



The Environmental Fiqh as A Model of Sustainable Economic Growth in Rural Industrialization

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Abstract

Development of peripheral villages has become the government's tagline for equitable economic growth. Thus, villages that initially had no source of income could present themselves as facilitators for the community. The existence of villages as a new source of economic growth is carried out in order to prevent excessive urbanization and reduce the effects of population movement that are too large for urban areas and the spread of negative externalities. So this research aims first to explore rural industrialization in order to grow the village economy, second to analyze economic growth as an externality of rural industrialization, third to offer environmental fiqh as a model of sustainable economic growth to prevent the widespread impact of negative externalities from rural industrialization. The method used is qualitative with case studies. Research subjects used snowballs. Data collection techniques using interviews, observation and documentation. Data analysis uses critical study. The results obtained were that rural industrialization had a more negative impact on people's lives, so that the orientation was only economic growth without thinking about the environmental damage caused. Therefore, Environmental Fiqh must be presented as a new model for economic growth that is not only oriented towards the global world but also the UK.

Page: 152 - 162

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INTRODUCTION

The issue of rural industrialization is not a new issue in development economics (Susila, 2019). Several studies have discussed the new development pattern promoted in the Jokowi era, namely building from outlying villages. This development model of course changes the development planning system from top down to bottom up. It doesn't just stop at that, industrialization also has impacts that are not only positive but also negative. The shift from the center of economic growth from initially only to cities to villages also apparently had an impact on the village environment.

The economic growth is an ideal envisioned by the Neo Classicalists, but in reality it does not always have a good impact on the environment, there is a contradiction between the ideal of growing the community's economy and the environmental pollution it causes. We can see that at every performance event, concert, recitation and so on, after the activity is carried out, piles of rubbish become a problem. However, sometimes the activities carried out are religious-based activities. In religious teachings, it is obligatory to protect the environment (hifdz al bi'ah), humans are prohibited from destroying it. However, this teaching is inferior to people's lifestyles which tend to be hedonistic and do not care about the environment. As a result, economic growth will occur in the short term. However, in the long term it cannot be sustainable, because economic growth is hampered in terms of financing environmental damage due to community ignorance.

In the development process, industrialization is a necessity. According to Todaro (2011), in the early stages of industrialization for developing countries it is definitely accompanied by an increase in income. Therefore, developing countries in Asia began to industrialize in droves without thinking about the other impacts on people's lives (Rosyanti et al., 2017). As a result, social and environmental changes can no longer be avoided, initially in urban areas starting to shift to rural areas. The early stages of industrialization are usually accompanied by increases in income, but accompanied by worsening environmental conditions (Bekhet et al., 2020). According to the World Bank, pollution levels due to industrialization are increasing, even with high incomes a country will find it easier to obtain expensive clean technology (Ali et al., 2022). However, the trend of environmental damage cannot be avoided (Prasetiyo & Sukartini, 2020). Air (and water) quality is closely linked to the extent of government regulation, in both high- and low-income countries. Moreover, some environmental resources may be lost and cannot be replaced unless anticipatory steps are immediately taken (Pritama, 2020).

If studied further, studies related to the impact of industrialization on the environment have been widely discussed by various studies. As research by Valery et al in 2022, regarding the connection between industrialization and education (Valery et al., 2022). Through the results of his research in the Sahara region of Africa, industrialization has had an impact on increasing per capita income, but not along with environmental impacts. In this research, it was stated that industrialization goes hand in hand with economic growth and in the development process industrialization is a necessity (Alici et al., 2022; He, 2018; Jemima Nilofar et al., 2021). This research by Valery et al (2022) is the first research using micro

analysis by linking industrialization not only in terms of environmental impacts and income but also in terms of education of the people of Sahara Africa. The educational side is the side that researchers look at when discussing industrialization (Valery et al., 2022). In the context of international discourse, research related to industrialization was also carried out by Usman M et al (2022) who discussed environmental concentration in the era of industrialization. In this case, Usman M et al (2020) question renewable energy and natural resources in relation to financial growth in a country. (Usman & Balsalobre-Lorente, 2022). This research is a study with panel data from 1999 to 2019, revealing the influence of industrialization, total reserves and expansion of financial resources, renewable energy and natural resources on ecological conditions. According to this research, the results of the Dumitrescu and Hurlin panel causality test reveal a unidirectional causality relationship from industrialization and renewable energy to the ecological footprint and from the ecological footprint to natural resources. Bidirectional causality was also found between financial development and total reserves, and ecological footprint. Finally, several important policy implications are suggested for protecting environmental quality in newly industrialized countries (Usman & Balsalobre-Lorente, 2022). Similar research is related to industrialization by Alici O et al (2022) with the object of Turkey. This research talks about the relationship between the manufacturing industry and economic growth in Turkey (Alici et al., 2022). Alici et al used the Ganger Causality Test to see the relationship between manufacturing exports and short-term economic growth. This Ganger Causality test is strengthened using the Toda Yamamoto Test using OLS, giving results that the manufacturing industry has a positive impact on economic growth in Turkey. This analysis was carried out without looking at any negative impacts caused by the manufacturing industry (Alici et al., 2022).

Apart from these studies, several researchers in the field of Islamic religion also formulated environmental issues into Fiqh studies. By Ali Yafie (2016) it was formulated in Environmental Fiqh as an answer to public uncertainty regarding environmental damage. Ali Yafie also wrote several books about the environment, saying that protecting the environment (hifdz al bi'ah) is a dharuriyat obligation for a Muslim.

Strengthening these studies, research on the environment then emerged. For example, the relationship between industry and environmental jurisprudence. Many studies on environmental Fiqh have been carried out, for example by Maghfur (Maghfur, 2019) discussion of environmental industrial fiqh which is studied from maqashid as sharia. Strengthened by Sugitanata A's (2021) study on the Integration of Environmental Fiqh with the renewal of the maqashid sharia concept. This means that environmental Fiqh has become a Fiqh study that is often discussed to answer environmental problems (Sugitanata, 2021). A study also conducted by Sinapoy S (2019) made environmental fiqh a solution to mining management abuse. (Sinapoy, 2019). Based on several studies, it appears that this research has never been carried out before. Existing research only discusses environmental fiqh in connection with maqashid sharia. Meanwhile, this research will discuss a model of sustainable economic growth based on environmental fiqh.

In order to strengthen the results of this research, this research uses a qualitative approach with a case study type. The research was carried out by deepening interviews with communities affected by industrialization, apart from that, observations and documentation were also carried out. Data analysis uses critical analysis in order to improve. Data validity using source triangulation. Based on the explanation above, there is a theoretical gap related to the theory of economic growth versus the theory of environmental economics. Apart from that, the research gap can be explained that even though there is economic growth, it has disrupted the development process, especially damaging the environment.

RESULT AND DISCUSSION

Rural Industrialization For Economic Growth: Evidence From Indonesia

In the last few decades, various regions have accelerated their economic growth by industrializing. There are at least three models of rural industrialization in Indonesia, these three models are the result of classification from research. The three models are the land function transition model. This model is often implemented by converting villages that initially had an agricultural base into villages that have companies or villages. This transition can also be done by changing village agriculture into another business that is considered more profitable. For example, what happened in Sumenep, specifically Dungkek Village, changed the village, which was originally agricultural, into a village that had shrimp ponds.

This conversion was carried out in order to increase shrimp production on a national scale with the marine potential owned by Sumenep. Marine conservation into productive land is a reason for making structural changes, apart from that, economic growth is also the target of this growth (interview results). In fact, according to the results of Wardana's research (2020), the construction of industrialization of shrimp ponds, although not in conflict with the RT RW PERDA, has caused various problems in the field, these problems include: 1) forced confiscation of land conversion by investors with the promise of a certain amount of money, 2) land use which was originally for agriculture changed to aquaculture, 3) environmental pollution, 4) privatization of beaches by investors. Historically, based on the results of interviews, the people of Sumenep are an agricultural society with the potential for fertile land, even though part of the area is close to the coast or brackish. Indeed, initially there were residents who had shrimp ponds for more than 20 years, for example H. Sutar in Andulang Sumenep. However, he hopes there will be no industrialization, such as the presence of CV Madura Marina. Likewise in the Dungkek District area, although there are several areas where the people are fishermen. However, the presence of UD Sari Jaya has brought problems, even though it promises additional income. Thus, the findings of this research strengthen the results of research by Shulhan (2021) which stated that, 1) Shrimp farming business actors in Sumenep Regency experienced an increase in income of 900%, especially in the Dungkek, Batang-Batang and Batu Putih sub-districts, with previous calculations of approximately Rp. 4,000,000/per year changes to approximately Rp. 40,000,000 per year calculated on the average land area of 1000 m² owned by each family, 2) shrimp farming has opened up new employment opportunities for at least approximately

300 new workers absorbed in the sector This, 3) increasing income has an impact on people's quality of life, for example home ownership and increasing the fulfillment of tertiary needs.

The conversion carried out has caused changes in the village, especially in terms of economic growth and environmental changes. Economic growth is felt faster than in villages before industrialization. Education which initially only reached elementary school has changed to tertiary education. This does not only happen in Sumenep, in several areas that have experienced industrialization using the land use transition model, economically they have experienced adequate growth.

The second model, namely the creative industry model. Industrialization that occurs in the village, namely by changing a village and exploring its potential by taking a creative side. This type of village can take the form of a tourist village and can take advantage of the village's potential to make the creativity of its residents an advantage. This form of creativity is related to digitalization which is currently being widely discussed. Digital villages are an option for industrialization to enable economic growth and change the condition of villages that were initially underdeveloped to become developed villages. As happened in You Tuber Village, Bondowoso. Has a different industrialization model from Sumenep Regency. The industrialization process in You Tuber Village uses a creative economic approach with content creators, meaning that physically the environment does not interfere, because this industry does not require space or space. Technological advances have fostered Imam's creativity, as the initiator of the existence of this You Tuber village. This technology-based industrialization process has changed the income of the people of Tapen village, Bondowoso Regency. Imam, taught about how to create a YouTube channel and various things about content creators, so that young people who initially had no income changed to having income and being able to meet their needs, up to the stage of fulfilling tertiary needs. In fact, Imam was able to bring in many young people from various regions who wanted to study in the You Tuber village. This has an impact on all residents of Tapen village. Tapen Village is one of the reference villages based on digital industry in Indonesia. However, there has not been much research related to Tapen village, because the age of industrialization is still relatively short, around 3 years. An interesting thing that was found was that the content creator industry had an impact on the economic growth of the Tapen village community (results of interviews and observations).

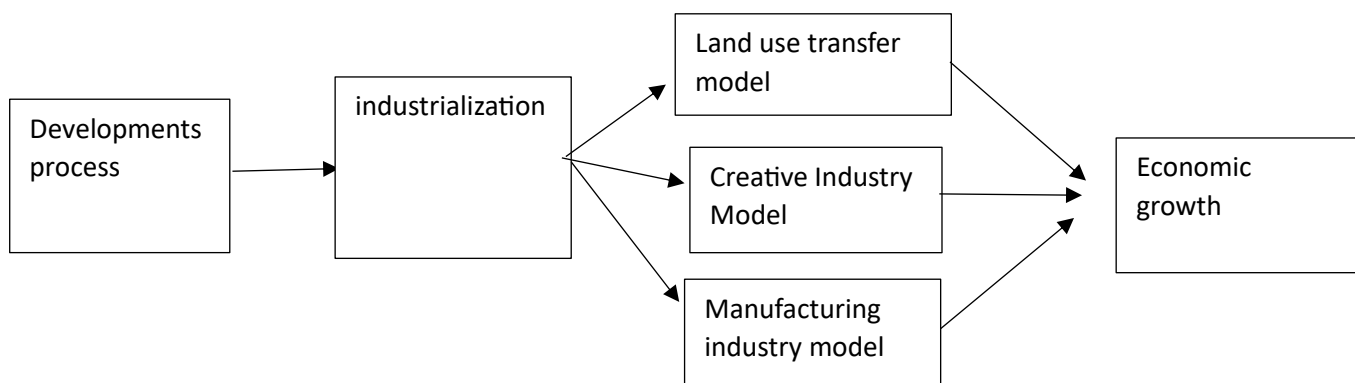
A village that was also designed to be a digital-friendly and sustainable village occurred in Jember Regency, namely in the SDGs village. The design of this village is a sustainable village that is based on food security and health. This village, which is located in Jember Regency, also develops vegetables as an economic resource. This means that industrialization does not always have to be based on companies or changes in land use. Through creativity, villages can also grow the economy and the entrepreneurial spirit of the community. Especially women.

The third model is industrialization with a craft and work model. This happened in Balung Tutul Jember Village, as an international standard manufacturing industrial village, has been able to transform the village into an industrial village. Balung Tutul is famous for its

handicraft industry and processing waste into handicrafts. Balung Tutul products are not only consumed by Indonesians, but also abroad such as China, Japan, Korea and so on. Tutul Village has approximately 1,057 small handicraft industries, the interesting thing is that this industry is done manually (Amlauni et al., 2018). So, there are no machines that cause environmental damage from this industrialization process. The majority of workers employed in this industry are women, meaning that women who initially do not have additional income can be able to help their husbands to provide additional income for the family. Apart from that, this industry is able to prevent large-scale migration from villages to cities, because the community has an independent industry and uses labor from local villagers. So this industry has a positive impact on the economic growth of the Balung Tutul village community (processed from interview results)

Based on the three categories of types of industrialization above, we found that any type of industrialization carried out in the development process will have a positive impact on increasing income and economic growth in a region. This is in accordance with the development theory presented by Todaro and Smith (2011), that industrialization has a positive impact on economic growth. Especially if the development process is carried out in a participatory manner (Oyvat & wa Gĩthĩnji, 2020). This will certainly increase market activity in the area, because increasing income will increase people's purchasing power (JK Brueckner & Zenou, 1999). The following is a summary of the findings in this research:

Figure 1. Research Findings



The Impact of Rural Industrialization Externalities

One of the factors causing the rapid development of industrialization today is that it is influenced by technological advances which are becoming more powerful every day. Moreover, since the birth of the Industrial Revolution in England, the development of the industrial sector has also given rise to changes in the way of work from previously being based on the use of human power to a way of working that operates by using advanced technology such as machine power. For developing countries, industrial activities are very essential to carry out in order to expand development and be able to meet people's living needs which are increasing day by day (Wasista & Nawiyanto, 2014)

However, the fundamental problem in any economic growth caused by industrialization is positive externalities and negative externalities. Positive externalities are

in the form of economic growth through indicators of opening up new jobs, growing entrepreneurial skills and increasing the human development index. However, on the one hand, industrialization creates negative externalities. Environmental degradation occurs on various lines, both the industrialization model with land conversion, the creative industry model and the craft model. These three models provide negative externalities that can hinder sustainable development. The following analysis can be provided

Table 2. Results of Research on the Impact of Industrialization on the Environment

No	Industrialization Model	Impact of Industrialization
1	Model of conversion of agricultural land into shrimp ponds	1) Environmentally, there is potential for developing shrimp ponds, but it is sufficient with the local shrimp pond model, not industrialization. Apart from that, the RTRW method needs to be re-studied, to convert land. This is because agriculture and fishing, which are the main sources of income for the community, must shift, besides that, land ownership will shift to become the property of investors, which will result in privatization. 2) It has been proven that environmental pollution occurs which has a direct impact on human health and the sustainability of land productivity 3) Unhealthy sanitation due to odors caused by industry
2	The creative industry model is based on content creators	It does not have an impact on environmental pollution, but still has an impact on health, especially the presence of technological radiation, as well as having an impact on socio-cultural changes.
3	Wood-based manufacturing industry model	1) There is potential for ecosystem destruction, it is proven that there are still industries that buy wood from illegal logging, even though some industries use wood for production. 2) Generates industrial waste 3) The impact on health decline due to the dust produced

Source; results of observations and interviews

Environmental Fiqh Model in Realizing Sustainable Economic Growth

Environmental fiqh goes hand in hand with environmental sustainability which has the ideal of sustainable economic growth. This environmental fiqh is presented in the context of natural damage which is increasingly the result of human activity to achieve economic growth (Maghfur, 2019). Fiqh as a codification of Islamic law, presents a humanist side, namely environmental fiqh. The realization of *hifdz al bi'ah* is the obligation of every Muslim. Because, if we trace history, we can find many realities among religious people regarding environmental issues. Religionists prefer dhikr, prayer and vertical rituals rather than environmental issues.

Environmental problems are not only a waste problem but also a problem of environmental damage. The Environmental Fiqh model is realized in the *maqashid sharia* model. The study of *maqashid sharia*, nowadays, is not only discussed in legal matters but is also developed in the study of economic development (Prilevi et al., 2020). *Maqashid sharia*

has become an analytical tool in various fields of development, both regional development and banking (Srisusilawati et al., 2022). According to As Syatibi, Maqashid Syariah is a basic concept in everyday life aimed at the benefits of religious communities. Maqashid sharia, if implemented in the development concept, focuses more on human resources, because Islam positions humans as the most noble creatures of Allah.

One of the crucial aspects influenced by the paradigm is the purpose of life. As a system based on the Islamic worldview, Islamic development economics must of course be able to reflect the goals of Islam itself through a development process. Development goals are really needed because they will be a reference in formulating indicators of success. Islamic economics views the general goal of economic activity at both the micro and macro levels as achieving maqashid sharia (the essence of the goals of sharia). Achieving this goal is a process in achieving a common goal, namely benefits that will lead humans to ultimate victory known as *falah*. Technically, maqashid sharia is easier to represent than *maslahat* or *falah* because maqashid sharia explains dynamic dimensions, so it can be adjusted to the context, but still does not change the essence. Basically, the main characteristics of the Islamic economic system mentioned above are derivatives of the concept of maqashid sharia (the essence of the objectives of sharia). A Muslim is guided to have five main goals in life, namely protecting religion, soul, mind, offspring and property. If Muslims follow this rule, then automatically the components of human well-being also refer to these five dimensions. Likewise, in reducing development measures, Islamic economics focuses on indicators that represent five dimensions. Referring to this, in Islamic economics to form theories and apply development guidelines have been given by the Shari'a. Development economics which is based on Islamic values both in terms of theory formation, planning, application and determining the objects and subjects of development is what is called Islamic Development Economics. The function of Islam in this case is not only as a guideline for carrying out development, but also as an object of development.

Apart from that, many studies have also found that the development measures used in general, which in fact originate from a conventional perspective, are not in accordance with the objectives of development according to Islam itself. As mentioned above, what is often used as a source for deriving development goals is maqashid sharia. Based on the results of previous scientific studies, general development indicators such as HDI have not been considered comprehensive in representing sharia maqashid, nor have single measures such as GDP or GDP per capita. In terms of procedures and focus, conventional development is also different from economic development directed by the Islamic paradigm. Therefore, industrialization as a form of development must also be studied from the perspective of the maqashid sharia model.

In the industrialization process that has occurred in various regions in Indonesia, especially in the three regions that are the objects of research. So it is necessary to look at the aspects per dimension that have been conceptualized from the maqashid sharia as Syatibi. Apart from these five dimensions, this research also adds one more dimension conceptualized by Yusuf al Qardhawi, namely *hifdz al bi'ah*, namely protecting the

environment. These dimensions are used as points in analyzing models that occur related to industrialization.

Meanwhile, if seen from the dimension of *hifdz al aql* (maintaining reason), industrial development has a positive impact on access to institutions such as education. On the other hand, if we look at the dimension of *hifdz an nasl* (looking after the family), the existence of industry, if we look at the marriage level, has no impact on the number of marriages, the more the village is industrialized, the smaller the number of early marriages. The level of divorce is not directly affected by the existence of industrialization but rather is caused by economic factors (Shahrin et al., 2023). Furthermore, if you look at the dimension of *hifdz al mal* (protecting wealth), the presence of industrialization in village areas turns out to have a good impact on the growth of people's income, but on the other hand the existence of industry also makes village communities more individualistic, so that the wealth obtained only accumulates among people. Only certain areas, so there is a need to increase awareness among the community to distribute ZISWAF. As for the latter, if you look at the dimension of *hifdz al bi'ah* (protecting the environment), the existence of an industrial area, if seen from its positive externalities, does not have much of an impact on environmental waste and sanitation, whereas if seen from its negative externalities, the existence of industry has a number of negative impacts that can cause damage to environmental health (Masruroh et al., 2023). There are some model from environmental fiqh, that is waste management it can be done with 9 R (Refuse, Rethink, Reduce, Reuse, Repair, Refurbish, Remanufacture, Repurpose, Recycle, Recover), halal industry with halal certification for MSMES for healthy and safety production, green economic for reduce carbon emission and Islamic business ethic with *nubuwwah* principle. It will be make human being always keep their environmental to be healthy and sustainability.

CONCLUSION

In this study, environmental fiqh is implemented in the concept of *maqashid sharia* which goes hand in hand with sustainable economic growth. If all this time, in the industrialization process, we only have the goal of economic growth, then through environmental fiqh, the expected economic growth is sustainable economic growth. This is a continuation of the concept of environmental sustainability, the ideals of SDGs-based development. Environmental Fiqh goes hand in hand with this, so in this context Environmental Fiqh must be a reference for every Muslim in carrying out his movements so that environmental damage does not get worse. This fiqh is a world model, to see that sustainable economic growth must continue, not just temporary economic growth. Neo Classical theory is refuted in this context, there is a theoretical gap between Neo Classical and Islamic Economics. Islam requires that the economy not only grow now or for a moment but in the future, so that there is economic resilience even though it is experiencing a recession. Environmental Fiqh offers a halal production cycle which will have an impact on environmental health and sustainability environment.

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