



Circular Economy and Maqasid al-Shari'ah: A Conceptual Framework for Islamic Economic Reform

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Abstract: The global environmental crisis, natural resource degradation, and growing economic inequality have intensified the demand for a development paradigm that is not only economically efficient but also socially and ecologically equitable. The circular economy has emerged as an alternative framework that emphasizes sustainable product life cycles, waste reduction, and resource optimization. From an Islamic perspective, this concept aligns significantly with the maqāṣid al-sharī'ah—the overarching objectives of Islamic law aimed at preserving religion, life, intellect, progeny, and wealth. This article seeks to identify and analyze the relationship between the principles of the circular economy and the five dimensions of maqāṣid al-sharī'ah. Employing a qualitative content analysis (QCA) approach, this study demonstrates that the principles of reuse, recycling, and remanufacturing within the circular economy correspond closely with efforts to safeguard the values of human life (faith and human rights—ḥifẓ al-dīn and ḥifẓ al-nafs), ensure human safety and intellectual integrity (ḥifẓ al-nafs and ḥifẓ al-'aql), preserve societal continuity (ḥifẓ al-nasl), and protect both physical environments and material wealth (ḥifẓ al-māl and ḥifẓ al-bī'ah). Accordingly, the circular economy may be adopted as a model of development that is not only environmentally friendly but also deeply aligned with the holistic ethical values of Islam. This study contributes to the discourse on contemporary Islamic economics by offering a normative and practical framework that is responsive to current global challenges.

Introduction

Economic paradigms have shifted from a linear model toward a circular one, particularly in response to the shortcomings of conventional economic systems that have often overlooked religious values in pursuit of broader notions of human welfare. Unlike the linear economy—which follows a one-way

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trajectory that ends in waste disposal—the circular economy embraces a sustainable approach grounded in the 3Rs: reduce, reuse, and recycle. According to Kirchherr et al. (2017), the circular economy represents an economic system that abandons the notion of a "material end-of-life" and instead emphasizes recycling and the optimal utilization of resources. This system enhances the efficiency of raw material usage throughout the entire production, distribution, and consumption cycle, with the overarching goals of sustainable development, environmental protection, and the promotion of socio-economic well-being. As such, the circular economy is envisioned as a replacement for traditional economic models by managing raw materials in a way that results in finished goods without causing environmental harm.

The circular economy seeks to reframe societal perceptions of waste—from being seen as valueless to being recognized as a resource with economic potential. It also aims to increase public awareness and participation in mitigating the negative externalities of production residues. These efforts align with the objectives of the Sustainable Development Goals (SDGs), particularly in promoting responsible consumption and production, as well as environmental preservation.

Recent data indicate a troubling rise in hazardous and toxic waste (B3) in Indonesia. In 2021, approximately 60 million tons of B3 waste were generated (Dihni, 2022), increasing to 81.87 million tons in 2022 (Ditjen PSLBK, 2023). However, the rate of B3 waste utilization by business actors remains low—only about 13.26 million tons, or 22.5% of the total generated—highlighting a significant gap in waste recovery efforts (Dihni, 2022). This situation underscores the urgent need for improved waste management practices to address escalating environmental degradation.

In light of worsening environmental conditions, it becomes imperative for humans to fulfill their role as stewards of nature, ensuring its sustainability and health. This ecological crisis has prompted scholars to explore alternative solutions to prevent further environmental degradation, one of which is the adoption of the circular economy concept—initially proposed by Kenneth E. Boulding in 1966 (Boulding, 1966). This concept advocates for resource efficiency, waste reduction, and environmental sustainability.

However, waste accumulation issues are often associated with low public awareness regarding the importance of circular economy implementation (Gonella et al., 2024; Henao-Hincapié et al., 2024). For individuals with strong religious commitments, environmental awareness tends to be higher. Religious values have been shown to influence individual attitudes, intentions, and pro-environmental behaviors (Ghazali et al., 2018; Hwang, 2018; Kashif et al., 2017). The Qur'an and Hadith also frequently reference environmental stewardship, as exemplified in Surah Al-A'raf (7:56): "And do not cause corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good." This implies the need to integrate religious values into the discourse and practice of circular economy models.

In the Indonesian Muslim context, there exists a robust framework of moral-religious principles that can serve as a foundation for circular economy adoption—*maqāṣid al-sharī'ah* (the higher objectives of Islamic law). These principles derive from the universal teachings of the Qur'an and Sunnah and are frequently used as a benchmark for assessing Shari'ah compliance in business institutions (Samud, 2018). The *maqāṣid al-sharī'ah* encompass five fundamental objectives: preservation of religion (*dīn*), life (*naḥs*), intellect (*'aql*), progeny (*nasl*), and wealth (*māl*). These principles resonate closely with the aims of the circular economy, particularly in the wise management of resources, protection of life, and intergenerational equity.

Several empirical studies have supported the alignment between circular economy principles and *maqāṣid al-sharī'ah*. For example, Ainiyah (2024) examined the Mawar Waste Bank program in Marengan Daya, which empowered communities through participatory and sustainable waste management. This initiative reflected key dimensions of *maqāṣid al-sharī'ah*, including *ḥifẓ al-māl* (protection of wealth), *ḥifẓ al-naḥs* (protection of life), and *ḥifẓ al-bī'ah* (protection of the environment). Similarly, Anwar et al. (2023) studied home-based batik industries in Pekalongan that implemented green practices, such as the use of natural dyes and waste reduction, which align with *maqāṣid*-based values like environmental preservation and family economic sustainability. While these findings underscore a strong relationship between the circular economy and *maqāṣid al-sharī'ah*, comprehensive philosophical and theoretical analyses integrating the two remain limited.

Although the circular economy shares core objectives with *maqāṣid al-sharī'ah*, further in-depth investigation is required to substantiate this conceptual alignment. Sumer and Yanik (2021) emphasize a significant gap in the literature concerning the integration of circular economy principles with Islamic economics, particularly within the *maqāṣid al-sharī'ah* framework. This gap highlights the necessity of developing original theoretical insights that can serve as a foundation for a more ethical and value-driven economic model.

The prominence of *maqāṣid al-sharī'ah* as a central theme in Islamic scholarly discourse underscores its foundational role across various domains of Islamic thought, including economics. Therefore, when the concept of the circular economy emerges in mainstream economic discourse as a potential solution to environmental degradation and economic sustainability, Islamic economics has a strategic imperative to engage with this development both critically and constructively. A key question thus arises: *How does the framework of maqāṣid al-sharī'ah conceptualize the circular economy?*

This study seeks to examine the concept of the Circular Economy (CE) through the lens of *maqāṣid al-sharī'ah*. Employing a qualitative content analysis (QCA) approach, the study analyzes a range of literature exploring both concepts to identify their intersecting values and complementary principles. The review includes perspectives from scholars in the fields of circular economy and Islamic economics, serving as the foundation for understanding how economic practices can be contextualized within Muslim communities.

This research contributes to the academic discourse by bridging two concepts that have rarely been examined in tandem: the circular economy and *maqāṣid al-sharī'ah*. While the circular economy has been widely discussed in relation to environmental and economic sustainability, the application of *maqāṣid al-sharī'ah*—with its emphasis on the preservation of five fundamental aspects (religion, life, intellect, progeny, and wealth)—within the circular economy framework remains largely unexplored. Furthermore, this study adopts a philosophical approach to examine the intersection of these frameworks, offering a deeper understanding of how circular economy principles can be adapted and applied within Islamic economic contexts. It also aims to provide a normative foundation for more just, sustainable, and spiritually grounded economic practices.

Conceptually, this research broadens the intellectual horizon of Islamic economics by introducing a novel perspective on the circular economy through the lens of *maqāṣid al-sharī'ah*. The study enriches theoretical discourse by demonstrating that the sustainability principles inherent in the circular economy are not only compatible with, but are also deeply aligned with Islamic values such as justice, balance, and accountability toward creation. Practically, the findings offer strategic direction for public policy and enterprise development, especially in Muslim-majority countries. The integration of *maqāṣid al-sharī'ah* with circular economy principles has the potential to inform sustainable development programs, community-based waste management initiatives, and green business innovations rooted in religious values.

Literature Review and Hypothesis Development

Previous Studies and Research Gap

A growing body of literature has examined the concept and application of the circular economy (CE), highlighting its potential to address environmental degradation and promote sustainable development. However, while existing studies have increasingly recognized the importance of the circular economy, few have focused on critically analyzing its relevance within an Islamic framework, particularly through the lens of *maqāṣid al-sharī'ah*. The majority of Islamic economic scholarship relating to CE has concentrated on topics such as sustainable development, environmental ethics from an Islamic perspective, the role of Islamic finance in mitigating climate change, green sukuk financing, Islamic financial contributions to achieving the Sustainable Development Goals (SDGs), and the potential of waqf-based financing and institutions to support circular growth.

Sumer and Yanik (2021), in their study titled *İslami Finansta Döngüsel Ekonomi*, identified a considerable gap in the literature concerning the intersection of Islamic finance and the circular economy. Through an extensive review of multiple academic databases, they found that between 2010 and 2021, over 56,570 scholarly works were published on the circular economy. Of these, 5,667 fell within the fields of economics, econometrics, and finance; however, only seven studies explicitly

examined the relationship between the circular economy and Islamic finance. Their findings underscore the need for further research to explore the theoretical and practical linkages between CE and Islamic finance, particularly in the development of Islamic financial instruments that support sustainable development objectives.

In a related study, [Campra et al. \(2021\)](#), titled *Islamic Countries and Maqāsid al-Sharī'ah in the Circular Economy: A Case Study of Dubai*, demonstrated that CE models informed by maqāsid al-sharī'ah can significantly contribute to achieving the SDGs in Islamic nations. The research highlighted how Dubai's circular economy policies have led to economic growth, the emergence of innovative business models, operational cost reductions, and improvements in environmental conditions. A CE framework grounded in maqāsid al-sharī'ah was shown to enhance risk mitigation, increase efficiency and productivity, and generate employment. However, given the study's specific focus on Dubai, there is a pressing need for comparative studies in other Muslim-majority countries—such as Indonesia—that present distinct socio-cultural and economic dynamics.

[Javaid \(2022\)](#), in his research, explored how Islamic beliefs and values—such as environmental stewardship, the avoidance of waste, and community cooperation—can facilitate a societal transition toward a circular economy and ecological conservation. His work critiques the deficiencies of capitalist values and argues that promoting CE as a religious responsibility could lead to the broader socio-economic and cultural transformation required for sustainability. Javaid further posits that while modern Western metaphysics often promote an exploitative relationship with nature, the Islamic worldview positions humans as caretakers of the natural order, thereby providing a more meaningful ethical foundation for adopting CE practices. Although this study makes important contributions by examining the compatibility between Islamic social structures and circular economic principles, it does not explicitly anchor its arguments within the framework of maqāsid al-sharī'ah. While the Islamic values highlighted—such as the preservation of life, wealth, and the environment—implicitly align with the objectives of maqāsid, the systematic and conceptual integration between CE and maqāsid al-sharī'ah remains underexplored and warrants further scholarly attention.

Theoretical Exploration of the Circular Economy (CE)

In the natural solar ecosystem, life operates within a self-regenerating cycle in which organisms are born, grow, and eventually die, with their remains serving as nutrients for other living beings. This continuous flow ensures that no harmful waste is produced, reflecting the foundational planetary system created by the Divine ([Stahel, 2013](#)). However, humanity has deviated from this model by adopting a linear economic system that disrupts natural cycles and imposes severe consequences on human life, the environment, and all forms of living organisms ([Stahel, 2013](#)).

[Al-Mubarak and Goud \(2018\)](#) highlight that natural systems are inherently interdependent, maintaining equilibrium through the continuous circulation of materials within a structured ecosystem. The linear economy distorts this balance by producing unwanted materials that ultimately accumulate as waste in landfills. This disruption has reached critical levels: under the linear economic model, the Earth now requires approximately one and a half years to regenerate the ecological resources consumed by humanity in just a few months ([Wijkman & Skånberg, 2015](#)). The economic productivity embedded in the linear model not only generates long-term costs but also fails to meet human needs sustainably due to finite resource availability ([Foundation, 2018a](#)).

The transition to a circular economy, therefore, offers an imperative solution. It promises environmental, economic, and public health benefits by extending the value chains of materials and products ([Foundation, 2018b](#)). The concept of the circular economy was first articulated by Kenneth E. Boulding in 1966, who called for sustainable resource management, emphasized the centrality of knowledge in economic development, and argued for a paradigm shift away from the illusion of infinite resources toward a more realistic acknowledgment of planetary boundaries ([Boulding, 1966](#)).

The circular economy represents a systemic approach aimed at rethinking production and consumption patterns. Its core principles revolve around waste minimization, resource efficiency, and environmental regeneration ([MacArthur & Heading, 2019](#)). CE emphasizes reducing material inputs in production processes, minimizing pollutants and waste, and decreasing energy consumption, thereby fostering the production of environmentally sustainable goods. Such approaches mitigate environmental

degradation and enhance social well-being and economic growth (Alonso-Almeida & Rodríguez-Antón, 2020; Setyorini & Pangarso, 2023).

CE is increasingly viewed as a viable alternative to the prevailing linear model that has contributed to anthropogenic ecological crises (Wijkman & Skånberg, 2015). By mimicking the regenerative cycles of natural systems—such as nutrient loops and the hydrological cycle—the circular economy offers a pathway to minimize harmful externalities and reestablish planetary circularity (MacArthur & Heading, 2019). As Khan (2019) observes, natural systems produce no hazardous waste; instead, they sustain a constant, circular flow of materials. This stark contrast between the linear and circular economic models can be illustrated in Figure 1.

Figure 1. Linear economy and circular economy



Source: MacArthur (2013)

The circular economy is built upon three core principles: eliminating waste and pollution, circulating products and materials, and regenerating natural systems (Foundation, 2024).

The first principle, eliminating waste and pollution, challenges the conventional linear economic model characterized by a “take–make–dispose” approach. In this system, raw materials are extracted, transformed into products, and ultimately discarded—often ending up in landfills or incinerators, thereby permanently removing them from economic utility. Such a model is inherently unsustainable, as it ignores the finite nature of planetary resources.

In contrast, circular economy thinking embeds end-of-use considerations at the design stage. Materials are intentionally selected and structured so they can re-enter the economy at the end of a product’s life cycle. This transformation from a linear to a circular flow allows products to be maintained, shared, reused, repaired, refurbished, remanufactured, and, only as a last resort, recycled. Biologically safe materials, such as food waste and biodegradable substances, are returned to the earth to regenerate ecosystems and support new biological productivity. By emphasizing upstream design strategies, this principle not only seeks to close material loops but also addresses waste before it is even created (Foundation, 2024).

The second principle involves keeping products and materials in circulation at their highest possible value. This entails preserving the utility of materials either in their original product form or, when this is no longer viable, as components or raw materials. Nothing is discarded; instead, the inherent value of materials is continuously retained. The circulation of materials can be conceptualized through two interrelated cycles: the *technical cycle* and the *biological cycle*. In the technical cycle, non-biodegradable materials are reused, repaired, remanufactured, and recycled. Meanwhile, in the biological cycle, organic matter is reintegrated into the environment through composting or anaerobic digestion. This principle ensures the conservation of finite resources within the economic system, while safely returning biodegradable materials to the biosphere (Foundation, 2024).

The third principle of the circular economy focuses on the regeneration of natural systems. By shifting from the extractive logic of the linear model to a regenerative paradigm, human activity can support and enhance natural processes, allowing ecosystems the space and capacity to thrive. The circular economy emulates natural systems in which nothing is wasted—illustrated by the decomposition of a fallen leaf, which nourishes the forest floor. For billions of years, natural systems have operated under regenerative principles; waste, by contrast, is a uniquely human invention.

Adopting this third principle requires a reframing of human priorities—from merely reducing harm to proactively improving environmental conditions. In a truly circular economy, the more we produce within this regenerative framework, the greater the net positive impact on the environment (Foundation, 2024).

A concise summary of the three principles of the circular economy is presented in Table 1 below.

Table 1. Circular Economy Principles

Circular Economy Principles	Summary
<i>Eliminate waste and pollution</i>	This first principle can be implemented by starting to close the material loop and turning off the tap that currently flows a lot of waste to landfill with an emphasis on upstream design so that we can stop waste before it is even generated.
<i>Distributing products and materials.</i>	The second principle is to circulate products and materials with the highest value so as to maintain the materials that are still in use, either as products or, when they are no longer usable, as components or raw materials. In this way, nothing is wasted, and the intrinsic value of products and materials is maintained.
<i>Regenerating nature</i>	This third principle supports natural processes and gives nature more room to thrive. The focus is no longer on reducing our impact on the environment, but on how we can actively improve it.

Source: Summary of Foundation (2024)

Exploration of the Theory of Maqasid al-Shari'ah (MS)

Islamic economics is underpinned by various instruments, one of which is maqasid al-shari'ah (the objectives of Islamic law), serving as a foundational framework for its evaluation. Given that the concept of maqasid al-shari'ah is inherently open and dynamic, for this study, the formulation of maqasid al-shari'ah proposed by Abdul Majid An-Najar has been selected as the theoretical basis for the emergence of Islamic economic values. The primary reason for choosing An-Najar's perspective on maqasid al-shari'ah lies in his extensive treatment of the contextualization of maqasid in relation to environmental and human sustainability.

Abdul Majid An-Najar, a contemporary Islamic scholar, has revitalized the meaning of maqasid al-shari'ah. Before reinterpreting maqasid al-shari'ah, An-Najar critiques modern global phenomena, which are grounded in a fundamentally "incorrect" philosophical foundation, leading to crises in various aspects of human life. He argues that modern civilization is heading toward a severe crisis, one that threatens the survival of humanity—an environmental crisis. Therefore, preserving the environment (al-bah in Arabic) must be included among the primary goals of Islamic law (maqasid min maqasid al-shari'ah al-dharuriyyah) (Al Munawar, 2021).

An-Najar posits that the classical formulation of maqasid al-shari'ah tends to focus primarily on individual welfare (al-maslahah al-fardiyyah), even though such welfare inevitably impacts social welfare (al-maslahah al-ijtima'iyyah) (Al Munawar, 2021). Most of the existing examples of maqasid al-shari'ah are intensively aimed at achieving individual welfare, with little regard for its connection to social welfare, leading to a view of these objectives as somewhat isolated or partial.

In response to these limitations, An-Najar proposes a new classification for maqasid al-shari'ah, intended to address the complex issues of human life and encompass the universal objectives of Islamic law aimed at achieving human welfare. An-Najar classifies maqasid al-shari'ah into four main objectives, each logically interconnected, and provides a broader and more comprehensive explanation than the classical maqasid al-shari'ah al-Khaimah. The four primary objectives are:

a. Maqasid al-Shari'ah in Preserving Human Life Values

In the context of Hifdz al-Din (the preservation of religion), An-Najar asserts that preserving religion is the highest objective in the universal hierarchy of goals because it is intrinsically related to the

essence and value of human existence. He further argues that preserving religion is fundamental to realizing the meaning and value of human life. If this goal is achieved, the highest purpose of Islamic law—humanity's role as khalifah (vicegerent)—will also be fulfilled (An-Najar, 2008). This means that the pinnacle of human life values is rooted in the vertical relationship between humans and their Creator (religious values). In a horizontal context, human religious beliefs should inspire a dignified social life.

Regarding Hifdz al-Nafs (the preservation of life), preserving human life entails safeguarding human dignity. An-Najar uses the concept of "humanity" (Saadiyat al-insaan) as the core essence of human existence. This notion extends beyond the individual to encompass collective dimensions, as humanity is diverse. Therefore, any disruption of this essence, whether in individual or communal contexts, leads to damage to the very concept of humanity (An-Najar, 2008).

The preservation of human life, as articulated in maqasid al-shari'ah, reflects the overarching aim of safeguarding human dignity in accordance with belief in the existence of God, the Creator of the universe. When this goal is achieved, the highest aim of Islamic law is to maintain human dignity in the full sense of the term (Saadiyat al-insaan), as a reflection of human existence. Furthermore, human belief in God should inspire a dignified social life, which fosters human wellbeing and harmony within society. When human life values are preserved, individuals are likely to adopt a more focused mindset, leading to more controlled and ethical behavior.

b. Maqasid al-Shari'ah in Preserving the Essence of Humanity

In contrast to the first objective (preserving the value of human life), which emphasizes the communal dimension of humanity, the second objective focuses on the personal dimension of human existence, positioning humans as beings of dignity, distinct from other creatures. An-Najjar aligns the second objective (preserving the essence of humanity) with two of the classical maqasid al-shari'ah al-Khaimah. These two classical maqasid al-shari'ah are reinterpreted according to contemporary dynamics:

- 1) Preserving the Soul (Hifdz al-Nafs): An-Najjar defines Hifdz al-Nafs as an understanding of the entirety of human existence and its various components. To achieve this, Hifdz al-Nafs refers to fulfilling the causes of strength and preventing the causes of weakness in human beings, with the standard being the ability to fulfill one's duties and functions both physically and spiritually. According to An-Najjar, Islamic law regulates everything related to the continuity, growth, and strength of human life, while prohibiting anything that causes weakness, fragility, or destruction of human life (An-Najjar, 2008). In general, Hifdz al-Nafs is understood as all efforts to ensure that human beings can exist and continue to grow.
- 2) Preserving the Mind (Hifdz al-Aql): In the structure of human creation, the mind plays a crucial role in human existence. The mind is an instrument that can produce dignified civilizations. Similarly, it is the reason humans are entrusted with legal duties (taklif) from their Creator. For An-Najjar, the mind is an innate power within humans that allows them to understand, distinguish, and judge. The mind consists of two dimensions: the physical and the non-physical. The physical dimension includes the brain and nerves, while the non-physical dimension comprises all forms of information contained within the mind. Thus, the preservation of the mind encompasses both these dimensions (An-Najjar, 2008). It can be understood that all efforts to protect the mind, through both its physical and non-physical dimensions, are part of Islamic law, which aims to ensure the mind functions well without confusion or difficulty. An-Najjar further explains two ways to preserve the mind: through proper nutrition (physical) and by ensuring freedom of thought and learning (non-physical).

c. Maqasid al-Shari'ah in Preserving Society

An-Najjar begins his discussion of maqasid al-shari'ah with the objective of "protecting society," basing this on the primary function of humans according to the Qur'an, which is to be khalifatullah fi al-ardh (the vicegerent of God on Earth). This function of humanity can only be realized if society is involved collectively, complementing one another in ways that cannot be achieved individually. Therefore, this objective emphasizes the communal protection of human beings in a manner that supports their ability to fulfill their vicegerency. If such protection is not achieved, it will lead to

chaos in human life, preventing humans from fulfilling their task as khalifah on Earth (An-Najjar, 2008).

To elaborate on this objective, An-Najjar divides it into two dimensions:

- 1) Preserving Lineage (Hifdz al-Nasal): This goal is one of the maqasid al-shari'ah as outlined by Al-Ghazali. In An-Najjar's view, society consists of individuals who possess lineage. If these individuals are well preserved, the society will also be well established (An-Najjar, 2008). Therefore, preserving society means ensuring the continuity of life from one generation to the next. Efforts aimed at preserving this generational continuity are considered part of Islamic law.
- 2) Preserving the Existence of Society: As explained earlier, humans cannot fulfill their role unless they are part of a societal structure, and this structure will have no impact unless it is protected from corruption. Although preserving lineage is a fundamental maqasid al-shari'ah and is essential for the preservation of society, it is not sufficient by itself (An-Najjar, 2008).

Furthermore, An-Najjar underscores two additional foundational principles necessary for achieving the objective of societal protection: first, preserving societal institutions, and second, preserving social relationships within society (An-Najjar, 2008).

- 1) Preserving Societal Institutions: These institutions, including public buildings, are constructed based on the existence of society and are key to fostering solidarity within the community. An-Najjar classifies this into three areas: preserving institutional traditions, maintaining family institutions, and upholding state institutions. Preserving all three is essential to the application of maqasid al-shari'ah.
- 2) Preserving Social Relationships: The goal here is that Islamic law aims to preserve positive relationships between various societal structures—whether between individuals, officials, or institutions (An-Najjar, 2008). The existence of institutions and traditions, which are central to the objective of "preserving society," is not enough unless the relationships among these societal structures are well-established. For example, authoritarian governments, widespread conflict, and class differences that lead to social tension are barriers to societal protection. Social relations among individuals and structures within society must be maintained to foster unity, solidarity, security, and stability in community life. An-Najjar categorizes this into three components: preserving brotherhood, justice, and solidarity.

d. *Maqasid al-Shari'ah in the Preservation of the Physical Environment*

To explain this objective, An-Najjar explores Hifdz al-Maal (preserving wealth) within the framework of maqasid al-shari'ah al-Khaimah as formulated by Al-Ghazali. For An-Najjar, wealth must be viewed as part of a more specific and comprehensive concept of the environment. Furthermore, property and ownership are results of human effort, and both have a relationship of ownership (al-tamalluk) with humans. They carry a social dimension when produced cooperatively and collectively (An-Najjar, 2008). Thus, the term "property" encompasses all material elements within society. Therefore, the preservation of the environment entails an understanding of safeguarding property, which holds both individual and communal dimensions simultaneously. Individual property refers to when wealth is in the hands of an individual, whereas communal property refers to wealth that is publicly owned and transferred from one individual to another. Both dimensions must be considered equally. Based on this second dimension, An-Najjar introduces the goal of Hifdz al-Bi'ah (environmental protection) within his study, which focuses on protecting the environment.

An-Najjar further explains that efforts to protect wealth and property are carried out through five actions: preserving wealth through effort and development, protecting wealth from damage, safeguarding wealth by maintaining ownership rights, preserving wealth by maintaining its value and price, and protecting wealth through publication and distribution (An-Najjar, 2008).

From the above, concrete actions that represent An-Najjar's thinking regarding the preservation of the environment can be undertaken in four ways: protecting the environment from all forms of destructive actions, protecting the environment from pollution and contamination, protecting the environment from excessive consumerism, and protecting the environment through revitalization.

The explanation of the maqasid al-shari'ah objectives can be seen in Table 2.

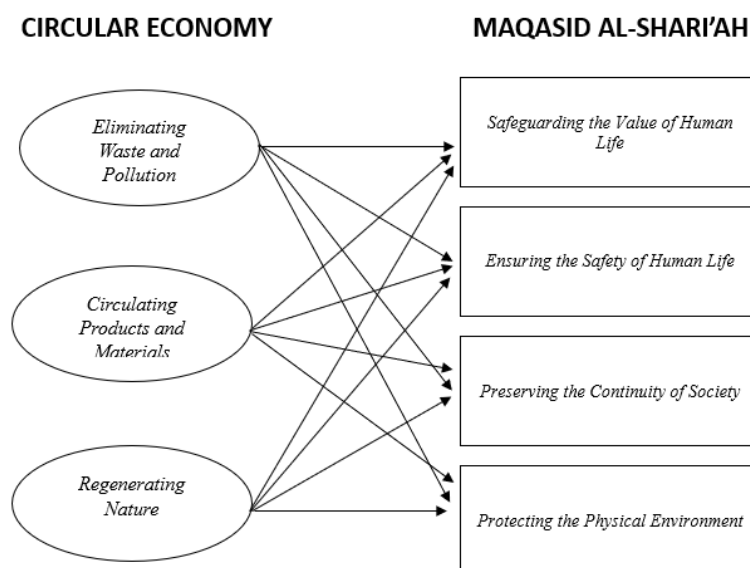
Table 2. The purpose of Maqasid al-Shari'ah

The purpose of Maqasid al-shari'ah	Summary
Safeguarding the Value of Human Life (Faith and Human Rights)	Maintaining the value of human life in line with human belief in the existence of God over the universe will form a mindset of respecting nature as an entity created by God that must be protected.
Ensuring the Safety of Human Life (Self and Intellect)	The essence of humanity can be protected in 2 ways: protecting human life physically (soul) and non-physically (mind). The preservation of the essence of humanity will have an impact on the rationality of human thoughts and actions, so that humans will be able to recognize the good and bad impacts of goodness including in environmental management.
Preserving the Continuity of Society (Lineage and Social Entities)	The responsibility of humans as Khalifatullah fil ardh is to maintain a civilized society and establish good relations between all structures of society, so that the success of environmental preservation will be realized.
Protecting the Physical Environment (Wealth and Ecology)	Environmental conservation means understanding the protection of property rights that have individual and communal dimensions. The concept of hifdzul maal not only protects property rights, but also maintains the balance of the natural ecosystem.

Source: Summary (*An-Najjar, 2008*)

Method

This study employs a qualitative approach with qualitative content analysis as its main strategy. Hoffman et al. (2011) explain that content analysis is a flexible method for evaluating and interpreting texts as representations of the culture and thoughts of a society. This research aims to examine how circular economy principles are understood and implemented from the Maqasid al-Shari'ah perspective. The research conceptual framework was prepared based on integration between circular economy principles and the main objectives of Maqasid al-Shari'ah.

Figure 2. Conceptual Framework “Circular Economy in the Perspective of Maqasid al-Shari'ah”

Source: Developed by the author (2025)

This research uses a qualitative design based on literature data. Qualitative data allows the researcher to capture the values of maqasid al-shari'ah as religious instruments shaping the behavior of its adherents and as the theoretical foundation of the circular economy concept. The reading of the texts is presented through an elaboration carried out by the researcher. These texts include both those related to the narrative of maqasid al-shari'ah and texts from circular economy theory. For this purpose, articles and books are the primary sources for formulating the integration of maqasid al-shari'ah with circular economy. The data collected are analyzed to identify the narratives that align between maqasid al-shari'ah and circular economy theory.

Data collection techniques were implemented to gather relevant and accurate information to support the analysis and decision-making in this study. This study uses document study as the data collection technique, directed at exploring theoretical data related to maqasid al-shari'ah and the circular economy concept. For this purpose, several literatures related to maqasid al-shari'ah have been cited, particularly from contemporary scholars. This approach is taken to find interpretations of maqasid al-shari'ah that are contextual with the present era. Observations were conducted by examining facts recorded on social media news, which were then quoted and analyzed.

For data analysis, this research employs a method of text and visual data interpretation. After data collection, text interpretation is carried out in three main stages: restating, description, and interpretation. The restatement phase involves restructuring the data to understand the basic context of the information gathered (Miles & Huberman, 1994). The description phase is conducted to identify patterns and themes, while the interpretation phase assigns meaning to the data by exploring the understanding and attitudes/behaviors of religious actors that are interrelated. Understanding shapes behavior, and behavior represents religious understanding. The analysis process starts with organizing the data, followed by thematic analysis to identify patterns, and concludes with in-depth interpretation to generate a comprehensive understanding (Coffey & Atkinson, 1996).

Analysis and Discussion

Circular Economy from the Perspective of Maqasid al-Shari'ah

The Circular Economy concept offers an effort to minimize the negative impacts of the extractive take-make-dispose model, thereby creating long-term opportunities for job creation, social benefits, environmental preservation, and resource conservation, as well as creating new business areas. Nearly no criticism is directed at the primary goals of the circular economy, such as preserving the environment and natural systems, promoting the use of alternative energy sources like solar power, reducing waste and pollution to protect biodiversity, and minimizing industrial production of toxic substances, ensuring that resources are not depleted for future generations (Chapra, 2008). These goals, when examined in detail, mean simplifying human economic activities toward prioritizing an economy that primarily benefits the environment, with implicit benefits for the economy and society at large, resulting in improved human health and well-being while balancing ecosystems (Yussuf, 2022).

The circular economy aims to reject environmental harm caused by the linear economy while promoting the goodness of natural systems (maslahah), which enhances human well-being, the ultimate goal of maqasid al-shari'ah (Yussuf, 2022).

To date, the circular economy concept has focused on protecting Earth's resources and biodiversity from rapid depletion. This is also affirmed in the Qur'an, where "Man, as God's representative, is the most honored and esteemed above all other creatures" (Al-Quran 2:30, 17:70). Thus, as God's khalifah, humans have the potential to play a role in making the world a better place for all living beings, including safeguarding the gifts bestowed by the Creator (Yussuf, 2022). This enables the fulfillment of needs through technological innovation while maintaining well-being, which aligns with the goals of maqasid al-shari'ah.

This circular economy approach takes a constructive stance towards the environment and society, enhancing the sustainable economic benefits of limited resources, making it highly relevant to the concepts offered by maqasid al-shari'ah. An-Najjar's ideas on maqasid al-shari'ah are deemed rational when linked to the issues of the circular economy, which is the focus of this paper. An-Najjar has reconstructed maqasid al-shari'ah, emphasizing the preservation of both humans and the environment.

The fundamental principles of the circular economy are divided into three aspects: eliminating waste and pollution, which focuses on waste management with an emphasis on upstream design to prevent waste; circulating products and materials, which focuses on utilizing products and materials with the highest value to preserve materials still in use; and regenerating nature, which not only focuses on reducing negative environmental impacts but also on actively improving it by providing more space for nature to thrive (Foundation, 2024).

Upon further examination, the principles of the circular economy intersect with the goals of maqasid al-shari'ah formulated by An-Najjar. The first goal is to preserve the value of human life, meaning that human faith in God should inspire a dignified social life. When human life is preserved, it will form a more directed mindset and impact the management of the surrounding environment. Thus, when the circular economy concept is introduced with the philosophical foundation of valuing nature as a creation of God that must be preserved (Stahel, 2013), this is where the intersection between the Circular Economy and maqasid al-shari'ah occurs.

Further, the circular economy principle in preserving the value of human life can be achieved through three approaches: (1) managing waste with an emphasis on upstream design that prevents waste, positively impacting the value of human life; (2) reusing the highest value products and materials to ensure that nothing is wasted, and the intrinsic value of products and materials remains preserved, ensuring human life values are adequately maintained; and (3) giving nature more space to regenerate itself, finding a balance in human life values (see Table 3).

The second goal of maqasid al-shari'ah is to preserve the essence of humanity, emphasizing the personal dimension of human existence as a dignified being compared to other creatures. This essence of humanity can be preserved in two ways: maintaining human life physically (body) and non-physically (mind). For An-Najjar, the physical body is a tangible entity that must be properly preserved, while the intellect is fundamentally the power within humans to understand, differentiate, and evaluate. When these physical and non-physical aspects are maintained, it will result in rational thinking and actions. With a healthy intellect and rational actions, humans can recognize the benefits of goodness and *maslahah*.

Therefore, when Boulding—the first scholar to introduce the concept of the circular economy—highlighted the need for scientific knowledge in economic development (Boulding, 1966), the maqasid al-shari'ah concept related to preserving the essence of humanity finds its urgency. The expected outcome is the enhancement of human well-being and health while maintaining ecosystem balance.

Regarding the objective of maqasid al-shari'ah in preserving the essence of humanity, the principles of the circular economy can be operationalized through three key actions: (1) reducing the volume of waste, which will enhance the quality of the living environment and maintain both the physical and spiritual well-being of humans; (2) recycling products to mitigate the harmful effects of waste accumulation, thereby safeguarding mental health and preserving human intellect and soul; and (3) protecting the environment from destructive behaviors to ensure the balance of the ecosystem (see Table 3).

The third objective of maqasid al-shari'ah is to protect society. The responsibility of humans as *khalifah fil ardh* (stewards of the earth) is to protect society by preserving future generations. Humans must be accountable for the existence of their descendants, their lineage, and their continuity of life (An-Najjar, 2008), thereby fostering a civilized society. Social cohesion gives rise to order and ensures the continuity of human generations. This maqasid al-shari'ah goal safeguards the relationships among all societal structures, ranging from individuals and officials to governmental and non-governmental institutions. In parallel, the success of the circular economy necessitates the involvement of all parties in a mutually supportive manner (Oktarini et al., 2023). Thus, the concept of maqasid al-shari'ah in protecting society is highly relevant in the context of the circular economy.

The principles of the circular economy align with the maqasid al-shari'ah goal of protecting society. This can be achieved through several approaches: (1) reducing waste production from industries and households to ensure the sustainability of human generations; (2) maximizing the use of products and materials to avoid waste pollution and preserve the health of future generations; and (3) conserving and restoring natural resources to protect them for future generations, ensuring the continuity of lineage (Nasl) (see Table 3).

The final goal of maqasid al-shari'ah is to preserve the physical environment, which is closely intertwined with the objectives of the circular economy. According to An-Najjar, the concept of hifdzul maal (preserving wealth) extends beyond the safeguarding of material possessions; it involves the preservation of the natural ecosystem's balance (An-Najjar, 2008). Material wealth and ownership are the results of human labor and are associated with humans' ownership (al-tamalluk), which carries both individual and communal dimensions when produced collaboratively and cooperatively (An-Najjar, 2008). Therefore, environmental preservation entails a broader understanding of safeguarding wealth, which holds both individual and communal significance.

The principles of the circular economy related to the maqasid al-shari'ah goal of preserving the physical environment can be elaborated into three actions: (1) managing waste disposal and pollution flows from upstream to maintain the balance of natural resources and the environment; (2) reducing excessive dependence on raw natural resources, thereby extending the life of existing products through reuse techniques, which helps protect natural resources and the environment; and (3) preserving the environment by protecting both individual and communal properties, not solely safeguarding possessions but ensuring the balance of the natural ecosystem (see Table 3).

Therefore, all principles of the circular economy—eliminating waste and pollution, circulating products and materials, and regenerating nature—align with the objectives of maqasid al-shari'ah. A summary of the relationship between the circular economy and the goals of maqasid al-shari'ah is provided in Table 3 below.

Table 3. Circular Economy in the Perspective of Maqasid al-Shari'ah

MS	CE	<i>Eliminating Waste and Pollution</i>	<i>Circulating Products and Materials</i>	<i>Regenerating Nature</i>
<i>Safeguarding the Value of Human Life (Faith and Human Rights) Dien and Nafs</i>		Implementing waste management with an emphasis on upstream design that can prevent waste, thereby positively impacting the preservation of human life values.	Reusing products and materials that have the highest value with the aim that nothing is wasted and the intrinsic value of the products and materials is maintained, so that the values of human life can be well maintained.	Giving nature more space to regenerate itself, in order to find a point of balance for the values of human life.
<i>Ensuring the Safety of Human Life (Self and Intellect) Nafs and 'Aql</i>		Reducing the volume of waste will have an impact on improving environmental quality & better protecting human physical & mental health.	Recycling products to reduce the negative impacts of waste accumulation, so that mental health is maintained and human intelligence is maintained to maintain the existence of the mind & soul.	Protect nature from destructive behavior to maintain ecosystem balance.
<i>Preserving the Continuity of Society (Lineage and Social Entities) Nasl</i>		Reducing waste production from industry and households, thereby maintaining the	Utilizing products and materials as much as possible to avoid waste pollution in order to create a healthy human generation.	Preserving and restoring natural resources, and protecting them for future generations, in order to preserve posterity (Nasl).

	sustainability of human generations.			
<i>Protecting the Physical Environment (Wealth and Ecology) Mal and Bi'ah</i>	Regulate waste disposal and pollution flows from upstream to maintain the balance of natural resources and the environment.	Reducing excessive dependence on virgin natural resources, thereby extending the life of existing products through reuse techniques, thereby protecting natural resources & the environment.	Preserving the environment by preserving individual and community property rights is not just about preserving property rights, but also maintaining the balance of the natural ecosystem.	

Source: Developed by the author (2025)

Implementation of Circular Economy from the Perspective of Maqasid al-Shari'ah

The integration of circular economy principles into maqasid al-shari'ah can be realized in everyday practices through four key dimensions:

- a. Preserving the Value of Human Life (Faith and Human Rights) – Dien and Nafs
In daily life, circular economy principles can be applied through simple yet impactful actions. Starting with upstream design, waste can be prevented by choosing durable products that are easy to repair and have minimal packaging, such as using reusable shopping bags or purchasing refillable items. Furthermore, the reuse of products and materials can be achieved by recycling used items into new, useful products, such as repurposing old bottles for storage or turning worn clothes into cleaning rags. Additionally, allowing nature to regenerate itself can be embodied by reducing the consumption of excessive resources, such as meat, and enriching the environment through activities like reforestation and composting organic waste.
- b. Preserving Human Safety (Self and Intelligence) – Nafs and Aqal
Awareness of the importance of reducing waste volume can be manifested through simple habits such as sorting waste at home, reducing the use of single-use items, and recycling or reusing items that are still in good condition. These actions not only help reduce waste accumulation but also maintain environmental cleanliness, support physical and mental health, and foster awareness of ecosystem balance. By adopting an eco-friendly lifestyle, individuals contribute to creating a healthier, more conscious, and sustainable way of life.
- c. Preserving Societal Sustainability (Lineage and Social Entity) – Nasl
Efforts to ensure the sustainability of future generations can be realized through simple actions such as carrying reusable shopping bags to reduce plastic waste, using products efficiently to avoid waste, and repurposing used items into useful products. Additionally, conserving water and electricity, planting trees around the home, and participating in recycling programs or waste banks are concrete steps to prevent environmental pollution and preserve natural resources. These habits not only protect individual and environmental health but also represent intergenerational responsibility in safeguarding the continuity of life and the sustainability of nasl (lineage).
- d. Preserving the Physical Environment (Wealth & Ecology) – Mal and Bi'ah
In the context of environmental preservation, this can be realized through the responsible management of waste, such as sorting waste to facilitate recycling and avoiding the indiscriminate disposal of garbage that can pollute the environment. Furthermore, prioritizing the use of durable and reusable items, as well as adopting a resource-efficient lifestyle, such as turning off unused electronic devices and choosing eco-friendly vehicles, will reduce pressure on natural resources. Reducing food waste and maintaining the cleanliness of the surrounding environment are also important steps in preserving ecosystems. Equally important is respecting the ownership of natural and social resources, and actively contributing to the protection of nature, which are forms of our contribution to maintaining ecosystem balance for a more sustainable future.

Concusion

Circular economy is an innovative approach aimed at minimizing the negative impacts of the linear economic system by eliminating waste and pollution, circulating products and materials, and regenerating nature. This goal is highly relevant to the principles of maqasid al-shari'ah, which include the protection of religion (din), life (nafs), intellect ('aql), lineage (nasl), and wealth (mal). The integration of circular economy with maqasid al-shari'ah not only strengthens the sustainability values within Islam but also provides a theological and moral foundation for the responsible management of natural resources.

This research makes a significant conceptual contribution to the development of Islamic economics by integrating sustainability principles into the framework of maqasid al-shari'ah. The findings affirm that sustainability principles—such as environmental preservation, wise resource management, and social justice—can be embedded as integral components of Islamic law's objectives.

Practically, the results provide a normative and ethical basis for stakeholders—including policymakers, business actors, and Muslim communities—to formulate fair, environmentally-friendly, and sustainable economic strategies. These findings also open opportunities for a harmonious integration between global environmental policies and the universal, transformative principles of Islam. For instance, policies that encourage waste reduction, product life extension, recycling incentives, and natural regeneration can be framed as efforts to preserve *ḥifẓ al-māl* (protection of wealth), *ḥifẓ al-nafs* (protection of life), and *ḥifẓ al-bī'ah* (protection of the environment, as a derived objective in modern maqāṣid discourse).

From a public policy perspective, governments in Muslim-majority countries can adopt circular economy principles as part of national strategies for sustainable development, supported by Islamic ethical legitimacy. Incorporating Islamic values into environmental legislation—such as incentives for sustainable consumption and penalties for excessive waste—may increase public acceptance and compliance, particularly among religious communities. Such alignment also supports global sustainability goals (SDGs) without compromising local religious and cultural identities.

In the business sector, this framework encourages Muslim entrepreneurs, especially in Micro, Small, and Medium Enterprises (MSMEs), to adopt eco-friendly production models and circular supply chains, grounded not only in economic rationale but also in religious accountability. Ethical branding based on maqāṣid al-shari'ah could further strengthen consumer trust and loyalty among Muslim consumers, who increasingly demand products that align with both halal and ṭayyib (wholesome) values.

Given the current environmental issues, the concept of circular economy promises sustainable growth that leads to natural regeneration. Without considering waste from other sectors such as food, textiles, plastics, and electronics, Bappenas projects that Indonesia's construction industry will generate up to 70% more waste by 2030 (Kementerian et al., 2021). It is expected that transitioning from this situation through a circular economy that values and acknowledges the importance of environmental welfare will benefit both the nation's economy and its environment.

By applying the circular economy approach in five major industries—food and beverages, textiles, electronics, plastics, and construction—Kementerian et al. (2021) anticipate a reduction in carbon emissions and an increase in the use of clean water. In the food and beverage industry, consumer awareness is expected to increase, leading to a reduction in food and beverage waste, supported by circular economy practices that reduce carbon emissions. The recycling system is expected to result in raw material savings from the textile industry, which will reduce textile waste and water pollution, consequently increasing clean water usage (Kementerian et al., 2021).

In sum, integrating circular economy principles within the framework of maqāṣid al-shari'ah not only enriches Islamic economic thought but also offers a robust theoretical and practical platform for shaping sustainable policies and business practices in Muslim societies. This model promotes holistic well-being (*falāḥ*) that is economic, ecological, and spiritual in nature—supporting the creation of a just and sustainable future.

Limitations and Directions for Future Research

While this study makes a significant theoretical contribution by integrating circular economy principles within the framework of *maqāṣid al-sharī'ah*, several limitations should be acknowledged. First, the approach employed is primarily conceptual and normative, emphasizing theoretical framework development rather than empirical validation. Consequently, the findings and conclusions cannot be widely generalized to practical applications of the circular economy, particularly within Muslim communities.

This limitation affects the extent to which direct links between theory and practice can be established. Therefore, future research is encouraged to bridge this gap by incorporating empirical data through case studies or mixed-method approaches that allow for contextual and applied testing of the conceptual framework. Such studies could focus on sectors with high sustainability urgency, such as food and beverage, textiles, electronics, plastics, or construction—industries already highlighted in national circular economy policies.

Furthermore, geographical and cultural contexts represent important dimensions that remain underexplored in this study. The implementation of Islamic values in circular economy practices may vary across different regions or countries, influenced by social, cultural, and institutional factors. Comparative studies across Muslim-majority countries or among Muslim communities in diverse settings could thus be pursued to identify contextual factors affecting the success or challenges of integrating circular economy principles with *maqāṣid al-sharī'ah*.

To strengthen the validity and relevance of findings, future research could utilize primary data sources such as in-depth interviews with Muslim business practitioners, policymakers, and religious leaders, alongside secondary data from policy documents, corporate reports, and relevant environmental indicators. Additionally, exploring Islamic value-based policy instruments that support the circular economy may broaden this study's contribution to public policy development.

In conclusion, although this study is exploratory and conceptual in nature, future research directions should focus on empirical verification and practical framework enhancement. Such efforts will not only enrich theoretical discourse in Islamic economics but also offer tangible contributions to designing sustainable policies and business strategies grounded in Shari'ah values.

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