpreted as a sustainable eco-friendly principle that pays attention to other ecosystems (Endah, 2014). So green ecology is the preservation of a combination of physical conditions that include the state of natural resources such as land, water, solar energy, minerals, and flora and fauna that grow on land and in the ocean.

The concept and implementation of Sustainable Consumption and Production (SCP) and Sharia Consumption and Production (ShCP)

Sustainable consumption and production (SCP) is friendly principle of consumption and production. In the Indonesian context, production can be carried out in various fields such as production in the fields of agriculture, energy, mining and others. Whereas consumption is the actors, individuals and households, companies or corporations, both small, medium and large companies who are consciously required to have a sustainable lifestyle both in their personal lives and in public.

Figure 1: Component Pattern of Sustainable Consumption and Production (SCP)

Sustainable Consumption and Production (SCP)	
Consumption	Production
1. Agriculture	1. Individual
2. Energy and mining	2. Household
3. Industry	3. Corporation
4. Services (Finance, tourism, environment, expertise)	

Source: Endah M: 2014

One of application of sustainable consumption and production is reducing gas emissions and controlling the exploitation of natural resources. Low emission implementation is required in accordance with the steps in the action plan for reducing greenhouse gas emissions, it needs to be expanded to be low in waste (clean life) both for production or producer actors, and consumption patterns (behavior, household, and company) (Endah, 2014: 18-19). While controlling the exploitation of natural resources focuses on preservation and prevention on 5 things; first, Agricultural Conservation (oil palm, chocolate/cocoa and coffee). Second, Prevention in the field of Fisheries (overfishing, illegal & unregulated fishing, bycatch), and aquaculture). Third, Forestry Conservation (wood products, paper & pulp and non-timber forest products). Fourth, climate preservation and renewable energy (the use of renewable energy, the impact of forest loss, policies related to climate change and renewable energy). Fifth, Preservation of sustainable cities (cities that are developed with principles of environmentally friendly and sustainable development). Other efforts by carrying out 3R actions, namely reduction of use (Reduce), reuse (Reuse) and recycling (Recycle). The use of the 3R concept in the production and consumption process of a product can save costs and maintain the environment better (Sandra et al, 2018). Some of these efforts can positively reduce immoral actions, illegal logging and others, but are considered to be less than optimal and not directly affecting the community.

Sharia Consumption and Production (ShCP) is a pattern of consumption and production actions that are fair, friendly, ethical and wise that prioritize the benefit and common welfare (Hendianto,2003:163). The most important element of ShCP in managing the environment is that humans are directly responsible as managers and carers of the environment wherever they are. As the word of Allah SWT.

... وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

Meaning:

Behold, thy Lord said to the angels: "I will create a vicegerent on earth....."(Al-Baqarah: 30).

ShCP focuses more on human ethics and behavior that has a fair and balanced personality.

In the reality of social life, Sharia Production (ShP) performs 4 activities, first, meeting needs at a moderate level. Second, the discovery of needs and fulfillment. Third, Inventory of goods and services in the future. Fourth, meeting the needs of facilities for social activities and worship (Pusat Pengkajian dan Pengembangan Ekonomi Islam (P3EI), 2009).

First, meeting the needs of a moderate level, is the fulfillment of needs that are dhoruri (principal) in which producers only produce goods and services that are needed by the community, although in other groups the community does not close the benefits as a desire. Fulfillment of the needs of the moderate level also limits the quantity of goods and services produced, not excessive nor less. So that the balance of demand and supply is maintained and the market price is stable while preserving the environment.

...وَلَا تُبْذَرُ تُبْدِيرًا # إِنَّ الْمُبْدِرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ

Meaning:

"Squander not (your wealth) in the manner of a spendthrift .Verily spendthrifts are brothers of the Evil Ones..... "(Al-Isro: 26-27).

Second, the discovery and fulfillment of needs is a freedom to create, proactive and innovative for producers. Even though production only fulfills human needs, producers remain active in exploring breakthroughs seeking future needs as a form of carrying out mandates in fulfilling human needs. Furthermore, this discovery was published to consumers and the public at large.

فَإِذَا فَرَغْتَ فَانصَبْ

Meaning:

"Then when you have finished (from something), do it seriously (business) for the other." (QS. Al-Insyirah: 7).

This explorations, there are a number of things that must be considered by producers, including providing benefits to human life and not being allowed to exploit existing economic resources, meaning that they still pay attention to the general welfare, preservation of the environment for sustainability of future human life.

Third, Inventory of goods and services in the future. Along with the times, producers will continue to conduct research and product development in order to find new needs in the future. At this time secondary needs (hajiyat) may be in the future a necessity for primary needs (dhoruriya)t and and tertiary (tahsiniyat) become secondary needs (hajiyat) and so on. At this stage the producers strive to provide adequate supplies for the next generation. The result of ShP is to provide benefits to fellow human beings, as the Prophet Muhammad says,

خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ

Meaning:

"As good as humans Are the Most Beneficial for Others"

Fourth, fulfilling the needs of facilities for social activities and worship is a manifestation of monotheism between man and the creator of this nature (habluminallah). ShP activities are based on seeking Allah's blessings and earning a blessing. The results of a blessed production are always oriented to social security and worship that leads to welfare (falah) and the hereafter. As in the Qur'an Surah Adh-Dhuha: 3 is stated,

وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَى

Meaning:

"Indeed the Hereafter is better for you (Muhammad) than the world"

While Sharia Consumption (ShC) fulfills five basic aspects of safe consumption, first, products that are consumed halal and good (halalan tayyiba), avoid haram lizatih or haram ligairih (Ma'ruf Amin, 2010). Second, Resist the desire for lust to achieve satisfaction and pay attention to the fate of his brother. Third, prioritizing needs rather than wants. Fourth, Muslim consumer preferences are based on the principles of justice, cleanliness, simplicity, generosity, and morality (Abdillah, 2007). Fifth, Prioritizing Welfare (maslahah) and luck (falah) to reap the benefits and blessings. The benefit element is the fulfillment of physical, psychological and material needs. Being blessing is the fulfillment of spiritual needs that are ukhrawi (reward and pleasure of Allah) (Munrokhim Misanan et.al, 2011).

The application of sharia values in the concept of consumption and production can bring about prosperity which gives both individual, social and environmental problems to achieve falah in the world and the hereafter. The starting point is to change the behavior of individuals and society to become responsible consumers and producers, so that they are maintained in a sustainable and comfortable environment (green ecology).

Synergy of Sustainable Consumption and Production (SCP), Sharia Consumption and Production (ShCP) in Sustainable Development Goals (SDGs)

The Sustainable Development Goals (SDGs) are development plannings that are proposed to be a global development agenda. The SDGs were first proposed by the governments of Colombia, Peru, Guatemala and the United Arab Emirates before the Rio + 20 conference in 2012, proposing 17 goals covering sustainable development issues (Agus Sutopo et al, 2014: 4), among them are consumption and production sustainable (12th goal) and protect, restore and improve sustainable use of the environment (15th goal).

The SCP indicators used in the SDGs must be able to show two things (Watson, 2010), first, the preservation of the environment is safe and controlled from irresponsible parties. Second, the quality of people's welfare increases. In the ShCP concept, the author adds the third indicator, namely blessings of Allah SWT.

The achievement of safe and controlled environmental conservation (green ecology) can be measured by two indicators (Agus Sutopo et al, 2014: 97-101), First, Ensuring decreasing food losses and reporting on the contribution of each country to the atmosphere. Second, Ensure the government and business world in the management of resources and environment that is sustainable, integrated and transparent to support inclusive economic development and achievement of the SDGs.

The first indicator in guaranteeing food losses, is determined by three main targets and four additional targets, namely:

- a. Reducing global food losses (loss of food wasted in post-harvest chains).
Food losses due to inefficiencies in the chain and residual food production are widespread in almost all countries. At present, losses and leftovers are very concerning from various categories of food products and all stages from harvest to final consumption (antaranews, 2017). Judging from the importance of losses and leftovers, the Food and Agriculture Organization (FAO) develops global food loss indicators. This index is based on a model that uses variables that affect food losses for example road density, weather and pests to estimate quantitative losses.
- b. Reducing consumption of Ozone Depleting Substances (ODS)

Measurement of consumption patterns of Ozone Destructive Materials (ODS) is regulated in the Montreal Protocol regarding substances that reduce the ozone layer. The Indonesian government has regulated this measurement by Presidential Decree No. 23 of 1992 concerning the Elimination of Consumption of Ozone-destroying Materials. ODS is a chemical that is widely used in the production process of various goods used by the public at large, such as developer materials in the manufacture of foam mattresses and shoe insoles, refrigerators and air conditioners, fire extinguishers, driving agents for air fresheners and more other. The definition of ODS consumption applied in Indonesia is the amount of ODS imports, because Indonesia does not produce and export ODS (Agus Sutopo et al, 2014: 98).

- c. A Depth measurement of Aerosol Optical Depth (AOD)
Lian Adriani and Kukuh Ribudiyanto (2014) suggest that AOD is the optical depth of aerosols which is a measure of transparency, which is not scattered or absorbed on the road. Measuring the number of aerosols (eg. urban fog, smoke particles, desert dust, sea salt) that are distributed through the earth's surface air above the atmosphere.
- d. High intensity of carbon dioxide (CO₂) in the new building and building sector (CO₂ / m² / year).
The building sector (housing and commercial) has a large share of greenhouse gas emissions throughout the world. This indicator is defined as the volume of CO₂ emissions (measured in kilograms) per unit of building surface (measured in square meters) and per year. This indicator is reported for existing buildings and additional new buildings for a year.
- e. Reducing chemical pollution.
Chemical pollution is an important dimension in changing the global environment, but it is difficult to measure it as a basis for international comparisons (Timoticin Kwanda, 2003). This indicator still needs to be developed by the Ministry of Environment and in Indonesia not yet available.
- f. Safety of toxic chemicals.
This indicator measures the security and exposure of toxic basic chemicals that affect human health and ecosystems. This indicator needs to be developed by the Ministry of Environment and not yet available in Indonesia.
- g. Measurement of sustainable tourism policies.
This indicator is still being developed in Indonesia and has begun to explore the ideas of sustainable tourism by the Ministry of Tourism and Creative Economy along with other relevant ministries.

As for the second Indicator, guaranteeing the government and the business world in sustainable management of resources and environment, 2 main targets and 2 additional targets are set,

- a. Integrated reporting for companies with assets of more than US \$ 1 billion.
At present, most companies only report their financial results without regard to social and environmental impacts. As a result investors may not be aware of the risks arising from the company's production process, and the public also does not know the company's contribution to sustainable development. Several integrated reporting standards have been developed to determine the social and environmental impacts of business activities. One prominent example is the International Integrated Reporting Council (IIRC). The Sustainable Development Solution Network (SDSN) proposes indicators that can be used to determine the percentage of large companies (measured in Purchasing Power Parity (PPP)) that prepare integrated reports that are consistent with the SDGs and in accordance with standards that need to be defined.

b. Resource-based contract publications

This indicator includes resource-based contracts between government and business, including those relating to exploration of extractive resources and production, as well as agricultural and forestry activities that are issued at the right time. Contract transparency is an important prerequisite to ensure that all parties get the advantage of large-scale resource investment. Secrecy can be an easy way to hide the gap in bargaining position, incompetence, mismanagement, and corruption. Contract publications are a prefix needed for coordinated and effective management of this sector with government agencies. This also allows citizens to monitor contracts in various fields. Contract transparency will also prevent government officials from committing fraud on the contracts carried out. Over time, the government can also increase their bargaining power by measuring contracts from around the world.

c. Measurement of the environmental and social impact analysis strategies needed for all resource-based projects.

d. The role of legislative control of resource-based contracts and licenses.

The second indicator (SCP indicator used in the SDGs) is that the quality of people's welfare increases. The indicator used in measuring the welfare of a country often used is Gross Domestic Product (GDP). The logic used when the country gets richer, the citizens are better. However, from several studies show that the relationship between the level of economic activity and welfare is very different. In addition, in the policy circle, there is now a growing recognition that GDP is not suitable as an indicator of welfare. (Joseph E. Et al, 2011). Welfare includes present welfare and assessment of sustainability. The first is more related to economic resources, such as income and non-economic aspects of humans (what they do, feel, and the environment they live in). Whereas sustainable welfare is based on the question: "Can the current level of well-being be inherited from the next generation?". The ability to inherit existing welfare is highly dependent on the continuity and sustainability of human capital reserves themselves (environment, physical, human, and social).

The third indicator is an additional indicator that the author included in the ShCP, namely, blessing and seeking God's blessing (Ridho) Allah SWT. This indicator is a reinforcement (taukid) of existing SCP Indicators (first and second). Responding to the second indicator of welfare, according to some experts, Islamic welfare indicators are,

"Fulfillment of the physical needs of halal Treasury, healthy life physically and spiritually, blessings of sustenance received, families who are love and affection (sakinah mawaddah wa rahmah), love others, willing (ridha) and take it as it comes (qana'ah) with what God gave him and feel happy". (Pusat Pengkajian dan Pengembangan Ekonomi Islam (P3EI), 2008: 1-13)

Thus, welfare in Islam is not only measured by the fulfillment of material needs, but also the fulfillment of spiritual needs.

Imam Al-Ghazali (Al-Mustasfa, tt) explained that welfare (maslahah) is fulfilled if it fulfill 5 (five) sharia objectives (maqoshid syari'ah),

نعني بالمصلحة: المحافظة على مقصود الشرع ومقصود الشرع من الخلق خمسة وهو أن يحفظ عليهم دينهم ونفسهم وعقلهم ونسلهم ومالهم فكل ما يتضمن حفظ هذه الأصول الخمسة فهو مصلحة وكل ما يفوت هذه الأصول فهو مفسدة ودفعها مصلحة

Meaning:

"... What we mean by welfare (maslahah) is to guard the purpose of Islamic teachings (shariah), and the purpose of the shariah of the creation is five cases. Namely, let them maintain their religion, self, mind, descent and property. Every case that contains protection to the five cases, that is maslahah, when all cases come out of the five cases, it is damage (mafsadah), and rejects maslahah. "

- a. Hifdzuddien (maintaining religion)
Ryandono (2010:30) says that maintaining religion can be measured from the implementation of the pillars of Islam (the witness of islam, prayer, fasting, zakat and pilgrimage). Besides that, it can also be seen from the achievement of the practice of the pillars of faith.
- b. Hifdzunnafs (maintain the soul)
Ryandono (2010: 30) argues that the realization of soul care is by fulfilling the needs of clothing, food, shelter, health, and other public facilities.
- c. Hifdzul Aql (maintain reason)
According to Al-Syatibhi in Bakri (1996) maintaining reason can be divided into three ranks. In the rank of dharuriyah, for example, it is forbidden to drink liquor. In the rank of hajjiyah it is recommended that he demand knowledge. Whereas in the tahsiniyyah ranking, for example, it avoids listening to something that is not useful.
- d. Hifdzunnaql (Maintain Descendants)
We are as humans don't worry if we are still not able in economic terms to get married because Allah SWT will provide His sustenance and gifts.
- e. Hifdzulmaal (Maintain Assets)
According to Ryandono (2010: 30), the way to safeguard assets is to include income that is decent and fair, has the opportunity to do business, fortune that is lawful (halal) and wholesome (toyib), and fair competition.

KH. Ali Yafie added that the element of preserving the environment (hifzul bi'ah) is also part of the maqasid al-shariah (Suryani and Chasan, 2017). This is because the problem of environmental damage is a big problem currently faced. Hifzul bi'ah (green ecology) is a pillar of religion, considering that human life is very dependent on sustainability and environmental safety. Therefore concern for the environment must be seen in the routine of community life.

Figure 2: Synergy of SCP and ShCP in SDGs

Items	SDGs Indicator	Achievement	Target
SCP	1.Safe and controlled environment preservation	1. Ensure reduced food losses and report on each country's contribution to the atmosphere	3 Main targets and 4 additional targets
		2. Ensure the government and business world in the management of resources, environment that is sustainable, integrated and transparent	2 Main targets and 2 additional targets
	2. The quality of people's welfare	Brutto Domestic Product	
		1. Fulfillment of halal physical	

Items	SDGs Indicator	Achievement	Target
ShCP	increases Blessing and seeking God's blessing (<i>Ridho</i>) Allah SWT.	needs. 2. Healthy life physically and spiritually 3. Blessings of property received 4. The family who are calmness and affection (<i>sakinah mawaddah wa rahmah</i>) 5. The love of others 6. Willing (<i>ridha</i>) and accepting with what Allah gives (<i>qana'ah</i>)	6 Maqoshid Syariah

Production that is supported by sharia-compliant consumption patterns can be a solution to the various environmental and natural resource problems that we have faced lately. This can balance social, economic and environmental achievements as envisioned in the Sustainable Devolution Goals (SDGs).

Conclusion

Environmental problems cannot be separated from moral dimensions. Irresponsible and selfish human behavior is a big factor in environmental problems. In reality human beings and nature cannot be separated. In daily life, humans need nature. The increasing human need to survive on earth, the more human ways to use nature.

In environmental ethics, humans are required to have a friendly attitude towards the environment, do not act arbitrarily, think and behave in accordance with the guidance of religion for the benefit of all parties. Green ecology can only be formed sustainably, safely and comfortably if there is a balance. And balance will be realized if humans apply and do justice to the surrounding environment.

Sharia production and consumption (ShCP) is connected with a number of balance concepts that are relevant for realizing green ecology towards sustainable development. The ShCP pattern is the independence of human concepts as *kholifah* and natural resources, both of which are important requirements for sustainable development. Implementation of ShCP in a disciplined and efficient manner can reduce depletion or degradation of natural resources, reduce pollution and waste of resources.

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