

Sharia Economy As A Fair And Sustainable Solution To The Food And Energy Crisis

Hafidza Sanshia Arum^{1*}, Nanda Suryadi², Nurlasera³

¹Pascasarjana Universitas Islam Negeri Sultan Syarif Kasim, Riau

² Pascasarjana Universitas Islam Negeri Sultan Syarif Kasim, Riau

³Fakultas Ekonomi dan Ilmu Sosial Universitas Islam Negeri Sultan Syarif Kasim, Riau

*Corresponding Address: 22490324340@students.uin-suska.ac.id

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ABSTRACT

The global food and energy crisis is not only caused by an imbalance in supply and demand, but also by a crisis of values in the modern economic system that is oriented towards material profit and ignores social justice and ecological balance. This study aims to analyze the role of Islamic economics as a sustainable solution to this crisis through a qualitative, normative-philosophical approach with thematic analysis based on maqasid al-shariah. The results show that the principles of al-'adl (justice), tawazun (balance), and al-maslahah al-'ammah (public benefit) can form the basis of equitable food and energy policies. The integration of maqasid al-shariah with the Sustainable Development Goals (SDGs) has proven to strengthen food security, expand energy access, and encourage ethical green development. Zakat, productive waqf, and Islamic microfinance instruments play a significant role in resource redistribution and empowerment of the poor. Thus, Islamic economics offers not only an alternative system but also a moral and ecological paradigm that restores the balance between humans, nature, and God.

INTRODUCTION

The food and energy crises currently gripping the world are not merely technical economic issues, but rather symptoms of the crisis of modern civilization, which has lost its sense of direction and balance. Global dependence on a conventional economic system oriented toward profit accumulation and material efficiency has created an unequal and unjust economic structure. Developed countries enjoy food and energy surpluses, while most developing countries face deficits, scarcity, and high dependence on imports. The Food and Agriculture Organization (FAO) report for 2024 noted that more than 735 million people worldwide still suffer from chronic hunger, while approximately 40% of global food production is wasted annually due to inefficient distribution and consumption systems (FAO, 2024)

The energy crisis, coupled with the food crisis, has exacerbated global inequality. Dependence on fossil fuels and geopolitical turmoil in oil-producing regions have led to price fluctuations and instability in global energy supplies. International Energy Agency (IEA, 2023) emphasized that efforts to transition to renewable energy still face serious obstacles due to the dominance of global political and economic interests. The root of this problem lies not only in the technical aspects of supply, but also in the value system underlying modern economic management, which emphasizes growth without regard for ecological sustainability and social welfare.

The capitalist economic system, which deifies market mechanisms, has proven to fail to achieve distributive justice and ecosystem balance. This situation underscores the need for an alternative paradigm that is not solely profit-oriented but also prioritizes sustainable shared prosperity. In this context, Islamic economics offers a comprehensive solution by integrating moral, spiritual, and social aspects into economic activities, based on the principles of *al-'adl* (justice), *al-mizan* (balance), and *al-maslahah al-'ammah* (general welfare) (Ibrahim et al., 2021).

Sharia economics not only rejects the practice of usury and speculation, but also emphasizes the importance of the real economy, fair distribution of wealth, and social responsibility through the instruments of *zakat*, *waqf*, and *infaq* (Antika et al., 2025). In the food context, the concepts of *hisbah* and *siyasah maliyyah* regulate distribution supervision to prevent monopolies and hoarding. Meanwhile, in the energy context, the principle of *hifz al-bi'ah* (environmental preservation) within the *maqasid al-shariah* emphasizes the importance of preserving nature through the use of sustainable energy sources (Adhania, 2020).

The food and energy crisis is essentially a crisis of values, a loss of balance between human needs and the ethical boundaries of nature. In Islam, the earth is not simply a resource, but a trust that must be safeguarded and prospered equitably. Therefore, Islamic economics is not only an alternative economic system but also a moral-ecological paradigm that places sustainability, justice, and spiritual responsibility as the main pillars of development.

This research aims to analyze in depth how Islamic economic principles can serve as a moral and structural foundation for addressing global food and energy inequality. Through the application of the principles of balance and justice, Islamic economics is believed to be able to create a more equitable, efficient, and sustainable distribution of resources. Furthermore, the integration of *maqasid al-shariah* into modern economic policies is expected to support the

development of food and energy security in line with the principles of social justice and ecological sustainability (Rohaini et al., 2024).

By combining spiritual, social, and ecological aspects, Islamic economics is expected to be able to present a new paradigm in responding to the global civilization crisis—building a balance between economics and ethics, and between progress and humanity towards a just and sustainable economic system.

METHODS

This research uses a qualitative approach with a normative-philosophical paradigm, as the primary focus of the research lies in exploring the values, principles, and perspectives of Islamic economics that can be applied to address the global food and energy crises. This approach utilizes the Qur'an, Hadith, and the works of classical Islamic scholars and contemporary Islamic economists as primary sources in formulating conceptual and applicable solutions. According to Hardani et al., qualitative research aims to deeply understand the meaning and context of a social phenomenon to discover its underlying values (Hardani et al., 2020).

The research method used is descriptive-analytical, systematically describing the main concepts in Islamic economics and linking them to the current food and energy crises. In line with Gazi Saloom, the descriptive method serves to explain developing conditions and ideas and provide accurate interpretations of phenomena based on the analyzed data (Saloom, 2021).

The data sources in this study consist of primary and secondary data. Primary data comes from texts from the Quran and Hadith relevant to the themes of economic justice, resource distribution, and human responsibility towards the environment. Meanwhile, secondary data includes scientific books, journal articles, reports from international institutions, and previous research on the application of Islamic economics to sustainable development.

The data collection procedure was conducted through library research, exploring the latest literature from 2020–2025 related to the food crisis, energy, and the Islamic economy. In line with Sambodo et al.'s view, library research is a fundamental step in building a theoretical foundation and increasing the validity of analysis in qualitative research (Sambodo et al., 2024).

The data analysis phase employed a thematic analysis approach, which involves identifying, categorizing, and interpreting key themes emerging from the relevant literature. Each theme was examined based on the *maqasid al-shariah* framework to ensure that the interpretation remains aligned with fundamental Islamic values such as justice, balance, and welfare.

To ensure the validity of the results, this study employed data triangulation techniques, namely comparing information from various primary and secondary sources, both classical and modern. Abdussamad et al. emphasized that triangulation is essential to increase the validity

of findings through a combination of diverse sources and analytical approaches (Abdussamad et al., 2024).

The general procedural stages of research include:

1. Identification of the problem and research objectives, namely the global food and energy crisis which requires an Islamic value-based approach.
2. Collection of primary and secondary literature from authoritative sources in the field of Islamic economics and development policy.
3. Thematic analysis and normative-philosophical interpretation of Islamic economic principles relevant to the context of food and energy security.
4. Synthesis of analysis results to produce a conceptual model for the application of Islamic economics as a solution to the global crisis.

Through these stages, this research not only describes normative Islamic values but also provides a critical and applicable analysis of the potential application of Islamic economics to address global food and energy inequality. Thus, the research findings are expected to provide theoretical contributions to the development of Islamic economics, as well as practical contributions to building a just, socially just, and ecologically sustainable economic system.

RESULTS AND DISCUSSION

A. The Food and Energy Crisis as a Global Value Crisis

The analysis shows that the root of the global food and energy crisis is not solely caused by a technical imbalance between supply and demand, but rather stems from a moral and systemic crisis of values within the global economic system. The conventional economic system, oriented toward maximum profit, has encouraged the overexploitation of natural resources without regard for the principles of justice and sustainability. This phenomenon is reflected in the fact that millions of people worldwide still experience chronic hunger, while approximately one-third of global food production is wasted each year. This fact demonstrates the failure of the conventional economic system to distribute food resources fairly and efficiently.

From a sharia economic perspective, this situation reflects the loss of two key values: *tawazun* (balance) and *'adl* (justice). When economic orientation is no longer based on moral values and the public good, the food and energy crises become symbols of the global civilizational crisis. These findings align with the views of Rahmawati Anwar et al., who assert that the imbalance between humans, nature, and spiritual values is a fundamental factor causing global economic instability (Anwar et al., 2025)

B. Sharia Economic Principles as a Foundation for Sustainable Solutions

A literature review shows that Islamic economic principles not only serve as an alternative economic system but also as a value transformation that emphasizes the balance between spiritual and material aspects. The principle of *al-maslahah al-'ammah* (general benefit) emphasizes that economic policies should be oriented towards collective benefit, not individual

gain. The relationship between the five maqasid al-shariah and sustainable development goals can be seen in **Table 1**, which illustrates the alignment between Islamic values and the principles of the Sustainable Development Goals (SDGs) in creating a balance between economic growth, social justice, and environmental sustainability.

Table 1. Integration of Maqasid al-Shariah with Sustainable Development Goals (SDGs) in the Context of Food and Energy

Aspects of Maqasid al-Shariah	Protection Focus	Relevant SDGs Goals	Applications in Food and Energy Security	Reference
Hifz al-Dīn (Religion)	Spiritual values, morals, and ethical responsibilities	SDG 12 – Sustainable consumption and production	Education on consumption ethics and ecological responsibility	Rahmawati Anwar et al., 2025a
Hifz al-Nafs (Soul)	Human health and life	SDG 2 – Zero hunger	Halal and thayyib food system that ensures balanced nutrition	Maulida & Ali, 2023
Hifz al-'Aql (Reason)	Innovation, education and knowledge	SDG 7 – Affordable and clean energy	Renewable energy research based on sharia ethics	Isaac & the End, 2025
Hifz al-Nasl (Descendants)	Generational sustainability	SDG 13 – Action on climate change	Environmentally friendly natural resource management	Saripudin et al., 2020
Hifz al-Māl (Treasure)	Economic justice and distribution of assets	SDG 1 – No poverty	Zakat, productive waqf, and Islamic microfinance	Swandaru et al., 2021; El Ashfahany et al., 2025

This table shows that the maqasid al-shariah strongly aligns with the principles of sustainable development, particularly in the context of food and energy security. This integration strengthens the position of Islamic economics as a paradigm for just and sustainable development.

Empirical studies show that instruments such as zakat, infaq, and productive waqf are able to increase food security and expand energy access for vulnerable communities (Saripudin et al., 2020). Furthermore, the principle of hifz al-bi'ah (environmental protection) within the maqasid al-shariah framework serves as the basis for creating an environmentally friendly and sustainable development model. Research by Rahmawati Anwar et al. shows that integrating maqasid al-shariah with the Sustainable Development Goals (SDGs) can create a green economic paradigm that is ethical, inclusive, and based on social welfare (Anwar et al., 2025)

C. Integration of Maqasid al-Shariah in Food and Energy Security

A thematic analysis of contemporary literature shows that maqasid al-shariah—which includes five main aspects: protection of religion (dīn), soul (nafs), reason ('aql), descendants (nasl), and property (māl)—can be used as an operational framework in formulating food and energy policies (Maulida & Ali, 2023). For example, the principle of hifz al-nafs (protection of the soul) mandates the provision of sufficient and equitable nutritious food for all members of society, while hifz al-māl (protection of property) demands justice in the distribution of energy to prevent monopoly and exploitation.

Its implementation can be seen through the concepts of agricultural waqf and energy waqf, where waqf land is used for food production or renewable energy. A study by Ishak & Akhir shows that agricultural waqf contributes significantly to national food security by increasing local agricultural productivity and reducing dependence on imports (Ishak & Akhir, 2025). These results reinforce the view that integrating sharia values into food and energy governance can be a strategic solution to address the global crisis in a just and sustainable manner.

D. Sharia Economics and Sustainable Development: A New Paradigm Direction

The findings of this study confirm that Islamic economics has strategic relevance in realizing sustainable development. Unlike conventional economic systems that solely pursue material growth, Islamic economics places falāh (true happiness) as its ultimate goal, encompassing the spiritual, social, and moral well-being of society. The flow of the relationship between the global value crisis and solutions based on sharia economics is explained in **Figure 1**, which shows that the application of the values of tawazun and 'adl is able to restore the balance between humans, nature, and the economic system.

Figure 1. Conceptual Framework of Sharia Economics as a Solution to the Food and Energy Crisis



This figure illustrates the causal link between the global crisis and Islamic economic solutions. By restoring the values of tawazun and 'adl, the Islamic system offers an integral approach that unites spiritual, social, and ecological aspects in addressing the global crisis.

Rahmawati Anwar et al.'s study proves that the integration of maqasid al-shariah within the SDGs framework enriches the moral dimension of global development, while strengthening the inclusive economy agenda (Anwar et al., 2025). This finding is supported by El Ashfahany et al., who showed that good management of zakat and waqf can reduce economic disparities and strengthen financial inclusion in society (El Ashfahany et al., 2025). Thus, Islamic economics can be positioned as a new development paradigm that balances economic, social, and spiritual aspects in an integral manner.

E. Policy Implications and Recommendations

Based on the results of the analysis, there are three strategic implications that need to be considered in the application of Islamic economics to face the food and energy crisis:

1. Public Policy Transformation

The government needs to integrate the principles of maqasid al-shariah into national food and energy policies. Policies should be designed not only to increase productivity and efficiency, but also to ensure social justice and environmental sustainability. This approach

allows development to shift from merely quantitative growth to development based on the public good.

2. Socio-Economic Innovation

The development of instruments such as energy waqf, zakat for productive agriculture, and Islamic microfinance are important priorities in expanding community access to productive resources. Research by Swandaru et al. shows that zakat optimized for the productive agricultural sector can improve the welfare of smallholder farmers and strengthen local food security (Swandaru et al., 2021).

3. Ecological Islamic Economic Values Education

Educational efforts and campaigns are needed to promote Islamic economic values that emphasize ecological and social responsibility as part of worship. This will help the public realize that fair and environmentally friendly economic behavior is a manifestation of adherence to Sharia principles.

Overall, the results of this study demonstrate that Islamic economics is not simply an alternative economic system, but rather a civilizational solution that restores balance between humanity, nature, and God. This approach opens a new direction for a more humane, just, and sustainable global economic transformation.

CONCLUSION

This research confirms that the global food and energy crisis is essentially a crisis of values, born of a conventional economic system that prioritizes material growth and ignores social justice and ecological balance. Sharia economics offers an alternative paradigm that unites moral, spiritual, and social dimensions through the principles of al-'adl (justice), tawazun (balance), and al-maslahah al-'ammah (public benefit). These principles form the basis for an economic system oriented toward equity, sustainability, and ecological responsibility.

Research findings show that the integration of maqasid al-shariah with the Sustainable Development Goals (SDGs) provides a universal framework for equitable green development. Instruments such as zakat, productive waqf, and Islamic microfinance have proven potential to strengthen food security, energy access, and empower poor communities. Thus, Islamic economics is not only an alternative system but also a civilizational solution that restores balance between humans, nature, and God.

Scientifically, this research contributes to broadening the paradigm of a sustainable economy based on Islamic values. The implication is that governments and financial institutions need to integrate the principles of maqasid al-shariah into food and energy policies to achieve collective well-being and environmental preservation. This approach is not only relevant for Muslims but also universal providing a new direction for more just, ethical, and sustainable global development.

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