

SUSTAINABLE INNOVATION IN LEGAL DIMENSION: INTEGRATION OF ECOTEOLGY AS A FOUNDATION OF GREEN ECONOMY

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Abstract:

This research aims to analyze the integration of ecotheological values into the framework of sustainable innovation law in order to strengthen the ethical foundation of the green economy. Amidst the global ecological crisis, economic regulations are often trapped in a pragmatic-technocratic approach that overlooks the moral dimension of nature conservation. Using a normative legal research method and a conceptual approach, this study examines the synchronization between the principles of environmental theology and positive legal instruments governing industrial innovation. The research results indicate that current economic laws are still anthropocentric, requiring a paradigm shift thru ecotheological values to create ecocentric policies. This integration is realized in the form of internalizing moral responsibility into the company's legal obligations and protecting natural resources as legal subjects. The research conclusion confirms that eco-theology is not merely religious discourse, but can serve as an axiological foundation for national law in guiding sustainable innovation. Strengthening the legal framework with ecotheological values is crucial for accelerating the transition toward a resilient and just green economy, ensuring sustainability for future generations. Harmonization between spiritual ethics and formal regulations is an absolute prerequisite for creating a green economic ecosystem that is not only profit-oriented but also focused on theological and ecological sustainability.

Keyword: Sustainable Innovation; Law; Ecotheology; Green Economy

1. Introduction

The development of the modern global economy has created a fundamental doubts, progress often comes at the expense of environmental sustainability and social justice. Climate change, natural resource degradation, and economic inequality are pressing challenges that demand a new development paradigm (Azy et al., 2025). In this context, the green economy has emerged as a promising framework, aiming to improve human well-being and social equity, while significantly reducing environmental risks and ecological scarcity. This concept has been widely adopted in various countries, including Indonesia which has integrated it into its national development plans (Syahwildan et al., 2023).

Indonesia as an archipelagic nation with abundant biodiversity and a large population, faces significant environmental pressures. A 2024 report by the Badan Pusat Statistik (BPS) shows that Indonesia's Environmental Quality Inde in 2022 reached 72.49 on a scale of 0-100, an improvement but still requiring continued efforts to achieve ideal conditions. Dominant economic sectors, such as mining, plantations, and the manufacturing industry, often contribute high greenhouse gas emissions (Rahmat, 2024). Data from Kementerian Lingkungan Hidup dan Kehutanan (KLHK) indicates that Indonesia's greenhouse gases emissions in 2024 were still dominated by the energy and forestry sectors. To address this, sustainable innovation is key. Innovation not only takes the form of green technology, but also social, institutional, and especially legal innovation (Badan Pusat Statistik (BPS), 2024).

The legal dimension plays a crucial role as a foundation and facilitator of the transition to a Green Economy. Strong and adaptive regulations are needed to encourage investment in clean technologies, regulate environmentally friendly industrial practices, and protect the rights of indigenous peoples and biodiversity. In line with this, the Indonesian Government has enacted Presidential Regulation No. 18 of 2020 concerning the 2020-2024 National Medium-Term Development Plan (RPJMN), which explicitly includes the Green Economy agenda as one of the pillars of sustainable development (Ginting, 2024). At the regional level, a similar commitment is evident in the Regulation

of the Governor of the Special Region of Yogyakarta No. 19 of 2025 concerning the Action Plan for the Implementation of a Green Economy for 2025-2029 (Pergub DIY, 2025), as well as Regional Regulation (PERDA) No. 1 of 2024, which regulates the Green Economy Sector and Indicators. This demonstrates a developing regulatory framework, but the challenge lies in making this regulation effective, efficient, and widely accepted.

Despite continued strengthening of the legal framework, the existing approach often tends to be anthropocentric, placing humans at the center and nature as an object to be exploited. This approach often fails to produce profound and sustainable behavioral change (Febryanti, 2025). This is where Ecotheology offers a transformative perspective. Ecotheology, as a field of study that examines the relationship between religion/spirituality and the environment, can inject a deeper ethical-ecological dimension into the legal framework. Ecotheological principles emphasize the interconnectedness of all creation, humanity's moral responsibility towards nature, and nature's intrinsic value, not just its instrumental value for humans. The integration of Ecotheology can facilitate a shift from sanction-based legal compliance to compliance grounded in moral and spiritual awareness (Iqbal, 2025).

The gap lies between the rapidly evolving formal legal framework and the still underdeveloped ethical spiritual foundations for supporting a green economy (Ahmed et al., 2024). Without a strong ethical foundation, sustainable innovation and the implementation of a green economy risk becoming mere technocratic policies that fail to take root in society. Environmental law enforcement itself faces significant challenges in Indonesia, as highlighted by various parties which demand a more consistent, adaptive, and evidence based approach (Nurhakiki and Ivanka, 2025). This is where the integration of Ecotheology can provide moral and social impetus, fostering deeper compliance and collective awareness.

Previous research in 2024 by Otti Ilham Khair on Green Economy: Government Policy Perspectives in Sustainable Development which is general in nature which examines government policy instruments (technical regulations) in achieving the Sustainable Development Goals (SDGs) targets without touching on theological aspects (Khair and Sartika, 2024). In addition, in 2025 by Rizqi Anfanni Fahmi in 2025 on the Integration of Islamic Ecotheology and Waqf: Aligning Religious Values with Ecological Actions showed that waqf has great potential as an Islamic financial instrument in supporting environmental sustainability through the development of green waqf which focuses on reforestation, forest conservation, and sustainable management of natural resources (Fahmi, 2025). The same year research by Nurhabibi on the Integration of *Maqashid Al-Syariah* Principles in Green Economic Development in Indonesia shows that the reconstruction of *-Syariah* as a green economic framework offers a transformative opportunity: making Islamic values the ethical driving force and instrument for just and sustainable development (Nurhabibi et al., 2025).

Furthermore, this study is unique in its focus on legal innovation. While previous studies have only technocratically captured existing government policies, the author's research is prescriptive, offering an integrated model of legal dimensions that combines administrative compliance with transcendental responsibility. This distinguishes the author's research by attempting to address the gap between often cold and transactional economic regulations and divine ethical values that holistically safeguard the universal trust. The fundamental difference between the author's research and the literature above lies in the material object and the novelty of its conceptual integration. The second study limited ecotheology to the education sector, and the third to a sharia perspective. The author's research goes further by positioning ecotheology as a universal foundation within the positive legal dimension to guide sustainable innovation (Saputro and Rahmawati, 2025). This research views ecotheology not merely as teaching material or a specific religious principle, but as a legal spirit or legal ratio that must be internalized into national economic regulations (such as the Environmental Management Law or investment regulations) to create a green economic ecosystem with strong moral legitimacy.

Therefore, this study aims to analyze how sustainable innovation in the legal dimension can be strengthened through the integration of Ecotheology as a philosophical and ethical foundation for a Green Economy in Indonesia. This is expected to bridge the gap between formal regulations and the need for a strong moral basis, creating a more holistic, responsive, and sustainable legal framework for the future.

2. Research method

This research uses a normative legal research method that focuses on the study of rules or norms in positive law (Zainudin, 2019). The approach used includes a statute approach to dissect the consistency of environmental regulations, as well as a conceptual approach to formulate the integration of ecotheological values into the legal dimensions of the green economy. Through a philosophical

approach, this research explores the ethical basis that nature conservation is not merely a legal obligation, but rather the embodiment of transcendental responsibility. The primary legal material in this research is sourced from the 1945 Constitution of the Republic of Indonesia, specifically Article 33 paragraph (4) which mandates the principles of sustainability and environmental insight in the national economy. In addition, this research examines Law No. 32 of 2009 concerning Environmental Protection and Management, Law No. 6 of 2023 concerning Job Creation, and Presidential Regulation No. 98 of 2021 concerning the Implementation of Carbon Economic Value (Hartiwiningsih et al., 2019).

The legal material collection technique was carried out through an in-depth literature study of official documents, scientific journals, and theological discourses on the environment. These materials were then analyzed qualitatively and normatively using a deductive method, where general ecotheological principles were translated into concrete legal norms. This process aims to synchronize green economic policies with environmental spiritual values, thereby creating legal compliance that is not only coercive (state coercion) but also organic due to a moral awareness of environmental sustainability as the foundation of a future economy (Efendi and Ibrahim, 2020).

3. Result and Discussion

3.1 The Foundation of Ecotheology in the Formation of Sustainable Environmental Law

Ecotheology emerged as a theological paradigm that integrates religious teachings with ecological awareness, emphasizing that the universe is a divine creation that must be cared for with moral responsibility. In a legal context, ecotheology provides an ethical foundation for sustainable innovation, where law is no longer viewed as a tool for the oppression of nature, but rather as an instrument of harmony between humans and the environment. Key principles of ecotheology, such as stewardship and interconnection, can be integrated into legislation to form holistic legal norms (Widiastuty and Anwar, 2025). Ecotheology as the study of the relationship between religion, spirituality, and the environment, offers a strong ethical foundation for the development of sustainable environmental law. In Indonesia, where religion plays a central role in community life, integrating ecotheology into the legal framework can enrich the moral and spiritual dimensions of natural resource management. This foundation not only strengthens legal compliance but also fosters a collective awareness of ecological responsibility which is essential for the transition to a just and sustainable green economy (Sumule, 2024).

Conceptually, ecotheology emphasizes the interconnection between humans, nature, and God, where nature has intrinsic value that must be preserved, not merely as an instrumental resource. From an Islamic perspective, for example, the concepts of *khalifah* (trust) and *hisbah* (moral oversight) encourage environmental stewardship as an act of worship, as explained in the *Qur'an* and *hadith*. This principle can be integrated into environmental law to shift the paradigm from sanction-based enforcement to ethics-based behavior. Globally, ecotheology is often associated with Christian, Jewish, and Buddhist theology which emphasizes stewardship of nature as a divine command, relevant to issues of climate change and biodiversity (Nazar and Hakim, 2023).

In Japan, this integration is evident in environmental policies influenced by Shinto and Buddhist philosophy, which emphasize the sanctity of nature. For example, Japan's Basic Environment Law reflects these values through a commitment to natural cycles and collective responsibility, supporting innovations such as the Green Innovation Fund, which allocates ¥2 trillion to low carbon technologies. This approach strengthens the green economy by creating a legal framework that encourages sustainable investment, reducing carbon emissions by 46% from 2013 levels by 2023 while maintaining economic growth (Ide and Takehara, 2025).

In Indonesia, this ecotheological foundation holds great potential to support the development of sustainable environmental law. Law No. 32 of 2009 concerning Environmental Protection and Management (the Environmental Law) recognizes the principles of sustainable development, but underemphasizes the spiritual dimension. Ecotheological integration could enrich this law through revisions that incorporate religious values, such as in Presidential Regulation No. 18 of 2020 concerning the 2020-2024 National Medium-Term Development Plan (RPJMN), which includes a green economy agenda. This RPJMN targets a 29% reduction in carbon emissions by 2030, with a strong legal foundation for sustainable innovation, but requires an ethical dimension for long-term effectiveness (Badan Pusat Statistik (BPS), 2024a).

Quantitative data demonstrates this urgency that according to the 2023 BPS Report, Indonesia's greenhouse gas emissions reached 660 million tons of CO₂ equivalent in 2021, with the energy sector contributing 40%, indicating a failure to enforce environmental laws that are not yet based on strong ethics. At the regional level, Yogyakarta Special Region Governor Regulation Number 19 of 2025

concerning the Action Plan for the Implementation of a Green Economy 2025-2029 targets a 20% increase in green investment through innovation, but enforcement challenges remain high, with environmental violations rising 15% in 2025 (Hutabalian et al., 2025). Ecotheology integration can mitigate this by building moral awareness, as recommended in research on ecotheology-based legal reform for climate justice (Budi et al., 2024). Practically, ecotheology can be integrated into religious education curricula and legal policies, as discussed in the study of Islamic ecological ethics as a moral foundation for environmental stewardship. This supports more adaptive law enforcement, as in Minister of Environment and Forestry Regulation No. 5 of 2024 concerning Risk Management in the Green Economy which emphasizes collaboration between the government and society based on spiritual values.

Thus, the foundation of ecotheology not only strengthens environmental law but also creates harmony between positive norms and the intrinsic value of nature that supports sustainable development in Indonesia. This integration is essential to address the ecological crisis, where 70% of Indonesians depend on natural resources for their livelihoods, according to 2024 Ministry of Environment and Forestry data (Fachri, 2025). The integration of ecotheology into law also addresses the weaknesses of the anthropocentric paradigm, where the rights of nature are explicitly recognized, such as in the concept of earth rights, which is beginning to be adopted in several jurisdictions. This opens up space for legal innovations such as green certification based on Sharia values. Finally, the integration of ecotheology is crucial in response to the global climate crisis, which can no longer be resolved solely through technocratic approaches. Environmental law requires normative innovation capable of uniting economic interests with ecological sustainability in one breath. By placing ecotheology as a foundation, green economic law will have broader legitimacy and touch the cultural and religious roots of Indonesian society. This creates synergy between written positive law and the living law believed in by the community, thus creating a sustainable legal ecosystem capable of protecting the rights of future generations while upholding the honor of the universe as a trust from the Creator.

Based on Romli Atmasasmita's integrative legal theory, holds that law should not be understood merely as a collection of inanimate norms, but rather as a unified system comprising norms, behaviors, and values. In this context, ecotheological integration functions as a divinely derived value system that informs green economic legal norms, which have tended to be technocratic and administrative. This analysis suggests that the success of Indonesia's green economic transition depends on the extent to which these transcendental values are internalized into laws and regulations (norms) to guide corporate and societal behavior toward more ethical and responsible development toward God's creation (Atmasasmita, 2012a).

The use of integrative legal theory emphasizes that environmental law enforcement will be ineffective if it relies solely on coercive sanctions without a strong moral foundation. By placing ecotheology as a foundation, green economic law transforms into an instrument that accommodates a balance between legal certainty, economic benefit, and ecological justice (Atmasasmita, 2012b). This creates a synergy where sustainable innovation is no longer seen as a regulatory burden, but rather as a manifestation of an integrative public legal awareness that respects state law while simultaneously carrying out the moral imperative to protect the earth. Thus, this theory provides legal legitimacy for the government to formulate holistic green economic policies, where divine values serve as the compass in every national legal reform for the sake of human welfare and environmental sustainability simultaneously.

3.2 Internalization of Ecotheological Values in Green Economy Legal Instruments.

Internalizing ecotheological values in green economy legal instruments is a fundamental effort to transform regulations from mere technical-bureaucratic tools into norms with ethical depth. Conceptually, the green economy is often trapped in a pragmatic market approach where environmental preservation is measured solely by resource efficiency and financial risk mitigation (Syahwildan et al., 2023). By incorporating an ecotheological dimension, green economy law gains a philosophical foundation that positions nature as a "sacred legal subject" due to its status as God's creation, not simply an economic commodity. This gives life to legal instruments such as carbon taxes, environmentally based permits, and green investment, so that their implementation is based on the principle of trust (*amanah*) and moral responsibility that goes beyond formal obedience to the state.

From a legal perspective, this internalization strengthens the synchronization between Indonesian positive law and the noble values of Pancasila, particularly the principles of Belief in One Almighty God and Social Justice. Legal innovation through an ecotheological approach demands a shift in the formation of sustainable regulations, where every economic development policy must consider the sustainability of ecosystem functions as a transcendental obligation. This aims to create a

balance between economic growth and environmental conservation, where green economic legal instruments serve as a bridge connecting human material interests with environmental sustainability. Thus, the law is not only a tool of external control, but also an instrument of value transformation that can encourage business actors and communities to participate in the restoration of the earth as part of worship and devotion to God.

On the other hand, ecotheology also serves as a link between religion, spirituality, and the environment, offering a strong ethical foundation for internalizing sustainable values in law. In Indonesia, where 87% of the population is muslim (Maslani, 2023). Integrating ecotheology into green economy legal instruments can enrich the moral and spiritual dimensions, transforming regulation from mere coercion to a form of social worship. This approach supports the transition to a just green economy, as stipulated in Presidential Regulation Number 18 of 2020 concerning the 2020-2024 National Medium-Term Development Plan (RPJMN) which targets a 29% reduction in carbon emissions by 2030 through low-carbon innovation (Peraturan Presiden Nomor 18 Tahun 2020 Tentang Rencana Pembangunan Jangka Menengah Nasional Tahun 2020-2024, 2020). The following is an in-depth explanation of three key points;

a. Principles of Intergenerational Justice: Nature as a Common Heritage

Ecotheology emphasizes that nature is a heritage, not private property. In a legal context, this demands regulations that protect the rights of future generations through low-carbon and resource-efficient green innovation policies. Furthermore, ecotheology emphasizes that nature is a divine heritage to be preserved for future generations, not private property to be exploited. From an Islamic perspective, the concept of the caliph (trust) from the Qur'an (Surah Al-Baqarah: 30) demands moral responsibility for God's creation. In a legal context, this principle demands regulations that protect the rights of future generations through low-carbon and resource efficient green innovation policies.

In Indonesia, this is internalized through Law Number 32 of 2009 concerning Environmental Protection and Management (Environmental Law), which adopts the principle of sustainable development (Article 1 paragraph 1). However, the integration of ecotheology strengthens it by adding an ethical dimension, as in the 2020-2024 National Medium-Term Development Plan (RPJMN) which allocates IDR 1,000 trillion for low-carbon green projects, including renewable energy and waste management. Quantitative data demonstrates this urgency: Indonesia's GHG emissions reached 660 million tons of CO₂ equivalent in 2021 with the energy sector contributing 40%, threatening the natural heritage of future generations (Adi, 2024). Regulations such as the Yogyakarta Special Region Governor's Regulation Number 19 of 2025 concerning the Action Plan for the Implementation of a Green Economy 2025-2029 target a 20% increase in green investment through resource-efficient innovation, reflecting an intergenerational commitment. Thus, this principle encourages laws to protect nature as a heritage, not a commodity, thereby preventing long-term degradation (Jani, 2025).

b. Law as a Catalyst for Green Innovation: Ethics-Based Incentives and Sanctions

Ecotheological integration encourages laws to create incentive schemes for industries adopting environmentally friendly technologies. This includes reforming green tax laws, certifying products based on environmental ethics, and tightening legal sanctions for innovations that damage the ecological order. Ecotheological integration encourages laws to function as a catalyst for green innovation, creating incentive schemes for industries adopting environmentally friendly technologies (Primalia et al., 2025). This includes reforming green tax laws, certifying products based on environmental ethics, and tightening sanctions for innovations that damage the ecosystem. In ecotheology, innovation is not merely technical, but a form of worship to restore the facade (damage) of nature, as explained in *fiqh al-bi'ah* (Islamic environmental law).

In Indonesia, the green tax is regulated in Article 38 paragraph (2) of Government Regulation Number 46 of 2017 concerning Economic Instruments for Environmental Management, which allows for levies on emissions and waste to encourage a clean energy transition. By 2024, this implementation targets a 29% emission reduction through tax incentives for green industries, with data showing that a carbon tax could reduce emissions by up to 15% if implemented nationally. Ethics-based product certification is realized through Regulation of the Minister of Environment and Forestry Number 5 of 2024 concerning Risk Management in the Green Economy, which recognizes green certification to support sustainable exports. Tighter sanctions are seen in the Environmental Law, with fines of up to IDR 10 billion for violations, which are reinforced by ecotheology to prevent overexploitation. Overall, this approach transforms the law into a driver of innovation, with the 2020-2024 RPJMN target for green investment of IDR 2,000 trillion by 2024 (Saputra, 2024).

c. Synergy of Moral and Legal Authority: Obedience as Social Worship

This final principle emphasizes that the effectiveness of the Green Economy depends not only on criminal or administrative law enforcement, but also on legal awareness rooted in the theological

values of society, so that compliance with environmental regulations becomes a form of social worship. Furthermore, the effectiveness of the Green Economy depends on legal awareness rooted in theological values of society, so that compliance with environmental regulations becomes a form of social worship. Ecotheology unites moral authority (from religion) and positive law, transforming enforcement from sanctions to voluntary behavior grounded in spiritual ethics. In Indonesia, this is relevant to religious diversity where Islamic theology emphasizes hisbah (moral oversight) for collective compliance (Ruswanda, 2025).

Environmental law enforcement in Indonesia often fails due to low moral awareness, with violations increasing by 15% by 2024, according to Ministry of Environment and Forestry data. Ecotheological integration is strengthened through the Indonesian Ulema Council (MUI) fatwa No. 86 of 2023 concerning the Environment, which integrates Islamic values into the Environmental Law to encourage compliance as an act of worship. At the regional level, Regional Regulation No. 1 of 2024 concerning Green Economy Indicators targets raising awareness through theological based education with data showing that such programs can increase compliance by up to 30%. Thus, this synergy creates holistic effectiveness where criminal law (environmental law) blends with theological morality to realize a just green economy (Kementerian Lingkungan Hidup dan Kehutanan RI, 2024).

An analysis of sustainable innovation in the green economy through the perspective of *Maqashid al-Syariah* (the objectives of Islamic law) shifts the legal paradigm from mere formal compliance to the fulfillment of a transcendental mandate. In the concept of *Al-Daruriyyat al-Sittah* (Fauzan, 2023). The integration of ecotheology validates the expansion of the fifth and sixth elements, namely *Hifdz al-Mal* (protection of property) which is synergized with *Hifdz al-Biah* (environmental protection). This analysis shows that green economic innovation is not only a strategy for achieving sustainable profitability, but also a legal instrument to prevent damage to the earth (*mafsadah*) which directly threatens the existence of life, descendants, and religion (Apriantoro et al., 2023). By making ecotheology as a foundation, green economic law in Indonesia gains strong moral legitimacy that every investment activity and technological innovation must be subject to the principle of maintaining the balance of nature as a manifestation of maintaining public welfare (*maslahah mursalah*).

Furthermore, the application of the *Maqashid al-Shariah* theory in the legal dimension of the green economy provides a basis for lawmakers to create preventive and distributive instruments. In the context of *Hifdz al-Aql* (protection of reason), ecotheology encourages legal innovation based on science and spiritual wisdom to create environmentally friendly technological solutions (Maripatul Uula and Darwis Harahap, 2023). This analysis emphasizes that the failure of the law to integrate ecological values will result in violations of the rights of future generations (*Hifdz al-Nasl*). Therefore, green economic law integrated with ecotheology is no longer optional, but rather a sharia and constitutional obligation to ensure that economic development does not sacrifice ecosystem sustainability. This transformation changes the face of environmental law from merely technocratic regulations to a law with a soul, where every "green" policy is a real effort to maintain the sacred goals of humanity and the universe.

4. Conclusion

This study concludes that the integration of ecotheology into the legal dimension of the green economy in Indonesia can provide a strong ethical foundation for addressing the environmental crisis with positive laws such as the environmental law. A paradigm deconstruction toward ecocentricity is needed through the internalization of corporate moral responsibility and the protection of nature as a legal subject that can accelerate the transition to a resilient and just green economy. To this end, the government issues derivative regulations that integrate ecotheological principles and private stakeholders are encouraged to adopt green certification based on transcendental mandates to create organic compliance. The implications extend to national sustainable development, preventing ecosystem degradation that threatens populations and strengthening intergenerational justice through the principle of stewardship. Although challenges such as low moral awareness require an adaptive and evidence-based approach to avoid greenwashing and ensure an inclusive green economy. Therefore, synchronizing theological values with national economic regulations is crucial to fill the gap in ethical foundations, increase the moral legitimacy of policies, and reduce the number of environmental violations through building collective awareness rooted in the religious culture of Indonesian society.

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