

The Concept of *Taskhīr Al-Baḥr*: Blue Economy Efforts to Advance the Economy of The Ummah

Konsep *Taskhīr Al-Baḥr*: Upaya *Blue Economy* dalam Memajukan Ekonomi Umat

Abdul Haqqi

Universitas PTIQ Jakarta

abdulhaqqi285@gmail.com

Ahmad Khaerussalam

Universitas PTIQ Jakarta

ahmadkhaerussalam@mhs.ptiq.ac.id

Abstract

This study explores the concept of taskhīr al-baḥr (subjugation of the sea) in the Qur'an and its implementation within the framework of the blue economy to promote the economic development of the Muslim community in Indonesia. It analyzes Surah an-Nahl [16]:14, which implies a mechanism for utilizing the sea and aquatic resources, and integrates it with the blue economy concept. The study finds that the concept of taskhīr al-baḥr produces an effective and efficient mechanism for the utilization of the sea and its resources through three aspects: the use of marine life as food, pearls as ornaments, and ships as a means of transportation. The integration of the taskhīr al-baḥr concept within the blue economy framework has the potential to advance the community's economy through efficient resource utilization, job creation, and a balanced approach to production and consumption. This research contributes to the development of a model for marine resource management based on Qur'anic values and blue economy principles, which can be implemented in Indonesia's marine policy.

Keywords: *Blue Economy, Taskhīr al-Baḥr, the Qur'an, Marine Resource Surah.*

Abstrak

Penelitian ini mengkaji konsep *taskhir al-bahr* (penundukan laut) dalam Al-Qur'an dan implementasinya dalam kerangka ekonomi biru (*blue economy*) untuk memajukan perekonomian umat di Indonesia. Penelitian ini menganalisis Q.S. an-Nahl [16]:14 yang mengisyaratkan mekanisme pemanfaatan laut dan perairan, serta mengintegrasikannya dengan konsep *blue economy*. Penelitian ini menemukan bahwa konsep *taskhir al-bahr* melahirkan mekanisme pemanfaatan laut dan perairan yang efektif dan efisien melalui tiga aspek: pemanfaatan biota laut sebagai pangan, mutiara

sebagai perhiasan, dan kapal sebagai sarana transportasi. Integritas konsep *taskhir al-bahr* dalam kerangka *blue economy* berpotensi memajukan ekonomi umat melalui pemanfaatan sumber daya yang efektif dan efisien, penciptaan lapangan kerja, dan keseimbangan antara produksi dan konsumsi. Penelitian ini memberikan kontribusi terhadap pengembangan model pemanfaatan sumber daya kelautan berbasis nilai-nilai Al-Qur'an dan *blue economy* yang dapat diimplementasikan dalam kebijakan kelautan Indonesia.

Kata kunci: *Blue Economy, Taskhir al-Bahr, Al-Qur'an, Sumber Daya Kelautan Surah*

Introduction

Indonesia is recognized as one of the world's maritime nations¹, a designation based on its vast water territory, which covers 6.4 million km², compared to its land area of only 1.9 million km.³ Consequently, maritime areas serve as a significant driver of the nation's economic development, particularly for the Muslim community. However, the Indonesian government is still considered to have not fully optimized the utilization of its seas and waters, as evidenced by the persistent occurrence of fisheries-related crimes, commonly referred to as Illegal, Unregulated, and Unreported Fishing (IUU Fishing). Furthermore, data from Statistics Indonesia (Badan Pusat Statistik) in 2022 recorded that the poverty rate among coastal communities reached 17.74 million people, with extreme poverty affecting 3.9 million individuals.⁴

¹ Kominform.com, "Menuju Poros Maritim Dunia," dalam https://www.kominform.go.id/content/detail/8231/menuju-poros-maritim-dunia/0/kerja_nyata, Diakses pada 01 Oktober 2024.

² Kompas.com, "5 Alasan Kenapa Indonesia Disebut Negara Maritim," dalam <https://www.kompas.com/skola/read/2023/08/23/21300269/5-alasan-kenapa-indonesia-disebut-negara-maritim?page=all>, Diakses pada 01 Oktober 2024.

³ Yulia A. Hasan, *Hukum Laut: Konservasi Sumber Daya Ikan di Indonesia*, Jakarta: Pranadamedia Group, 2020, h. 23.

⁴ Dinda Shabrina, "SDM di Pesisir Perlu Ditingkatkan untuk Atasi Kemiskinan Ekstrem," dalam *Mediaindonesia.com* <https://mediaindonesia.com/humaniora/640173/sdm-di-pesisir-perlu-ditingkatkan-untuk-atasi-kemiskinan-ekstrem#:~:>, Diakses pada 08 November 2024.

This issue constitutes a critical and deeply concerning problem for a maritime nation. In fact, Allah (SWT) has explained in Q.S. al-Nahl [16]:14, which, according to Buya Hamka, signifies an indication and mechanism for humankind regarding the utilization of the sea and aquatic resources.⁵ Implicitly, this verse gives rise to a concept of marine and aquatic resource utilization in accordance with the principles of the Qur'an, known as the concept of *taskhīr al-baḥr*.

If this concept is actualized in marine and aquatic economic activities, it can yield an epistemological value, namely the *blue economy*. According to Marwan Youssef, "the future of the blue economy looks promising as there is growing interest in sustainable ocean development."⁶ This indicates that when the principles of the *blue economy* are properly utilized, they can foster a thriving marine and aquatic economy that benefits the economic well-being of the ummah.

Building on the above background, this paper fundamentally aims to present an overview of the concept of *taskhīr al-baḥr*, which gives rise to the epistemological value of the *blue economy*, thereby enabling the realization of initiatives and objectives for advancing the economic prosperity of the ummah. To achieve this objective, the author formulates the following research questions: First, how is the concept of *taskhīr al-baḥr* reflected in the *blue economy*? Second, how can the concept of *taskhīr al-baḥr* within the *blue economy* contribute to the advancement of the ummah's economy?

The theoretical contribution of this study is to expand scholarly knowledge on the utilization of marine and aquatic resources to promote the economic progress of the ummah. Practically, this paper is expected to serve as a reference for the government in implementing

⁵ Abdul Malik Karim Amrullah, *Tafsir al-Azhar*, Jilid V, Singapura: Pustaka Nasional PTE LTD, 1999, h. 3898-3899

⁶ Marwan Youssef, "Blue Economy Literature Review," dalam *International Journal of Business and Management*, Vol. 18, No. 3, 2023, h. 16.

Presidential Regulation of the Republic of Indonesia Number 34 of 2022 concerning the Indonesian⁷ Ocean Policy Action Plan, particularly in relation to fostering the economic growth of the ummah.

The author adopts a contextual approach as the primary perspective by analyzing the content of Q.S. al-Naḥl [16]:14, followed by descriptive-analytical and comprehensive analysis methods, in order to arrive at conclusions that are both solution-oriented and contributive.

Method

This study employs a qualitative method with a contextual approach to analyze the concept of *taskhīr al-baḥr* and its implementation within the framework of the blue economy. It also applies the *tafsīr maqāṣidī* approach to explore the objectives of *Sharī'ah* in the management of marine resources.

The primary data sources for this research are the Qur'an, particularly Q.S. al-Naḥl [16]:14 and other related verses discussing the sea and its utilization. Secondary data sources include classical and contemporary tafsir works such as *Tafsir al-Azhar* by Buya Hamka, *Tafsir al-Mishbah* by Quraish Shihab, *Tafsir asy-Sya'rāwī*, and *Ṣafwat al-Tafāsīr* by Ali al-Ṣābūnī. In addition, secondary data are also obtained from books, scholarly journals, reports from national and international institutions, and government policy documents on marine economy, particularly Presidential Regulation of the Republic of Indonesia Number 34 of 2022 concerning the Indonesian Ocean Policy Action Plan.

Data collection is carried out through library research by analyzing written sources related to the concept of *taskhīr al-baḥr* and the blue economy. Data analysis is conducted using a descriptive-analytical method to elaborate on the concept of *taskhīr al-baḥr* based on the

⁷ Peraturan Presiden Republik Indonesia Nomor 34 Tahun 2022 Tentang Rencana Aksi Kebijakan Kelautan Indonesia Tahun 2021-2025, h. 1-2.

interpretation of Q.S. al-Naḥl [16]:14 and the concept of the blue economy as presented in marine economic literature. Subsequently, a comprehensive analysis is employed to integrate the two concepts and explore their implications for enhancing the economic prosperity of the ummah.

Result and Discussion

The Concept of *Taskhīr al-Baḥr*

The concept of *taskhīr al-baḥr* refers to the utilization of the sea and aquatic resources as indicated by Allah (SWT) in Q.S. al-Naḥl [16]:14, as follows:

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى
الْفُلْكَ مَوَاحِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ

“And it is He who subjected the sea for you so that you may eat from it tender meat and extract from it ornaments which you wear. And you see the ships plowing through it, that you may seek of His bounty, and that you may be grateful.” (Q.S. al-Naḥl [16]:14)

The term *taskhīr* is the verbal noun (*maṣḍar*) of the verb *sakhkhara-yusakhkhiru-taskhīran*. In addition to Q.S. al-Naḥl [16]:14, the term *taskhīr* is repeatedly mentioned in the Qur’an, such as in Q.S. al-Baqarah [2]:212, Q.S. al-Tawbah [9]:79, Q.S. al-An’ām [6]:10, Q.S. Hūd [11]:38, Q.S. al-Ra’d [13]:2, Q.S. Ibrāhīm [14]:32, Q.S. al-Anbiyā’ [21]:41, Q.S. al-Ḥajj [22]:65, Q.S. al-‘Ankabūt [29]:61, Q.S. Luqmān [31]:20, Q.S. al-Zumar [39]:5, and Q.S. Ṣād [38]:18.⁸

According to Mahmud Yunus, the word *sakhkhara* means to compel work without wages,⁹ while *taskhīr*, as defined by al-Aṣḥfahānī, refers to directing something toward a specific purpose by compulsion. Its

⁸ Muhammad Fuad al-Baqi, *al-Mu’jam al-Mufahraz lil Alfadzi al-Qur’an al-Karim*, Kairo: Daar al-Kutub al-Mishriyyah, 1364, h. 347.

⁹ Mahmud Yunus, *Kamus Arab-Indonesia*, Jakarta: Yayasan Penyelenggara Penterjemah Al-Qur’an, 2016, h. 165.

maf'ūl form, *musakhkhar*, means “subjugated to work,” and *shikriyyun* denotes something that is subdued or moved so that it complies with one’s will.¹⁰ According to al-Sha’rāwī, *taskhīr* signifies the subjugation of something both by implication and through deliberate effort in the utilization of nature, resulting in productive activity.¹¹

The utilization of nature referred to in Q.S. al-Naḥl [16]:14 is *al-baḥr* (“the sea”). The term *al-baḥr* is mentioned repeatedly in the Qur’an, such as in Q.S. al-Baqarah [2]:50 and 164, Q.S. al-Mā’idah [5]:96, Q.S. al-An’ām [6]:59 and 97, Q.S. al-A’rāf [7]:138 and 163, Q.S. Yūnus [10]:22, Q.S. Ibrāhīm [14]:32, Q.S. al-Isrā’ [17]:66, Q.S. al-Kahf [18]:61, Q.S. Tāhā [20]:77, Q.S. al-Ḥajj [22]:65, Q.S. al-Nūr [24]:40, Q.S. al-Shu’arā’ [26]:63, Q.S. al-Rūm [30]:41, Q.S. Luqmān [31]:27, Q.S. al-Raḥmān [55]:24,¹² and in Q.S. al-Dhāriyāt [51]:40 with the term *al-yamm*.¹³

The Qur’anic data above indicate that the term *al-baḥr* has a different derivative form, namely *al-yamm*. The word *al-baḥr* is often interpreted as “sea” due to its depth and vastness, and it may refer to either saltwater or freshwater bodies.¹⁴ Meanwhile, according to Ibn Manẓūr, *al-yamm* is derived from the Syriac language, meaning “a great river.”¹⁵ Although there is a significant difference in meaning, linguists agree that *al-baḥr* is a synonym of *al-yamm*.

According to Imām ‘Alī al-Ṣābūnī in his *Ṣafwat al-Tafāsīr*, Q.S. al-Naḥl [16]:14 alludes to several mechanisms for the utilization of the sea

¹⁰ Ar-Raghib al-Ashfahani, *al-Mufradat fii Gharib al-Qur’an*, Penerjemah Ahmad Zaini Dahlan, Jilid II, Depok: Khazanah Fawa’id, 2017, h. 206.

¹¹ Muhammad Asy-Sya’rawi, *Tafsir asy-Sya’rawi*, Jilid XIII, Kairo: Idarah Kutub wa al-Maktabat, 1961, h. 7841.

¹² Muhammad Fuad al-Baqi, *al-Mu’jam al-Mufahraz lil Alfadzi al-Qur’an al-Karim*, h. 114.

¹³ Muhammad Fuad al-Baqi, *al-Mu’jam al-Mufahraz lil Alfadzi al-Qur’an al-Karim*, h. 774.

¹⁴ Badan Litbang dan Diklat Departemen Agama RI, *Pelestarian Lingkungan Hidup*, Seri 4, Jakarta: Lajnah Pentashihan Mushaf al-Qur’an, 2009, h. 86.

¹⁵ Ibnu Mandzur, *lisan al-‘Arab*, Jilid XII, Beirut: Darr ash-Shadir, 1955, h. 647.

and aquatic resources, such as *ta'kulū minhu laḥman ṭariyyan* (consuming fresh fish), *tastakhrijū minhu ḥilyatan talbasūnahā* (extracting and producing pearls and coral), *wa tarā al-fulka* (ships sailing upon the sea), *litabtaghū min faḍlihi* (the subjugation of all marine resources for human benefit), and *wa la'allakum tashkurūn* (expressing gratitude for the subjugation of the sea).¹⁶

Upon closer examination, the above interpretation presents several concepts of *taskhīr al-baḥr*, or the utilization of the sea and aquatic resources. **First**, the phrase *ta'kulū minhu laḥman ṭariyyan wa tastakhrijū minhu ḥilyatan talbasūnahā*. The term *ta'kulū* is the imperfect verb (*fi'l muḍāri'*) derived from *akala-ya'kulu*, meaning “to consume food.”¹⁷ This is followed by the phrase *laḥman ṭariyyan*, which, according to Quraish Shihab, refers to “fresh meat” from marine animals.¹⁸

The utilization of the sea is not limited to food but also serves as a source of adornment, represented by the word *tastakhrijū*. This term is derived from *akhraja*, meaning “to extract,” with the addition of the letters *sīn* and *tā'* indicating earnest effort. The word *ḥilyatan* comes from *ḥallā*, meaning “to beautify,” or from *al-ḥuliyy*, meaning “ornament.” According to Imām 'Alī al-Ṣābūnī, *ḥilyatan* represents *lu'lu* and *marjān* pearls and coral.¹⁹

Second, the phrase *tarā al-fulka mawākhira*. According to Quraish Shihab, the word *tarā* is addressed to anyone capable of seeing, whether with the physical eye or with reason.²⁰ It is intended to prompt observation and contemplation of the beauty of an object. In this

¹⁶ Muhammad 'Alī ash-Shabuni, *Shafwatu at-Tafssir*, Jilid II, Mekkah: Daar al-Qur'an al-Karim, 1981, h. 121.

¹⁷ Ar-Raghib al-Ashfahani, *al-Mufradat fii Gharib al-Qur'an*, Penerjemah Ahmad Zaini Dahlan, Jilid II, h. 70.

¹⁸ M. Quraish Shihab, *Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur'an*, Jilid VII, Jakarta: Lentera Hati, 2002, h. 199.

¹⁹ Muhammad 'Alī ash-Shabuni, *Shafwatu at-Tafssir*, Jilid II, h. 121.

²⁰ M. Quraish Shihab, *Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur'an*, Jilid VII, h. 200.

phrase, the object is *al-fulk*, which means “boat” or “ship.”²¹ In Q.S. al-Ḥajj [22]:2 and Luqmān [31]:21, the word *al-fulk* is accompanied by the term *tajrī*, indicating that the function of a ship is as a means of transportation that traverses the sea. Meanwhile, Q.S. Ibrāhīm [14]:32 explains that ships sail the seas for the transportation of goods and the provision of services.²² The word *mawākhira*, derived from *al-makhr*, denotes the special capability of a ship to cut through the sea, moving both to the left and to the right.²³

Third, *litabtaghū min faḍlihi*. The term *litabtaghū* is derived from *baghā* or *al-baghyu*, meaning to seek an advantage in a prudent and sustainable manner. The word *al-baghyu* carries two connotations: a praiseworthy sense, denoting the pursuit of goodness, and a blameworthy sense, denoting the pursuit of wrongdoing.²⁴ According to Ṭāhir ibn ‘Āshūr, this phrase constitutes *ibtighā’ min faḍlillāh*, which means utilizing the sea as a medium for trade, whether in goods or services.²⁵ Thus, this phrase indicates that there are numerous forms of benefit that can be derived from the sea and aquatic resources.

In summary, the concept of *taskhīr al-baḥr* gives rise to a mechanism for utilizing the sea and aquatic resources, which includes several aspects. The utilization of marine life can yield two primary outcomes: food resources, such as fresh fish and other marine species, and non-food resources, such as pearls used for adornment. The medium for such utilization is also mentioned in the Qur’an through the term *al-*

²¹ M. Quraish Shihab, *Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur’an*, Jilid VII, h. 199.

²² Muhammad Thahir bin ‘Asyur, *Tafsir at-Tahrir wa at-Tanwir*, Jilid XIII, Tunisia: Daar at-Tunisiyah, 1984, h. 235.

²³ M. Quraish Shihab, *Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur’an*, Jilid VII, h. 200.

²⁴ Ar-Raghib al-Ashfahani, *al-Mufradat fii Gharib al-Qur’an*, Penerjemah Ahmad Zaini Dahlan, Jilid I, h. 223.

²⁵ Ar-Raghib al-Ashfahani, *al-Mufradat fii Gharib al-Qur’an*, Penerjemah Ahmad Zaini Dahlan, Jilid I, h. 223.

fulk, meaning “ship,” which serves as a means of transportation. It is important to note that the use of marine resources is not limited to meeting consumption needs but can also serve productive purposes. This reflects the epistemological value of the marine and aquatic economy, namely the *blue economy*.

Mobilization of the Blue Economy in Indonesia

The mechanism for utilizing the sea and aquatic resources within the concept of *taskhīr al-baḥr* essentially aligns with the principles of the *blue economy* as a spatial framework for managing marine and aquatic economies. This is because the development framework for transitioning to a *blue economy* in Indonesia serves as a transformation strategy for the country’s marine and aquatic sectors, particularly in the functions and policies that ensure sustainable, socially, and economically marine-based development.²⁶

The concept of the *blue economy* consistently refers to the sustainable utilization of marine and aquatic resources for economic growth. This principle emphasizes the interconnection across various sectoral activities, considering their impact on marine resources and the need for an integrated management approach.²⁷ In brief, the function of the *blue economy* is to enable the utilization of the sea and aquatic resources while preserving the natural marine and aquatic ecosystems.

According to a World Bank report, the goals of the *blue economy* include the enhancement and management of marine and coastal assets, as well as the development of integrated and sustainable

²⁶ Tim Redaksi, *Blue Economy: Development Framework for Indonesia’s Economic Transformation*, Jakarta: Bappenas, 2021, h. 2.

²⁷ Marihot Nasution, “Potensi dan Tantangan Blue Economy dalam Mendukung Pertumbuhan Ekonomi di Indonesia: Kajian Literatur,” dalam *Jurnal Budget* Vol. 7, Edisi 2, 2022, h. 345.

tourism.²⁸ When applied to the *blue economy* context in Indonesia, it can be implemented in several sectors, namely:

a. Utilization of Marine Biota

According to World Bank data, Indonesia is one of the countries with the second-largest fisheries sector in the world, valued at USD 27 billion, providing 7 million jobs and more than 50 percent of animal protein. One of the distinctive advantages of utilizing marine biota in Indonesia lies in its capture fisheries and aquaculture commodities. Capture fisheries commodities include skipjack tuna, scad, mackerel, squid, and tuna, while aquaculture commodities include tilapia, catfish, shrimp, milkfish, and seaweed.²⁹

b. Utilization of Marine Transportation

Marine transportation has become the primary mode of facilitating the marine and aquatic economy through service functions and goods transportation. In 2018, Indonesia exported more than 95 percent of its goods using sea transportation, a figure significantly higher than that of other transportation modes. As a passenger transport service, sea transportation experienced an increase in passenger volume from 10.71 percent to 11.37 percent in 2019.³⁰

c. Utilization of Marine Industry and Tourism

Lautan merupakan aset utama terhadap industri pariwisata laut bahkan tahun 2019 pariwisata Indonesia bernilai sekitar USD65,4 miliar. Sama halnya dengan pariwisata laut, pemanfaatan industri

²⁸ David Kaczan, Andre Rodrigues De Aquino, "Empat Strategi untuk Ekonomi Biru di Indonesia: Refleksi dari Laporan Lautan untuk Kesejahteraan," dalam *World Bank Blogs*, <http://www.worldbank.org/>, Diakses pada 20 Oktober 2024.

²⁹ Marihot Nasution, "Potensi dan Tantangan Blue Economy dalam Mendukung Pertumbuhan Ekonomi di Indonesia: Kajian Literatur," dalam *Jurnal Budget* Vol. 7, Edisi 2, 2022, h. 348.

³⁰ Marihot Nasution, "Potensi dan Tantangan Blue Economy dalam Mendukung Pertumbuhan Ekonomi di Indonesia: Kajian Literatur," dalam *Jurnal Budget* Vol. 7, Edisi 2, 2022, h. 350-351.

laut salah satunya melalui bioteknologi, bahkan Indonesia memiliki potensi dalam pemanfaatan bioteknologi karena bahan dasar produk industri bioteknologi berasal dari bahan baku kelautan dan perikanan. Oleh karena itu, hal ini dapat menjadi mekanisme meningkatnya industri kelautan.³¹

The blue economy mobilization sectors outlined above indicate pathways for advancing the marine and aquatic economy so that they can serve as effective means of implementation within Indonesia's maritime domain such as utilizing marine biota for consumption, marine transportation as a medium for distribution, and the marine industry and marine tourism as mediums for production. When these values are optimally harnessed, they can form an effective marine and aquatic economic activity.

Integrity of the *Taskhīr al-Baḥr* Concept within the Blue Economy as a Mechanism for Advancing the Ummah's Economy

The utilization of the marine and aquatic economy is essentially a government regulation stipulated in Presidential Regulation of the Republic of Indonesia Number 34 of 2022 concerning the Indonesian Ocean Policy Action Plan. In order to realize this regulation, the integration of the *taskhīr al-baḥr* concept, which gives rise to the *blue economy*, has produced several mechanisms for advancing the ummah's economy through the utilization of the sea and aquatic resources, namely:

a. Utilization of Resources Effectively and Efficiently

The essence of utilizing resources effectively and efficiently has, in fact, been mentioned by Allah (SWT) in Q.S. al-Jāthiyah [45]:13, which, according to Quraish Shihab, serves as an indication of the utilization of the entire universe, including the seas and waters that

³¹ Marihot Nasution, "Potensi dan Tantangan Blue Economy dalam Mendukung Pertumbuhan Ekonomi di Indonesia: Kajian Literatur," dalam *Jurnal Budget* Vol. 7, Edisi 2, 2022, h. 352.

Allah has subjected to humankind. Such utilization is actualized in the values of comfort and public benefit (*maṣlahah*).³²

Implicitly, the mechanism for utilizing *lahman ṭariyyan* (marine biota such as fresh fish), *ḥilyatan talbasūnahā* (pearls from the sea as an aesthetic value), *tarā al-fulk* (ships as transportation for passengers and goods), and even *litabtaghū min faḍlihi* (all forms of marine and aquatic resource utilization, including through biotechnology), altogether indicate the effective and efficient utilization of marine and aquatic resources.

b. Creating Employment Opportunities

In essence, Allah (SWT) has prohibited acts of excessiveness, as stated in Q.S. al-Isrā' [17]:27, that extravagance (*isrāf*) or wastefulness (*tabdhīr*) is an act of Satan that can lead to destruction.³³ This verse serves as a validation of FAO data showing that Indonesia suffers an annual loss of IDR 30 trillion due to Illegal, Unreported, and Unregulated (IUU) Fishing. Such losses are partly caused by the imbalance between production and consumption, leading to overfishing, including illegal fishing activities.

c. Balancing Production and Consumption

According to Indonesia's Statistical Data in 2023, the Open Unemployment Rate (*Tingkat Pengangguran Terbuka*, TPT) reached 5.32%, affecting 147.71%.³⁴ This is undeniably a significant issue that must be addressed. Allah (SWT) has mentioned in Q.S. at-Taubah [9]:105 interpreted by Quraish Shihab as an exhortation for humankind to engage in productive activity, whether openly or

³² M. Quraish Shihab, *Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur'an*, Jilid XIII, h. 41.

³³ M. Quraish Shihab, *Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur'an*, Jilid XIII, h. 452.

³⁴ Badan Pusat Statistik, *Statistik Indonesia: Statistical Yearbook of Indonesia 2023*, Jakarta: Badan Pusat Statistik Indonesia, h. 180.

discreetly,³⁵ Implicitly, this verse encourages humans to work, which is an essential aspect of their role as social beings.

The utilization of marine biota (*lahman ṭariyyan*), pearls (*hilyatan talbasūnahā*), marine transportation (*tarā al-fulk*), and the like clearly generates broad employment opportunities: fishermen supply their catch to traders, traders distribute it to consumers, and consumers process the catch for industrial needs. Furthermore, the expression *litabtaghū min faḍlihi* can be interpreted as the utilization of marine industries and marine tourism, which in turn creates vast sources of employment.

All of the mechanisms described above essentially encompass three main aspects: ecology, economy, and sociology.

- From an ecological perspective, the concept of *taskhīr al-baḥr* which gives rise to the *blue economy* optimizes the preservation and protection of marine and aquatic ecosystems through a balance between production and consumption.
- From an economic perspective, the utilization of seas and waters creates extensive employment opportunities for the community.
- From a sociological perspective, the products derived from the sea, such as marine biota, pearls, ships, tourism, and biotechnology, bring significant benefits to the wider public as consumers.

The implementation of these ecological, economic, and sociological principles can serve as a reference for the government to apply the *taskhīr al-baḥr* concept, which fosters the *blue economy* and produces axiological values that are effective and efficient for the advancement of the community's economy. These axiological values are expected to be the focus of collaborative efforts between the

³⁵ M. Quraish Shihab, *Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur'an*, Jilid V, h. 711.

Ministry of Marine Affairs and the Ministry of Social Affairs to achieve the welfare and economic progress of the people.

Conclusion

This study concludes that the concept of *taskhīr al-baḥr* contained in Q.S. al-Naḥl [16]:14 represents an ontological value that serves as the philosophical foundation for the effective and efficient utilization of marine and aquatic resources. This concept gives rise to an epistemological value in the form of the *blue economy*, which emphasizes the sustainable use of marine resources for economic growth. The integration of *taskhīr al-baḥr* and the *blue economy* produces an axiological value manifested in mechanisms such as utilizing marine life as a food source, pearls as adornments, ships as means of transportation, and marine industries and tourism as economic resources.

The implementation of *taskhīr al-baḥr* within the blue economy framework has the potential to advance the ummah's economy through three main aspects. Ecologically, it ensures the balance and sustainability of marine and aquatic ecosystems by promoting forms of utilization that harmonize production and consumption. Economically, it contributes to the creation of extensive employment opportunities across various maritime sectors, including fisheries, transportation, maritime industry, and marine tourism. Sociologically, it provides goods and services that are beneficial and accessible to the wider community.

This study recommends the need for collaboration between the community as executors and the government as mediators in implementing the concept of *taskhīr al-baḥr* within the *blue economy* framework. This aligns with the implementation of Presidential Regulation of the Republic of Indonesia Number 34 of 2022 concerning the Indonesian Ocean Policy Action Plan, particularly in the aspect of fostering the economic growth of the ummah. Thus, the utilization of

the sea and aquatic resources can become a “culture of economy” that drives the escalation of the ummah’s economic development.

This research contributes to the development of a model for utilizing marine resources that integrates Qur’anic values with the concept of sustainable development. Further studies are needed to develop more specific and contextual implementation strategies suited to the characteristics of aquatic areas in various regions of Indonesia, as well as to measure the economic, social, and environmental impacts of implementing the concept of *taskhīr al-baḥr* within the *blue economy* framework.

References

- Al-Ashfahani, Ar-Raghib. *Al-Mufradat fii Gharib al-Qur'an*. Diterjemahkan oleh Ahmad Zaini Dahlan. Jilid I & II. Depok: Khazanah Fawa'id, 2017.
- Al-Baqi, Muhammad Fuad. *Al-Mu'jam al-Mufahraz lil Alfadzi al-Qur'an al-Karim*. Kairo: Daar al-Kutub al-Mishriyyah, 1364 H.
- Amrullah, Abdul Malik Karim (Buya Hamka). *Tafsir al-Azhar*. Jilid V. Singapura: Pustaka Nasional PTE LTD, 1999.
- Asyur, Muhammad Thahir bin. *Tafsir at-Tahrir wa at-Tanwir*. Jilid XIII & XIV. Tunisia: Daar at-Tunisiyah, 1984.
- Asy-Sya'rawi, Muhammad. *Tafsir asy-Sya'rawi*. Jilid XIII. Kairo: Idarah Kutub wa al-Maktabat, 1961.
- Ash-Shabuni, Muhammad 'Ali. *Shafwatu at-Tafsir*. Jilid II. Mekkah: Daar al-Qur'an al-Karim, 1981.
- Badan Litbang dan Diklat Departemen Agama RI. *Pelestarian Lingkungan Hidup*. Seri 4. Jakarta: Lajnah Pentashihan Mushaf al-Qur'an, 2009.
- Badan Pusat Statistik. *Statistik Indonesia: Statistical Yearbook of Indonesia 2023*. Jakarta: Badan Pusat Statistik Indonesia, 2023.
- Hasan, Yulia A. *Hukum Laut: Konservasi Sumber Daya Ikan di Indonesia*. Jakarta: Pranadamedia Group, 2020.
- Kaczan, David & Andre Rodrigues De Aquino. "Empat Strategi untuk Ekonomi Biru di Indonesia: Refleksi dari Laporan Lautan untuk Kesejahteraan." World Bank Blogs. <http://www.worldbank.org/>. Diakses pada 20 Oktober 2024.
- Kompas.com. "5 Alasan Kenapa Indonesia Disebut Negara Maritim." <https://www.kompas.com/skola/read/2023/08/23/21300269/5-alasan-kenapa-indonesia-disebut-negara-maritim?page=all>. Diakses pada 01 Oktober 2024.

- Kominfo.com. "Menuju Poros Maritim Dunia." https://www.kominfo.go.id/content/detail/8231/menuju-poros-maritim-dunia/0/kerja_nyata. Diakses pada 01 Oktober 2024.
- Mandzur, Ibnu. *Lisan al-'Arab*. Jilid XII. Beirut: Darr ash-Shadir, 1955.
- Nasution, Marihot. "Potensi dan Tantangan Blue Economy dalam Mendukung Pertumbuhan Ekonomi di Indonesia: Kajian Literatur." *Jurnal Budget* Vol. 7, Edisi 2, 2022.
- Peraturan Presiden Republik Indonesia Nomor 34 Tahun 2022 Tentang Rencana Aksi Kebijakan Kelautan Indonesia Tahun 2021-2025.
- Shabrina, Dinda. "SDM di Pesisir Perlu Ditingkatkan untuk Atasi Kemiskinan Ekstrem." *Mediaindoensia.com*. <https://mediaindonesia.com/humaniora/640173//sdm-di-pesisir-perlu-ditingkatkan-untuk-atasi-kemiskinan-ekstrem>. Diakses pada 08 November 2024.
- Shihab, M. Quraish. *Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur'an*. Jilid V, VII, & XIII. Jakarta: Lentera Hati, 2002.
- Tim Redaksi. *Blue Economy: Development Framework for Indonesia's Economic Transformation*. Jakarta: Bappeenas, 2021.
- Youssef, Marwan. "Blue Economy Literature Review." *International Journal of Business and Management*, Vol. 18, No. 3, 2023.
- Yunus, Mahmud. *Kamus Arab-Indonesia*. Jakarta: Yayasan Penyelenggara Penterjemah Al-Qur'an, 2016.