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INTEGRATING CIRCULAR ECONOMY AND MAQĀṢID AL-SHARĪ‘AH: THE MEDIATING ROLE OF HIFDZ AL BI’AH IN ACHIEVING ECONOMIC JUSTICE

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Abstract
Sustainability challenges highlight tensions between anthropocentrism and ecocentrism. Circular Economy (CE) offers solutions through efficiency and waste reduction, but often lacks normative grounding in justice and ethics. In Islam, maqāṣid al-sharī‘ah, particularly ḥifẓ al-bi’ah (environmental protection) and al-‘adl (justice), provide such an ethical foundation. This study develops a conceptual framework of a Just Economy that integrates CE with Islamic ethics, examining how paradigmatic inputs are operationalized, mediated, and translated into just outcomes. Using a conceptual normative approach and a literature review with a synthesis-based analysis (2020–2025), the study synthesizes CE practices with maqāṣid al-sharī‘ah to build a multi-layered framework. The model shows: (i) Input by Hybrid Synthesis: Balance Between Humans And Nature; (ii) CE mechanisms (eco-design, zero waste, circular supply chains, green finance, digitalization); (iii) mediation by ḥifẓ al-bi’ah (anti-isrāf, ecological trusteeship, biodiversity protection, sharia-compliant waste management, Islamic education); and (iv) outcomes of al-‘adl (economic, social, and intergenerational justice, transparency); J Just Economy as a goal that includes Regulatory, Finance, Social Equity, Education & Religion International. The framework advances CE theory, guides business practice in Muslim contexts, and informs policies on green finance, waste governance, and SDG alignment.

Keywords: circular economy; economic justice; maqāṣid al-sharī‘ah; hifdz al bi’ah.

Introduction

Economic projection analysis indicates that the implementation of a circular economy (CE) in Indonesia has the potential to significantly accelerate Gross Domestic Product (GDP) growth, with an estimated substantial increase ranging from IDR 593 to 638 trillion by 2030. This implementation is projected to regenerate approximately 4.4 million new jobs, with a priority allocation of 75% for female workforce participation, underscoring the socio-economic imperative of this transformation (1). Furthermore, it is expected to generate a substantial reduction in waste volume, estimated between 18% and 52%, along with the mitigation of greenhouse gas emissions reaching up to 126 million tons of CO_2 by 2030. This projection crucially aligns with the commitment of the Government of the Republic of Indonesia to achieve emission reduction targets as set forth in the Nationally Determined Contributions (NDC), thereby highlighting the urgency of implementation as an imperative step within the national climate change mitigation agenda (2).

Despite the opportunities offered by the CE, field research indicates the presence of resistance and barriers in its implementation. Observed patterns often adopt a top-down model, which, according to the literature, may negatively affect community and industry participation levels (3). The application of circular business in Indonesia also faces challenges such as a lack of awareness, inadequate infrastructure, high investment costs,

resistance to change, and a short-term profit-oriented focus (Anthropocentrism). To address these issues, an innovative development model based on Maqasid Shariah can serve as an effective solution by educating all stakeholders on the benefits of the CE, developing sustainable infrastructure, creating financing models using Islamic financial instruments to support investment in sustainability projects, fostering multi-stakeholder collaboration to build a supportive ecosystem, and advancing digital Shariah-based financial products. In this context, Maqasid Shariah offers a comprehensive and relevant framework for realizing the well-being (maslahah) of humanity across all aspects of life (4). Furthermore, the Maqasid Shariah concept is conceptually aligned with the principles of the CE, namely the preservation of ecological balance (hifz al-bi'ah) and social justice (al-'adl) (Ecocentrism) (5)

Indonesia faces a serious challenge in waste management, with approximately 69.9 million tons of waste generated annually, 28.6 million tons of which comes from food waste. The prevailing linear economic model has led to excessive exploitation of natural resources and adverse environmental impacts. In addition, there exists an implementation dissonance between the normative framework of Shariah and the actual practice of the CE and Maqasid Shariah. First, the integration of intrinsic values in the CE has not fully reflected the dharuriyyat principle in Maqasid Shariah, as it remains focused on material efficiency rather than systemic transformation grounded in maslahah. Second, incentive schemes remain suboptimal, with limited use of zakat, waqf, and Islamic financial instruments, while 73% of Muslim textile/fashion MSMEs have not adopted closed-loop production. Third, stakeholder collaboration is key to enhancing awareness and cross-sectoral cooperation in building a CE ecosystem oriented toward maslahah 'ammah (public welfare) (6).

Islamic green finance has emerged as a vital instrument for promoting sustainability while maintaining adherence to Shariah principles. Othman & Haron, (2024) Emphasize the role of diverse instruments such as Islamic green waqf, microfinance, and investment funds, extending beyond the widely recognized green sukuk. Rahim et al., (2024) Further argue that Islamic finance provides a theoretical framework linking maqasid al-shariah with the Sustainable Development Goals (SDGs), thus positioning it as an ethical and environmentally conscious financing model. Additionally, Rosman and Marzuki, (2024) Note the synergy between Islamic finance and corporate social responsibility (CSR), reinforcing its alignment with environmental preservation and social welfare. Successful implementations, such as Malaysia's green sukuk for renewable energy and water conservation projects, illustrate the potential of Islamic finance to drive the green economy. (10,11).

Parallel to developments in finance and industry, the concept of eco-mosques has gained scholarly attention as a means of integrating sustainability into Islamic architecture and worship spaces. Abdallah et al. (2025) Show that the use of smart occupancy sensors in mosques significantly reduces energy consumption, contributing to climate change mitigation. Complementing this. Taufan et al. (2023) Provide evidence on the effectiveness of retrofitting strategies to enhance energy efficiency in mosque buildings. Sustainable design approaches, such as passive design strategies for optimizing natural light and water conservation, have also been identified as critical components of eco-mosque development. (14). Moreover, studies on historical mosques in Indonesia, such as those in the Gayo highlands, reveal that architectural preservation can improve thermal comfort and airflow, thereby enhancing environmental performance while maintaining cultural heritage. (15).

Recent studies have examined the integration of CE principles within the halal industry, particularly in the ASEAN region. Musari et al. (2025) Highlight the adoption of the 19Rs circularity model and reverse logistics in halal supply chains, with Indonesia, Malaysia, and

Brunei Darussalam positioned as key leaders in implementing sustainable practices. The focus has been on optimizing manufacturing processes to reduce waste and increase efficiency, demonstrating the alignment of CE principles with halal production standards. However, these efforts face challenges such as technological adoption and policy implementation, underscoring the need for stronger institutional frameworks and digital innovation to support CE in halal supply chains. (16).

The first study explores the role of Maqasid Shariah in sustainable green economic development, emphasizing the importance of generational and moral aspects in economic development (27). The second study highlights how Dubai implements Maqasid principles to advance the circular economy by reducing hydrocarbon dependency and promoting hybrid vehicles, though it is limited to integration with local policies (28). Furthermore, the development of the Maqasid Index for CSR in Indonesia presents a model for effectively allocating funds for sustainability based on Shariah principles (29). The next article evaluates the alignment of the circular economy with the objectives of Maqasid Shariah, such as ecosystem preservation and waste management, although it is limited to a case study on the use of shell waste (30). Finally, the study on community economic strengthening through a circular system from the perspective of Maqasid Shariah demonstrates the application of principles such as hifz al-din, hifz al-nasl, and hifz al-aql, but it does not yet integrate the concepts of hifz al-bi'ah and al-adl in depth (31). Overall, these studies open the door for further development in combining Maqasid values with more comprehensive circular business models.

Table 1. Results of Previous Research

NO	TITLE	FINDINGS	GAP ANALYSIS
1	The role of Sharia economics in realizing sustainable green economic development (17)	The Maqasid Sharia-based perspective has a complex mindset, considering not only environmental aspects but also moral, financial, and generational aspects.	The research is still general and **lacks detailed elaboration and comparison.**
2	Islamic Countries and Maqasid al-Shariah Towards the Circular Economy: The Dubai Case Study (18)	Dubai implements a circular economy by reducing hydrocarbon dependency, promoting hybrid vehicles, and increasing environmental awareness through religious principles.	The focus is solely on the integration of Maqasid principles with circular economy policies in Dubai, **without explicitly relating it to the concept of Hifz al-Bi'ah.**
3	Developing Maqasid Index for Islamic CSR: The Case of Ummah's Endowment Fund in Indonesia (19)	The Maqasid index uses the ANP method with priorities: The Ummah Endowment Fund demonstrates effective allocation of funds for sustainable programs.	Uses a CSR index based on Maqasid, but **does not integrate Maqasid into the circular business model.**

4	A Critical Evaluation of the Circular Economy Concept in Light of the Objectives of Shariah (Maqasid al-Shariah) (20)	Circular economy aligns with Maqasid al-Shariah through ecosystem preservation, pollution reduction, resource conservation, and supporting maslahah via waste management and material efficiency.	The study is limited to the utilization of shell waste, and **does not develop a holistic circular business model covering multiple dimensions** (economic, social, environmental).
5	Community Economic Strengthening through a Circular System in the View of Sharia Maqashid (21)	Maqasid Sharia principles are met through aspects of hifzu ad-din, hifzu al-nasl, hifzu al-, and hifzu al-aql.	The study still discusses Maqasid with five values but **does not address the concepts of hifz al-bi'ah and al-adl.**

Source: processed by researchers

This research is significant because it provides a novel integrative framework that unites the CE paradigm with maqāṣid al-sharīʿah, particularly ḥifẓ al-bi'ah (environmental protection) and al-ʿadl (justice), to conceptualize a Just Economy. While previous CE studies have predominantly emphasized technological efficiency and ecological regeneration, this study introduces a measurable novelty by embedding Islamic normative values: anti-isrāf, amanah ekologis, biodiversity protection, and Sharia-compliant waste management as a mediating mechanism that transforms CE outcomes into distributive, intergenerational, and social justice. The measurable contribution lies in demonstrating how anthropocentric versus ecocentric paradigms can be reconciled through CE practices when ethically anchored by Islamic jurisprudential principles, thus filling a gap in both sustainability science and Islamic economics. This dual positioning provides theoretical advancement in CE discourse and practical implications for policymaking in Muslim-majority contexts where environmental degradation and socio-economic inequality remain pressing challenges.

Methodology

This study adopts a qualitative–conceptual research design by combining a systematic literature review (SLR) with a synthesis-based analysis to construct a conceptual framework that integrates the principle of al-ʿadl within the circular economy (CE), mediatory by Hifdz al-Bi'ah. This design was chosen because sustainability and justice from the perspective of Islamic economics remain relatively new domains and thus require the development of an integrated theoretical model. The research was conducted in four main stages.

First, a comprehensive literature identification process was carried out using reputable academic databases (Scopus and Google Scholar). Keywords included "circular economy" AND "Islamic economics" OR "maqasid al-shariah" OR "hifz al-bi'ah" accessed on 26 September 2025. Inclusion criteria were: (1) articles published between 2020 and 2025, (2) relevance to circular economy, sustainability, or maqāṣid al-sharīʿah, and (3) availability in English or Bahasa Indonesia.

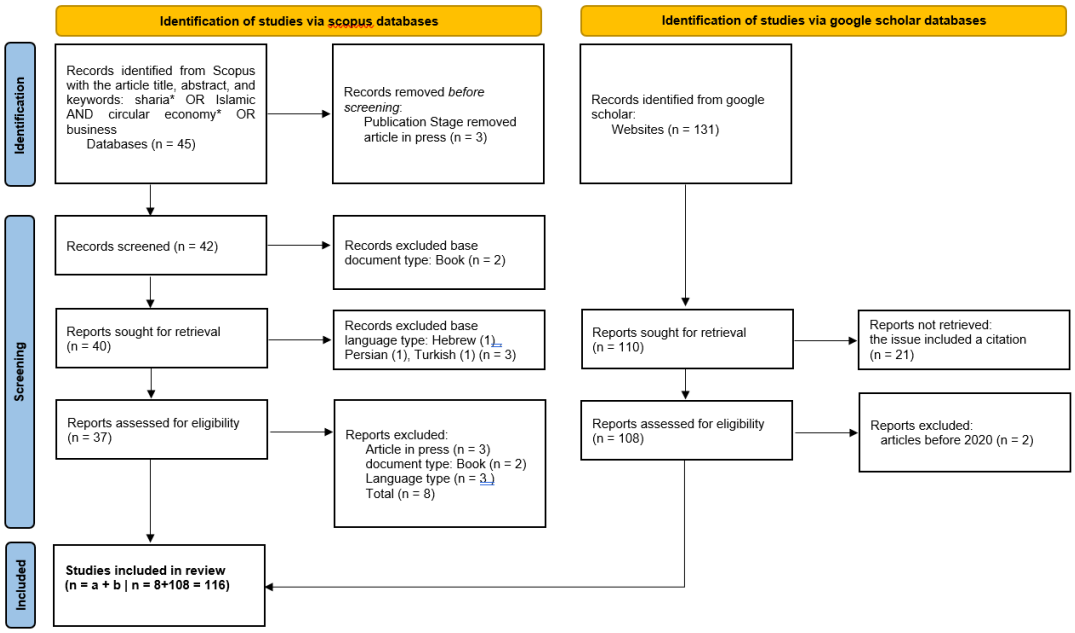

Figure 1. Prisma Flow Diagram

Second, a critical appraisal was conducted to evaluate the methodological rigor and relevance of the selected articles. It was used to ensure transparency in the review and selection process. Third, the study employed a thematic synthesis approach (Thomas & Harden, 2008; adapted in sustainability studies by Zupic & Čater, 2015) to categorize findings into several themes: anthropocentric–ecocentric paradigms, CE mechanisms (eco-design, zero waste, circular supply chain, green finance), the Islamic principle of justice (al-ʿadl), and the mediatory role of Hifdz al-Bi'ah. These themes were then synthesized to formulate the input–mechanism–outcome conceptual model.

Fourth, an integrative synthesis was applied to combine empirical findings with normative Islamic values. This approach aligns with Islamic economics methodology, which merges revealed knowledge (Qur'an, Sunnah, maqāṣid al-sharīʿah) with acquired knowledge (empirical literature) (Dusuki & Bouheraoua, 2021). Thus, Qur'anic verses and Prophetic traditions emphasizing the prohibition of isrāf (wastefulness), the responsibility of khilāfah (stewardship), and social-ecological justice were analyzed alongside contemporary CE studies. By employing this methodology, the study does not merely provide a descriptive review but also constructs a novel conceptual framework that demonstrates how CE can serve as a mechanism for realizing al-ʿadl, while ensuring alignment with Islamic ethical values through the moderating principle of Hifdz al-Bi'ah.

Results and Discussion

1. Input: Anthropocentrism vs Ecocentrism Paradigm

Anthropocentrism posits that humans possess intrinsic value, while non-human entities are valued only instrumentally, insofar as they serve human ends. This perspective is deeply embedded in Western traditions, often linked to human chauvinism and speciesism, and has been critiqued for contributing to ecological crises by prioritizing human interests over environmental integrity. (58). Ecocentrism attributes intrinsic value to nature, emphasizing the moral worth of ecological wholes such as biodiversity and ecosystem integrity. It critiques anthropocentrism for its instrumental valuation and calls for a holistic, systemic approach to environmental ethics. (59).

The debate between anthropocentrism and ecocentrism represents a core tension in contemporary environmental ethics, with significant implications for sustainability and policy. Anthropocentrism, as a human-centered paradigm, views nature primarily in terms of its utility to human welfare, positioning humans as the most significant beings in the universe. (60). This perspective has shaped many conservation policies and industrial practices, often leading to ecological crises due to the prioritization of human needs over environmental integrity. (61). Nonetheless, some argue that anthropocentrism can still motivate environmental protection when humans recognize their dependence on ecosystems for survival. (60) In contrast, ecocentrism assigns intrinsic value to ecosystems and biodiversity, advocating for a holistic relationship that respects the interconnectedness of all living beings. (62)This worldview emphasizes ecological integrity as a moral imperative, making it a strong foundation for advancing sustainability. (63).

Recent studies highlight the ongoing challenges in reconciling these paradigms within environmental governance and education. Anthropocentrism remains dominant in global policymaking and cultural practices, where curricula and social norms often reinforce human-centered values. (60). However, ecocentrism has gained traction as a corrective framework, particularly in sustainability discourses, digital rhetoric, and environmental awareness campaigns. (62,63). Promoting ecocentrism through education and cultural transformation is seen as crucial to fostering pro-environmental behavior, though a gap often remains between awareness and practice. (62). Thus, while anthropocentrism continues to frame much of environmental law and policy, ecocentrism provides a counterbalance that pushes for long-term ecological sustainability and justice. The challenge lies in integrating both perspectives into actionable strategies that address the ecological crisis while remaining socially and politically feasible.

Table 1. Anthropocentrism and Ecocentrism: Synthesis Approaches

Theme	Anthropocentrism	Ecocentrism	Synthesis/Hybrid Approaches
Definition	Human-Centered; Nature Valued Instrumentally	Nature/Ecosystems Have Intrinsic Value	Pluralistic, Participatory, Context-Driven
Philosophical Roots	Western Traditions, Human Chauvinism, Cognitive Bias	Holistic, Systemic, Indigenous, Biocultural Ethics	Ecofeminism, Confucian, Participatory
Policy Implications	Human Welfare, Resource Management	Ecosystem Integrity, Biodiversity, Intrinsic Rights	Natura 2000, Legal Pluralism, Hybrid Models
Critiques & Debates	Conceptual Confusion, Speciesism, Reductionism	Impracticality, Anti-Human Bias, Indifference	Consensus-Building, Multidimensional Ethics
Research Gaps	Overlooks Indigenous, Non-Western Perspectives	Limited Empirical Integration In Mainstream Policy	Need For Methodological Innovation

Source: (58,59,63–71),

The discourse on environmental ethics can be examined through a comparison between anthropocentrism, ecocentrism, and hybrid approaches. Anthropocentrism places humans at the center of value and regards nature primarily as an instrument for human welfare, resulting in policies that emphasize resource management and the enhancement of human well-being. In contrast, ecocentrism is rooted in holistic and systemic worldviews, often influenced by biocultural ethics and traditional knowledge, thereby emphasizing the intrinsic value of ecosystems, environmental integrity, and biodiversity conservation. Both paradigms face significant critiques: anthropocentrism is frequently regarded as reductionist and neglectful of nature's intrinsic rights, while ecocentrism is often criticized as impractical and biased against human interests. To bridge this dichotomy, hybrid approaches have emerged through the synthesis of pluralistic, participatory, and context-driven values, drawing on frameworks such as ecofeminism, Confucian thought, and pluralistic legal governance. Nevertheless, research gaps remain, particularly the limited integration of non-Western perspectives into mainstream policy and the need for methodological innovation to develop multidimensional ethical frameworks that can be applied more effectively.

2. Mechanism: Circular Economy Practices

CE emphasizes maximizing resource efficiency by transforming waste and emissions into valuable resources that can be reintegrated into production cycles. Unlike the linear "take–make–dispose" model, CE promotes practices such as eco-design, zero waste, circular supply chains, and green finance, which collectively aim to create a sustainable and resilient economic system. (72). These mechanisms not only reduce environmental impacts but also align economic objectives with ecological responsibility, thereby fostering long-term sustainability.

Eco-design represents a crucial practice within CE, as it integrates lifecycle thinking into product development, ensuring that goods are designed for reuse, repair, or recycling. This reduces dependence on virgin resources and enhances sustainable products. Complementary to eco-design, zero waste initiatives focus on eliminating waste streams through recycling, reduction, and reuse strategies, thereby advancing the transition toward circular systems and closed material loops (Ayçin & Kaya, 2021; Yang, 2022). Circular supply chains further embed CE principles by developing closed-loop logistics and resource management practices. These systems are often supported by emerging technologies such as the Internet of Things (IoT), blockchain, and green logistics to optimize resource use and enhance collaboration among stakeholders. (75–78).

Green finance is equally significant in operationalizing CE practices. Through mechanisms such as green bonds, impact investing, and innovative financial technologies, green finance provides essential resources to organizations seeking to adopt sustainable business models. (24,79). Financial institutions thereby play a pivotal role in mainstreaming CE by integrating environmental, social, and governance (ESG) elements into investment portfolios, supporting the scaling of circular projects, and enhancing the resilience of economic systems. Taken together, the practices of eco-design, zero waste, circular supply chains, and green finance illustrate how CE can transition economies toward sustainability.

Table 2. Circular Economy Practices and Their Benefits

Ce Practice	Description	Key Benefits
Eco-Design	Designing Products For Reuse, Repair, And Recycling	Reduces Environmental Impact, Promotes Sustainable Product Transformation
Zero Waste	Eliminating Waste Through	Minimizes Environmental Footprint,

	Recycling, Reuse, And Reduction	Enhances Resource Efficiency
Circular Supply Chain	Creating Closed-Loop Systems For Resource Efficiency And Waste Reduction	Enhances Sustainability, Reduces Environmental Impact, Promotes Collaboration
Green Finance	Funding Sustainable Projects Through Green Bonds, Impact Investing, Etc.	Supports Ce Initiatives, Integrates Esg Elements, Drives Resource Efficiency

By integrating these practices, organizations not only contribute to ecological preservation but also build resilience in global economic systems. CE thus emerges as a multidimensional approach where design, operational efficiency, and finance converge to achieve sustainable development outcomes.

3. Mediator: maqāṣid al-sharīʿah Hifz al-Bi'ah towards the circular economy (CE)

The integration of *Hifz al-Bi'ah*, which emphasizes environmental protection, avoidance of wastefulness (anti-isrāf), and biodiversity conservation into the CE framework creates a powerful mediator for sustainability. The CE aims to reduce waste, extend resource lifespans, and minimize environmental degradation, aligning directly with Islamic ecological principles. For instance, CE practices such as recycling, reusing, and repairing reduce the need for virgin resource extraction and thereby help to conserve ecosystems and biodiversity. (80–82). This convergence reflects a shared concern for ecological preservation and responsible resource management, which is central to the maqāṣid al-sharīʿahh in protecting creation. (83).

The Islamic principle of anti-isrāf, or the avoidance of waste, resonates strongly with CE's goal of minimizing waste and promoting efficiency. By ensuring that resources are cycled back into production systems through industrial symbiosis or closed-loop supply chains, CE operationalizes anti-isrāf in modern economies. (82,84). Such practices embody Islamic ethical teachings on moderation and accountability while also reducing ecological footprints, as evidenced in European and German CE case studies. (84,85). Furthermore, both CE and Hifz al-Bi'ah emphasize biodiversity protection. Initiatives like ecosystem restoration and sustainable decarbonization programs enhance ecological resilience while safeguarding biodiversity, echoing Qur'anic imperatives to maintain the balance (*mīzān*) of nature. (49,86,87).

The following synthesis table illustrates the parallels between Hifz al-Bi'ah and circular economy practices, showing their alignment in environmental protection, avoidance of wastefulness, and biodiversity conservation.

Table 3. Synthesis of Hifz al-Bi'ah and Circular Economy

Aspect	Hifz Al-Bi'ah (Environmental Protection)	Circular Economy
Environmental Protection	Prioritizes Ecological Sustainability And Conservation (48,83)	Reduces Resource Extraction And Waste, Preserving Ecosystems (80–82)
Anti-Isrāf (Avoidance Of	Encourages Efficient Use Of Resources And Minimizing	Focuses On Recycling, Reusing, And Repairing To

Wastefulness)	Waste (48,83)	Minimize Waste (82,84,85)
Biodiversity	Protects And Enhances Biodiversity Through Sustainable Practices (49)	Supports Biodiversity By Reducing Pollution And Habitat Destruction (81,86,87)

The synergy between Hifz al-Bi'ah and the circular economy demonstrates the potential for Islamic ecological ethics to mediate sustainable development strategies. While CE provides the technological and economic mechanisms to reduce waste and protect ecosystems, Hifz al-Bi'ah grounds these efforts in a moral and spiritual framework. Together, they advance an integrative sustainability paradigm that balances environmental protection, resource efficiency, and biodiversity conservation in line with both contemporary global challenges and Islamic jurisprudential principles.

4. Outcome: al-'adl, which was moderated by Hifdz al-Bi'ah against circular economy (CE)

The integration of the principle of *al-'adl* in Islamic economics with the CE approach provides a more ethical and just framework for sustainable development. Economic justice is manifested through equitable resource distribution and the utilization of waste as a new source of value, thereby enhancing the access of vulnerable groups to economic benefits. (79,84). The protection of vulnerable groups aligns with the principles of maqshid shariah, particularly in preventing exploitation and ensuring sustainable access to basic needs. (83). Moreover, the concept of intergenerational justice emphasizes sustainability across generations, which can be realized through CE practices such as eco-design, zero waste, and circular supply chains, ensuring that future generations continue to have access to resources and a healthy environment. (85).

The role of Ḥifẓ al-bi'ah functions as a moderating factor that strengthens the linkage between the principle of justice in Islam and the implementation of CE. By emphasizing environmental preservation, the avoidance of *isrāf* (wastefulness), and the protection of biodiversity, Ḥifẓ al-bi'ahensures that CE practices are not merely oriented toward economic efficiency but also safeguard ecological sustainability (48,49). Thus, the integration of *al-'adl*, *Hifdz al-Bi'ah*, and CE gives rise to a development model that is just, inclusive, and sustainable for both present and future generations.

In the study of sustainable development, two main paradigms are often debated: anthropocentrism and ecocentrism. The anthropocentric paradigm emphasizes that nature has instrumental value for human well-being, while the ecocentric paradigm stresses the intrinsic value of nature and the integrity of ecosystems. (84). Within the context of the circular economy (CE), these paradigms can be synthesized through a hybrid approach that integrates human interests with ecological protection. CE offers transformative mechanisms through practices such as eco-design, zero waste, circular supply chains, and green finance, which aim at resource efficiency while simultaneously reducing environmental pressures. (79,85).

The outcomes of CE implementation within the Islamic perspective are directed toward the realization of al-'adl, namely economic justice, the protection of vulnerable groups, and intergenerational justice. This indicates that CE is not merely a technical strategy but also carries ethical implications consistent with the objectives of maqāṣid al-sharīʿahh. However, this relationship is reinforced through the moderating role of Ḥifẓ al-bi'ah(environmental protection). The principle of Ḥifẓ al-bi'ah emphasizes the avoidance of isrāf (wastefulness), the preservation of biodiversity, and ecological responsibility, thereby ensuring that the implementation of CE truly results in a fair, inclusive, and sustainable distribution of benefits.

(83). Thus, the integration of the anthropocentric–ecocentric paradigms, CE mechanisms, and Islamic principles through Ḥifẓ al-bi'ah produces a development model that is ethical, just, and long-term oriented.

Tabel 4 Outcome: Al-'Adl moderated by Hifdz al-Bi'ah towards circular economy

Input (Paradigm)	Mechanism (Ce Practices)	Outcome (*Al-'Adl*)	Moderator (*Hifdz Al-Bi'ah*)
Anthropocentrism: Humans As The Center Of Value, Nature As Instrumental	**Eco-Design**: Environmentally Friendly Products, Recyclable	**Economic Justice**: More Efficient And Equitable Distribution Of Resources	Ecological Protection To Prevent Overexploitation
Ecocentrism: Nature Has Intrinsic, Holistic Value	**Zero Waste**: Waste Elimination, Industrial Symbiosis	**Protection Of Vulnerable Groups**: New Economic Opportunities From Circular Chains	Avoidance Of *Isrāf* (Wastefulness) And Efficient Use Of Resources
Hybrid Synthesis: Balance Between Humans And Nature	**Circular Supply Chain & Green Finance**: Closed-Loop System, Green Bonds, Impact Investing	**Intergenerational Justice**: Ensuring Sustainable Access To Resources Across Generations	Biodiversity Conservation And Long-Term Sustainability

Source: (48,49,79,80,82–85)

The synthesis presented in the table highlights the dynamic integration between different paradigms of sustainability, CE practices, and the Islamic principle of al-'adl moderated by Hifdz al-Bi'ah. Anthropocentrism provides efficiency-oriented approaches such as eco-design that strengthen economic justice through fair resource distribution, while ecocentrism emphasizes intrinsic ecological value by promoting zero-waste strategies that empower vulnerable groups. A hybrid synthesis seeks balance by combining circular supply chains and green finance to ensure intergenerational justice. The moderating role of Ḥifẓ al-bi'ahensures that these mechanisms are firmly grounded in ecological protection, avoidance of *isrāf* (wastefulness), and biodiversity conservation, thereby reinforcing the ethical foundation of CE. This demonstrates that sustainable development, when guided by Islamic principles, not only pursues technical and economic efficiency but also embeds justice, inclusivity, and long-term ecological responsibility.

5. Goal: Just Economy

The ultimate goal of the proposed framework is the establishment of a Just Economy, which integrates ecological sustainability, economic efficiency, and ethical justice rooted in maqāṣid al-sharīʿah. Unlike conventional models of the circular economy (CE) that often prioritize resource efficiency or profit maximization, a Just Economy aims to harmonize the anthropocentric drive for development with the ecocentric imperative of preserving environmental integrity. This synthesis is made possible through the mediating role of ḥifẓ al-

bi'ah (environmental protection), ensuring that CE practices are infused with Islamic normative values and thus directed toward al-ʿadl (justice).

The input to this framework is the paradigm tension between anthropocentrism and ecocentrism. Recent scholarship shows that debates over the role of CE often oscillate between ecological preservation and economic optimization. (88). Anthropocentrism emphasizes human-centered growth and exploitation of resources, while ecocentrism stresses the intrinsic value of ecosystems. This dialectic underscores the need for a mediating principle that reconciles these orientations.

The mechanism for operationalizing this reconciliation is provided by CE practices—eco-design, zero waste, circular supply chains, and green finance. Studies confirm that eco-design and circular supply chains reduce waste generation and resource extraction while simultaneously offering economic savings. (89). Green finance, particularly in Islamic contexts, expands opportunities for equitable investment in sustainable projects, thus extending CE beyond technological innovation to financial and social inclusivity.

The mediator, ḥifẓ al-bi'ah, embeds CE within a normative religious framework. Its four core principles, anti-isrāf (avoiding waste), ecological trusteeship, biodiversity protection, and Sharia-compliant waste management, strengthen CE's legitimacy and societal acceptance in Muslim-majority contexts. As Khuluq and Asmuni, (2025) Argue, the incorporation of ḥifẓ al-bi'ah into maqāṣid al-sharīʿah reflects a growing recognition of environmental protection as an essential dimension of Islamic law in the age of global climate change. This mediation ensures that CE practices are not adopted merely for efficiency, but as acts of worship (*ʿibādah*) and ethical responsibility.

The outcome, al-ʿadl (justice), reflects distributive fairness, protection of vulnerable groups, and intergenerational equity. Justice is central to the maqāṣid framework, ensuring that CE practices benefit not only industries and consumers but also marginalized groups such as informal waste workers and low-income communities. Environmental justice research confirms that CE technologies can inadvertently exacerbate inequality if justice is not considered at the early design stage. (91). By centering al-ʿadl, the framework ensures that resource redistribution, social safety nets, and sustainable resource allocation are institutionalized.

Ultimately, the goal of a Just Economy emerges from the dynamic integration of these components. By reconciling anthropocentrism and ecocentrism through CE mechanisms, embedding them within the Islamic normative framework of ḥifẓ al-bi'ah, and producing al-ʿadl as an outcome, the model ensures that economic systems advance sustainability without neglecting social equity or spiritual obligations. This approach enriches global CE discourse by embedding justice not as a peripheral consideration but as a structural goal. In doing so, it offers a uniquely Islamic contribution to sustainable development paradigms, aligning with both the United Nations SDGs and maqāṣid al-sharīʿah.

Conclusion

This study concludes that the realization of a Just Economy requires the integration of multiple dimensions, beginning with the input paradigms of anthropocentrism and ecocentrism, which frame the dilemma between human-centered growth and ecological balance. These paradigms are operationalized through mechanisms of Circular Economy (CE), such as eco-design, zero waste production, circular supply chains, green finance, and digitalization, which provide the technical pathways for sustainable transformation. However, the effectiveness of these mechanisms depends on the role of ḥifẓ al-bi'ah as a mediator,

which introduces a normative framework rooted in maqāṣid al-sharī‘ah, encompassing anti-isrāf (avoidance of wastefulness), ecological trusteeship (humans as khalīfah), biodiversity protection, sharia-compliant waste management, and Islamic environmental education. Through this mediation, CE practices are not only efficient but also ethically grounded. The integration of CE with ḥifẓ al-bi’ah leads to the outcomes of al-‘adl (justice), including economic justice, social protection for vulnerable groups, intergenerational justice, and enhanced transparency and accountability. Ultimately, these outcomes converge toward the goal of a Just Economy, defined as an economic order that harmonizes ecological sustainability, social equity, and maqāṣid-based values, while aligning with global frameworks such as the SDGs. This conceptual framework thus contributes both theoretically and practically by bridging the gap between technical sustainability practices and Islamic normative ethics, offering a model that can be further tested empirically in future research.

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