

# Global Trend Analysis and Projections on Natural Resource Economics in Islam

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Article Information	Abstract
<p>Article History:  Received : -  Accepted : -  Published: -</p>	<p>The global environmental crisis, the overexploitation of natural resources (SDA), and the inequality of wealth distribution are major challenges in contemporary economic governance. Various natural resource management models sourced from the capitalistic paradigm are considered not fully able to answer the issues of sustainability and justice. Islam as a holistic value system offers natural resource economics principles based on justice, responsibility, and ecological balance. This research aims to analyze global trends and projections on natural resource management and examine how Islamic economic principles can be integrated in dealing with these dynamics. Through a qualitative approach with a literature study method, this study explores classical and contemporary literature related to natural resource economics in Islam, global trends such as green economy and ESG, and challenges faced by Muslim countries in natural resource governance. The results of the study show that Islamic values such as amanah, milkiyyah 'ammah, israf prohibition, and sharia maqashid are very relevant to the direction of global policies that prioritize sustainability and social justice. Islam not only provides normative solutions, but also provides a regulatory and operational framework for sustainable natural resource management. The novelty of this study lies in the synthesis between Islamic economic principles and global trends in natural resource management which have rarely been comprehensively discussed in previous academic studies. This research also confirms that Islamic economics has great potential to become a strategic alternative in global natural resource governance through the integration of spiritual values, environmental ethics, and applicable social responsibility. These findings are expected to enrich the scientific discourse and become the basis for more equitable and sustainable policy formulation, especially in countries with Muslim majority populations.</p>
<p>Keywords:  Islamic economy, natural resources, sustainability, green economy, sharia maqashid, global governance.</p>	

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## INTRODUCTION

In recent decades, the world has undergone a major transformation in the governance and utilization of natural resources (SDA). Phenomena such as overexploitation, energy crises, and climate change have shown that conventional approaches to natural resources are not always sustainable. This problem requires an alternative system that is able to maintain a balance between human needs and environmental sustainability (World Bank, 2023).

Islam as a religion of *rahmatan lil 'alamin* offers a unique approach to natural resource management. Islam views nature as a mandate (entrustment) from Allah SWT that must be managed fairly, responsibly, and not destructively (Al-Qur'an, QS. Al-A'raf: 56). This approach distinguishes Islamic economics from capitalist economic systems that tend to be exploitative of natural resources (Chapra, 2000).

In the global context, the trend of green energy transition and sustainable economy is also in the spotlight. The concept of circular economy, green economy, and ESG (Environmental, Social, Governance) shows that the world is starting to move towards more ethical and sustainable natural resource governance. However, Islamic frameworks have long governed this in an integral way, such as the prohibition of *israf* (excess), the concept of *al-mizan* (balance), and the prohibition of environmental destruction (*fa'ade*) (Nasr, 1996).

However, Islam's contribution to the global discourse on natural resource management is still not very prominent. In fact, many Islamic economic principles are very relevant to sustainability issues, such as agricultural zakat, public ownership of strategic resources, and the prohibition of monopoly and hoarding (Iqbal & Mirakhor, 2011). The lack of literacy and the implementation of these values is a challenge in itself.

Currently, global trends show increasing pressure on resource-rich countries to manage their resources more transparently and fairly. Many resource-rich Muslim countries face a resource curse paradox, which is a situation where natural resources actually trigger corruption, inequality, and social conflict (Sachs & Warner, 2001). Islam actually provides a set of values to avoid this.

On the other hand, the challenges of climate change have reinforced the urgency to integrate spiritual values in environmental policies and natural resource management. A number of Islamic countries and organizations have begun to adopt policies based on *sharia maqashid* that pay attention to environmental conservation as part of the protection of property and life (Dusuki & Abdullah, 2007).

Future projections show that the use of natural resources will be increasingly connected to high-tech systems, big data, and artificial intelligence (AI). Therefore, Islamic principles of social justice, wealth distribution, and ecological responsibility must be contextualized into modern governance in order to remain relevant in welcoming the industrial revolution 5.0 (Kahf, 2003).

In the context of economic development, natural resources are not only a source of material wealth, but also an instrument of trust that must be accounted for spiritually and socially. Therefore, the natural resources-based development model according to Islam must be able to answer contemporary problems, such as poverty, energy scarcity, and global inequality in a comprehensive and equitable manner (Hassan, 2006).

At the practical level, there is still a lack of studies that comprehensively analyze global trends and projections of natural resources from an Islamic perspective. Most analyses are

still limited to the normative level or only take part of aspects of the Islamic economy without paying attention to global dynamics as a whole. This creates a gap in knowledge and policy practice in the Muslim world.

Therefore, it is imperative to conduct an in-depth analysis of global trends and projections in natural resource management and examine how Islamic economic values can provide holistic strategic solutions. This study is expected to make an academic contribution as well as become a policy recommendation that is relevant to the demands of the times and sustainable Islamic principles.

## **LITERATURE REVIEW**

### **The Concept of Natural Resource Economics in Islam**

Classical and contemporary Islamic literature shows that natural resources (SDA) in Islam are seen as a mandate from Allah SWT that must be used for the benefit of the ummah in a fair and not excessive manner. The Qur'an and Hadith emphasize the prohibition against *israf* (waste) and *fasad* (damage), which hints at the importance of sustainability in natural resource management. Scholars such as Al-Ghazali and Ibn Khaldun mentioned that natural resources are part of public ownership (*al-milkiyyah al-'ammah*) that should not be monopolized or misused (Chapra, 2000). These principles are the foundation in building a natural resources economy based on *sharia maqashid*.

### **Global Trends and Challenges of Natural Resources Management**

In the global context, natural resource management faces serious challenges such as overexploitation, resource conflicts, and environmental damage due to the capitalistic economic model. Modern literature suggests that the phenomenon of "resource curse" or resource curse often afflicts developing countries that are rich in natural resources but poor governance (Sachs & Warner, 2001). In response, the international community began to adopt the concept of sustainable development and a green economy. However, this approach still focuses heavily on technical aspects and has not fully integrated spiritual values or religious ethics, including Islamic values.

### **Projection and Integration of Islamic Values in Future Natural Resources Governance**

Along with the development of technology and increasing global environmental awareness, there is a great opportunity to integrate Islamic principles into modern natural resource management policies. Recent literature shows a shift towards a circular economy model, ESG (Environmental, Social, Governance), and value-based economy that is in line with the *sharia maqashid* (Dusuki & Abdullah, 2007). Islam offers principles such as distribution justice (*adl*), social responsibility, and environmental conservation (*hifz al-bi'ah*) that can enrich global policies in sustainably maintaining natural resources.

## **RESEARCH METHOD**

This research uses a qualitative approach with the library research method. This method was chosen because the main focus of the research is to analyze global concepts, trends, and projections in natural resource management from an Islamic economic perspective. Data were collected from various primary and secondary literature such as Islamic classics, scientific journals, reports of international institutions (World Bank,

UNDP), as well as relevant contemporary publications. This approach aims to explore a deep understanding of Islamic normative values and relate them to current global dynamics.

Data analysis is carried out using content analysis techniques, which are to examine the content of texts that are relevant to the concept of natural resource economics in Islam and global trends in natural resource management. The literature analyzed will be classified into several main themes, such as the basic principles of natural resources in Islam (*milkiyyah*, *amanah*, prohibition of *israf*), global challenges (exploitation, resource curse, green economy), and opportunities to integrate Islamic values in contemporary policies. This technique allows researchers to conduct an in-depth interpretation of the text and uncover the relevance of Islamic values in the contemporary context.

In addition, to enrich the analysis, this study will also use a descriptive-analytical approach to global policy projections related to natural resources. By comparing Islamic principles with emerging global policy directions—such as green energy transition, ESG, and sustainable development—this research is expected to offer a synthesis between Islamic values and modern policies. The results of the analysis are expected to be able to make a conceptual contribution to the development of an Islamic-based natural resources economy and become a reference in the formulation of ethical and just policies in the future.

## RESULTS AND DISCUSSION

### 1. Islamic Principles in Natural Resources Management

Islam views natural resources (SDA) as a gift from Allah SWT that must be maintained and utilized responsibly by humans as caliphs on earth. This concept is reflected in various verses of the Qur'an, such as QS. Al-A'raf: 56 who forbade damage on the earth after Allah repaired it. This view makes natural resources a mandate, not just an economic asset, but part of human moral and spiritual responsibility (Nasr, 1996).

Natural resources in Islam have the status of public property (*al-milkiyyah al-'ammah*), especially those related to basic needs of society such as water, forests, and mines. The state plays the role of a manager, not an absolute owner, and is obliged to ensure the distribution of natural resources in a fair and non-discriminatory manner (Iqbal & Mirakhor, 2011). This is in contrast to the capitalistic approach that prioritizes individual ownership and market efficiency as the basis for natural resource allocation.

The principle of justice (*'adl*) and the prohibition of excessive exploitation (*israf*) are important elements in the Islamic-based natural resources economy. Exploitation that does not pay attention to ecological balance is considered a form of *fa'ade* (damage) that is forbidden in Islam. Therefore, the use of natural resources must consider sustainability so as not to sacrifice future generations (Chapra, 2000).

In the context of regulation, Islam also emphasizes the importance of transparency and supervision of natural resource management. The Prophet PBUH prohibited the practice of monopoly and hoarding that is detrimental to the public, including in the management of natural resources. Therefore, state and community intervention is urgently needed to prevent the accumulation of natural resources by certain groups that are detrimental to the public benefit (Dusuki & Abdullah, 2007).

The spiritual aspect is also an important foundation. In Islam, managing natural resources is not only a matter of economic efficiency, but also of worship. Every action in the management of natural resources will be held accountable before Allah SWT. This

provides a strong ethical and moral motivation for stakeholders to maintain integrity in resource management (Hassan, 2006).

Furthermore, the concept of sharia maqashid provides a comprehensive framework for maintaining natural resources. Protection of property (*hifz al-mal*) and life (*hifz al-nafs*) is the main foundation in preserving nature. With this approach, natural resources are not only seen from their economic value, but also from their function in maintaining the survival and welfare of the community at large (Dusuki & Abdullah, 2007).

With these principles, Islamic economics offers a natural resource management model that is not only technical, but also moral and spiritual. This approach provides added value to the formulation of natural resources policies in the modern era, where environmental crises and distribution inequality are global challenges.

## **2. Global Trends and the Relevance of Islamic Values in Future Projections**

In recent decades, the world has faced major challenges in natural resource management. Climate change, energy scarcity, and environmental degradation are global issues that require cross-sectoral and cross-cultural responses. In this regard, Islam has a very potential value contribution but is still not widely integrated in global policy discourse (World Bank, 2023).

Global trends point to a shift towards a greener and more sustainable approach to the economy. The concept of green economy, ESG (Environmental, Social, Governance), and circular economy is now the main agenda of various countries and corporations. Although they originate from Western paradigms, these values have a strong interplay with Islamic principles, especially related to ecological justice, social responsibility, and sustainability (Iqbal & Mirakhor, 2011).

However, the application of Islamic principles in natural resource management in Muslim countries still faces structural challenges. Many countries rich in natural resources are trapped in a "*resource curse*", which is a condition in which natural resources actually cause conflict, corruption, and social inequality (Sachs & Warner, 2001). This shows that without integrity and spiritual values, natural resource wealth does not necessarily bring prosperity.

Therefore, the integration of Islamic values in global natural resource governance is very relevant. Concepts such as *al-maslahah al-'ammah* (public interest), *hisbah* (market supervision), and *istislah* (policies based on benefits) can provide a new direction in a more equitable and inclusive natural resources policy (Chapra, 2000). These concepts can be adapted in modern legal systems and public policy.

Future projections show that natural resources will be increasingly connected to technologies such as AI, big data, and renewable energy. This opens up space for the reinterpretation of Islamic values so that they remain contextual and adaptive to the progress of the times. For example, the principle of *shura* (deliberation) can be integrated in data-based decision-making mechanisms and public participation (Hassan, 2006).

Efforts to integrate Islamic values in global natural resource projections can also be realized through education, sharia regulations, and Islamic business models that prioritize social and environmental responsibility. The role of academics, scholars, and practitioners of Islamic economics is very important in filling the global discussion spaces that have been dominated by secular paradigms.

Thus, Islamic values are not only normatively relevant, but also have an applicative capacity in answering the challenges of natural resources in the future. The integration of Islamic spiritual values and ethics in the global trend of natural resource management can be a more humane, equitable, and sustainable alternative solution.

## CONCLUSION

Based on the results of the study, it can be concluded that Islam has a comprehensive and integral paradigm in viewing and managing natural resources (SDA). Principles such as trust, justice, prohibition of israf (waste), and sharia maqashid are important foundations in maintaining the sustainability of natural resources for the benefit of the people and future generations. Islam not only places natural resources as an economic tool, but also as a spiritual responsibility that must be managed fairly and responsibly by individuals and the state.

In the global context, the trend of natural resource management is now moving towards sustainability, green economy, and ethics-based governance. This is an important momentum for Islamic economics to show its relevance in addressing the challenges of exploitation, environmental damage, and distribution inequality. Islamic values such as public ownership, social responsibility, and collective oversight are in line with the global demand for a fairer and more sustainable management of natural resources.

In the future, the integration of Islamic values in global policies related to natural resources will be very important and strategic. Islam not only offers normative solutions, but also provides policy tools and governance models capable of overcoming ecological crises and structural inequalities. By strengthening the role of academics, scholars, and policy makers, natural resource economics from an Islamic perspective can be a relevant systemic alternative in responding to current and future global dynamics.

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