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Blue Economics in Islamic Economics Perspective: *Fiqh Bi'ah* Approach

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Abstract. This research explores the implementation of the blue economy in various Islamic countries, focusing on marine resource production and environmental conservation efforts. Conceptually, the blue economy aligns with the principles of *fiqh bi'ah*, which emphasize preserving natural resources while ensuring their sustainable use. The study employs an exploratory qualitative approach, using a comprehensive literature review of sources from predominantly Muslim countries such as Indonesia, Pakistan, Bangladesh, Iran, and the Maldives. Sources were selected based on their relevance to blue economy practices, Islamic environmental ethics, and sustainable development in fisheries and aquaculture. The findings indicate that the fisheries sector significantly contributes to economic growth but needs to be balanced with marine ecosystem conservation. Both capture fisheries and aquaculture production have the potential to enhance economic growth, while improvements in international fisheries trade are also crucial. By applying the principles of *fiqh bi'ah*, these countries can balance economic growth while ensuring marine environmental sustainability and compliance with Islamic values. The study concludes that integrating Islamic environmental principles into blue economy strategies can support long-term sustainability while fostering economic resilience.

Keywords: Blue Economics, Islamic Economics, *Fiqh Bi'ah*.

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INTRODUCTION

The sea provides a large part of the global population with food and livelihoods and is the means of transportation for 80% of global trade. Oceans cover 72% of the surface of our blue planet and comprise over 95% of the biosphere. Life originates in the oceans and continues to support all life by producing oxygen, absorbing carbon dioxide, recycling nutrients, and regulating global climate and temperature (Plan Bleu, 2020). The enormous sea potential owned by several countries in the world encourages the formation of a concept and implementation of sustainable development by exploiting sea potential through the Blue Economy. The Blue Economy concept becomes an alternative for countries with large territorial waters and minimal implementation of the Green Economy (Smith-Godfrey, 2016).

The concept of the Blue Economy has been discussed extensively through the words of Allah SWT in the Qur'an and the Hadith of the Prophet Muhammad SAW. This knowledge has been developed into a concept known as *fiqh bi'ah* or environmental *fiqh. Fiqh bi'ah* is an Islamic legal concept that addresses human attitudes towards utilizing, managing, and preserving nature and the environment as an effort to achieve welfare (*maslahah*) for humanity, based on the words of Allah SWT in the Qur'an and the Hadith of the Prophet Muhammad SAW (Hermanto, 2021; Noor, 2018; Yunita & Idami, 2020). The primary objective of implementing *fiqh bi'ah* is to prevent environmental and ecological damage due to excessive human exploitation. This aligns with the words of Allah SWT in the Qur'an, Surah Al-Baqarah, verse 30, which states that Allah SWT has appointed humans as *khalifah fil ardh* (caliph) or representatives of Allah SWT on this earth, to manage and protect everything on the face of the earth in order to fulfill human needs.

As in the thoughts of Yusuf Al-Qardhawi in his work "*Ri'ayatul Bi'ah fi Syari'atil Islam*," he explains the regulations in fiqh bi'ah, emphasizing the importance of preserving the environment, including water, fire, and salt (land), as well as maintaining nature and all living creatures within it. Yusuf Al-Qardhawi also elucidates the concept of *maqashid shariah*, formulated in the *kulliyat al-khams*, from an environmental perspective. The *kulliyat al-khams* consists of efforts to protect religion (*hifz ad-din*), protect life (*hifz al-nafs*), protect intellect (*hifz al-aql*), protect lineage (*hifz an-nashl*), and protect wealth (*hifz al-mal*). All five elements of maqashid shariah can be fulfilled by safeguarding and preserving the environment. This aligns with the current study, which discusses seafood production's short-term and long-term effects on economic growth from the perspective of natural resources and the Islamic economic environment. The role of seafood production, including fish, sea plants, and pearls, benefits human life, particularly in providing healthy food due to the high protein content in fish, which is essential for human health.

The explanation above aligns with the words of Allah SWT in the Qur'an, Surah An-Nahl verse 14, where Allah SWT informs about His creations in the sea and the roaring ocean waves. In this verse, Allah SWT has blessed His servants by subduing the seas so they may sail through them. According to the interpretation of Ibn Kathir, the meaning of Surah An-Nahl verse 14 is that through the power of Allah SWT, by creating the seas and all that they contain, He has provided humans with the pleasure of consuming large and small fish, which are halal whether dead or alive. Additionally, Allah SWT grants further blessings by creating pearls and gems that originate from shells, making them adornments for those who wear them. Furthermore,

Allah SWT has subdued the fierce seas and strong sea winds so humans can navigate and obtain blessings and benefits. Allah SWT also taught humans to create boats through the story of Prophet Noah, making him the first person to sail the earth's oceans. Thus, Allah instructs humans to seek profit (work) and be grateful for His blessings (Syaikh, 2016).

As a caliph of Allah SWT, humans play the role of Allah's representative in utilizing, managing, and preserving all that He has bestowed on earth as best and as justly as possible, as mentioned in the Qur'an, Surah Al-Baqarah, verse 30. Accordingly, humans are shown to be *khalifah fil ardh* and are commanded to utilize, manage, and safeguard all the blessings and gifts of Allah SWT in the sea. This statement aligns with the use of the variable of capture fisheries production, which illustrates human efforts to meet their living needs through the production of marine products such as fish while striving to preserve nature and prevent overfishing. Regarding the variable of aquaculture production, the breeding of fish by producing high-quality seeds is also viewed as part of the human responsibility as *khalifah fil ardh*. As mentioned in Surah Al-Baqarah, verse 30, humans are expected to develop knowledge that aids in fulfilling their living needs. Thus, the cultivation and propagation of fish align with the human duty to manage and develop the resources bestowed by Allah SWT, ensuring sustainable practices that benefit both the environment and human life.

Furthermore, regarding the third variable, which pertains to international trade in the fisheries sector, Allah SWT has extensively explained this in the Qur'an, Surah Al-Kahfi, verse 79. This verse recounts the story of Prophet Musa (AS) and Prophet Khidr (AS) using a boat as their means of transportation to fulfill their economic needs. As explained by Ibn Kathir (Syaikh, 2016), the purpose of Prophet Khidr sinking the boat was to prevent it from being seized by a tyrannical king. This ensured the poor wonders, who had no other assets, could later repair the boat and continue generating income.

This narrative highlights the protection of vital economic resources, a principle that resonates in international fisheries trade. In addition, the practices of Caliph Umar ibn Khattab are used to manage export and import activities. Export activities were promoted when there was a surplus in production, while imports were regulated through *ushr* (customs duty) to protect domestic industries (Nisak, 2021). These principles emphasize fair and responsible economic management, ensuring local resources are protected while participating in beneficial international trade.

The research objectives of this study are to explore how Islamic teachings, through concepts like *fiqh bi'ah* and stewardship (*khalifah*), can be applied to contemporary blue economy practices. Thus, the principles derived from these stories and practices underline the importance of fair and just economic management, emphasizing the need to support and protect local resources while engaging in beneficial international trade. These principles align with Islamic teachings on sustainable development and responsible stewardship of the earth's resources, including those in the sea. This study fills a gap in the existing literature by providing insights into how Islamic economics and environmental sustainability principles can be integrated into blue economy strategies in Muslim-majority countries.

The Blue Economy concept, which the government promotes to manage seafood production, inherently contains elements of Islamic economics, particularly concerning preserving natural resources and the marine environment. As caliphs (stewards), humans are commanded to manage and utilize all the blessings and bounties that Allah SWT has provided on earth to fulfill their needs. Moreover, humans must be responsible for utilizing and managing natural resources by protecting nature and the environment as mandated by Allah SWT to humanity on earth (Sukamto, 2017).

Additionally, expanding on the Islamic concept of stewardship and its relevance to modern blue economy frameworks could provide deeper insight. *Khalifah* refers to humans' responsibility to responsibly protect and manage the earth's resources. In this context, integrating *khalifah* with blue economy principles demonstrates how Islamic ethics promote economic growth and emphasize preserving marine ecosystems for future generations. This would reinforce the argument that Islamic values can support sustainable development in fisheries, aligning with religious teachings and contemporary sustainability goals.

Although the scope of the Blue Economy is quite broad, this study focuses on the fisheries and aquaculture sectors. In the Blue Economy concept, countries with both large and small marine potentials are encouraged to enhance their management in the fisheries sector, particularly in aquaculture, including marine and freshwater fish (Sha, 2019). This approach aligns with the Islamic principle of stewardship, where humans must balance resource utilization with the responsibility of environmental preservation. This balance ensures sustainable economic growth while protecting the ecosystem for future generations. The principles of the Blue Economy in the context of fisheries and aquaculture support the sustainable development of these sectors, which is essential for long-term economic stability and environmental health.

The essence of the Blue Economy concept is to work in line with all the things that nature has provided to the maximum, without reducing but enriching the entities in it. The Blue Economy becomes one form of business that encourages productivity activities in aquaculture fisheries and reduces the production rate of capture fisheries. Why is that? These efforts must be implemented to preserve the environment, natural resources, and ecosystem life in the sea. Protecting natural resources and ecosystems in the sea is a thing that later became one of the same elements in the concept of the Blue Economy and the goals of the Islamic economy. The Qur'an postulates in Surat Ibrahim verse 32 and Surat Az-Zukhruf verse 32 (Gulzar et al., 2021) that Allah SWT has subdued natural resources, one of which is the sea to be managed by humans, with humans also having to be responsible for maintaining the nature (sea) so that it is not overexploited.

Based on the explanation above, it is concluded that implementing the Blue Economy concept is clearly outlined in the holy book of the Qur'an. However, there have not been many studies explicitly discussing the influence of seafood production on Indonesia's economic growth from the perspective of natural resources and environmental economics in Islamic economics. Previous research has focused more on the utilization of seafood production for economic growth to achieve SDGs (Cai et al., 2019; Seymour & Busch, 2017) and the Blue Economy (Alharthi & Hanif, 2020; ALshubiri, 2018; Bhattacharya & Dash, 2020; Hafidh, 2021; Plan Bleu, 2020; Qi, 2022; Wenhai et al., 2019). Previous research by Novaglio et al., (2022) emphasizes that land-based economic activities have increasingly expanded into marine areas, resulting in both environmental and social impacts.

Bethel et al., (2021) suggest that revitalization of the marine sector is essential to support the blue economy, mainly through strategic planning and investment in marine monitoring technologies. Moreover, the blue economy has been shown to foster economic growth but necessitates robust management and integration within a solid institutional framework (Alharthi & Hanif, 2020). Previous studies primarily focus on implementing the blue economy within a secular context without considering the perspective of Sharia or Fiqh al-Bī'ah.

Further research with an Islamic perspective, such as that of Latifah (2024), explores the principles of Fiqh al-Bī'ah applied to both Green and Blue Economy concepts. In the context of the Green Economy, these principles include the protection of body and soul, aligning worldly and hereafter objectives, balancing production and consumption, maintaining ecosystem equilibrium, and recognizing the dignity of all creatures. For the Blue Economy, the

principles extend to achieving zero waste, protecting marine, land, and air ecosystems, ensuring environmental cleanliness, optimizing resource efficiency, and fostering social inclusiveness and job creation. This research also relates these principles to sustainable development.

There remains a research gap that requires further exploration through additional studies. Therefore, the author intends to conduct research on the Islamic perspective regarding the concept of Fiqh al-Bīʾah as outlined by Yusuf Qardawi and examine the short- and long-term effects of seafood production on Indonesia's economic growth and its significance for human responsibility in managing and preserving marine environments, as described in the Qur'an and Hadith. However, both the SDGs and Blue Economy concepts have been extensively explained in fiqh bi'ah, which is elucidated in the words of Allah SWT in the holy book of the Qur'an and through the teachings of the Prophet Muhammad SAW, regarding the utilization, preservation, and conservation of nature and the environment. Therefore, it is essential to conduct this research to understand how seafood production's short-term and long-term effects influence Indonesia's economic growth and its significance to human responsibility in managing and preserving the marine environment as described in the Qur'an and Hadith.

Building on the discussion above, this research aims to explore the concept of Blue Economy from an Islamic economic perspective, using a Fiqh al-Bi'ah approach. The study focuses on several Muslim-majority countries, including Indonesia, Iran, Pakistan, Bangladesh, and the Maldives, where the fisheries sector is pivotal in driving economic growth. This research will investigate how the fisheries sector's contribution to economic development can balance the need for marine ecosystem conservation. Furthermore, considering the alignment between the goals of the Blue Economy and Fiqh al-Bi'ah, the study seeks to examine how Fiqh al-Bi'ah principles can be integrated into the Blue Economy framework in Islamic countries to promote sustainable marine resource utilization and environmental preservation.

LITERATURE REVIEW

Islamic Countries Maritime Zone

The maritime zone refers to the sea areas under the jurisdiction or sovereignty of a particular coastal state. The maritime zones are categorized into distinct areas, each governed by specific regulations and rights as outlined in the United Nations Convention on the Law of the Sea (UNCLOS) 1982 (Haves, 2022). UNCLOS 1982 is an agreement that governs the boundaries of maritime zones and related rights concerning marine protection, including maritime zones

managed by Muslim countries. Within this agreement, there are three main maritime zones: territorial sea, contiguous zone, and exclusive economic zone (EEZ). Here are some countries included in our research analysis: Indonesia, Pakistan, Bangladesh, Iran, and Maldives.

Indonesia

Indonesia, as a country with a majority Muslim population, also boasts abundant maritime wealth. According to international regulations under UNCLOS, 1982, and national regulations (Law No. 17 of 1985 concerning the Ratification of UNCLOS, 1982), Indonesia's maritime territory is divided into two main areas: the Territorial Sea covering 0.3 million km² and the Archipelagic Waters covering 2.95 million km². In total, Indonesia's maritime area spans 3.25 million km². Adding to this is the Exclusive Economic Zone (EEZ) covering 2.55 million km², bringing the total area of Indonesia's sovereignty and jurisdiction to 5.8 million km². Indonesia boasts a coastline stretching 81,000 km and is home to 17,508 islands, with 5,707 named islands and 11,801 unnamed islands (PUSDATIN-KKP, 2018).

Pakistan

Pakistan is one of the 166 countries that have ratified UNCLOS, 1982. The next 12 NM of water, measured from the baseline, is known as the territorial sea. Pakistan's contiguous zone consists of 24 NM of water, measured from the baseline. According to the country's declaration, Pakistan's Exclusive Economic Zone (EEZ) extends up to two hundred nautical miles (NM) and covers 240,000 square kilometers. Pakistan now has a total of 290,000 square kilometers of ocean in the Indian Ocean (Alam & Azam, 2023).

Bangladesh

Bangladesh, a country located in South Asia, is a deltaic region with thousands of rivers and canals spread throughout its land. It meets the Bay of Bengal at its southern tip, with the entire coastline running parallel to the Bay of Bengal, spanning a length of 710 km. Given the nature of its coastal areas, Bangladesh is known as a zone of vulnerability as well as opportunity. According to the Maritime Zones Act of Bangladesh in 2019, the country will be able to assert its sovereignty over its maritime territory, including inland waters and airspace above the seabed, expanding the Contiguous Zone and Exclusive Economic Zone (EEZ) up to 200 nautical miles and beyond 200 nautical miles on the continental shelf, as well as exploring marine resources on land up to 354 nautical miles (Bir et al., 2020). Bangladesh plays a pivotal role not only as a garment producer for many Western nations but also as an energy importer

and recipient of substantial infrastructure investments from countries such as China and Japan. (Hasina, 2024).

Iran

Iran is a country located between the Persian Gulf and the Caspian Sea. According to World Data, Iran has a coastline of 2,440 kilometers, with a Contiguous Zone extending 24 nautical miles or 44.4 kilometers from its territorial sea baseline. In this zone, Iran has the right to control violations related to customs, immigration, or pollution that occur within its territorial waters. Additionally, Iran claims an Exclusive Economic Zone (EEZ) that extends 168,718 square kilometers (65,142 sq mi) from its territorial sea baseline. In this zone, Iran has exclusive rights to explore and exploit resources such as fish, oil, and gas. However, other countries are still allowed to navigate freely through the EEZ but cannot exploit resources without Iran's permission (FAO, 2024).

Maldives

The Republic of Maldives, situated in the Indian Ocean, is a nation where 100 percent of its population is Muslim. It consists of around 1,200 islands spread over a geographical area of more than 90,000 square kilometers. Incorporating approximately 26 atolls, the Maldives is one of the world's most geographically dispersed countries, with 99 percent of its territory consisting of water. However, with a total land area of only 298 square kilometers, the Maldives is also the smallest country in Asia and is categorized as a Small Island Developing State (SIDS) (Muneeza & Mustapha, 2021). Malé, the capital of the Maldives, is located roughly in the middle of the archipelago. Interestingly, with an average elevation of 1.5 meters, the Maldives is the world's lowest-lying country. With its highest point only about 2.3 meters above sea level, the archipelago has the lowest natural 'highest point' in the world. Considering this natural characteristic, existential threats from environmental disasters, such as tsunamis and sea level rise, are highly significant in the Maldives (Kapoor, 2020).

Marine Resources in Muslim Countries

Flora

The marine flora resources hold significant importance for many Muslim countries worldwide. This is evidenced by the role of marine flora in providing food, medicine, and raw materials for various products. Additionally, their vital role in the marine ecosystem is evident from their

function as habitats for fish and other marine animals. With the wealth of marine flora, Muslim countries around the world utilize it as one of their sources of income.

Indonesia

Indonesia, with its vast maritime area spanning 3,257,357 km², boasts abundant marine resources. One of these resources is seaweed, with at least 23 provinces contributing to seaweed production in Indonesia. The top five provinces in seaweed production are South Sulawesi, East Nusa Tenggara, North Kalimantan, Central Sulawesi, and West Nusa Tenggara. According to data from the Ministry of Marine Affairs and Fisheries in 2023, Indonesia's seaweed production reached 7 million tons in 2021. The export volume reached 180.6 thousand tons with a value of USD 670.7 million.

Pakistan

Along the coast of Pakistan, various types of seaweed, such as Chlorophyta, Phaeophyta, and Rhodophyta, can be found. These seaweeds are classified as types of seaweed. The market demand for seaweed reaches approximately $5 billion, while the estimated global annual harvest is around 12.4 million tons (Alam & Azam, 2023). Based on its nutritional value and chemical composition, the seaweed found in Pakistan could be an ideal source for pharmaceutical products, fertilizers, etc. However, currently, seaweed in Pakistan is still underutilized despite its significant potential.

Fauna

Pakistan

In addition to seaweed, the Exclusive Economic Zone (EEZ) of Pakistan is home to 12 species of cetacean marine mammals and nearly 1,000 fish species, according to a report by WWF Pakistan. In Pakistan, there are approximately 332,000 active fishermen and an additional 90,000 people working in trade and other supporting activities. In practice, the coastal areas of Pakistan produced 359.534 million tons of fish in 2015, but only 130.358 million tons worth $325 million were exported. If Pakistan's fish catch is fully utilized using Islamic financing, fish exports could generate additional annual income of $2.5 billion to $3 billion (Alam & Azam, 2023; Jawaid et al., 2019; Rehman et al., 2019).

Maldives

The Maldives is a country with incredible biodiversity, hosting 1,100 species of fish, sharks, sea turtles, dolphins, whales, and various types of coral, mangroves, and seaweed. The tourism

and fisheries sectors, both directly contributing to GDP and employment, heavily rely on these natural assets. The profitability of Maldives' fisheries depends on the health of marine fish stocks, especially skipjack and yellowfin tuna, as well as coral fish stocks and bait, which are directly influenced by the well-being of coral reef ecosystems. Coral reefs and lagoons within the atolls, covering about half of the country's surface area (21,300 km2), provide vital habitats for a variety of fish species .

Bangladesh

Fishery resources are vital for Bangladesh's food security, employment, and economy. About 12% of the population relies on fisheries for their livelihoods. The sector contributes 3.50% to the GDP, with nearly a quarter to agricultural GDP. Bangladesh's fisheries are divided into inland aquaculture, inland capture, and marine waters, contributing 28.19%, 56.76%, and 15.05% respectively to total fish production. The marine environment, enriched by land nutrients, and a warm tropical climate support high productivity. Bangladesh acquired extensive marine resources from Myanmar in 2012 and India in 2014 through International Tribunal for the Law of the Sea decisions (Alam & Tomossy, 2017; Hossain, 2015; Islam et al., 2016).

Fiqh Bi'ah

Hermanto (2021) defines *fiqh bi'ah* or environmental *fiqh* as a set of rules that addresses the efforts of Muslim communities to achieve well-being in this world and the hereafter by preserving the environment based on *sharia* principles. The regulations referred to are the laws of behavior in *al ahkam al-khamsah*, which represents a form of behavior divided into five aspects: obligatory, recommended, permissible, disliked, and forbidden (Ubaidillah, 2010). The existence of "obligatory" behavior stipulated in this environmental *fiqh* compels all human beings to participate in environmental conservation efforts. Meanwhile, the Sharia principles refer to all provisions related to environmental *fiqh* in the Qur'an, Hadiths, and the jurisprudence of the scholars.

The determination of *fiqh bi'ah* by most scholars must adhere to the objectives of *sharia* or *maqasid al-sharia*, as formulated by Imam Shatibi in his book *Al-Muwafaqat*, which divides it into five models of preservation: *hifz ad-din* (preserving religion), *hifz al-aql* (preserving intellect), *hifz an-nafs* (preserving life), *hifz an-nasl* (preserving lineage), and *hifz al-mal* (preserving wealth). The preservation of the environment concerning these five elements of

maqasid al-sharia aims to prevent human exploitation of nature and to distribute its benefits fairly to all individuals (Thalhah & Mufid, 2008).

Yusuf Al-Qardhawi employs the term "*ri'ayah al-bi'ah*" in the concept of environmental conservation. According to Al-Qardhawi, environmental conservation efforts entail a dynamic balance among humans, animals, and plants to coexist harmoniously, encompassing both the natural world created by Allah and the human-made environment. The equilibrium necessary to achieve the *maqasid al-shariah* in environmental conservation is elucidated as follows (Al-Qardawi, 2006):

1. Preserving the environment as a means of safeguarding religion (*hifz ad-din*)

   As stated in the Quran, Surah Al-Baqarah, verse 30, Allah commands humans as the stewards of the earth to utilize, manage, and conserve all the blessings and favors bestowed upon them to fulfill their needs. Human's role as stewards of the earth is further clarified in Surah Ar-Rum, verse 41, which highlights the environmental degradation caused by humans. Referring to the objectives of *fiqh bi'ah*, human's role is to restore the damaged environment to its original state. For instance, excessive deforestation can be addressed through reforestation or replanting trees, while the risk of tsunamis can be mitigated by planting mangroves, which also serves to create new habitats for aquatic organisms in brackish water or coastal areas.

2. Preserving the environment to safeguard intellect (*hifz al-aql*)

   When reading the verses of the Quran concerning the earth, Allah SWT clearly and implicitly indicates that for humans, the earth is a place of tranquility abundant with the blessings and favors of Allah SWT, in the form of resources that can be managed and preserved by mankind. These verses and similar ones have been a source of influence for the Muslim community, leading them to explore nature for enlightenment. As seen in Surah Al-Baqarah, verse 164, Surah At-Taubah, verse 71, and Surah Al-Mulk, verse 15, Allah SWT's power in the creation of the universe is described, along with the command for humans to contemplate nature, utilize, and preserve everything within it. In Surah At-Taubah, verse 71, Allah SWT also promises happiness in this world and the hereafter for those who obey His commands and the commands of His Messenger.

   Similarly, in hadith, Prophet Muhammad (SAW) said: "*The earth has been made a place of worship and purification for me and my followers*." This implies that when water is inaccessible before idol worship, the earth is used for canonical ablution

instead. The Prophet (SAW) emphasized this when he said: "*Allah is beautiful and He loves beauty; He is generous and loves generosity; He is clean and loves cleanliness*." Therefore, it is only fitting for humans, especially Muslims, to understand Islam's perspective on nature and the environment, that "*everyone should remind one another to preserve and protect the earth*." (Gulzar et al., 2021)

3. Protecting the environment to nourish the soul (*hifz an-nafs*)

   As previously explained, in the effort to preserve life, excessive exploitation of natural resources leading to environmental degradation will have repercussions on the future well-being or lives of humans. In this regard, Yusuf Al-Qardhawi offers his perspective by elucidating the meaning contained in Surah Al-Maidah, verse 32, which prohibits the Children of Israel from killing humans as it causes corruption on earth. This indicates the importance of the value of life and human dignity. If the environment around them is not safeguarded and preserved, then what about humans living alongside each other? Therefore, through environmental preservation, humans also fulfill their efforts to safeguard life.

4. Protecting the environment to nurture offspring (*hifz an-nashl*)

   Preserving the environment to safeguard future generations is also a command from Allah SWT to humans as stewards of the earth, where this earth is created by Allah for the benefit of humanity. It is not only for specific individuals but for all humankind on earth. As exemplified by the words of Allah SWT in Surah Al-Maidah, verse 96, and Surah Al-Fatir, verse 12, it is explained that animals from the sea are halal and delicious food that can be consumed by humans. The benefits of nutrient-rich and nutritious sea fish are crucial for humans. Therefore, preserving the environmental habitat of fish in the sea is also a human endeavor to fulfill their needs. The high nutritional content from sea fish is essential for humans to give birth to future generations. Similarly, for the growth and development needs of children, animal protein from fish is highly recommended.

5. Protecting the environment to preserve wealth (*hifz al-mal*)

   Wealth (*al-mal*) is considered a fundamental need for humans that must be preserved. Wealth is not only seen as money, jewelry, or gold alone. Allah SWT in His statement in Surah An-Nisa, verse 5, explains that wealth encompasses all the blessings and favors that Allah SWT has bestowed upon humankind in this world. Just as it is necessary to safeguard wealth in the form of money, humans are also obligated to

preserve the environment and nature around them and avoid exploitation solely to satisfy the greed of certain groups of people. Therefore, it is important for humans to protect the environment to preserve wealth. Utilizing nature and the environment adequately, by providing livelihoods for every individual, will enhance the quantity of human wealth. As for maintaining the quality of this wealth to remain good, it is by obtaining it lawfully without harming the environment. Thus, it is understood that by implementing the principles of *sharia* in managing natural resources, preserving and caring for the environment, the goals of human life in the *maqasid al-sharia* can be fulfilled.

Prophet Muhammad (SAW) stressed the significance of preserving natural resources, advocating moderation and sustainability to avoid wastefulness. He promoted activities like tree planting and river cleaning as beneficial deeds. Additionally, he introduced the concept of protected areas, such as *al-Ḥaram* and *al-Ḥimā*, to conserve land, forests, and wildlife, ensuring resource preservation. These areas, including zones around water sources, aimed to prevent depletion and safeguard ecosystems, prohibiting activities like grazing and logging to protect sacred animals and habitats. Prophet Muhammad's establishment of a conservation area near Medina exemplifies his commitment to sustainable resource management, forbidding hunting within a radius and restricting tree cutting to preserve agricultural land and the environment. Even during times of conflict, Islam prohibits unethical exploitation of nature, as emphasized by Prophet Muhammad's injunctions to spare civilians and vegetation from harm during warfare, fostering a holistic approach to environmental protection (Bsoul et al., 2022).

Just as explained above, the same applies to humans in preserving the natural resources and environment in the sea. The management of natural resources within the sea also reflects the Islamic perspective on the blessings of Allah SWT spread throughout the universe, including land, water, and air. Water, comprising freshwater (rivers and lakes) as well as seawater, holds immense benefits for the life of all creatures on Earth.

The word "*sea*" or "*seas*" in the Quran is derived from the Arabic word "*bāḥārā*," appearing 42 times in two derivative forms, with 41 occurrences as the noun "*baḥr*" and once as the noun "*baḥīrat.*" The meaning of this word is varied and can be translated heteronymously as ocean, sea, large river, vast expanse of water, lake, generous person, great knowledge, and for cutting the ears of animals in a ritual (Jandra et al., 2019). Allah SWT is the Lord who created and designed everything in the universe. Through His power, Allah SWT adorns the sky with the

sun, moon, and stars, and the face of the earth with flowers, trees, gardens, orchards, and various species of animals. Allah SWT is also the one who created rivers and caused them to flow on the earth, whether through mountains, deep valleys, or plains. As stated in Surah Al-Fussilat, verse 53, Allah SWT has affirmed in several verses of the Quran that everything on the face of the earth that is alive always depends on water, including in Surah Al-Baqarah, verse 164, Surah Al-An'am, verse 99, Surah Al-Hajj, verse 5, Surah Al-Furqan, verses 48-49, Surah Al-Waqi'ah, verses 68-70, and Surah Al-Mulk, verse 30 (PP Muhammadiyah, 2011). Specifically, Allah SWT states in Surah An-Nahl, verse 14, describing the power of Allah SWT in subduing the sea and the wind so that mankind can manage the natural resources within it and navigate its waters.

Allah SWT is the Creator who has designed everything in the universe. Through His power, Allah SWT adorns the sky with the sun, moon, and stars, and the surface of the earth with flowers, trees, gardens, orchards, and various species of animals. Allah SWT also creates rivers and causes them to flow on the earth, whether through mountains, deep valleys, or plains. Sukamto (2017) explains that this perspective is based on two aspects: Allah SWT's attention to the sea, and His power in subduing it.

Firstly, Allah SWT's attention to the sea. The object of attention in utilizing and managing the sea can be understood as stated by Allah SWT in the Quran, Surah At-Tur, verse 6, where Allah SWT swears by the sea as a medium of oath, demonstrating His attention to the sea. Allah's oath using His creation, the sea, is to display His power. Clearly, through this oath, Allah explains the abundance of resources within the sea. Allah SWT chooses the sea as the medium of oath to emphasize His vast and mighty power, reflecting the vastness of the oceans and seas on Earth and the strength of the winds and waves above them. Furthermore, Allah SWT reaffirms in Surah Al-Infitar, verse 3, which provides a new perspective for geologists and oceanographers to research and hypothesize the potential of oil wells located at the seabed. Subsequently, if the potential resources such as petroleum and natural gas are discovered and can be explored by drilling efforts to obtain the expected oil resources.

Secondly, Allah SWT, with His power, can subdue the sea for the benefit of human life. Evidence of Allah SWT subduing the sea is not only mentioned in Surah An-Nahl, verse 14, but Allah SWT reaffirms His power to subdue in Surah Al-Jathiyah, verse 12. The word "*subdue*" here signifies that Allah SWT has conquered the sea to make it safer and more comfortable for humans to sail upon it. Allah SWT's dominion over the sea is specifically

granted to humans so that they can enjoy the ocean not only for its resources but also for how Allah SWT facilitates human navigation across the seas, enabling them to assist one another, spanning various parts of the world separated by oceans. Thus, international trade can be conducted, serving as evidence that international trade must take place, including through maritime transportation.

In more detail, Allah SWT's power in subduing the seas can be seen in three forms (Sukamto, 2017):

a. Allah SWT's power in regulating the strength and speed of the winds, which function to assist ships and boats in sailing on the sea.

b. Allah SWT's power in providing guidance through Prophet Noah (AS), who was able to construct a ship capable of sailing on water with a heavy load.

c. Allah SWT's power in creating wood from trees so that it can float on water with varying masses.

Thirdly, Allah SWT's power in subduing the sea and all living creatures within it is a blessing for humanity that should be appreciated. Natural laws like these may initially defy human reasoning, but through Allah SWT's law, the Quran, His power can be demonstrated. For instance, wood obtained from trees is subdued to become a material for shipbuilding, capable of floating on water. Similarly, the strong and swift winds are subdued so that ships can sail. These are among the powers that can only be performed by Allah SWT, aimed solely at aiding humanity in fulfilling its needs.

Therefore, through the verses of the Quran and Hadith mentioned above, it is known that marine resources are a significant potential for creating prosperity for the people of Indonesia. The implementation of Sharia principles through fulfilling the maqasid al-shariah, the objectives of *maqasid al-shariah*, can maximize the management of marine resources without falling into excessive exploitation. The benefits of fish as a source of protein for humans are also very high, so when the nutritional needs of humans are met, other aspects of life such as health, education, and employment can also be fulfilled. This, in turn, supports the notion that the production of marine food also has a significant impact on economic growth. All aspects of life should be achieved not only for life in this world but also for the hereafter (*falah*).

METHOD

The suitable method for this research is the qualitative exploratory method (Creswell, 2007). This study aims to gain an in-depth understanding of the Blue Economy concept and its application in Muslim countries, exploring aspects such as religious perspectives, government policies, challenges, and opportunities. By employing this method, the researcher can gather detailed data and analyze multiple perspectives from diverse sources, including the Qur'an, Hadith, scientific literature, and government policies. This approach allows for a comprehensive exploration of the Blue Economy within the context of Muslim countries, leading to a holistic understanding of the topic.

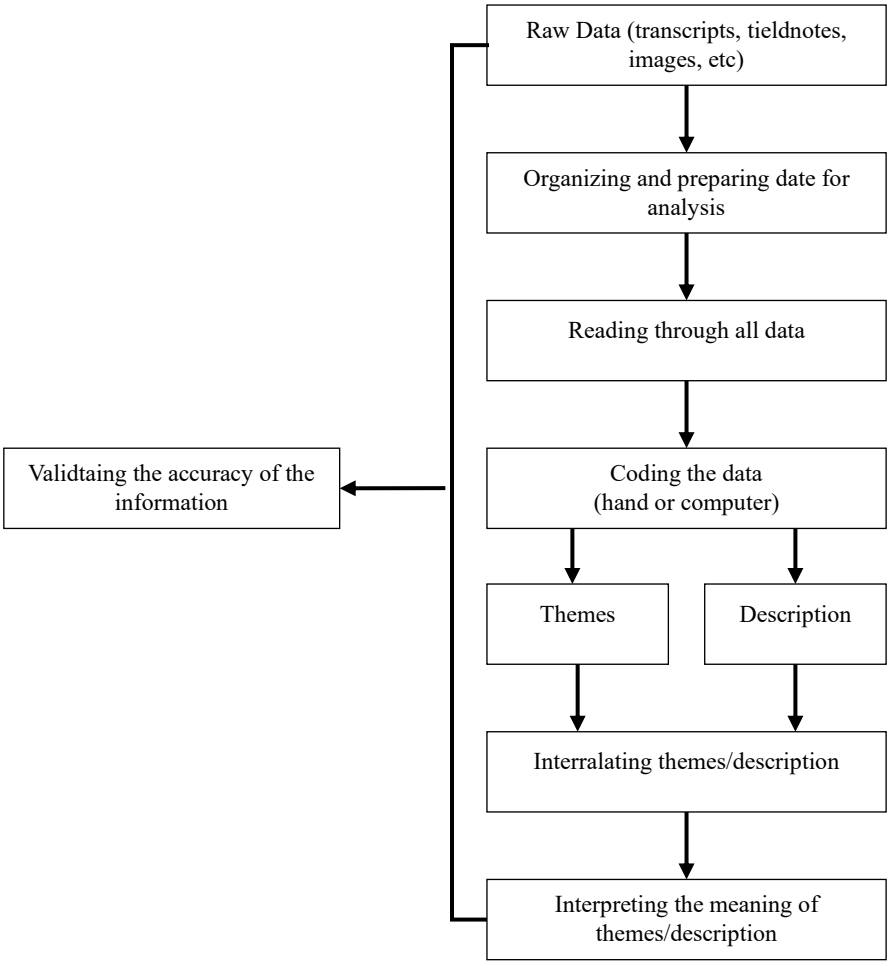

Figure 1. Qualitative Model Analysis

(Source: Creswell (2007))

In this research, employing a robust qualitative approach is essential to ensure the data's validity and reliability (Creswell, 2007). The research will proceed through the following stages:

1. Preparing data in the form of various references relevant to the blue economy theme.
2. Coding the important data that has been collected.
3. Organizing the coded data.
4. Reducing data by selecting unnecessary information.
5. Grouping the coded data to represent the research ideas.
6. Assigning codes to ensure the findings represent diverse perspectives.
7. Organizing the codes from a general overview to more specific categories.
8. Writing narratives for each discussion found to form part of the overall analysis.

References for this research include books and scholarly articles on the Blue Economy and sustainable marine resource utilization, government policy documents related to the Blue Economy in Muslim countries, and case studies on its implementation in countries such as Indonesia, Pakistan, Bangladesh, the Maldives, and Iran. Additionally, Islamic religious literature that explains views on natural resource and environmental management, as well as reports and publications from international organizations like the United Nations, focusing on sustainability and marine resource management, are also important references. By leveraging these various sources, this research can provide an in-depth understanding of the Blue Economy and its application in Muslim countries.

RESULTS

Blue economy is a concept aimed at sustainable utilization of marine resources, primarily focusing on economic growth and livelihood enhancement. However, in implementing this concept, environmental sustainability and marine resources must remain top priorities to ensure long-term preservation. Gunter Pauli, a Belgian economist, first introduced the idea of blue economy in his book titled "*The Blue Economy, 10 Years, 100 Innovations, and 100 Million Jobs.*" Pauli proposed industrial process changes to address environmental issues in a book initially released in 2010. This objective is achieved by shifting limited and expensive energy resources to more environmentally friendly technologies. Pauli refers to blue economy as a new economic and social paradigm. The primary goal of the blue economy ideology is to achieve abundance conditions in the ocean and atmosphere (Plan Bleu, 2020; Smith-Godfrey, 2016).

Society is influenced by the resources provided by nature, yet the sky and the sea maintain their blue hue. Blue economy is guided by 19 principles categorized into three groups: drawing inspiration from nature and water, transforming business practices, and living within one's means. Fishermen and coastal communities often utilize the concept of blue economy, relying on the marine environment for their livelihoods (Tegar & Saut Gurning, 2018). Therefore, understanding the concept of *fiqh bi'ah* within blue economy holds significance for every individual. This understanding serves as a valuable tool, providing guidance and serving as a constant reminder for individuals engaged in activities aimed at preserving the marine environment.

Indonesia

Indonesia, as the world's largest archipelagic state, possesses immense marine potential. However, Indonesia's fisheries sector faces various challenges such as illegal fishing, overfishing, suboptimal aquaculture production, and issues with maritime boundaries and marine surveillance (Bank Indonesia, 2020). There are several problems confronting the fisheries sector in Indonesia. One of them is the rampant illegal fishing activities that violate the nation's sovereignty. Additionally, some Indonesian marine waters experience symptoms of overfishing, where the number of fish caught exceeds the capacity for the fish populations to recover. This poses a threat to the sustainability of fish resources in those areas.

Furthermore, the national aquaculture production in Indonesia is still not optimal. Despite efforts to increase production through fish farming, there are still obstacles hindering the growth of this sector. One of them is the inadequate quality of feed, resulting in suboptimal fish growth. The GDP growth of the fisheries sector is also not yet optimal. Although the fisheries sector has significant potential to contribute to economic growth, various barriers slow down the growth of the fisheries sector. One of them is the lack of infrastructure and technology needed to enhance the productivity and efficiency of the fisheries sector.

Another issue in the fisheries sector is related to maritime boundaries and maritime surveillance. There are still constraints in determining clear and effective maritime boundaries, as well as in monitoring illegal fishing activities in Indonesian waters. This results in significant losses for the country, both economically and in terms of the sustainability of fishery resources. To address these issues, Indonesia has adopted the concept of Blue Economy, focusing on enhancing community welfare, economic growth, environmental conservation, and job

creation. The Indonesian government has implemented specific policies, built appropriate institutional structures, and utilized integrated policy tools to support the blue economy.

In the management of conservation areas in Indonesia, the blue economy policy manifests itself with two main objectives: enhancing biodiversity and improving the socio-economic welfare of communities. The Indonesian government focuses primarily on the development of sustainable marine economy. To achieve this goal, the government has formulated specific policies, built appropriate institutional structures, and utilized integrated policy tools. In support of these efforts, the Ministry of Marine Affairs and Fisheries has promoted 5 blue economy programs (BAPPENAS & OECD, 2021):

a. Expansion of conservation area targets in waters,
b. Implementation of measured fishing policies based on catch quotas,
c. Development of environmentally friendly aquaculture, especially for export commodities such as shrimp, seaweed, lobster, and crab,
d. Sustainable management of coastal areas, and
e. Handling plastic waste in the sea (the Love the Ocean month program).

Pakistan

Pakistan possesses abundant natural resources and holds a strategic position in the Indian Ocean, making it rich in potential within the blue economy sector. The Pakistani government has recognized this potential and has taken steps to support its growth, such as establishing special economic zones, investing in port infrastructure, and enhancing maritime safety and security. Pakistan's extensive coastline offers access to rich marine resources and strategic maritime routes. However, the contribution of the maritime sector to the national economy is still relatively small compared to neighboring countries. Pakistan has a strategic advantage in handling and facilitating transit trade for Afghanistan, Central Asia, and other countries. Pakistan is currently undergoing the initial phase of developing its blue economy (Alam & Azam, 2023).

The Government of Pakistan has acknowledged the potential of the blue economy and has taken steps to support its growth, such as establishing special economic zones, investing in port infrastructure, and enhancing maritime safety and security (Rehman et al., 2019). Pakistan, with its strategic location along the Arabian Sea, is in a prime position to leverage the benefits of its maritime resources. The country's coastline stretches over 1,046 kilometers, offering

access to marine resources and strategic maritime routes. However, Pakistan's maritime sector only contributes $450 million annually to the national economy, a figure significantly smaller compared to the revenue generated by neighboring countries like India and Bangladesh from their maritime sectors. This gap underscores the untapped potential in Pakistan's maritime domain and the urgent need for strategic investment and policy reforms to unlock the benefits of the Blue Economy.

However, the government of Pakistan needs to address challenges such as the European Union's ban on seafood imports due to cleanliness issues by modernizing fishing ports and processing facilities. Diversifying economic activities in the maritime sector through renewable energy generation, sustainable tourism, and exploration of underwater mineral resources is also crucial. To fully harness the potential of the blue economy, Pakistan must invest in maritime infrastructure, capacity building, regulatory reforms, and international collaboration (Butt et al., 2024).

Bangladesh

Bangladesh possesses significant maritime territory and great potential in the blue economy sector following the resolution of maritime border disputes with Myanmar and India. The government of Bangladesh has initiated policy formulation and resource mobilization efforts to leverage the concept of the blue economy. Key challenges faced include conflicts between sectors utilizing marine resources and the sustainability of marine ecosystems threatened by environmentally unfriendly human activities. The implementation of the blue economy in Bangladesh aims to utilize marine resources sustainably and balance interests among sectors utilizing marine resources (Bir et al., 2020; Hussain et al., 2018). This is expected to enhance food security, reduce poverty, and achieve shared prosperity through collaboration among the government, private sector, civil society, and international organizations.

Iran

Iran, with its wealth of maritime resources, faces significant environmental challenges. These challenges include overfishing, ecosystem degradation, water scarcity, deforestation, excessive water extraction, air pollution, and inefficient use of renewable energy. Economic sanctions imposed on Iran further exacerbate this situation by limiting access to technology, services, and knowledge, as well as blocking international environmental assistance (Madani, 2021).

Overfishing has led to a decline in fish populations, threatening the livelihoods of fishermen and the sustainability of marine ecosystems. Degradation of marine ecosystems is also triggered by uncontrolled water pollution and industrial waste. Ineffective water management and excessive water extraction for agriculture and industry have led to serious water scarcity. To address these issues, the Iranian government needs to take strategic steps such as enforcing stricter laws against overfishing, implementing more efficient water resource management, and developing technology and policies that support the use of renewable energy. International cooperation and support are also crucial to effectively address these challenges (FAO, 2015).

Maldives

Maldives, with over 1,190 islands in the Indian Ocean, boasts rich marine biodiversity and a significant nature-based tourism sector. However, coral reefs in the Maldives face the threat of damage due to inadequate waste management and climate change. Government efforts to preserve coastal areas and develop the blue economy sector include protecting coral reefs and coastal wetlands, as well as developing environmentally friendly modern fisheries. By applying the principles of the blue economy, the Maldives can support its tourism and fisheries sectors, which are the backbone of its economy, while maintaining the sustainability of marine resources.

Based on the explanation above, here are the results of the SWOT analysis of sustainable utilization of marine resources through Blue Economy in various Muslim countries:

Table 1. SWOT Analysis of Sustainable Utilization of Marine Resources (Blue Economy) in Muslim Countries

Strength	Weakness
1. Rich marine resources: Muslim countries have long coastlines and extensive maritime territories rich in natural resources such as fish, minerals, and renewable energy. 2. Significant economic potential: Blue Economy offers significant economic opportunities to increase income, create jobs, and stimulate economic growth. 3. Marine biodiversity: The marine ecosystems in Muslim countries exhibit high biodiversity, which can support sustainable tourism and other industries. 4. Strategic position: Some Muslim countries have strategic locations along major shipping routes, which can enhance trade and maritime investment potential. 5. Increasing awareness of sustainability: More people in Muslim countries are becoming aware of the importance of marine environmental conservation and support the adoption of sustainable Blue Economy practices.	1. Lack of infrastructure: Many Muslim countries lack adequate maritime infrastructure such as ports, fisheries facilities, and marine resource processing technology. 2. Limited skills and knowledge: Skills and knowledge needed to manage marine resources sustainably and develop sustainable maritime industries are still limited in some Muslim countries. 3. Regulatory and governance weaknesses: Weaknesses in maritime regulations and governance can lead to overfishing, marine pollution, and unsustainable exploitation of marine resources. 4. Dependency on traditional fishing sectors: The fishing sectors in some Muslim countries are still dominated by unsustainable traditional practices. 5. Lack of investment: Insufficient investment in the maritime sector can hinder the development of the Blue Economy.
Opportunities	**Threats**
1. Foreign investment: Muslim countries can attract foreign investment to support Blue Economy development.	1. Climate change: Climate change can have negative impacts on marine ecosystems and resources.

2. International cooperation: International cooperation can assist Muslim countries in sharing knowledge, technology, and resources for Blue Economy development.	2. Marine pollution: Pollution of the oceans from various sources can damage marine ecosystems and threaten human health.
3. New technologies: New technologies can enhance efficiency and sustainability in the utilization of marine resources.	3. Overfishing: Overfishing can lead to declining fish populations and threaten food security.
4. Increasing demand for marine products: Global demand for sustainable and environmentally friendly marine products is growing, opening up opportunities for Muslim countries to export their marine products.	4. Maritime conflicts: Maritime conflicts can disrupt maritime trade and investment.
5. Sustainable tourism development: The beautiful marine ecosystems in Muslim countries can be a major attraction for tourists interested in sustainable tourism.	5. Changes in international regulations: Changes in international regulations can have negative impacts on maritime industries in Muslim countries.

Thus, the Blue Economy offers significant opportunities for Muslim countries to enhance economic growth, create jobs, and protect marine environments. However, to achieve these goals, Muslim countries need to address various challenges, such as lack of infrastructure, skills, and knowledge, as well as regulatory and governance weaknesses. International cooperation, foreign investment, and the development of new technologies can assist Muslim countries in realizing the full potential of the Blue Economy.

DISCUSSION

The Effect of Capture Fisheries Production on Economic Growth in Islamic Perspective

In the Qur'an Surat An-Nahl verse 14 that through the power of Allah SWT, the sea was created with all the pleasures contained in it in the form of large and small fish that are halal eaten either dead or alive, energy resources and various jewelry (pearls) that can be obtained. Through Q.S An-Nahl verse 14 Allah SWT, gives authority to humans in managing resources in the sea, and one of them is through capture fisheries production activities. However, Allah SWT previously also said in Q.S Al-Baqarah verse 30, that the role of humans on this earth is not only to utilize everything in it, including the sea, but also play a role in preserving nature

and its environment. The overfishing activities caused by the increase in the value of fisheries production in the long term are certainly contrary to the role of humans as caliphs in protecting nature and the marine environment as in Q.S Al-Baqarah verse 30. Just like, the Maldives which heavily relies on its marine resources, with fisheries being a cornerstone of its economy. Sustainable fishing practices are crucial to prevent overfishing and protect the coral reefs, which are vital for both the environment and tourism. This aligns with Q.S Al-Baqarah verse 30, emphasizing environmental stewardship.

In addition, deep-sea fishing as a method of catching fish in the sea also has the potential to cause damage to marine nature such as coral reef life. As stated by the Indonesian Institute of Sciences in its annual report on coral reefs stated that about one-third of the number of coral reefs in Indonesia are threatened with damage, both due to excessive capture fisheries production activities and very minimal maintenance (Lembaga Ilmu Pengetahuan Indonesia, 2020). Iran has a diverse fishing industry, with both capture fisheries and aquaculture playing significant roles in its economy. The Persian Gulf and its connected waters, including the Caspian Sea, are important sources of fish and other marine resources for the surrounding countries (Risk et al., 2021). The principles of *fiqh bi'ah* emphasize the balance between utilizing natural resources and maintaining environmental sustainability. In line with Q.S Al-Baqarah verse 30, Iranians are encouraged to manage their fisheries sustainably, ensuring that fishing practices do not lead to overfishing or environmental degradation.

The unguarding of the sea is also contrary to the words of Allah SWT in Q.S Ar Rum verse 41. Capture fisheries production activities carried out in the long term are also considered not in accordance with Q.S Luqman verse 20, which states that humans seem to never be deterred and think about the existence of nature that lives them. This happens because humans forget to be grateful for all the beautiful blessings of nature created by Allah SWT. Overfishing activities where the government seeks to increase capture fisheries production to encourage economic growth are considered actions that damage nature and are excessive so that they can be equated with wasteful people as said by Allah SWT in Q.S Al-Isra' verse 27. Islamic teachings also stress the importance of gratitude and moderation, as highlighted in Q.S Luqman verse 20 and Q.S Al-Isra' verse 27. Overfishing and excessive exploitation of marine resources are contrary to these teachings.

Iran’s implementation of sustainable fishing practices highlights a significant alignment with Islamic teachings about stewardship. These initiatives are guided by the principle of *maqashid*

shariah, particularly in safeguarding life and resources, aligning with Islamic values of enviromental balance and responsbility (Kasri et al., 2023). Overfishing and excessive exploitation are seen as from of waste, which contradict the Quranic teachings in Q.S Al-Isra verse 27. Islamic governance structures could use such principles to create policies that protect marice ecosystems, ensuring both economic growth and ecological preservation. Othe countries, including Indonesia, have explored the *maqashid shariah* framework to inform policies on environmental sustainability. For instance, the concept of *hima*, a traditional conservation system, aligns with Islamic values of moderation and protection of resources (Kasri et al., 2023). These system help manage natural reserves and prevent overexploitation of marine and terrestrial ecosystems, resonating with the broader objectives of *maqshid shariah* to ensure long-term sustainability and protection of life.

The Effect of Aquaculture Production on Economic Growth in Islamic Perspective

Aquaculture in Iran, particularly shrimp farming, has been expanding and contributes significantly to the national economy. This aligns with Q.S An-Nisa verse 95 and Q.S Al-Mu'minun verse 21, encouraging productive activities that promote human welfare. Aquaculture helps diversify the economy, reduce pressure on wild fish stocks, and provide employment opportunities, supporting the broader Islamic economic principle of societal welfare.

However, Pakistan's fisheries sector is an essential part of its economy, with the Arabian Sea providing a vast resource base. Capture fisheries and aquaculture are both vital for food security and economic growth. The country's fisheries policies are increasingly focusing on sustainable practices to prevent overfishing and protect marine ecosystems, in accordance with Q.S Al-Baqarah verse 30. Islamic teachings in Q.S Al-Isra' verse 27 condemn wastefulness and promote the responsible use of resources. Pakistan's efforts to regulate fishing practices and promote aquaculture are in line with these principles. Aquaculture, particularly in inland and coastal areas, is seen as a way to boost economic growth while preserving natural fish stocks, reflecting the ideals of *hifz nafs* (protection of life) and *hifz maal* (protection of wealth).

Bangladesh has a rich tradition of fisheries and aquaculture, vital for both nutrition and economic growth. The Bay of Bengal is a significant source of marine resources, and inland aquaculture is extensively practiced (Supriyanto, 2018). Sustainable fisheries management is crucial to avoid overexploitation, in line with Q.S Al-Baqarah verse 30. The growth of aquaculture in Bangladesh has been remarkable, contributing to food security and poverty

alleviation. This aligns with Islamic teachings in Q.S An-Nisa verse 95 and Q.S Al-Mu'minun verse 21, promoting productive activities that enhance human welfare. Aquaculture provides high-nutrient food, supporting *hifz nafs* and contributing to the economic stability of communities, aligning with *hifz maal*. This quite different for the aquaculture production in Maldives. Aquaculture is less developed in Maldives compared to the capture fisheries production. However, there is potential for growth in this area, which could help diversify the economy and reduce pressure on wild fish stocks. This would align with the Islamic principles of productive and sustainable use of resources, as highlighted in Q.S An-Nisa verse 95 and Q.S Al-Mu'minun verse 21.

Based on the explanation above, if aquaculture production can be increased, it can encourage the rate of economic growth as well as the welfare of people who work as fishermen or fish farming farmers. This is certainly in accordance with the principles of Islamic economics in supporting the welfare of society, as in the word of Allah SWT Al-Qur'an Surat An-Nisa verse 95 it is explained about the meaning of *jihad* conceptually as a human effort in carrying out productive activities. Allah Almighty has condemned those who are lazy to do activities to make ends meet. Therefore, fish farming activities can be one of the activities that humans can do productively, and can not only meet their individual food needs but can also be developed to help meet other human food needs. Thus, if fisheries productivity can be maximized properly, it is also expected to encourage the country's economic growth rate.

Furthermore, Allah SWT through His words in the Qur'an Surat Al-Mu'minun verse 21, explains that Allah SWT desires humans to consume livestock and breed animals such as cows, sheep, goats, camels and bees, to also be taken advantage of. Food from livestock is also considered to have high nutrition so that benefits are needed for humans to live healthy, smart and productive. Although the verse is not explained about fish farming or what is currently better known as fish farming, but based on the nutritional content in it, fish farming is also allowed. This is also supported by the further words of Allah SWT in the Qur'an Surat Fatir verse 12 which states that Allah SWT shows his power over fresh water and the sea which both contain fish meat that are halal to eat.

Based on the verses of the Qur'an, it is known that aquaculture production can encourage the rate of economic growth in accordance with Islamic economic principles. If assessed on the benefits of *maqasid al-shariah*, then from the fulfillment of *hifz maal*, through aquaculture production can open up new livelihood land for the community. The opening of fish farming

lands both managed on land and at sea will encourage the economy activities of the surrounding community. In addition, aquaculture can meet the elements of *hifz nafs* and *hifz nashl* like fulfilling the needs of fellow humans through the procurement of quality and nutritious food, so that humans can live healthily through high protein contained by fish. The fulfillment of balanced nutrition for humans will help to regenerate by giving birth to a new healthy generation that can grow into healthy humans with good nourishment from fish.

Moreover, environmental factors in *hifz aql* and *hifz 'alam* better can be achieved by increasing aquaculture production because breeding fish by aquaculture can increase the variety of fish itself so that fish seeds and other superior marine animals will be formed, with much better nutritional quality. In addition, the development of aquaculture also encourages the maintenance of ecosystems in the sea to be maintained, because it avoids illegal fishing that causes exploitation, overfishing and direct fishing with tools that are dangerous fish habitats in the ocean.

In example, Pakistan has shown progress in sustainable aquaculture by utilizing integrated fish farming techniques. This method combines fish farming with agricultural practices, which not only increases fish production but also minimizes the environmental footprint. This reflects the stewardship in order to fulfill the *maqashid shariah*, which *hifz al-aql* to encouraging innovation in sustainable farming techniques, while also preserving marine biodiversity, crucial to protect the environment *hifz al-bi'ah* (*hifz al-alam*). Other countries such the Maldives relies heavily on fisheries as a primary economic driver. Sustainable fish farming initiatives, such as the development of mariculture (cultivation of marine organisms), reduce pressure on wild fish stocks, supporting the *maqashid* principle of balances economic growth and environmental sustainability. These practices help maintain the delicate balance of the Maldives marine ecosystem, emphasizing *hifz al-alam* (Abdullah, 2021).

The Effect of International Trade in the Fisheries Sector on Economic Growth in Islamic Perspective

Although based on the results of the analysis and explanation above, still shows the lack of Indonesian marine management which causes the insignificance of international trade in the fisheries sector to Indonesia's economic growth in the short and long term, implementing the Blue Economy concept It is hoped that the problems faced can be overcome and encourage international trade flows in the fisheries sector (Bax et al., 2022). Furthermore, the concept of

international trade in the fisheries sector does need to be improved because it has a strong foundation in the implementation of principles in Islamic economics.

International trade in fisheries is significant for Pakistan. Exporting seafood products contributes to the national economy. By adhering to halal standards and ensuring that trade practices do not harm the environment, Pakistan aligns its fisheries trade with Islamic economic principles. Moreover, international trade also a significant part of Bangladesh's fisheries sector. The export of shrimp and fish products boosts the national economy. Same goes with Maldives, particularly the export of tuna. This trade supports the national economy in many countries and aligns with Q.S Al-Fussilat verse 10 and Q.S Al-Kahf verse 79, which support economic transactions that benefit the community. Ensuring that fishing practices are sustainable and halal, and that international trade does not harm the marine environment, aligns with Islamic economic principles and *fiqh bi'ah*.

As Allah Almighty says in the Qur'an Surah Al-Fussilat verse 10, Allah Almighty has established human sustenance in various parts of the world, on earth, and Allah does not forbid His servants to obtain such fortune, as long as it does not violate the *maqasid al-shariah*. Thus, international trade is allowed to meet the needs of each country based on rules that have been agreed upon by each country that does so.

The concept of halal in international trade is not only limited to food and beverages but also extends to other products and services. According to Islamic teachings, all transactions must comply with Shariah principles, which include the requirement that the goods and services traded are halal and beneficial to the ummah (community). Based on these rules, international trade in the fisheries sector in Indonesia has fulfilled both. Furthermore, international trade in the fisheries sector must also be increased based on the word of Allah Almighty in the Qur'an Surat Al-Kahf verse 79, the story of Prophet Moses (AS) and Prophet Khidir (AS) who sailed the seas using boats to meet their needs by making transactions in other areas. Through the tafsir of Ibn Kathir, it is explained that humans are required to carry out economic transactions in other areas by means of boat or ship transportation to facilitate it (Syaikh, 2016). In international trade, especially export and import activities, transactions between countries that transfer needs to each other are usually carried out using cargo ships or tankers to transport them.

In the previous discussion in the Qur'an Surah An-Nahl verse 14 also shown the power of Allah SWT in subduing the sea and the fierce sea breeze, so that it can be used by humans. Through

the story of Prophet Noah (AS), Allah SWT gave an example of how an enormous and magnificent ship could transport God's creatures other than humans (animals). Thus, Allah Almighty has commanded humans to sail the sea on earth to seek profit through trade and be grateful for the blessings He has given. Another word that proves Allah's power over the sea and allows international trade is in the Qur'an Surah Al-Baqarah verse 164, it can be concluded that through the words of Allah SWT, international trade in the fisheries sector is one of the factors driving the country's economic growth rate. Not only encouraging the wheels of the country's economy by meeting the needs of its people, but through international trade, countries with excess natural resources can provide the same benefits in meeting their needs, such as seafood needs. *Fiqh al-bi'ah* encourages the responsible use of natural resources, and each countries regulatory efforts to preserve the seafood production for sustainable export align with these principles. Through international trade, each countries could strengthens its economy, while the concept of *hifz al-alam* ensures that marine ecosystems remain balanced and productive.

CONCLUSION

The fisheries sector plays a crucial role in the economic growth of several countries, such as Indonesia, Iran, Pakistan, Bangladesh, and the Maldives. The Blue Economy framework has now been carried out into the sustainable use of marine resources and the conservation of marine ecosystems. We consider that the Blue Economy concept has similarities with the perspective of Islamic economics, exclusively through the Fiqh Bi'ah approach, which discusses environmental issues. The role of humans, or the state on a broader scale, in utilizing marine resources must be balanced with efforts to maintain the ecosystem and marine environment. Excessive exploitation results in disruption of the marine ecosystem. Therefore, several countries such as Indonesia, Iran, Pakistan, Bangladesh, and the Maldives have increased aquaculture production to maintain the biodiversity and marine ecosystems to remain sustainable.

International trade in the fisheries sector is also a part of the Blue Economy concept and a driving force for economic growth in several countries. The high demand for seafood production should be balanced with the need for exports that are guaranteed to be halal. In addition, attention to sea traffic, which has the potential to cause direct waste disposal into the sea, is contrary to the implementation of Fiqh Bi'ah in maintaining the marine environment.

Therefore, it is necessary to examine efforts to increase economic growth through the fisheries sector to support the Blue Economy, while still considering environmental issues through Fiqh Bi'ah studies as a basis for achieving a balance between productivity and environment preservation.

Recommendations for future research could explore the role of Islamic financial instruments, such as sukuk, in promoting investments in the fisheries sector, particularly for developing sustainable practices, could open up new avenues for economic growth and environmental conservation. Moreover, next research could examine the halal certification process in fisheries beyond food, such as pharmaceutical products derived from marine sources, considering both shariah compliance and market potential. By focusing on these areas, future research can contribute to a more comprehensive understanding of how Islamic economic principles and *fiqh bi'ah* can guide sustainable development in the fisheries sector.

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