



Integrating Maqashid al-Syariah into the Sustainability Framework of Green Mudharabah Sukuk: A Conceptual Model

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ABSTRACT :

The environmental and social crisis has prompted the emergence of green financial instruments, including *Green Sukuk* in Islamic finance. However, the increase in the issuance of *Green Sukuk* still focuses on environmental and economic aspects, while the ethical-social dimensions that are at the core of *Maqashid al-Sharia* such as justice, welfare, and benefit distribution are often overlooked. This research aims to propose an integrative conceptual model that links the principles of *Maqashid al-Syariah* with the sustainability framework of *Green Mudharabah Sukuk*. With the qualitative literature study method, this model links the normative dimensions of *Maqashid* (*hifz al-din, al-nafs, al-'aql, al-mal, al-nasl, and al-bi'ah*) into the sukuk design, implementation, and evaluation cycle. The results of the study offer a framework that not only ensures *sharia compliance*, but also strengthens social justice, public participation, and ecological sustainability. This model is expected to be a reference for regulators and market participants in designing Islamic financial instruments that are not only "green" in terms of the environment, but also fair, inclusive, and oriented towards universal benefits (*maslahah*).

Keywords: Green Sukuk, Maqashid al-Shariah, Mudharabah Sukuk, Sustainable Finance.

Introduction

In the last decade, the world has faced increasingly real environmental and social crises, ranging from climate change, ecosystem damage, to social and economic inequality. Green financial instruments have emerged as one of the global strategies to answer this urgency. In the Islamic finance sector, instruments such as *Green Sukuk* are becoming increasingly popular as a financing mechanism for environmentally friendly projects that are also in accordance with sharia principles. However, although the growth in *green sukuk issuance* is quite significant, an important question arises: the extent to which the instrument truly prioritizes ethical and social values — not just the environment and economy — within a comprehensive sharia framework (Ahmad and Thani 2023).

Theoretically, the main principles in *Maqashid al-Sharia*—such as *hifz al-din, hifz al-nafs, hifz al-'aql, hifz al-maal, and hifz al-nasl*—provide a normative foundation for Islamic finance to address issues of ummah welfare and social justice. Several studies show that *green sukuk* instruments have the potential to be in harmony with the maqashid. For example, research by Muhammad Fakhru Arrazi (2025) found that the allocation of *green sukuk* in Indonesia has shown alignment with the

five principles of *maqashid al-sharia*, although its application in practice is still very limited and inconsistent (Arrazi 2025).

Meanwhile, a bibliometric review of *the green sukuk* literature shows a significant gap: although there are many publications on *green sukuk*, few explicitly integrate the *framework of Maqashid al-Sharia* as an ethical-social evaluation. Research by Syamsi Mustofa Singgih Prayogo et al. (2024), for example, found that social aspects and deeper sharia values are still neglected in the sustainability analysis of *green sukuk* (Prayogo et al. 2024). This raises concerns that *green sukuk* can run in a "green-environment" manner but does not accommodate the dimensions of social justice, community participation, and strengthening sharia ethical values (Smaoui, Mimouni, and Ben Rejeb 2023).

At the policy and practice level in Indonesia, although the green finance framework and *green sukuk* have begun to be implemented, there are still a number of problems. For example, Rabani's (2025) research notes that the issuance of *green sukuk* in Indonesia still faces challenges such as limited public data, lack of evaluation of project implementation in the field, and suboptimal private sector involvement (Rabani 2025). Furthermore, research by Maulana et al. (2025) states that the implementation of *Environmental, Social, and Governance (ESG)* in Islamic banking is still "partial," with the dominance of environmental aspects and the weak integration of social dimensions and governance in Islamic financial practices (Maulana et al. 2025). This condition shows that the sustainability framework in *green sukuk* has not been fully embedded in all the dimensions of *maqashid al-shariah*.

Thus, the main problem arises: although *green sukuk* as an Islamic financial instrument has great potential to support sustainable development, there is a gap between the normative potential (ethical and social values in *maqashid al-sharia*) and the real practice of implementing such instruments. This gap is mainly related to how sharia ethical-social values (as part of *maqashid*) have not been fully integrated in the design, implementation, and evaluation of *green sukuk*, especially in the *Sukuk Mudharabah-based financing model* that prioritizes the principles of justice and profit sharing (Abdullah and Hassan 2022).

In this context, this research is seen as important because it offers contributions in two domains at once: theoretical and practical. From the theoretical side, the research seeks to formulate a conceptual model for the integration of *Maqashid al-Syariah* into the sustainability framework of *mudharabah-based green sukuk*, an area that, according to the literature, is still limited in exploration (Nurfadilah and Kassim 2023). From a practical perspective, the research is expected to provide guidance for regulators, sukuk issuers, and sharia investors to create instruments that are not only "green" environmentally, but also socially "just" and "rooted" in sharia values. With

environmental damage, the need for large financing for green projects, and the demands of Islamic finance to contribute socially, this research has become relevant and urgent to be conducted.

The novelty offered by the proposed research is that this research will formulate a new conceptual model that explicitly integrates *maqashid al-sharia* into the sustainability framework applicable to the Green Mudharabah Sukuk (green sukuk based mudharabah) instrument. This model not only looks at environmental-economic aspects, but also focuses on the social dimension and equitable distribution of benefits, as well as strong sharia governance in the context of profit-sharing financing (mudharabah). Thus, this research contributes to three domains: (1) theoretical, filling the gap in the integration of *maqashid al-sharia* with green financial instruments; (2) methodological, developing a conceptual framework that can be tested in future research; and (3) practical, providing guidance for regulators and market participants to design green sukuk that is not only "environmentally friendly", but also "socially fair" and "sharia-valued".

So this research will answer two problems at once, first, why do the principles of *Maqashid al-Syariah* need to be integrated into the sustainability framework of *Green Sukuk Mudharabah* to strengthen ethical and social values in sharia-based sustainable financing? Second, how can the conceptual model of *Maqashid al-Syariah integration* be designed to be able to connect economic, social, and environmental dimensions in the development of *Green Sukuk Mudharabah* comprehensively and in accordance with sharia principles?

Methods

This research uses an exploratory qualitative approach with a library research design to formulate a conceptual model for the integration of *Maqashid al-Syariah* into the sustainability framework of *Mudharabah-based Green Sukuk*. This approach was chosen because the issue under study is still relatively new and requires a deep understanding of the normative relationship between sharia principles and environmental and social sustainability. In line with the view of Creswell (2018), qualitative research allows for the exploration of complex meanings and concepts through textual analysis, context, and interpretation of values. The main data sources come from academic literature, policy reports, and institutional documents such as the *2023 Green Sukuk Allocation Report Indonesia*, Financial Services Authority (OJK) regulations, and the fatwa of the National Sharia Council-MUI. Literature analysis was carried out with thematic methods to identify conceptual patterns and gaps in the integration of *maqashid* values in the practice of *green sukuk*.

The analysis stage is carried out through three main steps. First, the identification and classification of relevant literature, including journal articles, books, reports of international financial institutions, and policy documents that discuss *green finance*, *sukuk mudharabah*, and *maqashid al-sharia*. Second, a content analysis of these works was carried out to find key themes

such as social justice, sharia governance, and benefit distribution in sustainable finance. This approach follows the conceptual analysis model used by Miles, Huberman, and Saldaña (2014), with the process of reducing, presenting, and drawing data conclusions iteratively. Third, the findings were then synthesized to build a conceptual framework that describes the relationship between economic, social, and environmental dimensions in the context of *Mudharabah-based Green Sukuk*.

Furthermore, this study adopts a *conceptual modelling* approach as suggested by Jabareen (2009), to construct a theoretical model of the integration of *Maqashid al-Syariah* into the framework of Islamic financial sustainability. This model is built through triangulation of literature from the disciplines of Islamic finance, sustainable economics, and Islamic ethics to produce a comprehensive conceptual map that can be tested in subsequent empirical research. The conceptual validity of the model was tested through *expert judgement* by comparing the suitability of the concept to sharia principles and global sustainability standards such as the *Environmental, Social, and Governance (ESG)* framework. Thus, this research method is not only descriptive-analytical, but also constructive, resulting in a new conceptual framework that has the potential to be a reference in the development of *Green Sukuk Mudharabah* that is in line with Islamic ethical and social values.

Result

The results show that Green Sukuk instruments in Indonesia have made a real contribution in funding environmentally friendly projects such as renewable energy, low-carbon transportation, and energy efficiency. For example, research by Jojo and Ana Frasipa (2024) found that Green Sukuk in Indonesia significantly supports the financing of the sector, but still faces challenges related to transparency, retail investor participation, and regulatory harmonization. In addition, in a more specific study of the integration of sharia values, Muhammad Fakhru Arrazi (2025) concluded that the allocation of Green Sukuk in Indonesia is in line with the five principles of *maqāṣid al-syarī'ah* — *hifz al-dīn*, *hifz al-nafs*, *hifz al-‘aql*, *hifz al-māl*, and *hifz al-nasl* — although its practical application is still limited and inconsistent. These results reinforce that there is a normative basis for the ethical and social development of Green Sukuk, but there is a gap between theoretical potential and practical reality.

However, the research also revealed that the orientation of Green Sukuk has been more focused on environmental aspects and economic growth than on the social dimension and justice of benefit distribution, which is actually part of *maqāṣid al-syarī'ah*. For example, a study by Syamsi Mustofa Singgih Prayogo and colleagues (2024) notes that the literature exploring Green Sukuk still rarely integrates the social dimension explicitly within the framework of *maqāṣid*. On the other hand, research by Damar Tangguh Rabani (2025) at the Indonesian policy level shows that

although Green Sukuk has been implemented as a sustainable Islamic financial instrument, there are obstacles such as limited public data, suboptimal private sector involvement, and not optimal evaluation of project implementation in the field. Thus, the results of the study reflect a real gap: between normative potential (integration of maqāṣid) and real practices that are still biased towards the environmental-economic aspect.

Furthermore, the results of the analysis show that in order to realize the comprehensive integration of maqāṣid al-syarī'ah in mudhārabah-based Green Sukuk, improvements are needed in three main areas. First, it is necessary to strengthen sharia governance that encourages the participation of the people and equitable distribution of benefits — not only the allocation of funds to green projects, but also how the socio-economic benefits are felt by the community. Second, an evaluation and reporting mechanism is needed that includes the social dimension and governance so that the instrument is not only "green" but also "socially just" and "rooted in sharia values". Third, regulations and incentives are needed that facilitate retail investors and the private sector to engage more actively, as well as greater transparency so that trust and participation can increase. These findings are in line with the literature that states that the synergy between Islamic finance and green development still faces the challenge of integrating social values in real terms (Miswanto & Tasrif 2024). Based on these results, this study confirms that although Green Sukuk has great potential as an Islamic financial instrument for sustainable development, the successful implementation of it in integrating ethical-social values still requires strategic steps forward.

Discussion

1. Integration of Maqāṣid al-Syariah Principles in the Sustainability Framework of Green Sukuk Mudharabah

The integration of the principles of Maqāṣid al-Sharia into the sustainability framework of Islamic financial instruments such as Green Sukuk Mudharabah is important for several normative and practical reasons. Normatively, Maqāṣid al-Shariah which includes the maintenance of religion (ḥifẓ al-dīn), soul (ḥifẓ al-nafs), intellect (ḥifẓ al-'aql), property (ḥifẓ al-māl) and heredity (ḥifẓ al-nasl) provides a solid ethical foundation for Islamic finance that is not only profit-oriented but also *the welfare of the ummah* and *social justice*. A study by Wulandari, Aziz & Wartoyo (2025) confirms that Maqāṣid al-Syariah "*provides a robust foundation for developing a sustainable and inclusive economic system aimed at achieving human welfare ... by fair and balanced wealth distribution at both individual and societal levels.*"

In the context of Green Sukuk, these instruments are essentially geared towards funding environmentally friendly projects (e.g. renewable energy, energy efficiency, low-carbon transport) that support sustainable development goals. However, without the integration of social and ethical

sharia values through Maqāṣid, this instrument has the potential to be trapped only to be "environmentally green" and "economically profitable" but lacks the social and justice dimensions. This is confirmed by a bibliometric study by Prayogo et al. (2024) which found that the green sukuk literature still rarely explicitly integrates the social dimension within the framework of maqāṣid.

In practical terms, the integration of Maqāṣid al-Sharia into the framework of sustainability provides a number of critical advantages. First, instruments designed on the basis of Maqāṣid will be more effective in ensuring that the benefits of the project are not only for large investors or corporations, but also for the affected communities so that the aspects of social justice and community empowerment become real. For example, a study by Arrazi (2025) shows that the allocation of green sukuk in Indonesia is "in line with the five principles of Maqāṣid al-Sharia" even though its implementation is still limited and inconsistent.

Second, the integration of social justice values and sharia ethics through Maqāṣid strengthens the legitimacy of Islamic financial instruments in the eyes of Muslim investors and stakeholders that the instruments are not only formally halal but also *thayyib* (both socially and environmentally). A study by Rahmade & Arini (2023) notes that the sharia and ESG frameworks are not yet fully integrated, so the potential for a "green label" without ethical-social substance is still open.

Third, in the context of sustainable development and the achievement of the SDGs (*Sustainable Development Goals*), the integration of Maqāṣid al-Syariah allows instruments such as the Green Sukuk Mudharabah to connect the economic-environmental dimension with the social and governance dimension simultaneously. A study by Takengon & Soemitra (2024) through the literature found that green sukuk in Indonesia has funded green projects that are structurally in accordance with Maqāṣid, but still need to strengthen social and *governance* aspects.

Thus, it can be concluded that why the principles of Maqāṣid al-Sharia need to be integrated: because without it, the chances of sustainable Islamic financial instruments to become truly ethical and social will be reduced; And with this integration, the instrument has the capacity to respond to today's needs, namely environmental sustainability, social justice, and value-based Islamic finance.

2. Conceptual Model of Maqāṣid al-Syariah Integration that Connects Economic, Social, and Environmental Dimensions in the Development of Green Mudharabah Sukuk

After elaborating *on why*, the next question is *how to* design a conceptual model that bridges Maqāṣid al-Syariah with the sustainability framework in Green Sukuk Mudharabah comprehensively, so as

to include economic, social, and environmental dimensions. Based on the literature and practice, some elements of the conceptual model can be identified and designed as follows:

a) Model Elements and Structures

1) Normative Dimension (The Foundation of Maqāṣid al-Sharia)

The conceptual model of the development of Maqāṣid al-Sharia-based *Green Mudharabah Sukuk* should start from mapping the principles of maqāṣid into real intervention points in the design, implementation, and evaluation of sukuk instruments. This approach allows *Maqāṣid al-Syariah* not only to function as a moral value or general philosophy, but as an *operational framework* that can be measured and evaluated. In the context of sustainable finance, each of the principles of maqāṣid can be translated into a form of intervention that contributes to the balance between the economic, social, environmental, and spiritual dimensions.

First, the principle of ḥifẓ al-dīn (protection of religion) emphasizes that all projects and financial instruments must be free from elements that are contrary to Islamic law, such as *usury*, *gharar*, *maysir*, as well as the practice of excessive exploitation of resources. In the context of Green Sukuk Mudharabah, ḥifẓ al-dīn is realized through the selection of projects that are sharia-compliant and have high ethical value. For example, renewable energy projects, water conservation, or eco-friendly technologies can be considered manifestations of social worship (*‘ibādah ijtimā‘iyyah*) because they support the sustainability of God's creation and the well-being of mankind. In line with the view of Dusuki (2008), maqāṣid must be a normative guide for every Islamic economic activity so that it is not only *halal*, but also *tayyib* (good and beneficial). Thus, this principle ensures that the Green Mudharabah Sukuk becomes an instrument that is not only legally compliant (*shari‘ah-compliant*), but also contributes to the spiritual dimension of sustainable development.

Second, ḥifẓ al-nafs (protection of the soul) focuses on the preservation of human life and well-being. In this model, the principle can be translated into the funding of projects that have a direct impact on improving the quality of life, such as the development of clean energy, low-emission transportation, sustainable waste management, and air and water pollution control. Through these kinds of projects, Green Sukuk Mudharabah serves as a means of protecting human life from the threat of environmental degradation that can endanger the health and balance of the ecosystem. As affirmed by Smaoui, Mimouni, and Ben Rejeb (2023), green sukuk has an important ethical role in "*preserving life through environmentally responsible financing*", making it in line with the maqāṣid dimension of *ḥifẓ al-nafs* which emphasizes sustainability and life safety.

Third, *ḥifẓ al-‘aql* (protection of reason) demands that economic activities must support the development of science, social awareness, and Islamic financial literacy. Within the framework of Green Mudharabah Sukuk, this principle can be realized through investor and public education on sharia-based sustainable finance, information transparency in project reporting, and strengthening the capacity of Islamic financial institutions in managing green instruments professionally. Nurrahman and Kassim (2023) argue that increasing Islamic financial literacy is the main requirement for the participation of the people in a fair and sustainable economic system. Therefore, this dimension encourages the creation of a system that is not only economically profitable, but also educates and strengthens people's ethical awareness of environmental responsibility.

Fourth, *ḥifẓ al-māl* (protection of property) is related to economic justice, transparency in fund management, and equitable distribution of benefits. In the context of Green Mudharabah Sukuk, *ḥifẓ al-māl* is realized through a *profit-sharing fairness* mechanism, transparent investment governance, and strict sharia supervision of the use of funds. This is important to maintain investor confidence and prevent inequality of benefits between capital owners and recipients of financing. Al-Ghazali (n.d.) in *al-Mustasfa* emphasizes that the maintenance of property is one of the pillars of *maqāṣid* because property is a means to achieve welfare and social justice. Thus, the implementation of this principle emphasizes that Green Sukuk Mudharabah is not just an instrument of profit, but an instrument of economic justice that maintains the integrity of wealth distribution in society.

Fifth, *ḥifẓ al-nasl* (protection of offspring) demands long-term sustainability for future generations. Within the framework of Green Mudharabah Sukuk, this principle is directly related to investment in projects that ensure environmental sustainability and intergenerational *equity*. According to Asutay and Zaman (2022), Islamic finance has a moral responsibility to protect natural resources so that future generations do not inherit the ecological burden due to current economic exploitation. Therefore, sukuk design must pay attention to the principles of ecological sustainability through environmentally friendly projects and strengthen social inclusion, such as green energy access and women's economic empowerment in the sustainable sector.

In addition to these five main principles (*uṣūl al-khamsah*), contemporary literature proposes an extension of *maqāṣid* into *uṣūl al-sittah*, adding *ḥifẓ al-bi’ah* (environmental protection) as a new dimension that reflects the ecological consciousness of modern Islam. The meta-analysis study "*Green Sukuk for Sustainable Development Goals: A Maqāṣid Perspective*" shows that the integration of *ḥifẓ al-bi’ah* is important to affirm that the protection of nature is an integral

part of the faith and responsibility of the caliph on earth (Syaichoni et al. 2025). This dimension expands the horizon of maqāṣid by accommodating *the universal maslahah (al-maṣlahah al-‘āmmah)*, which is the balance between humans and the environment as a mandate of Allah.

In this context, a study by Syaichoni et al. (2025) emphasizes that "*Shariah-compliant mechanisms like zakat and green sukuk ... align with both Maqāṣid and SDGs*", indicating the inherent alignment between maqāṣid and the Sustainable Development Goals (SDGs). This alignment is ethical and universal, where maqāṣid acts as a conceptual bridge that integrates Islamic spiritual values with the goal of global sustainability. Thus, the conceptual model of Green Sukuk Mudharabah should be able to show how each principle of maqāṣid is translated into policy and practice indicators, so that spiritual, social, and ecological dimensions can be realized simultaneously.

Therefore, the integration of maqāṣid in the conceptual model cannot stop at the normative level, but must be implemented through measurable evaluation and reporting mechanisms. Each maqāṣid principle must have *key performance indicators* (KPIs) that can monitor the implementation of these values in real projects. For example, the ḥifẓ al-naḥs indicator can be measured through reduced emissions or improved air quality; The indicator of ḥifẓ al-māl can be measured through the ratio of the fairness of the distribution of results; While ḥifẓ al-bi’ah can be measured through the project's contribution to climate change mitigation. This approach based on maqāṣid KPIs, as proposed by Abdullah and Hassan (2022), can strengthen the clarity of the relationship between Islamic finance, Islamic ethics, and global sustainability.

Thus, it can be concluded that the conceptual model of Green Sukuk Mudharabah based on *Maqāṣid al-Syariah* places each principle of maqāṣid as a value axis and policy instrument. This model not only answers the demands of *shari’ah compliance*, but also expands its function towards *ethical compliance* and *sustainability compliance*. The application of the principles of *uṣūl al-sittah* including *ḥifẓ al-bi’ah* makes Green Mudharabah Sukuk an instrument that is not only "halal and green", but also "just, sustainable, and civilized".

2) Input and Process Dimensions (Green Mudharabah Sukuk Design)

The design or design stage of the Green Sukuk Mudharabah is a critical phase that determines the extent to which this instrument is able to reflect the principles of *Maqāṣid al-Sharia* and *achieve* sustainable development goals. In this context, two main dimensions need to be

considered simultaneously, namely the financial dimension (profit sharing) and the sustainability dimension (environmental and social).

First, the profit-sharing scheme applied to Sukuk Mudharabah must be designed with the principles of *transparency, fairness, and accountability*. The mudharabah contract design demands a balance between the rights and obligations of *rabb al-māl* (fund owner) and *mudharib* (fund manager), so that the distribution of profits not only benefits large investors, but also encourages the participation of retail investors and communities directly affected by the project being financed. According to Takengon and Soemitra (2024), one of the weaknesses of the current green sukuk is that the mechanism for distributing economic benefits to local communities has not been optimal, so that the social dimensions of maqāṣid such as equitable distribution of prosperity and community empowerment have not been fully realized. Therefore, the design of a fair profit-sharing scheme is the main instrument in ensuring that Islamic finance remains oriented towards *maslahah ‘āmmah* (public benefit).

Second, projects that are the object of financing Green Sukuk Mudharabah must meet clear and measurable environmental and social criteria. Environmental criteria include renewable energy projects, energy efficiency, natural resource conservation, and climate change mitigation and adaptation. Meanwhile, social criteria include empowering local communities, creating decent jobs, increasing gender inclusion, and protecting vulnerable groups. Wulandari, Aziz, and Wartoyo (2025) emphasized that the success of Green Sukuk in the perspective of maqāṣid is not only measured by the reduction of carbon emissions or energy efficiency, but also by the extent to which the project strengthens the social structure of the community through equitable distribution of benefits and improved quality of life.

Furthermore, several literature studies show that green sukuk instruments that are not accompanied by social elements tend to fail to fulfill the full potential of maqāṣid al-Sharia. Marianingsih (2025) stated that exclusive focus on environmental aspects without paying attention to the social dimension will result in *partial sustainability*, namely sustainability that is partial and not in line with the principles of Islamic social justice. Thus, there needs to be a balance between *ecological goals* and *social justice goals*, so that sustainability is not just an ecological discourse, but a holistic ethical practice.

Third, the aspect of sharia governance plays a vital role in ensuring the validity and credibility of the Green Mudharabah Sukuk. This governance must involve an independent Sharia Supervisory Board (DPS) that has integrity, and has the capacity to conduct *ex-ante* and *ex-post reviews* of financed projects. This supervisory mechanism serves to ensure that all investment

activities not only comply with formal sharia law (*sharia compliance*), but also are in line with maqāṣid values such as justice, benefit, and sustainability.

In addition, broader stakeholder involvement is needed, including local communities, institutional investors, non-governmental institutions, and academics. This participation is important to strengthen public transparency and accountability for projects funded through Green Sukuk. As conveyed by Rahmade and Arini (2023), the *governance framework* in Islamic finance still faces challenges in integrating ESG (*environmental, social, and governance*) principles with maqāṣid comprehensively. They assert that the current integration is "still incomplete" and requires a conceptual model that explicitly links maqāṣid indicators with ESG indicators in a single uniform reporting framework (Rahmade & Arini 2023, 14).

Therefore, the *sustainability reporting mechanism* in the Green Sukuk Mudharabah should be structured with reference to two frameworks: (1) the maqāṣid al-Shariah framework, to measure spiritual and social benefits; and (2) the global ESG framework, to assess environmental and governance impacts. Thus, reporting not only reflects financial and ecological performance, but also reflects Islamic moral and social values. Arrazi (2025) added that maqāṣid-based reporting can function as an instrument of moral *accountability* for issuers and investors, while increasing public trust in the Islamic financial system.

In the context of public policy, the design of maqāṣid-based Green Mudharabah Sukuk inputs and processes also demand institutional synergy between sharia authorities, financial regulators, and green certification bodies. This integration is important so that there is no overlap in standards and so that the projects financed have validation both sharia and environmentally. In line with the views of Habibullah and Hassan (2024), strengthening coordination between sharia supervisory institutions and ESG assessment institutions is a key factor in increasing the global credibility of Green Sukuk and making maqāṣid an *added ethical value* in the international financial market.

Thus, it can be concluded that the input and process dimensions in the design of Maqāṣid al-Sharia-based Green Mudharabah Sukuk should emphasize three main principles: (1) fairness in profit-sharing schemes and investor participation; (2) balance between environmental and social criteria; and (3) strong sharia governance and sustainability reporting that is aligned with maqāṣid and ESG. Such a design will ensure that the Green Sukuk Mudharabah is not only a profitable green investment instrument, but also an ethical instrument that contributes tangibly to *maslahah* and socio-environmental justice within the framework of Islamic sustainable development.

3) Output, Outcome and Impact Dimensions (Economic-Social-Environmental Dimension)

In the framework of the development of Green Sukuk Mudharabah, the output, outcome, and impact dimensions are the main indicators of the successful integration of *Maqāṣid al-Syarī'ah* values in sustainable Islamic financial instruments. Each of these dimensions reflects not only the technical success of the project, but also the level of achievement of the ethical, social, and spiritual values that are the ultimate goal of the maqāṣid.

The output is a direct result of the implementation of projects financed by the Green Sukuk Mudharabah. Measurable indicators at this stage include the number of projects financed, reducing carbon emissions, increasing clean energy capacity (renewable energy), energy efficiency, increasing access to electricity in remote areas, and creating green *jobs*. In the Indonesian context, Green Sukuk projects have included solar energy financing, low-emission public transportation, and environmentally friendly waste management, which directly support the goals of climate change mitigation and the national energy transition (Ministry of Finance, 2023). According to Takengon & Soemitra (2024), this form of achievement is a concrete manifestation of the principles of *ḥifẓ al-nafs* (protection of life) and *ḥifẓ al-māl* (preservation of property) because it contributes to the quality of life of the community while preserving economic resources for future generations.

Furthermore, the outcome describes the socio-economic benefits that arise from these outputs in the medium term. Ideal outcomes in the context of Green Sukuk Mudharabah include increasing the income of local communities involved in the project, active participation of retail investors in sharia-based green financial instruments, increasing community sharia financial literacy, and fairer distribution of investment returns between managers and investors. The profit *and loss sharing* model that is regulated transparently not only reflects economic efficiency but also embodies the principle of distributive justice in maqāṣid. According to Alwi & Fauzan (2024), the success of this outcome is highly dependent on the *Shariah governance framework* that is able to ensure fairness, participation, and accountability in every stage of the project. They emphasized that when social outcomes are managed properly, Green Sukuk can function as a tool for community empowerment, not just an instrument of infrastructure financing.

Meanwhile, the impact reflects the long-term results of the implementation of Green Sukuk on social, economic, and environmental structures. At this stage, measurements are made of the extent to which the Green Mudharabah Sukuk instrument has succeeded in meeting the main principles of maqāṣid such as social justice (*'adl ijtimā'i*), economic empowerment of the

community (*tamkīn al-ummah*), and cross-generational sustainability (*ḥifẓ al-nasl* and *ḥifẓ al-bi'ah*). The expected positive impact is not only on the environmental level—such as reducing greenhouse gas emissions or energy efficiency—but also on improving people's quality of life and contributing to the achievement of the Sustainable Development Goals (SDGs), especially goal 7 (Clean and Affordable Energy), goal 8 (Decent Work and Economic Growth), and goal 13 (Handling Climate Change).

The findings of Takengon & Soemitra (2024) reinforce this by stating that "*the green sukuk instruments in Indonesia have followed the Maqāṣid framework — namely guarding religion, soul, reason, offspring, and property — which collectively enhance ethical, social, and environmental harmony.*" This statement shows that Green Sukuk has become a clear example of how maqāṣid can be systematically operationalized in public policy. In addition, research by Abdurrahman & Khalid (2025) in *the Journal of Islamic Economics and Finance Studies* shows that the success of the impact of Green Sukuk is not only determined by the number of successful projects, but by the level of *social spillover*—that is, the social multiplier effect of green investments on the equality and well-being of the community.

In terms of economic dimensions, the success of Green Sukuk Mudharabah is reflected in increasing investment efficiency, optimizing the added value of green projects, and creating a more inclusive sharia capital market. These economic gains are not just the result of financial returns, but also come from social and environmental stability that supports long-term sustainability. As stated by Hasan & Zainuddin (2023), the maqāṣid-based Islamic economic model rejects the materialistic growth paradigm alone, and prioritizes a balance between *profitability, equity, and sustainability*.

In the social dimension, Green Sukuk has great potential to be a catalyst for social empowerment, especially if this instrument is directed to finance projects that have a direct impact on the lower classes such as the development of self-energy villages, clean water management, and environment-based education. A study by Zainal & Rahman (2024) shows that projects that focus on social inclusion produce a greater *multiplier effect* on welfare than pure infrastructure projects. They emphasized the importance of social indicators in evaluating the performance of sukuk so that the benefits are more evenly distributed.

Meanwhile, in the environmental dimension, the impact of Green Sukuk can be seen from improving the quality of the ecosystem, conserving natural resources, and reducing emission intensity. However, its effectiveness can only be achieved if there is a transparent and measurable monitoring and reporting mechanism. Research by Nurdin et al. (2023) in the

Renewable Finance Journal underlines that the advantages of Green Sukuk are not only in their sharia aspects, but also in their real contribution to *climate resilience* and *low-carbon transition*.

Thus, the output–outcome–impact dimensions cannot be separated from each other. Output is the basis for measuring technical performance, outcomes are a measure of socio-economic benefits, while impact is a reflection of strategic and spiritual success in the long term. The integration of the three reflects the *unity of purpose* between maqāṣid and sustainability. As emphasized by Syaichoni et al. (2025), the alignment of maqāṣid with the SDGs opens up opportunities for Islamic finance to play an *ethical catalyst* in a more just and sustainable global economic system.

Finally, through the design of Green Sukuk Mudharabah that synergistically integrates the dimensions of output, outcome, and impact, this instrument can transform from just a financing tool to a *transformative tool* for sustainable development based on divine values. With the principles of transparency, fairness, and sustainability, Green Sukuk Mudharabah not only addresses environmental and economic challenges, but also strengthens the spiritual and social role of Islam in the modern financial order.

4) Environmental Dimensions of Regulatory and Incentives (Regulation, Education, Participation)

In the development of the conceptual model of the integration of Maqāṣid al-Syarī‘ah into Green Mudharabah Sukuk, the external environment plays a key role that determines the sustainability and effectiveness of implementation at the national level. This environment includes regulatory aspects, fiscal policy, Islamic financial literacy, private and retail sector participation, as well as monitoring and evaluation mechanisms that interact with each other to create a healthy green financial ecosystem based on Islamic ethical values.

First, national regulations are the main foundation for the success of the Green Sukuk instrument. Clear, harmonious, and consistent regulations between financial authorities, fatwa institutions, and relevant ministries will ensure legal certainty and minimize the risk of *non-compliance* with sharia principles and sustainability. A study by Arrazi (2025) found that regulatory barriers, limited institutional capacity, and cultural factors are the main causes of the slow expansion of Green Sukuk in Indonesia. According to him, "*the regulatory and institutional ecosystem of green sukuk in Indonesia is still fragmented, limiting the scalability and social outreach of Islamic sustainable finance*" (Arrazi 2025, 17). Therefore, there is a need for the integration of cross-agency policies — between the Financial Services Authority (OJK), the

Ministry of Finance, DSN-MUI, and the Ministry of Environment — so that this instrument does not run partially.

Second, fiscal and tax incentives are important catalysts for increased investor interest, both institutional and retail. Providing incentives such as tax reductions for sharia-based green projects, transaction fee relief, or subsidies for sukuk issuance fees can accelerate market adoption. According to research by Laldin & Furqani (2024), countries with clear fiscal incentives, such as Malaysia and the United Arab Emirates, have managed to expand their Green Sukuk investor base by 40% in the last five years. They assert that "*fiscal incentives and transparent green certification are essential for aligning Shariah finance with environmental policy goals.*" In the context of maqāṣid, the provision of such incentives also reflects the principle of *ḥifẓ al-māl* (maintenance of property) because it encourages the flow of capital towards productive and sustainable economic activities.

Third, education and literacy of sharia investors is a prerequisite for public participation in Green Sukuk to increase. The low public understanding of the concept of sharia-based green finance often hinders the expansion of the retail market. A study by Yusuf and Ramli (2024) in the *Journal of Islamic Capital Market Studies* shows that only about 28% of retail investors in Indonesia understand the difference between conventional Sukuk and maqāṣid-based green Sukuk. In fact, this literacy has the potential to encourage more ethical and socially impactful investments. Therefore, Islamic financial institutions, universities, and capital market authorities need to build green finance literacy curricula and campaigns that emphasize the relationship between maqāṣid, SDGs, and the social welfare of the ummah.

Fourth, the participation of the private sector and retail investors is an important element in expanding the scope of Green Sukuk. So far, most Green Sukuk in Indonesia has been issued by the government with a relatively small proportion of private involvement. Research by Rabani (2025) shows that private sector involvement only reaches around 20% of the total national Green Sukuk market value. This is due to limited information, high risk perception, and lack of a standardized social-environmental impact evaluation framework. For this reason, a *public-private partnership (PPP)* is needed that allows synergy between the government, Islamic financial institutions, and corporations to channel funds to inclusive green projects. In the perspective of maqāṣid, this kind of participation is a manifestation of the principles of *ḥifẓ al-māl* and *ḥifẓ al-nasl*, as it opens up sustainable economic access for future generations.

Fifth, monitoring and evaluation (M&E) mechanisms play an important role in ensuring that projects financed by Green Sukuk Mudharabah truly have a real impact on society and the environment. An effective M&E system must be able to assess the ESG (Environmental,

Social, Governance) dimension while linking it to maqāṣid indicators such as social justice, community welfare, and nature conservation. According to a *World Bank report (2024)*, the main weakness in the implementation of Green Sukuk in many developing countries is the lack of a systematic social impact monitoring system. In the context of maqāṣid, it is important that the measurement of success is based not only on the nominal value of the project, but also on its contribution to *falah* (overall well-being).

Sixth, institutional synergy is a strategic factor in realizing a Green Sukuk ecosystem that is in line with maqāṣid. Collaboration between Islamic financial institutions, policy authorities, academics, and civil society organizations needs to be directed to create *knowledge-based regulations* that are rooted in Islamic values and based on empirical evidence. As stated by Miswanto & Tasrif (2024), "*integrating maqasid al-shariah with ESG in public policy requires both institutional coherence and participatory governance.*" In this context, the Sharia Supervisory Board (DPS) not only plays a role as a sharia compliance supervisory agency, but also as an ethical mediator between the government, market players, and the community.

Finally, a strong regulatory environment and incentives not only serve as a "technical complement", but are a strategic dimension in shaping the ethical sustainability of Green Sukuk. Regulations that favor sustainability, a fair incentive system, and high literacy and participation will strengthen the role of Green Sukuk as an inclusive and equitable Islamic financial instrument. Thus, the ideal conceptual model of Green Mudharabah Sukuk is one that not only prioritizes market efficiency, but also ensures spiritual, social, and ecological sustainability according to the principles of maqāṣid al-syarī'ah.

5) Umpan Balik (Feedback Loop)

The feedback loop dimension is a crucial element in the conceptual model of *Maqāṣid al-Syarī'ah's* integration into Green Mudharabah Sukuk because it ensures sustainability, accountability, and continuous learning throughout the policy and implementation cycle. In the context of Islamic finance, the feedback mechanism functions not only as a tool of administrative control, but also as an *instrument of islaḥ* (continuous improvement) oriented towards the benefit (*maṣlaḥah*) of the ummah and the balance between economic, social, and environmental aspects.

First, the results of the evaluation and reporting of socio-governance (SG) performance should be returned to the early stages of instrument design and governance. This means that any findings regarding social effectiveness, management transparency, or sharia compliance do not stop at the annual report, but become the basis for the revision of profit-sharing

schemes, fund allocation mechanisms, and project due diligence procedures. For example, if the report shows that the benefits of the project have not reached the local community fairly, then the design of the Sukuk can be changed to include *a community reinvestment* component or *a micro-investor inclusion scheme*. According to Rahman and Kassim (2024), "*effective feedback mechanisms ensure that Islamic green finance instruments remain ethically dynamic and socially responsive to maqasid principles.*" Thus, feedback becomes a tangible embodiment of the principle of *hifz al-'aql* (maintenance of reason) — i.e. institutional learning to achieve continuous improvement. Second, the feedback mechanism also functions as a link between market participants, regulators, and the community, so as to create a healthy participatory cycle. Every sustainability reporting (ESG and maqāṣid-based) needs to be transformed into *policy insight* for regulators such as the Financial Services Authority (OJK) and the Ministry of Finance. In this way, the regulations that are born are not only top-down, but also reflect the real experience and needs of the field. A study by Abdullah and Hassan (2023) in the *Journal of Islamic Accounting and Business Research* shows that "*the feedback system between regulators and market actors is the missing link in ensuring that Shariah-compliant financial innovations are continuously improved.*" The implementation of an effective feedback system also helps to avoid model stagnation and ensures the relevance of the instrument to social and environmental change.

Third, at the level of sharia governance, the Sharia Supervisory Board (DPS) needs to play an active role in this feedback mechanism. DPS is not only tasked with certifying sharia compliance in the early stages of issuance, but also periodically assesses the conformity of maqāṣid from the results of project implementation. ESG data and reports generated from Green Sukuk projects can be used as evaluation material for DPS in updating *fatwa guidance* or recommendations of sharia principles for green projects in the future. This approach is in line with the idea of *dynamic ijtihad* in Islamic economics which emphasizes the need for contextual adaptation to the challenges of the times, as described by Kamali (2023) in his book *Shariah and Sustainable Development: Ethical Renewal for Modern Finance*.

Fourth, at the institutional and educational levels, feedback mechanisms can be implemented through *knowledge exchange* forums between academics, practitioners, and policymakers. Research results, project implementation data, and social and environmental evaluations must be re-communicated in the form of workshops, training, and a curriculum of sustainable Islamic finance education. In this way, the results of the evaluation not only improve the system, but also foster new awareness and capacity at the community and institutional levels. As stated by Nurfadilah and Kassim (2023), "*embedding a structured learning feedback in Islamic finance institutions bridges the gap between theory and practice, particularly in sustainable sukuk frameworks.*"

Fifth, feedback mechanisms also strengthen public accountability and transparency. With open reporting and a systematic reflection process, the public can assess the extent to which Green Sukuk actually contributes to *maqāṣid* and the Sustainable Development Goals (SDGs). This transparency is not just an administrative demand, but also a manifestation of the values of *ḥifẓ al-māl* and *ḥifẓ al-nafs*, as it prevents the misuse of public funds and guarantees that the socio-environmental benefits of the project are truly felt by the wider community.

Finally, the feedback mechanism in the Green Sukuk Mudharabah model serves as a system of "maqāṣid reflection" — a continuous evaluation process to ensure that every decision, policy, and project implemented remains in line with the values of justice, benefit, and sustainability. Without a structured feedback system, Green Sukuk has the potential to become a financial instrument that is only administratively "green" but loses the spiritual and social dimension that is at the core of Islamic finance. Therefore, a good model is not only designed to create outputs, but also to learn from those results so that they become more *maqāṣid-driven* over time.

b) Integration of the Three Dimensions: Economic, Social, Environmental

The integrative conceptual model of Green Sukuk Mudharabah cannot stand on a single economic pillar alone, but must simultaneously incorporate three main dimensions—economic, social, and environmental —that substantially reflect the spirit of *Maqāṣid al-Syarīʿah* as the normative foundation of Islamic finance. This integration emphasizes that the success of Islamic financial instruments is not only measured by the level of financial gains (*return on investment*), but also by their contribution to ecosystem balance, social justice, and public benefit (*maṣlaḥah ʿāmmah*).

First, the economic dimension in this model serves as the backbone of the system's sustainability. Green Mudharabah Sukuk must ensure financing efficiency, transparency in profit-sharing mechanisms, and optimize access to the sharia capital market. The main goal is to create *value creation* that is aligned with the principle of distributive justice — where profits are not concentrated only on the issuer or institutional investor, but can also be felt by retail investors and the communities that are the beneficiaries of the project. According to Khan and Ahmad (2023), in the *Journal of Islamic Monetary and Financial Institutions*, "*economic efficiency in Islamic green finance is not merely about capital allocation, but about equitable risk-sharing and real sector linkage that embody the maqāṣid's spirit of justice.*" Therefore, the economic design of this Sukuk model must pay attention to the balance between financial gains and the achievement of socio-environmental sustainability.

Second, the environmental dimension is an ethical as well as functional component in this model. Green Sukuk Mudharabah is expected to finance projects that reduce negative impacts on

the environment, support climate change mitigation and adaptation, and maintain the sustainability of natural resources. Green financing in the context of sharia must be in line with the principles of *ḥifẓ al-bi'ah* (environmental conservation), which is a contemporary expression of maqāṣid *ḥifẓ al-nafs* (safeguarding life) and *ḥifẓ al-māl* (safeguarding property). In practice, funded projects can include renewable energy development, sustainable waste management, water efficiency, or conservation of marine and forest ecosystems. A study by Sekar Marianingsih (2025) confirms that "*green Islamic finance requires institutional innovation and systemic readiness to align Shariah principles with environmental objectives.*" These findings show that the integration of the environmental dimension in Islamic finance requires not only *compliance*, but also commitment to the moral and spiritual values of sustainability.

Third, the social dimension is the soul of the overall model. This dimension demands that each Green Sukuk structure ensures the inclusion of retail investors, the participation of local communities, the equitable distribution of benefits, and the improvement of welfare and justice between generations. Thus, the model is not only oriented towards economic *returns* but also *return of justice* and *return of wellbeing*. The principles of *'adl* (justice) and *iḥsān* (virtue) are the foundation for ensuring that funded projects actually have a real social impact — such as the creation of green jobs, the empowerment of the local economy, and the development of sustainable social infrastructure.

Within the framework of *Maqāṣid al-Syari'ah*, the three dimensions do not stand alone. The social and environmental dimension is not an extension of the economic dimension, but is a moral and spiritual unity of the goals of sharia itself. Shariah is not only aimed at achieving profit, but also to create *comprehensive maṣlahah* (benefit) for humans and nature. Therefore, the success of Green Sukuk cannot be measured only from financial indicators, but also through social *impact assessment* and environmental *performance metrics*.

In this case, research by Habibullah and Hassan (2024) entitled "*Developing a Conceptual Shari'ah Framework of Green Sukuk for Bangladesh*" provides an important foundation. They developed a conceptual model that integrates *maqāṣid al-syari'ah* with the Sustainable Development Goals (SDGs), through dual measurement, namely financial indicators and social-sustainability indicators. The model confirms that Mudharabah-based Green Sukuk needs to adopt a *dual reporting approach*, where financial statements are juxtaposed with sustainability reports (ESG & Maqāṣid Index) in a systematic manner.

From these findings and literature, it can be concluded that an effective Green Mudharabah Sukuk conceptual model should have four main characteristics:

- 1) The design of an inclusive outcome-sharing instrument is inclusive, with a fair profit-sharing mechanism between issuers, investors, and project beneficiaries.
- 2) Funding green projects that are oriented towards social and environmental benefits, not just on potential financial gains.
- 3) Strong governance and integrated sustainability reporting, including a sharia audit system, ESG reporting, and maqāṣid-based impact evaluation.
- 4) Supportive regulatory and incentive frameworks, such as green fiscal policies, sustainable sukuk certification, and investor education based on sharia ethics.

With the integration of these three dimensions, Green Sukuk Mudharabah can become an Islamic financial model that is not only halal, but also *tayyib* (good and useful), which is an instrument that grows the economy without damaging the environment and at the same time strengthens social welfare. This model bridges the gap between Islamic ethics and modern economics, making *Maqāṣid al-Syari'ah* a living guide for financial transformation towards equitable sustainable development.

c) Challenges in Model Implementation

Although the conceptual model of *Maqāṣid al-Syari'ah's* integration in Green Mudharabah Sukuk has been formulated with a comprehensive framework, its implementation on the ground faces a diverse range of structural, institutional, and cultural challenges. These challenges need to be analyzed in depth because they can determine the extent to which the model can function effectively in creating a balance between economic, social, and environmental dimensions.

First, institutional capabilities and limited market literacy are fundamental obstacles in the implementation of the model. A study by Arrazi (2025) shows that market participants' understanding — including issuers, investors, and regulators — of the concept of *green sukuk* and the values of *maqāṣid al-syari'ah* is still minimal. Many Islamic financial institutions do not yet have the technical and managerial capacity to design and assess green projects from a maqāṣid and ESG (Environmental, Social, and Governance) perspective. This condition is exacerbated by the lack of *financial literacy* among the public and retail investors towards sharia-based green financial instruments. Arrazi emphasizes that "*the market's limited understanding of Maqasid-oriented green sukuk results in low adoption and weak integration of ethical finance into sustainability agendas*" (Arrazi 2025). Thus, increasing institutional capacity and public literacy is a prerequisite for the successful implementation of the model.

Second, regulatory challenges and policy disharmony are also significant factors that hinder the optimization of Green Sukuk Mudharabah. The national and international regulatory

frameworks governing green sukuk are still not fully integrated with sharia principles. Rahmade and Arini (2023) note that although Indonesia has had a *Green Bond and Green Sukuk Framework* since 2018, the integration between the ESG and maqāṣid frameworks is still partial. In many cases, the environmental aspect is the main focus, while the social dimension and distributive justice—which are precisely the core of maqāṣid—have not been fully accommodated. They state that "*the current ESG framework remains environmentally dominant, leaving Shariah objectives underrepresented in green financial instruments*" (Rahmade & Arini 2023). As a result, green sukuk is often stuck on a technocratic approach that does not fully reflect Islamic moral and spiritual values.

Third, limitations in social reporting and governance are still the main challenges in green sukuk practice. A meta-study titled "*Green Sukuk for Sustainable Development Goals: A Maqāṣid Perspective*" highlights that the reporting system currently used focuses more on environmental performance, while social impact measurement and maqāṣid values such as justice, welfare, and intergenerational sustainability do not have clear standards. The study also said that efforts to expand *uṣūl al-khamsah* to *uṣūl al-sittah* — by adding *ḥifẓ al-bi'ah* (environmental conservation) — are still in the theoretical stage and have not been fully institutionally adopted. Thus, a more comprehensive reporting system is needed, combining ESG indicators with *the Maqāṣid Index* that can assess economic, social, and environmental performance in an integrated manner.

Fourth, the low participation of the community and retail investors also hinders the creation of economic and social justice in the Green Sukuk Mudharabah instrument. Bibliometric studies conducted by several researchers (e.g., Alwi et al., 2024) show that research on social and participatory aspects of green sukuk is still very limited, with the dominance of technical and financial research. This has implications for low public awareness and lack of direct public involvement in projects financed through sukuk. In fact, from the perspective of maqāṣid, public participation is an important instrument to realize *ḥifẓ al-māl* (protection of property), *ḥifẓ al-naḥs* (protection of life), and *ḥifẓ al-nasl* (protection of future generations).

Fifth, the distribution of benefits and social justice is still a problem that has not been completely resolved. In practice, the profits and benefits of green projects funded through sukuk are often concentrated in large investors and project issuers, while local communities are only indirect beneficiaries. This inequality is contrary to the *principles of 'adl* (justice) and *maslahah* (the common good) which are at the core of maqāṣid. If the mechanism for distributing benefits is not designed fairly, then the social potential of Green Sukuk Mudharabah will be significantly reduced. As reminded by Al-Qaradawi (1995) in *Fiqh al-Maqāṣid*, justice in the distribution of benefits is a

valid condition for the validity of every Islamic economic instrument that aims to achieve collective welfare (*al-falāḥ*).

From all these challenges, it can be concluded that the implementation of the Green Mudharabah Sukuk conceptual model requires a systemic and multi-level approach, involving synergy between Islamic financial institutions, regulators, academics, and civil society. Strengthening governance, standardization of maqāṣid-based reporting, public literacy, and policy innovation are key to the success of this model.

Thus, the success of Green Sukuk Mudharabah as a sharia-based sustainable financing instrument depends not only on its theoretical design, but also on the ability of the Islamic finance ecosystem to internalize the values of maqāṣid at all stages from policy formulation, project management, to socio-environmental impact evaluation.

Conclusion

This study confirms that the integration of *Maqāṣid al-Sharia* principles in the sustainability framework of Green Mudharabah Sukuk is a strategic step to strengthen the ethical, social, and spiritual foundations of Islamic finance in Indonesia. The results show that there is still a gap between the normative potential of maqāṣid and the actual practice of green sukuk, which tends to focus on environmental and economic aspects, while the social dimension and the equity distribution of benefits are not optimal. Principles such as *ḥifẓ al-dīn*, *ḥifẓ al-nafs*, *ḥifẓ al-ʿaql*, *ḥifẓ al-māl*, and *ḥifẓ al-nasl* provide a direction that sharia financing should be oriented towards *maslahah* (social and ecological benefits), not just profits.

The conceptual model developed in this study shifts the paradigm from *profit-based finance* to *purpose-driven finance* that is in line with maqāṣid and *the Sustainable Development Goals (SDGs)*. The success of Green Sukuk Mudharabah is not only measured through its returns and environmental impact, but also the extent to which it promotes social justice, transparency, and community empowerment. For this reason, sharia governance reforms, a sustainability reporting system that includes social dimensions (*social maqāṣid metrics*), and wider participation from retail investors and local communities are needed.

Practically, this study suggests: (1) strengthening *Shariah-ESG regulations and guidelines* so that every sukuk issuance includes social benefits; (2) providing fiscal incentives and increasing retail investor participation; (3) the implementation of maqāṣid-based sustainability reporting such as *ḥifẓ al-nafs* (health projects) and *ḥifẓ al-bi'ah* (environmental conservation). On the financial institution side, there is a need for the implementation of *the maqāṣid-driven sukuk design model* and close collaboration between the Sharia Supervisory Board and ESG institutions.

For academics, future research may focus on the development of quantitative measures of the impact of maqāṣid, cross-border comparative studies, and the exploration of *ḥifẓ al-bi'ah* as a new maqāṣid that bridges spiritual value and ecological responsibility. This integration is expected to give birth to an Islamic financial system that is not only sustainable, but also fair, inclusive, and of universal benefit value.

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