

# INTEGRATING ISLAMIC ECOLOGY AND ISLAMIC POLITICAL ECONOMY CONCEPTS TO BUILD THE NON-CONVENTIONAL ECO-POLITINOMIC CONCEPT: A SYSTEMATIC LITERATURE REVIEW

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## ABSTRACT

*The term non-conventional eco-politinomic is a combination of two terms, namely non-conventional ecology and non-conventional political economy. The need to examine the term non-conventional eco-politinomic was caused by the desire to further understand the term because the fields of Islamic ecology and Islamic political economy have been discussed, however, the integration of these two fields have not been discussed or explored. Moreover, there have been no discussions about this term from a systematic literature review study perspective. Hence, this study carried out a systematic literature review on the integration of Islamic ecology and Islamic political economy concepts to form the non-conventional eco-politinomic concept. It combined various study designs and study reviews based on a publication standard called ROSES (Reporting Standards for Systematic Evidence Syntheses). This study selected articles from two famous databases, namely Scopus and Dimension as well as a supplementary database, which was Google Scholar. Based on a thematic analysis, two main themes had emerged, namely Islamic ecology and Islamic political economy concepts. Both these themes then produced eight sub-themes. Findings provided several significant concepts based on the principles of Islamic ecology and Islamic political economy concepts as the main contribution of this study to the existing corpus of knowledge. This study found eight fields of knowledge in the formation of the non-conventional Eco-Politinomic concept, which are Islamic ecology, environment, environmental sustainability, economy, politics and Islamic political economy. Overall, the findings and discussions indicate that the fields of ecology-economy-politics are inseparable. In line with building this Islamic-based concept, it will help enhance the management of ecology-economy-politics more effectively, which eventually leads to the non-conventional eco-politinomic concept.*

**Keywords:** Non-Conventional Eco-Politinomic, Islamic Ecology, Islamic Political Economy, Concept.

## INTRODUCTION

Ecology and political economy are two interrelated fields (Pankaj, 2016). According to Bryant (1998); development that does not strike a balance with the conservation of the ecosystem and economy can destroy a country's ecology. Many plants and animals have to be sacrificed if a development policy focuses solely on economic development (Thone, 1935). An economy or ecology-related development policy is usually decided by politicians who have been chosen either through a democratic or monarchical process. This leads to the presence of the eco-politinomic field that guides politicians regarding their role in shaping a balanced development between the economy and ecology (Greenberg & Park, 1994). Early observations have shown that studies in the field of conventional eco-politinomics have been carried out by previous researchers. However, there is a gap in Islamic studies, whereby there is an absence of studies related to non-conventional eco-politinomics. In order to further understand non-conventional eco-politinomics, the term eco-politinomics guides the formation of the term non-

conventional eco-politinomics, except that the mould and worldview (tasawur) are formed based on the actual essence of Islamic ecology and Islamic politic economy. As an early step to better understanding non-conventional eco-politinomics, the Islamic ecology and Islamic politic economy concepts are examined in this study.

### **Gaps in Previous Studies Related to Islamic Ecology and Islamic Political Economy**

Numerous previous studies had focused on Islamic ecology and Islamic politic economy concepts separately. This is evident in studies on Islamic ecology concepts by Aly Abdel Moneim (2018); Shehu Nasiru Muhammad (2017); which focused on developing environmental sustainability by referring to the Maqasid Syariah principle as a factor for solving environmental issues. These studies only discussed Islamic principles that can be applied in sustainable development as a solution for existing environmental issues. Several studies have discussed the Islamic Political Economy concept (Mohd Syakir Mohd Rosdi, 2015; Mohd Syakir Mohd Rosdi, 2016; Masudul Alam Choudary, 2014) as the basis for solving existing developmental issues but these studies did not focus on ecology, either generally or specifically. Therefore, after reviewing previous studies, it was found that no study had integrated non-conventional eco-politinomics as a field. Even if there are previous studies that have generally examined ecology and political economy from an Islamic perspective, those studies were not implemented systematically.

According to Robinson & Love, (2015); basically, it is important to systematically examine a previous study. The researchers stated that previous studies that use traditional methods face several issues and problems related to researcher bias and the method is deemed not comprehensive to reflect the gap in the study. In addition, the method cannot determine the quality of a suitable study or a study that can be presumed to be the best previous study. Therefore, this present study tried to contribute new knowledge to the existing corpus of knowledge by building a systematic literature review that integrates Islamic ecology and Islamic political economy concepts to form the non-conventional eco-politinomic concept. Systematic literature review (SLR) is one of the methods used to examine studies that employ a more systematic method. According to Dewey & Drahota, (2016); SLR is a process for classifying, selecting and critically evaluating previous studies for answering specific questions. Protocols, or a plan, is initially drawn up before the SLR process can be implemented. SLR is a method that is well arranged and structured with specific steps so that searches can be implemented through several databases (Hayrol Azril Mohamed Shaffril, 2020). It covers in-depth searches through a rather strict strategic search process that enables the researcher to answer the research questions (Xiao & Watson, 2019). This systematic research provides in-depth details about the review of previous studies using keywords and choosing selected articles in order to give the opportunity for other researchers to re-use the study, ensuring the validity of the analysis and originality of the research.

This study was aided by the first question in the study, namely, "Is the integration of Islamic ecology and Islamic political economy concepts suitable for building the non-conventional eco-politinomic concept as a holistic development concept?" This study intended to contribute knowledge to several interested parties, such as policy makers, the public, researchers and NGOs related to the environment. The implementation of this new concept will provide researchers with an understanding on the need and importance of integrating Islamic ecology and Islamic political economy. The implementation will also narrow the gap in the study, which is the integration of Islamic ecology and Islamic political economy fields to form non-conventional eco-politinomic, a new and very important field at the present moment.

## METHODOLOGY

### The Review Protocol or ROSES

This study was aided by the ROSES protocol review tool. ROSES, or Reporting Standards for Systematic Evidence Syntheses, is specially designed for systematic review and acts as a map for environmental management (Haddaway et al., 2018). This protocol is suitable for this study as this study tries to carry out a systematic review concerning a field related to environmental management, namely ecology, which is one of the branches of environmental management. ROSES intends to encourage the researcher to provide pertinent information, which is appropriate with the search at the correct level. Based on the review of the protocol, the researcher started the SLR by summarising the research questions suitable for this study. Then, the researcher began to explain the searching strategy for SLR, which comprised three main processes, namely determining, screening (inclusion and exclusion) and eligibility. Then the researcher continues by implementing quality evaluation on several chosen articles whereby the researcher explains about the strategies applied to ensure the quality of the reviewed article. Lastly, the researcher explains how data are collected, analysed and validated.

### Generating Research Questions

Generation of research questions for this study was based on the PICo concept. PICo is a type of tool that helps the researcher to design research questions suited for the research. PICo is based on three main concepts, which are Population or Issues/Problem in the research, Interest, and Context of the research. Out of the three concepts, the researcher picked two concepts that suited this study, namely Population/Problem and Interest. The third PICo concept, namely Context, was not suitable for this study because this study did not focus on any country or special location. Based on the PI concept, this study structured the research questions, such as Integration of Islamic Ecology and Islamic Political Economy concepts (Issues/Problems); Building the non-conventional Eco-Politinomic (focus of this study) concept, which eventually can help the researcher to design the main research questions, namely, "Is the integration of Islamic ecology and Islamic political economy concepts suitable for building the non-conventional eco-politinomic concept as a holistic development concept?"

### Systematic Search Strategy

There are three main processes in the systematic searching strategy, which are determining, screening and eligibility.

#### Determining

Determining is a process of searching for a synonym or a word related to a term by varying the main key word terms in the study, namely Islamic ecology and Islamic political economy. It is intended to prepare various choices in the selected database for searching journal articles related to the title of this study. According to Okoli (2015); key words are expanded based on research questions and this determining process depends on online thesaurus search, key words used by relevant previous studies, key words suggested by Scopus or key words suggested by experts in the field of study. The researcher succeeded in varying and increasing key words as well as building a search string (based on the Boolean operator, phrase searching, truncation, wild card, and field code function) on all the three selected databases, namely Scopus, Dimension and Google Scholar. Scopus and Dimension have the potential to become the main database for SLR because of several advantages, such as a detailed search function,

comprehensive data searches involving more than 5000 publishers, controlling the quality of each journal article and focusing on various fields, including the field of this study, which is environmental management (Martin-Martin et al., 2018; Gusenbauer & Haddaway, 2019). The third database, Google Scholar, is only used as an additional database. Regarding an additional database, Haddaway, et al., (2015) mentioned about the ability of Google Scholar to act as an additional database and support the SLR. Moreover, choosing Google Scholar was based on several advantages that this database has. First, it is a very large database, which according to Gusenbauer (2019); there are some 389 million documents in the Google Scholar database. Ordunamaleda, et al., (2017) stated that there are 165 million journal articles in the Google Scholar database and it is also viewed as highly capable of searching for journal articles by experts in a certain field, including famous publishers. Searches in all three databases, namely Scopus, Dimension and Google Scholar, had managed to produce 600 journal articles.

<b>Table 1</b>	
<b>THE SEARCH STRING</b>	
<b>Database</b>	<b>Search String</b>
Scopus	TITLE-ABS-KEY (("Islamic" "political" economy") AND ("Islamic environment" OR "Islamic Sustainable Development" OR "Islamic ecology" OR "Islamic Conservation" OR "Islamic Preservation" OR "Islamic Environmental Management" OR "Islamic Environmental Control"))
Dimension	("Islamic" "political" economy") AND ("Islamic environment" OR "Islamic Sustainable Development" OR "Islamic ecology" OR "Islamic Conservation" OR "Islamic Preservation" OR "Islamic Environmental Management" OR "Islamic Environmental Control")

### Screening

This study had screened 600 articles that were chosen based on criteria set for choosing articles, which were done automatically according to the choosing function that follows the types of articles found in the database. Criteria were based on the research questions, as explained by Kitchenham & Charters, (2007). Okoli (2015) mentioned how difficult it is for a researcher to review all journal articles found in the database. Hence, Okoli (2015) suggested that the researcher needs to determine a certain time-frame for reviewing relevant articles. Higgins & Green (2011) also stated that setting limitations in the form of a time-frame would be relevant only if the study focuses on a certain period of time. Based on the database search process, most studies on Islamic ecology and Islamic political economy were more focused and doubled in number beginning in the year 2000. At the same time, the main reason why it was limited until 2019 was because this study was only implemented in July of 2020.

Therefore, there is a possibility of further studies being conducted before the end of 2020. Based on the reasons given, 2000 to 2019 was chosen as one of the inclusion criteria. In addition, to safeguard the quality of the article, only accepted and published journals were included. Whereas to achieve the objectives of this study, only articles published in English were accepted and reviewed as the themes are in English and this study would be discussed at the international level, which uses the English language as the medium. Hence, this facilitates a better understanding of ideas that previous researchers want to deliver in their studies. All these processes had excluded 380 articles found to be inconsistent with the inclusion criteria and had excluded 15 articles that were identified as redundant. Lastly, the remaining 205 articles underwent the third process, which was the eligibility process.

### Eligibility

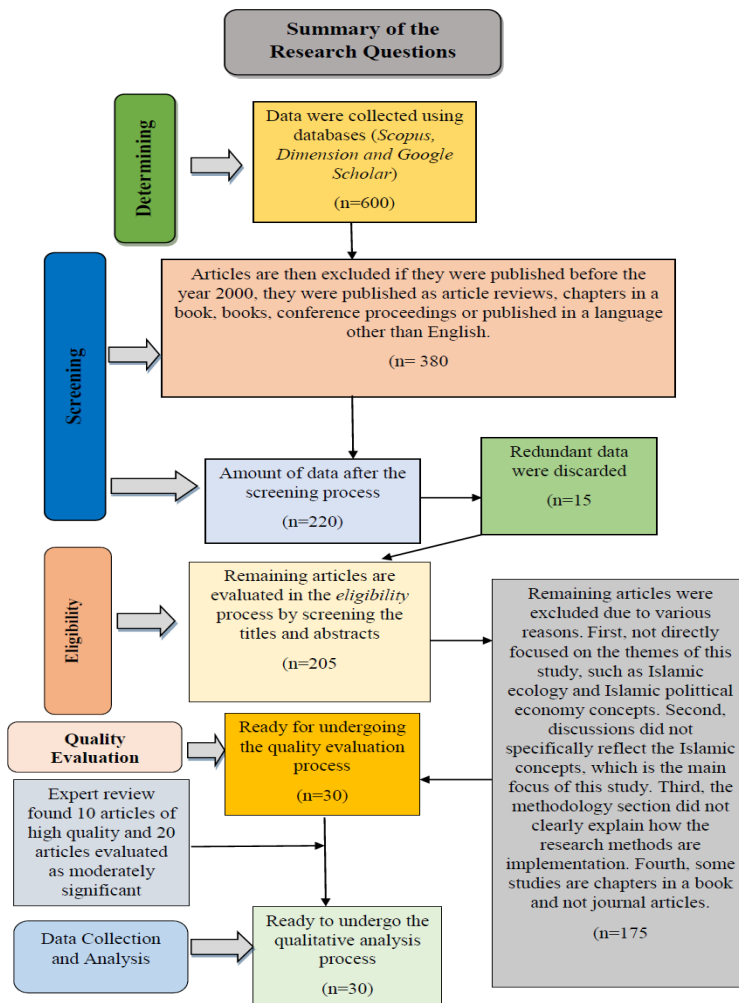
Eligibility is the third process in SLR, whereby the researcher manually reviews the remaining articles after the screening process to ensure the articles are still within the scope of

the established criteria. This process is carried out by reading the titles and abstracts of the existing studies. This study had excluded 175 articles based on several reasons. First, it did not directly focus on the themes in this study, which is Islamic ecology and Islamic political economy concepts. Second, discussions did not specifically touch on Islamic concepts, which is the main focus of this study. Third, the methodology of the study was not explained clearly. Fourth, some studies are ‘chapters in a book’ and not actually journal articles. Overall, after going through the eligibility process only 30 journal articles remained, which were then subjected to the last process, the quality appraisal process.

**Quality Appraisal**

In order to ensure that the contents of the article are of good quality, the remainder of the articles were given to an expert to evaluate its quality. Patticrew & Roberts, (2006) suggested that experts should evaluate the article according to three categories, namely low, moderate and high quality. The expert should evaluate the article by focusing on the methodology of the study to identify the quality of the article.

Articles that are of moderate and high quality were accepted and reviewed. Agreement between both evaluator and researcher should be obtained. They have to carefully discuss and determine which article will be included or excluded. This process had successfully evaluated 10 articles that had a high quality and 20 articles that were moderate in quality. Therefore, all 30 journals articles were eligible for review in this study.



**FIGURE 1**

**SLR FLOW CHART PROCESS (AN ADAPTATION FROM SHAFFRIL ET AL. (2019))**

<b>Table 2</b>		
<b>INCLUSION AND EXCLUSION CRITERIA</b>		
<b>Criteria</b>	<b>Inclusion</b>	<b>Exclusion</b>
Time frame	2000-2019	<2000
Type of Document	Only journal articles that are accepted and published	Article review, chapter in a book, book and conference proceeding
Language	English	Other than English

## Data Collection and Analysis

This study depended on integrative reviews, which allows the use of various types of research designs, such as qualitative, quantitative and the mix method, to be considered for review. According to Whitemore & Knafi, (2005); the best way to synthesise or analyse integrative data is to use the qualitative or mix method design, which allows the researcher to carry out repeated and cross comparisons on primary data sources. This present study chose to use the qualitative design as the research design. The abstracts, findings and discussions of all 30 articles were carefully scrutinised. Data collection was carried out based on the research questions. Data from previous studies that were reviewed and could answer the research questions were then collected and placed in a table. Then, the study carried out a thematic analysis to identify the themes and sub-themes based on recorded patterns and themes, groupings, calculations, similar recordings, and also relations that exist in the collected data (Braun & Clarke, 2006). According to Brauke & Clarke, (2006); a thematic analysis is a type of analysis that is broadly used in qualitative research. In addition, they argued that the thematic analysis should be the basis for a qualitative analysis because it provides basic skills for implementing various other types of qualitative analysis. According to Brauke & Clarke, (2006); a thematic analysis can be used in a qualitative analysis because it is a method for identifying, arranging, portraying and reporting themes found in data.

The first step in a thematic analysis is the generation of themes. In this process, the study tries to identify patterns that emerge between data collected from the reviewed articles. Any article that is similar or has related data was put in one group and eventually two main groups were produced, namely Islamic Political Economy and Islamic Ecology. Then, the study again tested all the data in the two groups and found 10 sub-groups. The next process involved in-depth reviews of all the themes, whereby the study re-tested all the main themes and sub-themes that were generated to ensure the usability and accuracy of the data.

Two sub-themes were excluded in this process, one each from the Islamic Political Economy and Islamic Ecology themes. After this process, the finalised patterns were found to have two main themes and eight sub-themes. The study continued with the next process, which was to name the themes for the earlier groups before naming the sub-themes. When forming the themes, the study discussed all the inconsistencies, opinions, questions or any type of idea that might be related to data interpretation until there was a point of agreement on the streamlining of themes and sub-themes. Formation of themes and sub-themes were presented to two experts, one who was an expert in the qualitative research technique and another an expert in Islamic political economy. The experts were asked to evaluate all the themes (2) and sub-themes (8). Both of them agreed and shared the view that the selected themes and sub-themes are appropriate and relevant to the review findings.

## FINDINGS

### Background of Selected Articles

The review produced 30 selected articles, out of which only 10 articles had a high value for forming the non-conventional eco-politonomic concept. The articles were by Hasan (2006);

Kamarul Zaman & Siti Akmar, (2011); Mansor, et al., (2013); Dariah, Salleh & Shafiai, (2015); Raden Aji Haqqi (2015); Amanullah (2016); Abdelzaher (2017); Abdel Moneim (2018); Qadir & Zaman (2019); as well as Ahmad, Wan Hasan & Md Dahlal, (2018). Whereas 20 articles were evaluated as moderate in value, which were by Choudhury, (2000); Zaman & Asutay, (2009); Putriani, Kayadibi & Nursyamsiah, (2012); Mohd Syakir Mohd Rosdi, (2015; 2016a; 2016b); Muhammad, (2017); Mohd Razif & Mohd Syakir Mohd Rosdi, (2017); Darskhan & Jafari Paybadi (2018); Choudhury, Harahap & Basri (2009); Evans (2010); Siddiqui (2010); Aziz (2013); Choudhury (2014); Musari & Supranoto (2014); Salleh & Mohd Syakir Mohd Rosdi (2014); Akan (2015); Khaleel (2016); Robina, Shah & Abbas, (2019); Marlina (2019). A high value evaluation was due to criteria and characteristics of the article that fulfilled five out of six basic elements in discussions pertaining to non-conventional eco-politonomic, which is Islamic ecology, Islamic environment, Islamic environmental sustainability, Islamic economy, Islamic politics and Islamic political economy. Some were evaluated as moderate because they fulfilled only three basic elements. Based on the thematic analysis, out of the 30 articles, 8 themes were built, namely balanced economic development, building the ecology, environmental protection, societal development, government and country, Islamic epistemology, *hisbah* and final objective.

## Themes

### A Balanced Economic Development

Economy was the main topic of discussion among the 30 selected articles. Discussions on the economy mainly touched on a balanced economic development. Several important terms regarding 'balanced' that is usually used in English and Arabic are equilibrium (Choudhury, Harahap & Basri, 2009; Chodhury, 2014; Abdelzaher, 2017; Mansor, et al., 2013); inequality of distributions (Marlina, et al., 2019; Hasan, 2006); wealth of distribution (Mohd Razif & Mohd Syakir Mohd Rosdi, 2017; Choudhury, 2014; Muhammad, 2017; Aziz, 2013); qanaah (Mohd Razif & Mohd Syakir Mohd Rosdi, 2017); equality (Robina, Ahmad Shah & Abbas, 2019; Qadir & Zaman, 2018); moderation (Abdelzaher, 2017) and al-'adl wa al-ihsan (Raden Aji Haqqi, 2015).

A fair distribution of economic resources helps to stabilise the economy. Mansor, et al., (2013); Raden Aji Haqqi (2015) elaborated further by saying that a fair distributing of economic resources should be based on a balanced consumer welfare, an efficient management, priority of the welfare and zakat of the asnaf group, increasing production as well as equality in a company's profits and losses and zakat payment. In order to ensure that the above matters are implemented, Raden Aji Haqqi (2015); Dariah, Salleh & Shafiai, (2015) emphasised on the importance of introducing the Islamic system or according to Marlina et al., (2019); the introduction of Islamic economic policies. The implementation of the Islamic system produces economic prosperity (Siddiqui, 2010).

Besides that, discussions about the economy also included discussions on more practical issues, namely those related to the theory of controlling debts (Musari & Supranoto, 2014; Putriani, Kayadibi & Nursyamsiah, 2012); Islamic economic system that includes zakat, wakaf, ma'ad (property); bait al-mal, voluntary charity (sedaqah); Islamic banking, personal ownership rights and nisab (Aziz, 2013; Khaleel, 2016; Evans, 2010; Mohd Syakir Mohd Rosdi, 2015 & 2016; Choudhury, 2014; Mohd Razif & Mohd Syakir Mohd Rosdi, 2017; Mansor, et al., 2013; Zaman & Asutay, 2009); price control of goods and taxes (Mohd Razif & Mohd Syakir Mohd Rosdi, 2017; Choudhury, 2014); consumption, production and distribution (Choudhury, 2014; Mansor, et al., 2013); limitations on business activities, such as avoiding interest rates and wastage (Zaman & Asutay, 2009; Abdelzaher, 2017).

Discussions on economic balance mainly involve its relationship with the government or national policies. Scope of the discussions focus on economic development (Aziz, 2013; Salleh & Mohd Syakir Mohd Rosdi, 2014; Amanullah, 2016; Abdel Moneim, 2018; Qadir & Zaman, 2018; Muhammad, 2017; Darskhan & Jafari Paybandi, 2018) or also known as political economy (Musari & Supranoto, 2014). Several elements of political economy have been discussed, namely accomplishing humo-economics (Aziz, 2013; Qadir & Zaman, 2018); ethico-economic paradigm, socio-economic development (Choudhury, Harahap & Basri, 2009; Mohd Syakir Mohd Rosdi, 2016) economic development in Islamic political economy (Musari & Supranoto, 2014); distribution of income and national wealth (Salleh & Mohd Syakir, 2014); and collaboration on the use of economic, social and environmental principles (Umar & Khamidi, 2012). Some articles differed slightly from others, such as the article by Ahmad, Wan Hassan & Md Dahlal (2018); which discussed Industrial Revolution 4.0. The article contained discussions about the economy, politics and social elements that help preserve natural surroundings (green).

### **Building the Ecology**

From the 30 articles that were chosen, only 10 had discussed issues on building the ecology. The articles either focused on environmental development, the green aspect or arguments that support the environment. The studies involved were by Darskhan & Jafari Paybandi (2018); Dariah, Salleh & Shafiai, (2015); Hasan (2006); Amanullah (2016); Abdel Moneim (2018); Abdelzاهر (2017); Umar & Khamidi (2012); Qadir & Zaman (2018); Ahmad, Wan Hasan & Md Dahlal, (2018); Mansor, et al., (2013).

Evaluation of these articles showed that all researchers agreed that building the ecology is closely related to building the internal aspects of a person. Dariah, Salleh & Shafiai, (2015) mentioned about the good elements in a person, such as piousness (*taqwa*); faith (*iman*); being healthy as well as possessing principles and sufficient property. Similarly, Abdelzاهر (2017) explained that humans need environmental ethics. Humans who have a moderate attitude avoid wasting water and overuse of products sourced from natural resources (Umar & Khamidi, 2012; Ahmad, Wan Hasan & Md Dahlal, 2018). This is closely related to building green elements according to Islam. In addition, conservation efforts in the context of green technology refers to favourable developments currently occurring on a global level (Kamarul Zaman & Siti Akmar (2011); Ahmad, Wan Hasan & Md Dahlal, (2018). This shows that there is a strong relationship between humans and the environment (Qadir & Zaman, 2018).

In order to enhance awareness in building the environment, laws must be enforced, such as enforcement of environmental preservation zones, preservation of wildlife sanctuaries and preservation of water resources (Mansor, et al., 2013). Similarly, recycling practices and rights of the people related to environmental products or commodities need to be introduced (Hasan, 2006). Besides that, striking a balance when making decisions related to the development of land or certain areas should consider the *mizan* (balance) element, such as that mentioned in Islam (Dariah, Salleh & Shafiai, 2015) or *balance* (Qadir & Zaman, 2018). All these depend on societal awareness as the society can also agree to form an Islamic movement that focuses on the environment (Abdelzاهر, 2017).

### **Environmental Protection**

Similar to studies related to building the ecology, there were 10 articles related to environmental protection. There were a few changes, whereby Raden Aji Haqqi (2015) was inserted into the list that examined environmental protection because his study was related to environmental politics and his discussions were within the scope of environmental policies.



Qadir & Zaman (2019) was not included in the list in this section because it did not touch on environmental protection.

Environmental protection focuses on the conservation of the natural environment (Abdel Moneim, 2018). As mentioned by Dariah, Salleh & Shafiai (2015); the environment is the creation of Allah SWT, just like the Sun. Discussions about the environment in Islam focuses on a more permanent conversation and the conservation efforts are presumed to be a form of worship (Abdelzaher, 2017; Abdel Moneim, 2018) as well as being sacred (Mansor, *et al.*, 2013). Hence, Kamarul Zaman & Siti Akmar (2011) emphasised that SDG 21 should include the element of Islam and built according to the Islamic perspective. Ahmad, Wan Hasan and Md Dahlal (2018) was in agreement with suggestions by Kamarul Zaman & Siti Akmar (2011); when stating that *Islamic Green Practices* should be introduced for the conservation of a green environment based on plants. Some studies concluded that environmental protection serves justice to the natural environment (Darskhan & Jafari Paybandi, 2018; Robina, Ahmad Shah & Muhammad, 2019).

### **Social Development**

Just as the focus on the economy, the focus on social elements has received much attention from researchers. Matters most discussed about social development include social rights, well-being, justice, fraternity, dignity, welfare and people's needs. All the studies had discussed these matters except Musari & Supranoto, (2014); Akan (2015); as these studies focused on the economy and comparative social politics.

Good social development is based on three aspects, which are happiness, family and intellectual capacity (Khaleel, 2016). In order to sustain happiness, Aziz (2013) discussed the need to maintain peace, cooperation and protection among one another. A more positive societal change is one that is related to good social development (Mohd Syakir Mohd Rosdi, 2016). Among these changes are an increased level of education (Marlina, *et al.*, 2019); decrease in monopolies (Choudhury, 2000); an increase in volunteerism (Siddiqui, 2010); forming an identity that becomes a *qudwah hasanah* (Mohd Razif & Mohd Syakir Mohd Rosdi, 2017); building love and affection (Mohd Razif & Mohd Syakir Mohd Rosdi, 2017); establishing good neighbourliness (Qadir & Zaman, 2018); understanding societal sensitivities and eliminating gaps in society (Mansor, *et al.*, 2013).

From an Islamic perspective, social development is discussed from aspects such as *ikhthiyar* (Raden Aji Haqqi, 2015); responsibility (Raden Aji Haqqi, 2015); *ukhuwah/hablum min al-nas* (Aziz, 2013; Mohd Syakir Mohd Rosdi, 2015; Zaman & Asutay, 2009); *Ijmā'* (Choudhury, Harahap & Basri, 2009); *masalah ummah* (Salleh & Mohd Syakir Mohd Rosdi, 2014; Abdelzaher, 2017; Qadir & Zaman, 2018; Mansor, *et al.*, 2013; Muhammad, 2017); justice or fairness (*al-'adl ihsan*) (Zaman & Asutay, 2009; Mohd Razif & Mohd Syakir Mohd Rosdi, 2017; Ahmad, Wan Hasan & Md Dahlal, 2018; Mansor, *et al.*, 2013); *tazkiyah* (Mohd Syakir Mohd Rosdi, 2016; Qadir & Zaman, 2018; Mansor, *et al.*, 2013); *Uswah Hasanah* (Mohd Razif & Mohd Syakir Mohd Rosdi, 2017); showing concern for the *ahl zimmah* (Mohd Razif & Mohd Syakir Mohd Rosdi, 2017); *Basyar/insan/nas/bani Adam* (Dariah, Salleh & Shafiai, 2015); *maqasid khalq* (Abdel Moneim, 2018); and *tawadhuk* (Abdelzaher, 2017).

### **Government and State**

Focus on the government and state is in line with the political aspect. Changes in the political system from a conventional system to a non-conventional one is evident (Aziz, 2013; Putriani, Kayadibi & Nursyamsiah, 2012; Siddiqui, 2010; Mohd Syakir Mohd Rosdi, 2016;). These changes include the position of the political institution, which focuses on the *khalifah* system (centralised government) (Raden Aji Haqqi, 2015; Mohd Syakir Mohd Rosdi, 2015;

2016a; 2016b; Mohd Razif & Mohd Syakir Mohd Rosdi, 2017; Dariah, Salleh & Shafiai, 2015; Abdel Moneim, 2018; Abdelzاهر, 2017; Mansor, et al., 2013; Putriani, Kayadibi & Nursyamsiah, 2012; Zaman & Asutay, 2009); show of obedience as a subject of Allah SWT (Mansor, et al., 2013; Mohd Syakir Mohd Rosdi, 2016a); applying Syariah law, especially related to syura (Choudhury, 2000; Mohd Razif & Mohd Syakir Mohd Rosdi, 2017; Mansor, et al., 2013); policies based on Islam (Choudhury, Harahap & Basri, 2009; Musari & Supranoto, 2014; Hasan, 2006; Umar & Khamidi, 2012; Qadir & Zaman, 2018); and Islamic governance (Mansor, et al., 2013; Putriani, Kayadibi & Nursyamsiah, 2012; Dariah, Salleh & Shafiai, 2015).

These changes are consistent with the political approach, which differs from the conventional approach. The political approach refers to a leader's responsibility to the people, the importance of a leader's good behaviour towards the people as well as communication, which are all based on *tahaluf siyasi*, *ijtihad*, and *Ijmā'* approaches (Mohd Razif & Mohd Syakir Mohd Rosdi, 2017). This political approach is closely related to leadership education in Islam or *masuliyah* (Mohd Syakir, 2016b). The element of trust (*amanah*) emphasised in Islamic leadership, which is relevant for the implementation of *amar makruf nahi mungkar*, is the basis for peace and political stability (Amanullah, 2016; Mohd Razif & Mohd Syakir Mohd Rosdi, 2017; Qadir & Zaman, 2018). This leads to the *baldah tayyibah wa rabbun al-ghafur* concept (Mohd Syakir Mohd Rosdi, 2016b; Zaman & Asutay, 2009).

Raden Aji Haqqi (2015) had specifically focused on political economy by explaining the relationship between markets and a country, while Choudhury, Harahap and Basri (2009; 2014) had introduced the interactive, integrative and evolutionary (IIE=Shuratic) process. Some had related political economy with the environment, for example, Kamarul Zaman and Siti Akmar (2011) had discussed about Islamic sustainable development and the Declaration of Islam related to Sustainable Development (2002). Similarly, Qadir and Zaman (2019) had elaborated on UN SDGs.

### Islamic Epistemology

Islamic epistemology, or the theory of Islamic knowledge, is sourced from the al-Quran, hadith, *Ijmā'* and *Qiyas* (Raden Aji Haqqi, 2015; Choudhury, 2014; Salleh & Mohd Syakir Mohd Rosdi, 2014; Mohd Razif & Mohd Syakir Mohd Rosdi, 2017; Amanullah, 2016; Umar & Khamidi, 2012; Qadir & Zaman, 2018; Mansor, et al., 2013). These sources have also been used as the main guide in discussions regarding Islamic ecology and Islamic political economy, which has led to the formation of several important concepts. Some of these concepts are regrading *tauhid*, *syariah*, pillars of Islam, pillars of faith (*iman*) and worship (*ibadah*) (Zaman & Asutay, 2009; Choudhury, Harahap & Basri, 2009; Putriani, Kayadibi, & Nursyamsiah, 2012; Mansor, et al., 2013; Choudhury, 2000; Mohd Syakir Mohd Rosdi, 2016b; Mohd Razif & Mohd Syakir Mohd Rosdi, 2017; Ahmad, Wan Hasan & Md Dahlal, 2018); as well as *tasbih*, *shuratic*, *rububiyah*, *ubudiyah*, *uluhiyah*, *shura*, and *ijtihad* (Zaman & Asutay, 2009; Mohd Syakir Mohd Rosdi, 2015; 2016a; 2016b; Choudhury, Harahap & Basri, 2009; Choudhury, 2014).

These concepts have led to the formation of *barakah*, *tawhidi*, the knowledge model, *taqwa*, and morality (Choudhury, 2000; Zaman & Asutay, 2009; Mohd Syakir Mohd Rosdi, 2016b; Mohd Razif & Mohd Syakir Mohd Rosdi, 2017; Qadir & Zaman, 2018). Emphasis on *Hablum min Allah* and *hablum min al-Nas* (Mansor, et al., 2013; Mohd Syakir Mohd Rosdi, 2015; Ahmad, Wan Hasan & Md Dahlal, 2018) have been considered when building the IIE proses, while *Amar Makruf Nahi Mungkar* has been applied in issues concerning the economy and Islamic jurisprudence (*fiqh*); and when upholding knowledge, truth and sanctification (*tazkiyah*) (Mohd Syakir Mohd Rosdi, 2015; Zaman & Asutay, 2009; Mohd Razif & Mohd Syakir Mohd Rosdi, 2017; Qadir & Zaman, 2018).

Discussions that specifically touch on Islamic epistemology from an Islamic ecology aspect, such as that by Abdelzاهر (2017); had based every action on *tauhid* in order to form a

belief that all creations are created by one God, Allah SWT. Besides that, Kamarul Zaman and Siti Akmar (2011) emphasised on a green environment and sustainability, as preached by the Prophet SAW.

The study by Abdel Moneim (2018) had differed from previous articles as his study emphasised on ontological and axiological maqasid, which is used to build al-Haqq (truth); al-Sabr (patients) and al-Marhamah (love) models in the al-Quran that assist in discussions concerning environmental maqasid (biah); natural psychology, man-made elements, and 'alamiyah. Discussions like these eventually lead to gaining benefits in the afterlife (Qadir & Zaman, 2018; Mansor, et al., 2013).

### **Hisbah (Accountability)**

Not much has been explained about hisbah in discussions by articles (8) that focused on Islamic ecology and Islamic political economy, though two of them were rather specific. One specifically touched on Islamic political economy and the other on Islamic ecology. Concerning the former, Choudhury (2000) stated that in Islamic political economy, hisbah refers to discussions about Shariah law and the economy. Meanwhile, for the latter article, Hasan (2006) focused on hisbah concerning environmental pollution by suggesting fines for the perpetrator as well as legislation concerning environmental and ecological protection. Suggestions that are almost similar to Hasan (2006) were adduced by Amanullah (2016). Nevertheless, hisbah as explained by Amanullah (2016) in the context of the environment is rather general in nature.

### **Mardhatillah (Final Objective)**

Usually every action has a specific objective. The success of achieving the objective(s) is a sign of a person's success. Examination of criteria for integrating Islamic ecology and Islamic political economy also includes the final objective. Out of all the articles selected, only 10 articles were discussed. Thus, only four objectives were identified, namely mardhatillah, al-falah, dakwa, and maqasid syariah. Mardhatillah and al-falah are considered the final objectives after death, while dakwa and maqasid syariah are considered as the final objectives before death. All four objectives are considered important.

Mardhatillah is considered the final objective for all matters. It is closely related to intention, implementation and production that relies solely on the mercy of Allah SWT (Mohd Syakir Mohd Rosdi, 2015; 2016a; 2016b; Mohd Razif & Mohd Syakir Mohd Rosdi, 2017; Ahmad, Wan Hasan and Md Dahlal, 2018). Al-falah is considered as the element of success, which includes success in this world and in the afterlife. Both are inseparable from the aspect of time, whereby success in this world is also success in the afterlife (Mohd Syakir Mohd Rosdi, 2016b; Zaman & Asutay, 2009). When debating this difference, references are made to mardhatillah, and not the success of achieving al-falah, which is going to heaven and not to hell, but more than that would be the success of actually seeing the image of Allah SWT.

Success in terms of dakwa is a worldly objective established by a dakwa organisation as a measure of success. Dakwa here means inviting or convincing people to worship Allah SWT. It could involve dakwa on an individual or a group (Mohd Razif & Mohd Syakir Mohd Rosdi, 2017; Mohd Syakir Mohd Rosdi, 2015). Success that takes a person to meet Allah SWT is closely related to maqasid Syariah, which refers to safeguarding religion, besides the four others, namely desire to safeguard life, the mind, descendancy and property. Some have listed a sixth maqasid Syariah, which is safeguarding the environment. Imam Shatibi intended to introduce maqasid Syariah as a Muslim's objective in life so that a Muslim's life would be more meaningful and clearly defined (Hasan, 2006; Abdel Moneim, 2018; Qadir & Zaman, 2018; Muhammad, 2017).

**Table 3**  
**THEMES AND SUB-THEMES**

Bil.	Researcher	Year	Balanced economic development	Building ecology	Environmental conservation	Social development	Government & country	Epistemologi Islam	Hisbah	Ultimate Goals
									(Accountability)	
1	Choudhury, M. A.	2000	√			√	√	√	√	
2	Hasan, Z.	2006	√	√	√	√	√		√	√
3	Zaman, N. & Asutay, M.	2009	√			√	√	√		√
4	Choudhury M. A., Harahap, S. S., Basri, Y. Z.	2009	√			√	√	√		
5	Evans, T.	2010	√			√				
6	Siddiqui, M. M.	2010	√			√	√			
7	Putriani, D., Kayadibi, S. & Nursyamsiah, T.	2012	√			√	√	√	√	
8	Umar, U. A. & Khamidi, M.F.	2012	√	√	√	√	√	√		
9	Aziz, T. M.	2013	√			√	√			
10	Mansor, N. S. , et al.	2013	√	√	√	√	√	√		
11	Choudhury, M. A.	2014	√			√	√	√		
12	Musari, K. & Supranoto	2014	√				√			
13	Salleh, M. S. & Mohd Syakir Mohd Rosdi, M. S.	2014	√			√	√	√		
14	Akan, T.	2015	√				√			
15	Dariah, A. R., Salleh, M. S. & Shafiai, H. M.	2015	√	√	√	√	√	√		
16	Raden Aji Haqqi, A.	2015	√		√	√	√	√	√	
17	Mohd Syakir Mohd Rosdi, M. S.	2015	√			√	√	√	√	√
18	Khaleel, F.	2016	√			√				
19	Mohd Syakir Mohd Rosdi, M. S.	2016	√			√	√	√		√
20	Mohd Syakir Mohd Rosdi, M. S.	2016	√			√	√	√		√
21	Amanullah, M.	2016	√	√		√	√	√	√	
22	Muhammad, S. N.	2017	√		√	√				√
23	Mohd Razif, N. A. & Mohd Syakir Mohd Rosdi, M. S.	2017	√			√	√	√	√	√
24	Abdelzaher, M. D.	2017	√	√	√	√	√	√		
25	Abdel Moneim, A.	2018	√	√	√	√	√	√		√
26	Darskhan, R. & Jafari Paybandi, S. M. H.	2018	√	√	√	√				
27	Qadir, J. & Zaman, A.	2018	√	√		√	√	√		√
28	Ahmad, F. A., Wan Hassan, W. N. & Md Dahlal, N.	2018	√	√	√	√		√		√
29	Robina, M., Ahmad Shah, A. & Abbas, Z.	2019	√			√		√		
30	Marlina, R., et al.	2019	√			√	√		√	

## DISCUSSION

This study had used thematic analysis and found eight main themes. This section discusses in greater detail these themes to obtain the final product of combining Islamic ecology and Islamic political economy to form non-conventional eco-politonomics. Non-conventional eco-politonomics refers to a field of knowledge that discusses environmental conservation by politicians in relation to a country's development process to strike a balance between ecological and economic development, as suggested by sources of Islam.

The non-conventional eco-politonomics concept will form a new concept at the international level. Models like this are relevant to a country's contemporary needs to develop the environment, economy and politics. It is suitable when combining the various themes in this article, such as balanced economic development, building the ecology, environmental protection, societal, national and governmental development, Islamic epistemology, *hisbah* and the final objective. The suitability of these themes indicates the significance of developing the non-conventional eco-politonomics in order to realise the desires of numerous countries, especially developing countries.

Generally, it is known that the ecosystem model is built from three basic elements, namely ecology, society and economy, which intends to build a balanced world in terms of decreasing the use of non-eco friendly materials to eco-friendly or eco-green materials for a sustainable environment (Umar & Khamidi, 2012; Ahmad, Wan Hasan & Md Dahlal, 2018). Contemporary society is championing the cause to maintain a *Green World*, which refers to the preservation and conservation of natural habitats in this world.

The environment will not benefit if humans do not use it and if humans do use it, they are inclined to disrupt the natural system (Darskhan & Jafari Paybandi, 2018; Hasan, 2006; Amanullah, 2016). This shows that managing people to preserve nature is more difficult than the conservation of nature for humankind (Raden Aji Haqqi, 2015; Abdel Moneim, 2018; Abdelzaher, 2017; Dariah, Salleh & Shafiai, 2015; Umar & Khamidi, 2012). In order to overcome this problem, the ecology concept, which is related to Humanities, is used. This concept has been studied by several ecologists (Golley, 1993, Odum, 1871; 1971; 1977 and Park, 1936). These studies had allowed the ecology concept, either in the scientific or non-scientific fields of study, to be used in the Humanities field (Pickett & Cadenasso, 2002). Ecology can be presumed to be cybernetics in nature because it can control the movement of nature by itself. This leads to the homeostasis concept, which indicates the proclivity of the biological system to arrest changes and always stay in equilibrium (Sherwood, 2001; Silverthorn, 2001; Kukus, Supit & Lintong, 2009).

Besides that, numerous studies have studied the relationship between ecology and economy, such as Walks (2001); Ahmad Dwi (2012); Kornecki & Ekanayake, (2012); Tourinho & Neelakanta (2010); Oberheitmann (2012); Thuy Ngoc & Tu Anh (2016); D. Li & T. Kang (2012); Mathema, Guragain, Sherpa & Adhikari (2013). Other researchers, such as Angelo and Wachmuth (2014); Swyngedouw & Heynen, (2003); Arboleda (2015); Camara (2014); Matsushashi & Takase (2015); Toly (2004); Black & Cap (2016); as well as Yao, Luo & Zhang (2013) had studied ecology and politics. Their studies have led to the building of several models such as the ecology-industry, eco-culture, eco-media, eco-animals, ergonomic, ecology, family, ecology-politics, ecology-fisherman politics, human ecology, Marx ecology, politics-social ecology, ecology-urban politics, and government ecology models, to indicate the dire need for this ecology model to be refined further by adding various elements for sustaining a green world. When viewing these models, some researchers had tried to relate ecology with politics as well as ecology with economy. However, there are still researchers who try to relate the integration of the ecology model with the political economy model.

Hence, in these situations, the integration of politics and economy, or the acronym "politonomics", is required for building a holistic ecosystem model. In addition, this politonomic

model is a relatively new concept introduced by Paul Kindinger (*Naeda Equipment Dealer*, June 2009).

Similarly, no researchers have tried to discuss in detail the study of ecology and politinomic theories based on Islam. Therefore, this present study intended to overcome these problems by trying to build a non-conventional Eco-Politinomic concept, which includes an integrated ecology-economy-political model. From all the selected articles listed earlier, 30 articles had a high or moderate value that fulfils the criteria for building the non-conventional eco-politinomic concept. These articles were by Hasan (2006); Kamarul Zaman and Siti Akmar (2011); Mansor, et al., (2013); Dariah, Salleh & Shafiai (2015); Raden Aji Haqqi (2015); Amanullah (2016); Abdelzاهر (2017); Abdel Moneim (2018); Qadir & Zaman (2019); Ahmad, Wan Hasan & Md Dahlal (2018); Choudhury (2000); Zaman & Asutay (2009); Putriani, Kayadibi & Nursyamsiah (2012); Mohd Syakir Mohd Rosdi (2015; 2016a; 2016b); Sheru Nasiru Muhammad (2017); Mohd Razif & Mohd Syakir Mohd Rosdi (2017); Darskhan & Jafari Paybadi (2018); Choudhury, Harahap & Basri (2009); Evans (2010); Siddiqui (2010); Aziz (2013); Choudhury (2014); Musari & Supranoto (2014); Salleh & Mohd Syakir Mohd Rosdi (2014); Akan (2015); Khaleel (2016); Robina, Shah & Abbas (2019); Marlina (2019).

The 30 articles were selected based on characteristics of this article, namely containing specific discussions on Islamic ecology, environment, environmental sustainability, economy, politics and Islamic political economy. There are some articles that indirectly link discussions between the environment, economy and politics. Building a concept that combines several articles is still required for producing a clear picture about integrating Islamic ecology and Islamic political economy to form the non-conventional eco-politinomic concept.

### **Framework of the Non-Conventional Eco-Politinomic Concept**

Based on the examination of 30 articles that are significant for building the non-conventional eco-politinomic concept, a conceptual framework was produced, as shown in Diagram 2. The diagram shows that the main source of knowledge for building the non-conventional eco-politinomic concept is based on the main sources of Islam, which are the al-Quran, Hadith, Ijmā' and Qiyas. These four sources are the fundamental sources in the field of Islamic economics, Islamic politics, Islamic socialisation and Islamic ecology. Out of these four fields of study, three of them (Islamic economy, Islamic politics, and Islamic socialisation) had helped form the field of Islamic political economy or Islamic Politonomics. This field focuses on the philosophy of each of these fields that are combined into one.

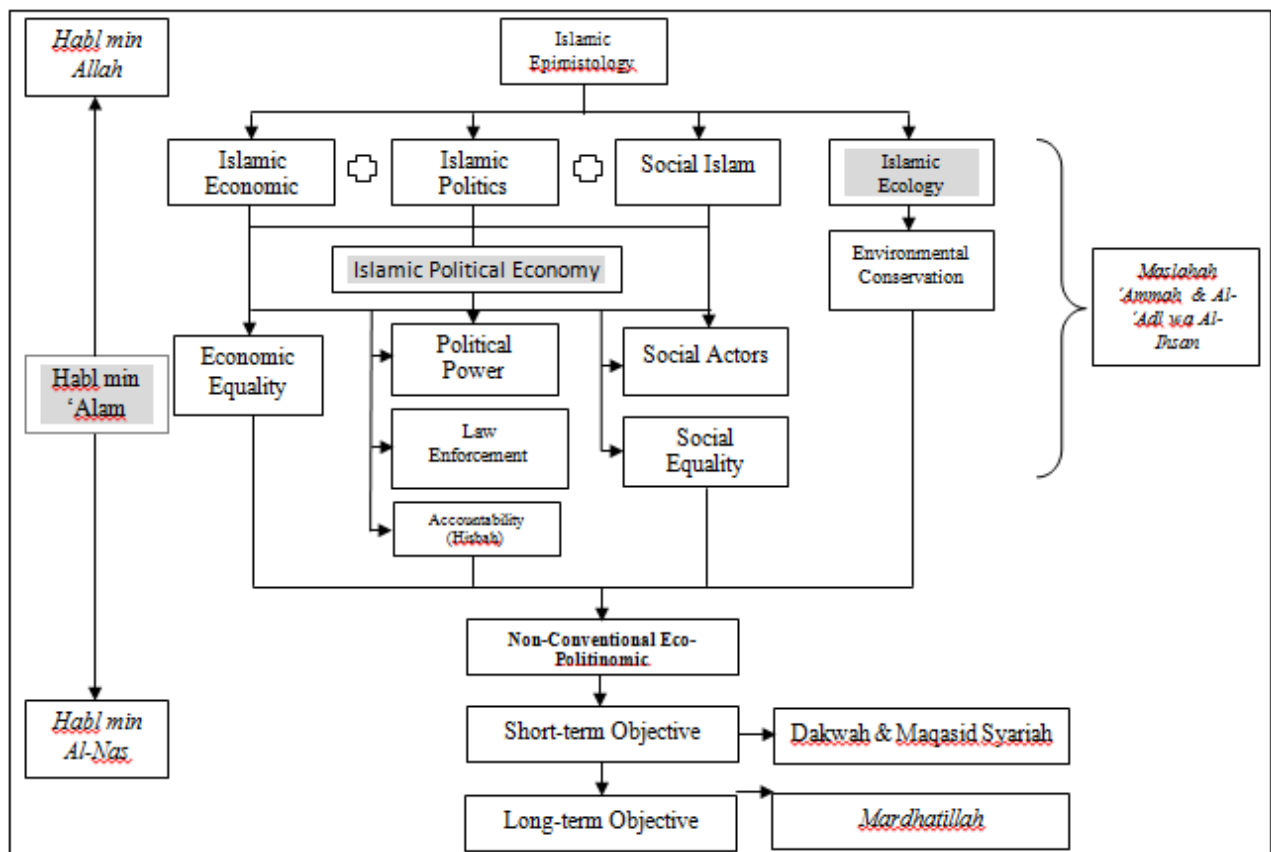
There are several important elements in Islamic political economy, such as economic equality, political power, law enforcement, hisbah, social actors and social balance. Economic and social aspects can be balanced if welfare, moderation, equal distribution of economic resources, increasing the sources of waqf and zakat as well as avoiding wasteful or extravagant actions. Whereas, law enforcement is the result of a unanimous decision by politicians. It is guided by political power in a country, which is either based on democratic, presidential, anarchic or autocratic principles. With law enforcement practices, such as summoning of polluters, environmental protection legislation and protection of sanctuaries or ecological sites, that have been agreed upon by politicians, hence, environmental sustainability can be further consolidated.

As observed from a social actor's perspective, prioritising the environment can be realised if society has the will or desire to protect the environment. The social actor must possess a strong spirit as a basis for implementing responsibilities and social justice. A strong collaboration between all interested parties in a society is vital for the existence of social equality. There is nothing better than one who is pious and this is an important element for eradicating the gap between societies. Self-cleansing through the tazkiyah process plays an important role in becoming sensitive to ecological protection. All these depend on the level of

education in a society because self-control depends on an individual’s level of understanding, which then helps form a movement for environmental sustainability.

As for Islamic ecology, it starts by understanding the intricacies of good environmental management or also known as environmental politics. Environmental movements are usually guided by ethics. However, Islam emphasises more on morality and the belief that the environment created by Allah SWT should prosper as best as possible. A balanced ecology could be a continuous phenomenon if the value of moderation is practiced by each member of society. In this era of technology, the crusade to create green technology is something that is immensely beneficial. It should emphasise on the protection of water resources and wildlife sanctuaries as well as the conservation of flora and fauna.

Understanding non-conventional eco-politinomics, includes the understanding of the relationship amongst creatures and between humankind and Allah SWT. Two important fundamental concepts that should form the beliefs held by creatures are *maslahah ‘ammah* and *al-‘adl wa al-ihsan*. Eventually, all these can become a yardstick for achieving the short-term objectives in this world, which are to preach (*dakwa*) and *maqasid Syariah* as well as the long-term objectives, which is to achieve *mardhatillah*. Hence, if a person can achieve these then that person would achieve success in this world and in the afterlife.



**FIGURE 2**  
**FRAMEWORK OF THE NON-CONVENTIONAL ECO-POLITINOMIC**

**CONCLUSION**

The main aim of this study was to systematically examine the integration of Islamic ecology and Islamic political economy concepts to form the non-conventional eco-politinomic concept. This study found several significant concepts associated with Islamic ecology and Islamic political economy that formed the main contributions of this study towards the larger corpus of general knowledge.

Based on examinations, six fields were instrumental in the formation of the non-conventional eco-politonomic concept, namely Islamic ecology, environment, environmental sustainability, politics and Islamic political economy. These fields became the criteria for choosing articles that play a significant role in forming the non-conventional eco-politonomic concept. From these articles, it was summarised that the Islamic ecology concept leads to discussions about the natural habitat, environmental conservation movement, environmental protection laws and the preservation of flora and fauna. These discussions form the spirit that desires environmental sustainability and emphasises on the aspect of prevention rather than a cure for stopping humans from destroying the environment by introducing certain legislations.

These legislations are debated on and eventually passed by politicians who are democratically elected and entrusted to the Ministry of the Environment to manage and ensure that policies relevant to the environment are implemented accordingly. At the same time, the country's economic revenue from logging and industrialisation should be increased but still limited and monitored. The monitoring does not only involve politicians but must be supervised by economists as well. Collaboration between politicians and ecologists can help generate a vibrant economy, stabilise the political situation and enliven a sustainable environment. Overall, ecology-economy-politics are inseparable. The formation of this Islamic concept can help empower the management of ecology-economy-politics more effectively until it is eventually called the non-conventional eco-politonomic concept.

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