

Islamic jurisprudence and environmental outreach in the anthropocene era: responding to the ecological crisis

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Abstract. Deanova AK, Pristiawati CM, Solikhah. 2025. *Islamic jurisprudence and environmental outreach in the anthropocene era: responding to the ecological crisis. Dakwah & Islamic Outreach 1: 38-49.* The escalating ecological crisis marked by climate change, biodiversity loss, resource depletion, and environmental injustice has revealed deep moral failures in humanity's relationship with nature. In response, Islamic jurisprudence offers a holistic and normative framework rooted in the Qur'an, Sunnah, and the ethical imperatives of *sharī'ah*. This study explores how *fiqh al-bi'ah* (Islamic environmental jurisprudence) can be revitalized as a theological and practical instrument for environmental outreach (*da'wah*) in the Anthropocene era. Core Islamic principles such as *tawhīd* (divine unity), *khilāfah* (stewardship), *amānah* (trust), *mīzān* (balance), and the prohibition of *fasād* (corruption) are examined as foundations for ecological ethics. The study argues for the formal inclusion of *hifz al-bi'ah* (environmental protection) as an objective of *maqāṣid al-sharī'ah*, expanding the traditional aims of Islamic law to meet urgent planetary challenges. Legal tools such as *hima*, *ḥarīm*, *waqf*, and contemporary *fatwas* are reinterpreted as means of empowering communities, shaping policy, and guiding sustainable behavior. This paper also highlights the role of religious institutions, community-based stewardship, and eco-dakwah as vital strategies for promoting Islamic environmental ethics in education, worship, and public discourse. By bridging spiritual commitment and ecological responsibility, *fiqh al-bi'ah* emerges not only as a legal doctrine but as an outreach-based framework for responding to the global ecological crisis. The study concludes that reclaiming Islamic theological resources is essential for fostering a morally grounded, socially relevant, and globally attuned environmental future.

Keywords: Ecological crisis, environmental *da'wah*, *fiqh al-bi'ah*; Islamic jurisprudence, *maqāṣid al-sharī'ah*, sustainability

INTRODUCTION

The accelerating ecological crisis has become one of the most defining challenges of the 21st century (Tønnessen 2021). Climate change, biodiversity loss, water scarcity, land degradation, and pollution are no longer isolated problems they represent an interconnected web of degradation driven by human behavior (Mukherjee et al. 2019). Scholars now refer to this era as the Anthropocene, a geological epoch in which human activity has become the dominant force shaping Earth's ecosystems (Malhi 2017). These disruptions are not merely environmental, but moral and civilizational in nature, demanding a deep rethinking of humanity's place within creation and its ethical obligations toward all living beings (Peterson 2001).

Within this global context, there is an urgent need to integrate environmental consciousness into religious outreach and moral education (Parker 2017). While scientific approaches are indispensable, they often fall short in motivating ethical transformation or community participation. Religious traditions, with their deep moral authority and community reach, are uniquely positioned to fill this gap. Islam, in particular, offers a comprehensive worldview in which nature is not inert but sacred, and where ecological care is not optional, but a theological imperative (Mohammed 2012). Islamic teachings provide the theological, ethical, and legal foundations for what can

be termed environmental *da'wah* a form of outreach that links faith with ecological responsibility.

Central to this discourse is the revival of *fiqh al-bi'ah*, the body of Islamic environmental jurisprudence (Arfaizar 2023). While elements of environmental regulation existed in classical *fiqh* such as rules on water rights, land use, and animal welfare contemporary scholars have begun to reinterpret these principles as part of a cohesive ecological framework. Concepts such as *tawhīd* (divine unity), *khilāfah* (stewardship), *amānah* (trust), and *mīzān* (balance) form the theological basis of this vision. The Qur'an refers repeatedly to the natural world as a sign (*āyah*) of divine order, and condemns *fasād* (corruption) that emerges from unjust or excessive human action (Q.S. Ar-Rūm [30]: 41) (Amir 2021, Fahriana 2024). These themes underscore the moral dimension of ecological degradation and call for an ethical response grounded in revelation.

Importantly, Islamic jurisprudence is not static. The framework of *maqāṣid al-sharī'ah* the higher objectives of Islamic law allows for dynamic reinterpretation in light of contemporary challenges (Güney 2024). Traditionally encompassing the protection of religion, life, intellect, lineage, and property, this study advocates the inclusion of *hifz al-bi'ah* (protection of the environment) as a necessary extension of these goals (Latifah 2024). Without a livable planet, none of the original objectives can be fully realized. This reorientation transforms *fiqh* into a living tradition that can speak to present and future ecological realities.

In addition to legal theory, this paper explores the role of environmental outreach as a strategic mode of Islamic da'wah. Sermons, fatwas, school curricula, community projects, and eco-friendly mosque initiatives are examples of how Islamic principles can be operationalized at the grassroots level. Outreach that links environmental justice with Qur'anic ethics has the potential to shape public consciousness, reform behavior, and legitimize ecological policy in Muslim societies (Rahman 2022). It also enables Islamic voices to engage in global ecological dialogues from a position of theological depth and moral clarity.

Thus, the purpose of this study is to reconstruct *fiqh al-bi'ah* not only as a legal discourse but as an ethical and spiritual framework for responding to the ecological crisis. By bridging theology, law, and da'wah, this approach presents a holistic model of environmental stewardship that is both theologically grounded and socially transformative. In doing so, it contributes to a growing movement within Islamic thought that seeks to reclaim religious teachings as tools for planetary healing and moral renewal in the Anthropocene era.

DEFINITION AND SCOPE OF FIQH AL-BI'AH

Fiqh al-bi'ah refers to the body of Islamic jurisprudence that governs the relationship between humans and the natural environment, rooted in the ethical, legal, and spiritual principles of Islam (Munawaroh and Syaikhon 2024). Derived from the Arabic words *fiqh* (deep understanding or jurisprudence) and *bi'ah* (environment), the term captures a growing discourse within Islamic legal thought that responds to contemporary ecological challenges through the interpretive frameworks of *sharī'ah* (bin Salman and Asmanto 2024). It encompasses rulings, norms, and ethical considerations regarding the use, protection, and conservation of natural resources, as well as the obligations of individuals and communities in preserving ecological balance (*mīzān*).

Historically, Islamic law has addressed environmental concerns through dispersed rulings on land ownership, water access, animal rights, public hygiene, and the prevention of harm (*dar' al-mafāsīd*) (Gada 2024). However, these rulings were often treated in isolation, without being framed as part of a unified ecological legal philosophy. In recent decades, Muslim scholars have begun synthesizing these fragmented provisions into a coherent subdiscipline, recognizing that the environmental crisis requires an integrated legal and ethical response from within the Islamic tradition (Ridwan 2013; Falah 2019; Kulsum 2019).

The scope of *fiqh al-bi'ah* extends beyond mere environmental regulations (Latifah 2024). It integrates theological cosmology, prophetic ethics, and juridical reasoning to articulate a framework where nature is viewed as both a sign of God and a trust to be safeguarded. This includes the classification of environmental harms, the legal status of non-human life, mechanisms for collective accountability, and the prioritization of public interest (*maṣlaḥah 'āmmah*). In doing so, *fiqh al-bi'ah* challenges

extractive, utilitarian models of development and offers a normative path that affirms sustainability, equity, and reverence for all creation.

Theological basis in the qur'an and sunnah

The theological foundation of *fiqh al-bi'ah* lies in the Qur'an and Sunnah, which consistently affirm the sanctity, balance, and purposeful design of the natural world. The Qur'an presents nature not merely as a backdrop for human activity, but as a dynamic realm filled with signs (*āyāt*) of God's presence and power (Sutanto 2019). Verses such as *Indeed, in the creation of the heavens and the earth and the alternation of the night and day are signs for those of understanding* (Q.S. Āli 'Imrān [3]: 190) encourage contemplation and reverence toward natural phenomena. The environment is portrayed as a divine trust, governed by balance (*mīzān*) and order that must not be disrupted by human arrogance or greed (Q.S. Ar-Raḥmān [55]: 7-9).

The principle of *mīzān* implies that the ecological system is created with inherent equilibrium, which, if violated, results in *fasād* a concept denoting corruption, disorder, and moral-spiritual decay. In Q.S. Ar-Rūm [30]: 41, God warns that *Corruption has appeared on land and sea because of what people's hands have earned*, linking environmental degradation directly to unethical human behavior. Such verses form a moral framework where environmental harm is not only a physical problem but a spiritual transgression (Nasr 1996; Rahwan et al. 2025).

The Sunnah of the Prophet Muhammad (peace be upon him) further reinforces environmental responsibility through concrete examples. He promoted the planting of trees, humane treatment of animals, efficient use of water even in abundance and the preservation of natural resources. His prohibition against unnecessary cutting of trees, even during wartime, and his instruction to avoid wasting water during ablution reflect a deeply ecological ethic embedded in daily religious practice (Raduan et al. 2018).

Together, the Qur'an and Sunnah establish a theological vision in which humans are vicegerents (*khalīfah*) entrusted with the Earth, accountable for their treatment of all creation (Amiruddin et al. 2024). This vision serves as the metaphysical basis for *fiqh al-bi'ah*, guiding the formulation of environmental laws and ethical conduct within the Islamic legal tradition.

Relationship with classical fiqh and Maqāṣid al-Sharī'ah

The emergence of *fiqh al-bi'ah* as a subfield within Islamic jurisprudence is not a departure from classical *fiqh*, but rather an extension and contextual reapplication of its foundational principles (Rohmah et al. 2021). Classical *fiqh* has long addressed environmental matters, albeit indirectly, through legal rulings related to water rights, agricultural land, grazing areas, pollution, and animal welfare (Speidl 2025). These rulings reflect a juristic awareness of ecological concerns, grounded in the objectives of justice (*'adl*), prevention of harm (*dar' al-mafāsīd*), and the promotion of benefit (*jalb al-maṣāliḥ*).

The legal maxim *lā ḍarar wa lā ḍirār*—*There shall be no harm nor reciprocating harm* is often cited in cases

involving environmental damage, such as smoke, sewage, noise, and water contamination. In classical jurisprudence, these issues were discussed under *ḥuqūq al-jīwār* (neighborly rights) and *ḥisbah* (public accountability), demonstrating a concern for both communal welfare and ecological balance (Ridwan 2013; Harahap 2015). These foundational ideas provide the normative continuity upon which *fiqh al-bi'ah* is being reconstructed for the modern era.

The framework of *maqāṣid al-sharī'ah* the higher objectives of Islamic law provides further support for the development of environmental *fiqh* (Shompa et al. 2025). Traditionally, the *maqāṣid* include the protection of religion (*dīn*), life (*nafs*), intellect (*'aql*), lineage (*nasl*), and property (*māl*). However, contemporary scholars argue that none of these can be fully realized without a healthy environment. Environmental degradation threatens life, public health, knowledge production, family well-being, and economic stability. Therefore, the addition of *ḥifẓ al-bi'ah* (protection of the environment) as a sixth *maqṣad* is both justified and necessary (Kulsum 2019; Yunita and Zahratul 2020).

By integrating environmental ethics into the core goals of Islamic law, *fiqh al-bi'ah* positions itself as both a revival of classical legal values and a response to the moral demands of the Anthropocene. It aligns the timeless objectives of *sharī'ah* with the urgent need for planetary sustainability and justice.

Legal instruments in environmental fiqh

Islamic jurisprudence offers a number of legal instruments that demonstrate environmental foresight and provide a foundation for contemporary ecological governance. These tools, developed by classical jurists to regulate land use, public welfare, and natural resource management, are highly adaptable to modern environmental challenges when reinterpreted within the paradigm of *fiqh al-bi'ah*.

One of the most prominent instruments is the concept of *ḥima*, which refers to designated protected areas reserved for ecological conservation or communal benefit (Marsuki 2009). Historically, the Prophet Muhammad (peace be upon him) established several *ḥima* zones around Medina to prevent overgrazing and ensure sustainable access to pasture and water. These areas were off-limits to unregulated exploitation, illustrating a premodern example of environmental zoning based on public interest (*maṣlaḥah 'āmmah*) (Serhal et al. 2011; Harahap 2015).

Another mechanism is *ḥarīm*, which involves the establishment of buffer zones around critical natural resources such as wells, rivers, or springs to prevent overuse, pollution, or privatization. The purpose of *ḥarīm* is to maintain public access and ecological integrity, ensuring that essential resources remain available for both human and non-human life (Muthmainah 2024).

The principle of *ihyā' al-mawāt* (revival of dead land) also demonstrates a sustainable vision of land use (Mestyan 2024). Islamic law permits individuals to acquire barren land for cultivation, provided they restore it to productivity without harming others or monopolizing communal

resources. This concept promotes stewardship while discouraging speculative landholding or environmental degradation.

Additional legal tools include the doctrine of *ta'zīr* (discretionary punishment) for environmental violations, the application of *ḥisbah* to monitor public environmental rights, and the use of *'urf* (custom) to support local conservation traditions (Abdullah 2014). Each of these instruments reflects a balance between individual initiative and collective responsibility.

By revitalizing these tools within contemporary frameworks, *fiqh al-bi'ah* provides both the ethical orientation and legal basis for environmentally just policies, offering a uniquely Islamic contribution to global sustainability efforts.

Ethical orientation and value system

Beyond its legal dimensions, *fiqh al-bi'ah* is deeply grounded in the ethical teachings of Islam, which offer a holistic value system for guiding human interaction with the environment. Central to this system is the belief that the Earth and all its contents are creations of God (*Allāh*) imbued with intrinsic value and purpose. Human beings are not owners of nature, but stewards (*khalīfah*) who are entrusted with its care and accountable for its degradation. This moral position encourages humility, responsibility, and gratitude virtues essential for environmental consciousness.

Islamic ethics emphasize moderation (*wasatiyyah*), a principle enshrined in numerous Qur'anic verses and Hadiths (Kubro and Ali 2021). Overconsumption, wastefulness (*isrāf*), and extravagance (*tabdhīr*) are categorically condemned. The Qur'an declares, *Indeed, the wasteful are brothers of the devils* (Q.S. Al-Isrā'[17]: 27), underscoring the moral gravity of environmental excess. This ethical framework encourages not only sustainable lifestyles but also mindful consumer behavior, energy conservation, and dietary restraint each of which has significant ecological implications.

Another key ethical pillar is *'adl* (justice), which in Islamic thought extends beyond human society to encompass ecological justice. The Prophet Muhammad ﷺ taught that even animals and plants have rights, and harming them without cause is a sin. The broader Islamic conception of justice thus includes fairness in the distribution of resources, intergenerational equity, and the recognition of the rights of non-human entities to flourish.

The value of *shukr* (gratitude) is also fundamental. Expressing gratitude to God involves not only verbal praise but also respectful treatment of His creation. Environmental degradation, in this sense, constitutes a form of ingratitude and spiritual failure.

Together, these ethical principles moderation, justice, stewardship, and gratitude form the moral compass of *fiqh al-bi'ah*. They ensure that legal rulings are not reduced to technical regulations but are anchored in a living spirituality that fosters reverence, responsibility, and balance in humanity's relationship with the natural world.

FASĀD: ECOLOGICAL CORRUPTION AS MORAL DECLINE

In Islamic theology, the concept of *fasād* denotes corruption, disorder, and deviation from divine order (Ahmed 2018). It encompasses both moral and material decay and is often used in the Qur'an to describe the consequences of unethical human behavior on Earth. In environmental terms, *fasād* is a powerful conceptual tool that links ecological degradation with spiritual and moral failure. It reframes environmental destruction not merely as a policy issue but as a form of sinfulness—a rupture in the divinely ordained balance of creation.

One of the most cited verses on this theme is Q.S. Ar-Rūm [30]: 41 *Corruption has appeared on land and sea because of what people's hands have earned, so that He may let them taste part of [the consequences of] what they have done, so that they might return [to the right path]*. This verse explicitly attributes environmental degradation to human actions, particularly those driven by greed, negligence, or injustice. It also hints at the pedagogical function of ecological consequences: to awaken human conscience and urge repentance.

The Qur'anic notion of *fasād* operates in opposition to *ṣalāh* righteousness and harmony. When humans fail to uphold justice ('*adl*), act with excess (*isrāf*), or neglect their duties as *khalīfah*, the result is *fasād* in both society and nature (Kamali 2016). This includes pollution, deforestation, extinction of species, water scarcity, and climate disruption. Such outcomes are seen not only as natural consequences but also as manifestations of spiritual imbalance (Yahya 2023; Nasr 1996).

By interpreting ecological collapse through the lens of *fasād*, Islam offers a moral-legal diagnosis that critiques the underlying values of modern consumerism, materialism, and anthropocentrism. It calls for spiritual renewal as a prerequisite for environmental healing, emphasizing that the restoration of the Earth must begin with the purification of human intention and action.

The violation of *Mīzān*: Disrupting the divine balance

The concept of *mīzān* meaning balance, measure, and proportion is central to the Qur'anic cosmology and serves as a theological and ethical foundation for ecological harmony (Ashfaq 2016). According to Q.S. Ar-Raḥmān [55]: 7-9, *And the sky He raised, and He established the balance (mīzān), so do not transgress within the balance. And establish weight in justice, and do not make deficient the balance*. This passage affirms that the natural world operates according to an intrinsic equilibrium, designed and sustained by God. Every element celestial or terrestrial follows a precise order that maintains the flourishing of life.

The human transgression of *mīzān* manifests in various forms of environmental disruption, from the overexploitation of resources to unregulated industrial activity, climate change, and biodiversity collapse. When humanity disregards the limits set by nature and driven by consumption, power, or negligence, it contributes to the unraveling of this divine balance. In Islamic thought, such

disruption is not only irrational but unjust, as it violates the rights of other creatures and future generations (Nasr 1996; Harahap 2015).

Preserving *mīzān* is therefore a moral obligation that aligns with the Qur'anic vision of '*adl* (justice) and *ḥifẓ al-bi'ah* (protection of the environment). It requires not only environmental laws and sustainable practices but also a spiritual commitment to live in harmony with the rest of creation. Respecting *mīzān* means recognizing the limits of human authority and submitting to the rhythms and constraints of the natural world as a reflection of divine wisdom.

In the context of *fiqh al-bi'ah*, the principle of *mīzān* informs legal rulings related to pollution control, urban planning, agricultural ethics, and the use of technology (Munawaroh and Syaikhon 2024). It demands that Muslims evaluate their actions not solely by utility or profit, but by their contribution to or disruption of the divine balance upon which all life depends.

Anthropocentrism and the crisis of stewardship

A central ethical tension in contemporary environmental discourse is the dominance of anthropocentrism the worldview that places human interests at the center of moral concern and treats nature primarily as a resource for exploitation. This paradigm underpins much of modern economic development and technological advancement, but it has also contributed significantly to the ecological crisis. Within Islamic theology, however, the role of humanity is not one of dominance but of stewardship (*khalīfah*), bound by moral constraints and divine accountability.

The Qur'an declares *It is He who made you vicegerents on Earth* (Q.S. Al-An'ām [6]: 165), bestowing upon humans a trust (*amānah*) to care for creation, not to exploit it for selfish ends. The concept of *khalīfah* implies responsibility, humility, and a duty to preserve balance (*mīzān*) and prevent corruption (*fasād*). Yet, in practice, many human societies have interpreted *khalīfah* as a license for domination rather than stewardship, thereby falling into the same anthropocentric patterns that Islam seeks to reform (Nasr 1996; Yahya 2023).

This distortion of *khalīfah* leads to what can be called a crisis of stewardship, where humans overstep their ethical boundaries and assume an unchecked sovereignty over nature. Islamic environmental ethics challenges this by restoring the hierarchy of creation: while humans possess reason and agency, all creatures are *umam* (communities) like us (Q.S. Al-An'ām [6]: 38), and the Earth is not owned but entrusted.

Fiqh al-bi'ah reorients the concept of stewardship by embedding it in legal duties, spiritual awareness, and ecological responsibility (bin Salman and Asmanto 2024). It affirms that human superiority lies not in exploitation but in service acting as caretakers of God's creation. Reclaiming this vision is essential for constructing a sustainable and theologically coherent response to environmental degradation in the modern era.

Theological Recognition of Non-Human Rights

Islamic theology recognizes all elements of nature animals, plants, rivers, mountains not merely as passive objects but as creations with intrinsic value and divinely assigned roles (Almirzanah 2020). The Qur'an states that *There is not a thing but glorifies His praise, though you understand not their glorification* (Q.S. Al-Isrā' [17]: 44). This verse affirms that all components of the natural world engage in a form of spiritual worship, independent of human awareness or utility. Such a perspective elevates non-human entities from mere resources to participants in a divinely orchestrated order.

The Qur'an also declares, *And there is no creature on earth or bird that flies with its wings but they are communities like you* (Q.S. Al-An'ām [6]: 38), indicating that animals, too, possess communal structures, needs, and purposes. This theological insight aligns with the broader Islamic worldview that nature is a realm of signs (*āyāt*) and that every being is worthy of respect and care. Within this framework, rights are not exclusively human; they extend to non-human creation as part of a divinely mandated justice (*'adl*).

Prophetic traditions reinforce this view. The Prophet Muhammad (peace be upon him) forbade cruelty to animals, condemned unnecessary tree cutting, and even instructed that a woman who mistreated a cat would be punished in the afterlife. These teachings reflect a legal and ethical sensitivity to the wellbeing of non-human beings, anticipating modern debates on animal rights, ecological personhood, and environmental ethics (Sarwar 2023).

In *fiqh al-bi'ah*, these theological affirmations form the foundation for recognizing the moral and sometimes legal claims of nature. While classical jurisprudence may not use the language of "rights" in the modern sense, it offers functionally equivalent protections through duties imposed upon humans. Reinterpreting these principles in the context of contemporary environmental challenges enables a richer Islamic engagement with global discourses on environmental justice and the rights of nature.

ANTHROPOGENIC BEHAVIOR AND ITS ETHICAL IMPLICATIONS IN FIQH?

Human agency in environmental degradation

Islamic cosmology acknowledges that humans possess *'aql* (reason), *ikhtiyār* (free will), and *taklīf* (moral responsibility), which together make human beings uniquely accountable for their actions (Furqani and Echchabi 2022). In the context of environmental degradation, this accountability becomes especially critical. The Qur'an repeatedly affirms that the disruption of ecological balance is the consequence of what humans "have earned with their own hands" (Q.S. Ar-Rūm [30]: 41). This verse underscores that environmental destruction is not inevitable, but results from conscious choices and systemic behaviors that deviate from divine guidance.

Modern environmental crises including deforestation, species extinction, air and water pollution, and climate change are overwhelmingly anthropogenic in origin. They

are linked to industrial expansion, urban sprawl, extractive economies, consumerism, and wasteful habits. In Islamic thought, these phenomena are not morally neutral. They represent the *fasād* (corruption) that emerges when humans abuse their God-given faculties and fail to act as responsible *khalīfah* on Earth (Nasr 1996; Harahap 2015).

Fiqh al-bi'ah responds to this reality by framing human agency as both a source of moral accountability and a means of reform (Wimra et al. 2023). Since humans have the capacity to harm the environment, they also bear the duty to prevent and rectify such harm. Islamic law thus imposes obligations to avoid unnecessary destruction (*lā ḍarar wa lā ḍirār*), to respect the rights of others (including non-human life), and to restore damaged ecosystems where possible. Failure to fulfill these duties is not merely a legal violation, but a breach of trust (*amānah*) and a spiritual offense.

By emphasizing human responsibility, Islamic environmental jurisprudence encourages ethical reflection, behavioral change, and institutional reform. It calls on individuals, communities, and states to align their actions with divine principles and to recognize that environmental integrity is inseparable from human virtue.

The ethical limits of utilitarianism

One of the dominant paradigms in modern environmental management is utilitarianism the idea that actions are justified if they produce the greatest benefit for the greatest number (Naeeni 2023). While this approach has informed many cost-benefit analyses in development, energy, and resource extraction, it often marginalizes ecological concerns that cannot be easily quantified or monetized. From the perspective of Islamic ethics, such a framework is problematic, as it may justify environmental harm for short-term human gains, even when those gains come at the expense of long-term ecological stability or intergenerational justice.

Islamic jurisprudence recognizes the value of *maṣlaḥah* (public interest), but it is always bounded by *sharī'ah* principles. The pursuit of benefit must not violate established prohibitions or cause greater harm. For example, a project that brings economic profit but leads to deforestation, water pollution, or displacement of local communities would be deemed unacceptable under *fiqh al-bi'ah*, as it undermines the principle of *lā ḍarar* (no harm) and disturbs the *mīzān* (ecological balance). This reflects a more ethically integrated approach than utilitarian calculations, which may obscure ethical accountability in the name of efficiency or development (Kulsum 2019; Ridwan 2013).

Furthermore, Islamic ethics elevates values such as justice (*'adl*), compassion (*rahmah*), and moderation (*wasatiyyah*) above mere expedience. It acknowledges that not all benefits are equal, and that the dignity of creation cannot be reduced to utility (Rizqi et al. 2024). Even seemingly *minor* creatures have a right to life and function within God's creation. The Prophet Muhammad (peace be upon him) warned that a woman who mistreated a cat would be punished in the Hereafter, demonstrating that moral worth extends beyond calculable interests.

By critiquing utilitarianism's ethical blind spots, *fiqh al-bi'ah* offers a richer and more principled framework one that resists sacrificing ecological integrity for profit and reorients human decision-making toward justice, sustainability, and divine accountability.

Collective responsibility and structural sin

While individual actions such as littering or water waste are often highlighted in environmental discourse, Islamic ethics also recognizes the gravity of systemic and collective forms of wrongdoing. The concept of *ithm jamā'ī* (collective sin) in Islamic theology addresses the moral consequences of large-scale behaviors and policies that cause harm, even when no single individual intends evil. Applied to environmental degradation, this concept allows us to critique the structures economic, political, legal that perpetuate ecological injustice while masking personal responsibility.

In modern contexts, environmental harm is frequently embedded in systems of production and consumption that are difficult to dismantle at the individual level. Fossil fuel dependence, industrial agriculture, plastic proliferation, and unchecked urbanization are examples of structural forces driving environmental collapse. Yet these systems are constructed, maintained, and justified by human choices. In Islamic terms, this constitutes a shared betrayal of the *amānah* (trust) given to humanity as stewards of the Earth (Q.S. Al-Aḥzāb [33]: 72).

The Qur'an warns against collective arrogance and heedlessness *And fear a trial which will not strike the wrongdoers among you exclusively, and know that Allah is severe in penalty*" (Q.S. Al-Anfāl [8]: 25). This verse implies that when societies tolerate or normalize corruption (*fasād*), the resulting consequences affect both the guilty and the passive. *Fiqh al-bi'ah* thus affirms the need for institutional accountability, public policy reform, and civic engagement to prevent widespread ecological harm (Yunita and Zahratul 2020; Harahap 2015).

Moreover, Islamic tradition encourages *al-amr bi al-ma'rūf wa al-nahy 'an al-munkar*—enjoining good and forbidding evil as a collective duty (*farḍ kifāyah*). In the environmental context, this means that communities are obliged to oppose destructive practices, support sustainable alternatives, and reform unjust structures. *Fiqh al-bi'ah* thereby empowers Muslims not only to act ethically as individuals, but to transform systems in accordance with divine justice.

The neglected dimension of time and intergenerational ethics

One of the most underappreciated aspects of environmental ethics in modern policy is the moral weight of time particularly the responsibility to future generations (Spash 1993). Decisions made today regarding land use, energy consumption, deforestation, and pollution will reverberate far beyond the current generation. Islam, with its holistic vision of time and accountability, offers a compelling ethical framework for intergenerational justice that is deeply relevant in the Anthropocene age.

The Qur'an frequently reminds humanity of its temporal finitude and moral legacy. Believers are urged to act with foresight, knowing that every deed however small will be recorded and judged (Q.S. Al-Zalzalah [99]: 7-8). This eschatological awareness fosters a long-term moral orientation, in contrast to the short-termism that characterizes much of modern economic planning. In environmental terms, this translates to the imperative to safeguard ecological resources not only for the present, but for posterity.

Prophetic traditions reinforce this ethic. The Prophet Muhammad (peace be upon him) said *If the Hour is about to be established and one of you has a palm seedling in his hand, let him plant it* (Musnad Aḥmad). This ḥadīth illustrates the virtue of planting trees acts of benefit whose fruits may not be seen by the doer as a moral gesture toward the future. It affirms that caring for the Earth is a perpetual obligation, regardless of one's immediate circumstances or expected returns.

In the paradigm of *fiqh al-bi'ah*, time becomes a juridical and ethical factor. Environmental harm is assessed not only in terms of present damage but in light of cumulative and deferred consequences (Isnandini 2013). Principles such as *ḥifẓ al-naḥs* (protection of life) and *ḥifẓ al-māl* (protection of property) are extended temporally, obligating Muslims to prevent environmental decline that would endanger livelihoods, health, and ecosystems in the long run.

By integrating intergenerational ethics into legal reasoning, *fiqh al-bi'ah* affirms that justice must transcend the present moment, ensuring that future generations inherit a world where life remains sustainable, dignified, and spiritually meaningful.

TOWARD A RECONSTRUCTIVE FRAMEWORK OF ENVIRONMENTAL FIQH

Reframing Maqāṣid al-Sharī'ah to include Ḥifẓ al-Bi'ah

The theory of *maqāṣid al-sharī'ah* the higher objectives of Islamic law—provides a dynamic framework for aligning legal interpretation with the evolving needs of society. Traditionally, the five foundational objectives are: protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-naḥs*), intellect (*ḥifẓ al-'aql*), progeny (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*). However, in light of the escalating ecological crisis, contemporary scholars have proposed the addition of *ḥifẓ al-bi'ah* (preservation of the environment) as a sixth objective—arguing that none of the classical five can be fully realized without a stable and healthy environment (Kulsum 2019y; Yunita & Zahratul 2020).

This reconceptualization is not a rupture from tradition, but rather a renewal (*tajdīd*) of Islamic legal thought that reflects the contextual nature of *maqāṣid* (Duderija 2014). The Qur'anic command to *"walk not on the Earth with arrogance"* (Q.S. Al-Isrā' [17]: 37) and to avoid *fasād* on land and sea (Q.S. Ar-Rūm [30]: 41) underscores the environmental dimension of justice (*'adl*) and public interest (*maṣlaḥah*). These values demand that

environmental well-being be considered integral to the aims of *sharī'ah*.

By formally integrating *hifz al-bi'ah* into the framework of *maqāsid*, Islamic jurisprudence expands its moral vision to include the rights of non-human entities, long-term ecological sustainability, and the moral obligation to future generations. It allows scholars to develop environmental rulings not as isolated responses to modernity, but as consistent with the ethical trajectory of Islamic law.

Moreover, this shift enables the use of *maqāsid*-based reasoning (*ijtihād*) to justify environmentally proactive policies from banning harmful practices to promoting renewable energy—while grounding such decisions in the authoritative logic of Islamic ethics. As the environmental crisis intensifies, this *maqāsidic* expansion is both a theological necessity and a practical tool for ensuring that Islamic law contributes meaningfully to global sustainability efforts.

Legal mechanisms for conservation in classical *fiqh*

Islamic jurisprudence offers a variety of legal mechanisms that, though formulated in premodern contexts, can be revitalized and adapted to address contemporary environmental challenges. These mechanisms reflect a sophisticated ecological ethic embedded in classical *fiqh*, and they demonstrate that environmental protection is not a novel concern, but part of the legal and moral fabric of Islam.

One such mechanism is the institution of *hima*, a designated area set aside for the protection of natural resources such as forests, pastures, and water sources. The Prophet Muhammad (peace be upon him) personally established several *hima* zones around Medina to prevent overgrazing and resource depletion. The legal authority to create *hima* was extended to caliphs and governors, provided the designation served the public interest (*maṣlaḥah 'āmmah*) and did not harm local communities (Harahap 2015). This concept anticipates modern protected areas and national parks and can be reactivated as an Islamic model of ecological zoning.

Similarly, the rule of *ḥarīm* establishes protective buffer zones around essential public utilities such as wells, canals, and springs (Bouzenita 2021). These zones were off-limits for private construction or cultivation to preserve their ecological and communal functions. *Ḥarīm* thus reflects an early recognition of ecological interdependence and the need for regulatory boundaries to prevent environmental degradation.

Another principle is *ihyā' al-mawāt* the revival of “dead” or unused land through cultivation or habitation. This right is conditional that the land must not be in use by others, and its development must not lead to harm or monopolization. The goal is to promote stewardship and productivity without disrupting ecological integrity.

Other relevant legal tools include *ḥisbah* (market and public morality oversight), *ta'zīr* (discretionary penalties for public harm), and *'urf* (custom) that supports local conservation norms (Rapoport 2012). When interpreted through the lens of *fiqh al-bi'ah*, these instruments provide

a robust foundation for environmental governance rooted in Islamic legal tradition.

The Role of fatwas and contemporary juristic responses

In the modern era, *fatwas*—non-binding legal opinions issued by qualified Islamic scholars play a crucial role in guiding Muslim communities through complex and evolving issues, including those related to the environment. While classical *fiqh* provides foundational principles and legal tools, *fatwas* offer a flexible and context-sensitive mechanism for applying those principles to contemporary realities, such as climate change, pollution, deforestation, and biodiversity loss.

A growing number of *fatwas* have addressed environmental responsibilities in recent decades. For example, the Indonesian Council of Ulama (MUI) issued *Fatwa No. 4/2014* on Waste Management to Prevent Environmental Damage, affirming that improper disposal of waste is *ḥarām* due to the harm it causes to human and ecological health. Similarly, the Muslim Council of Britain and several Gulf-based institutions have issued statements and rulings on water conservation, prohibition of hunting endangered species, and the ethical imperative of renewable energy adoption (Yunita and Zahratul 2020; Kamaruddin et al. 2021).

These *fatwas* reflect a growing awareness that environmental harm is a form of moral and legal transgression (*ma'siyah*), not merely a policy failure. They also reinforce the principle that Islamic law must evolve in response to new types of *maṣāliḥ* (benefits) and *mafasid* (harms). Contemporary *ijtihād* independent juristic reasoning thus plays a critical role in translating ecological science into Islamic normative language.

Moreover, *fatwas* serve an educational function by shaping public awareness and behavior. When environmental issues are framed as religious obligations, they acquire a moral weight that surpasses technocratic or economic arguments alone. This can mobilize grassroots support for sustainable practices and legitimize environmental policies within Muslim-majority contexts.

The proactive issuance of environmental *fatwas* signals the potential of *fiqh al-bi'ah* not only as a scholarly enterprise but as a living tradition capable of shaping ecological ethics and governance (Latifah 2024). It bridges scriptural authority and contemporary relevance, ensuring that Islamic law remains responsive to one of the greatest challenges of our time.

Prophetic Example and Eco-Spiritual Practices

The life and teachings of the Prophet Muhammad (peace be upon him) offer a rich reservoir of ecological wisdom and spiritual guidance that can inspire environmentally conscious behavior. The Prophet did not merely legislate environmental ethics through legal rulings; he embodied them in daily life, integrating care for nature into worship, interpersonal ethics, and community conduct. His example serves as a moral compass for the development of *fiqh al-bi'ah*, particularly through the fusion of legal, ethical, and spiritual dimensions.

The Prophet promoted moderation (*wasatiyyah*) in consumption, even in acts of worship. He discouraged excess in the use of water during ablution, saying, *Do not waste water even if you are by a flowing river* (Sunan Ibn Mājah). He cautioned against overgrazing, the unnecessary cutting of trees, and the killing of animals without purpose practices that resonate with modern conservation principles. His deep awareness of interdependence among beings reflects a form of *eco-spirituality* grounded in *tawhīd* (divine unity), where all creation is linked through submission to God (Nasr 1996; Harahap 2015).

Spiritual practices in Islam also cultivate ecological awareness (Bensaid 2023). The daily prayer schedule aligns with natural rhythms (sunrise, noon, sunset), fasting teaches restraint and empathy, and *dhikr* (remembrance of God) can be performed in natural surroundings as a form of contemplation. These rituals reinforce humility before creation and cultivate a sense of sacred responsibility. In Islamic mysticism (*taṣawwuf*), nature is often seen as a mirror of divine attributes and a pathway to spiritual realization (Rohmana 2013).

Reviving *eco-spiritual* aspects of the Sunnah fosters a religious environmentalism that is not merely regulatory but transformative (Mohamed 2012). It shifts ecological concern from obligation to devotion from law to love. Through emulation of the Prophet's environmental manners (*adab al-bi'ah*), Muslims can reconnect ethical behavior with spiritual purpose, thus reinforcing a sustainable ethos rooted in both reverence and responsibility.

Promoting ethical consumption and lifestyle moderation

Islam strongly emphasizes moderation (*i'tidāl*, *wasatiyyah*) and condemns extravagance (*isrāf*) and waste (*tabdhīr*) in all aspects of life, including consumption (Sholihah 2025). In an age of rampant consumerism and ecological overshoot, these Qur'anic principles offer a powerful moral counter-narrative. The Qur'an declares *Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful* (Q.S. Al-Isrā' [17]: 27), highlighting that wastefulness is not merely inefficient, but spiritually harmful.

Islamic ethics teaches that consumption must serve genuine needs (*hājah*) (Rohmana 2021), not unchecked desires. Food, water, energy, and material goods are seen as *ni'mah* (blessings) that carry accountability. The Prophet Muhammad (peace be upon him) modeled frugality and mindfulness, often eating simple meals, reusing materials, and encouraging others to live simply. He said *Be in the world as if you were a traveler* (Ṣaḥīḥ al-Bukhārī), suggesting a lifestyle of minimal impact and spiritual orientation.

These teachings provide a framework for ethical consumption that goes beyond individual piety to encompass collective responsibility. *Fiqh al-bi'ah* can extend these values into actionable guidelines for reducing ecological footprints such as limiting plastic use, conserving energy, embracing local and seasonal foods, and supporting sustainable agriculture and ethical trade.

Contemporary *ijtihād* has also begun to explore legal implications of consumer behavior, such as issuing fatwas against exploitative industries or harmful technologies (Yunita and Zahratul 2020; Kamaruddin et al. 2021).

Moreover, lifestyle moderation in Islam is deeply tied to the spiritual goal of inner peace (*sakīnah*) and detachment from material excess. It fosters gratitude (*shukr*) and aligns human desires with divine limits. In this sense, ethical consumption is not only environmentally beneficial but spiritually enriching.

By cultivating a culture of moderation rooted in Islamic values, Muslim societies can resist the environmental degradation caused by overconsumption and contribute meaningfully to global sustainability movements grounded not in secular ethics alone, but in divine guidance.

Institutional and policy-level strategies

Addressing the environmental crisis from an Islamic perspective requires more than individual ethical reform; it necessitates institutional engagement and structural transformation. Islamic institutions mosques, schools (*madrasah*), universities, and religious councils play a critical role in shaping public consciousness and legitimizing environmental action within Muslim societies (Koehrsen 2021). As such, they must be actively involved in embedding *fiqh al-bi'ah* into both policy and governance frameworks.

Religious authorities can lead by example through sustainable mosque management (e.g., water and energy efficiency, waste reduction), while integrating ecological values into sermons (*khuṭbah*), Friday prayers, and Islamic education curricula. State-supported religious ministries can collaborate with environmental ministries to create joint policies, such as eco-fatwas, halal certification for sustainable products, or environmental impact assessments based on *maqāṣid al-sharī'ah* (Yunita and Zahratul 2020; Azmi et al. 2022).

Moreover, Islamic legal institutions can be empowered to issue binding rulings (*qanun shari'ah*) (Karni 2019) in regions where Islamic law forms part of the legal system—ensuring that environmental violations are treated not merely as administrative infractions but as moral breaches. For example, environmental degradation could be categorized under *ta'zīr* (discretionary punishments) for public harm, creating legal consequences for polluters based on Islamic jurisprudence.

Islamic banks and financial institutions also have a strategic role. By applying *shari'ah*-compliant principles to green finance and sustainable investment, they can help fund eco-projects, renewable energy transitions, and ethical supply chains. *Zakāt* and *waqf* systems, traditionally used for social welfare, can be redirected toward environmental regeneration such as reforestation, clean water initiatives, or the preservation of biodiversity.

Institutionalizing *fiqh al-bi'ah* at the policy level ensures that Islamic environmental ethics are not limited to rhetoric but are translated into practical governance. It allows religious and state actors to work collaboratively toward environmental stewardship, fostering systems change while reinforcing religious legitimacy. This synergy

is vital for creating resilient Muslim societies aligned with both divine purpose and planetary well-being.

STRATEGIC IMPLEMENTATION AND CONTEMPORARY RELEVANCE

Integrating *Fiqh al-Bi'ah* into educational and religious institutions

A critical step toward mainstreaming Islamic environmental ethics is the systematic integration of *fiqh al-bi'ah* into educational and religious institutions. These institutions are central to shaping worldviews, cultivating ethical awareness, and transmitting normative frameworks across generations. Yet, environmental themes remain marginal within many Islamic learning curricula, from elementary *madrasah* to advanced faculties of Islamic law (*sharī'ah*). This gap must be addressed to build a theologically grounded and environmentally literate Muslim public.

Incorporating *fiqh al-bi'ah* into formal education requires curricular reforms at multiple levels. Primary and secondary religious textbooks can embed ecological values using Qur'anic stories, Prophetic sayings, and local environmental examples. At higher levels, modules on environmental jurisprudence can be developed within *usūl al-fiqh*, *maqāsid al-sharī'ah*, and *ilm al-kalām* (theology), allowing students to engage critically with ecological issues through Islamic epistemologies (Ridwan 2013; Azmi et al. 2022).

Beyond the classroom, religious institutions mosques, pesantren, Islamic universities should model sustainable practices in their operations. Waste reduction, energy conservation, tree planting, and green *wakaf* initiatives can demonstrate the practical dimensions of Islamic environmental ethics. *Khuṭbah* (Friday sermons) and public lectures offer powerful platforms for raising ecological awareness among congregations, especially when linked to scriptural themes such as *mīzān* (balance), *fasād* (corruption), and *amānah* (trust).

Training religious leaders (imams, *kiai*, *ustādh*) in environmental knowledge is also vital. Many serve as opinion shapers in their communities, and equipping them with ecological insight allows them to interpret and communicate Islamic teachings in ways that resonate with modern environmental realities. Collaborative efforts between environmental experts and Islamic scholars can produce context-relevant materials and joint campaigns.

Ultimately, embedding *fiqh al-bi'ah* into educational and religious institutions fosters a culture of ecological consciousness rooted in faith. It empowers future leaders and citizens to frame environmental care not merely as civic duty, but as an act of worship and theological responsibility.

Fatwas and legal instruments for environmental protection

Fatwas as dynamic instruments of Islamic legal opinion play a strategic role in interpreting *sharī'ah* in response to emerging challenges, including environmental degradation

(Awass 2014). Unlike static law codes, *fatwas* can evolve contextually and respond rapidly to novel situations, providing moral and jurisprudential guidance to Muslim communities. When aligned with environmental science and grounded in Islamic ethics, *fatwas* can bridge the gap between traditional legal authority and ecological urgency.

In recent years, prominent Islamic authorities have issued environmental *fatwas* that demonstrate this potential. The Indonesian Council of Ulama (*Majelis Ulama Indonesia*) released *Fatwa No. 4/2014* declaring environmentally harmful waste disposal practices as *ḥarām*, thereby framing ecological negligence as a sin. In Jordan and Kuwait, *fatwas* have been issued banning excessive groundwater extraction and illegal hunting based on the principle of *lā ḍarar wa lā ḍirār* (no harm, no reciprocation of harm) (Yunita and Zahratul 2020; Kamaruddin et al. 2021).

Such *fatwas* operate both normatively and educationally. They elevate environmental concern from technical policy to spiritual obligation, and legitimize governmental or community-based interventions with religious endorsement. This dual function is especially valuable in Muslim-majority societies where religious rulings influence public attitudes and behavior more effectively than secular law alone.

Complementing *fatwas*, Islamic legal instruments such as *ta'zīr* (discretionary punishments), *ḥisbah* (public moral oversight), and *urf* (customary law) can be applied to enforce ecological standards (Gade 2015). For instance, local ordinances rooted in *urf* and sanctioned by *sharī'ah* principles can support bans on plastic, regulate fishing zones, or preserve sacred groves. In Aceh, Indonesia, *qanun sharī'ah* is already employed to regulate environmental offenses through faith-based sanctions.

For these instruments to be effective, however, institutional support is essential. Collaboration between muftis, government regulators, environmental scientists, and educators can ensure that *fatwas* and legal rulings are both doctrinally sound and ecologically relevant. In this way, *fiqh al-bi'ah* becomes a living jurisprudence—capable of confronting the environmental crisis with prophetic insight and legal legitimacy.

Community-based environmental stewardship

While top-down policies and religious edicts are essential, lasting ecological change must also emerge from the grassroots. In Islamic tradition, the concept of *umrān* (civilizational flourishing) is rooted in the active participation of communities in building a just and balanced society. Environmental stewardship, therefore, is not solely the responsibility of states or scholars but also of ordinary believers who engage the land, manage resources, and transmit ecological ethics through practice and example.

Historically, Muslim communities have maintained sustainable relationships with their environments through customary systems like *subak* irrigation in Bali, communal *waqf* land for reforestation, and sacred natural sites preserved for generations. These practices often combined religious principles, local wisdom, and practical

conservation. Today, revitalizing such models offers a culturally resonant pathway for implementing *fiqh al-bi'ah* at the community level (Ridwan 2013; Azmi et al. 2022).

Key to this effort is the empowerment of local leaders *kiai*, *imam*, *penghulu*, and women's groups—who serve as trusted figures and knowledge brokers. Environmental education integrated into *majlis taklim*, mosque programs, and youth organizations can foster a sense of ecological *amānah* (trusteeship). Tree-planting campaigns, clean water initiatives, waste management cooperatives, and community gardens are practical arenas where Islamic values meet local environmental needs.

Furthermore, digital platforms and social media now allow communities to share best practices, mobilize around ecological causes, and connect with like-minded networks globally. Initiatives like *Eco-Masjid* or *Green Pesantren* have emerged in Indonesia and Malaysia as examples of localized, faith-driven environmental reform with real ecological impacts (Abror 2024).

Islamic NGOs and *waqf* institutions can also facilitate resource pooling and long-term investment in sustainability projects, from mangrove restoration to climate resilience training. By rooting environmental action in community life and religious commitment, *fiqh al-bi'ah* becomes more than an academic or legal construct—it becomes a lived reality that transforms how Muslim societies relate to the natural world.

Policy synergy and multilevel governance

Tackling environmental degradation effectively demands coordinated action across different levels of governance—local, national, and international. In Muslim-majority countries, the integration of Islamic environmental ethics into policy frameworks offers a unique opportunity to align faith-based values with institutional mandates for sustainability. *Fiqh al-bi'ah*, when operationalized at various governance levels, can serve as a bridge between religious norms and regulatory practice.

At the national level, governments can incorporate Islamic environmental principles into legislation, urban planning, and climate adaptation strategies. For example, national environment laws can be informed by *maqāṣid al-sharī'ah* and the principle of *lā ḍarar*, ensuring that ecological protection is not treated as a secondary objective but as a fundamental right. Ministries of religious affairs and environmental agencies can collaborate to issue joint declarations, develop environmental curricula, and support eco-friendly technologies with *halal* certification (Yunita and Zahratul 2020; Azmi et al. 2022).

At the local level, decentralized institutions such as village councils (*desa*), *pesantren*, and mosque committees can enact community-based regulations that reflect Islamic values. Examples include local bylaws restricting illegal logging, waste disposal policies based on *hisbah*, and green *wakaf* initiatives to support sustainable land use. These grassroots policies not only ensure compliance but foster community ownership and moral legitimacy.

Internationally, Muslim-majority states can engage in faith-based diplomacy by promoting Islamic environmental ethics in global forums such as the United Nations, the

Organization of Islamic Cooperation (OIC), and interfaith environmental alliances. Shared theological commitments across the Muslim world could form the basis for transnational green agreements and joint research initiatives on climate resilience.

Policy synergy also means integrating scientific data with Islamic normative frameworks. Scholars and policymakers must collaborate to ensure that religious rulings are ecologically sound, and that environmental policies resonate with local faith-based worldviews. Such multilevel governance fosters coherence, avoids duplication, and enables Islamic environmental ethics to become a functional part of global sustainability efforts.

Global relevance and interfaith dialogue

Environmental crises transcend national, ethnic, and religious boundaries. Climate change, biodiversity loss, and pollution are planetary problems that demand collective moral responses. In this context, Islamic environmental ethics particularly through the lens of *fiqh al-bi'ah* offers not only local and regional relevance but also the potential for meaningful global engagement (Hafidh 2025). Its emphasis on stewardship (*khilāfah*), justice (*'adl*), and balance (*mīzān*) resonates with universal ecological values shared across faith traditions.

Islam's sacred texts and legal traditions contain ecological teachings that align with key principles in global environmental ethics, such as sustainability, precaution, and equity. This alignment positions Islamic environmentalism as a valuable contributor to interfaith dialogue on ecological responsibility. Collaborative efforts—such as the Alliance of Religions and Conservation (ARC), the Islamic Declaration on Global Climate Change (Istanbul, 2015), and interfaith summits at COP conferences have demonstrated how religious communities can unite to confront ecological threats (Nasr 1996; Azmi et al. 2022).

For Muslim scholars and activists, participation in these forums provides an opportunity to articulate *fiqh al-bi'ah* as a framework that is theologically grounded yet globally attuned. It allows them to engage with counterparts from Christian, Jewish, Hindu, Buddhist, and Indigenous traditions in promoting shared values of simplicity, respect for nature, and intergenerational responsibility.

Moreover, the global Muslim diaspora spanning over 1.9 billion people can serve as a bridge between diverse ecological contexts, from rural agrarian societies to urban megacities. Through shared environmental campaigns, educational exchanges, and policy advocacy, Muslims can contribute to the emergence of a planetary ethic informed by both revelation and reason.

Such engagement enriches not only global environmental discourse but also deepens the internal development of Islamic ecological thought. It challenges Muslim communities to refine and expand *fiqh al-bi'ah* in response to diverse ecological experiences, and to affirm that Islam is not only compatible with sustainability but is a vital source of moral and spiritual guidance in an era of ecological uncertainty.

CONCLUSION

The contemporary ecological crisis, intensified by human-induced disruptions in the Anthropocene era, calls for an ethical transformation that transcends technical solutions. This study has argued that Islamic jurisprudence particularly through the revitalization of *fiqh al-bi'ah* provides a comprehensive framework for addressing environmental degradation as both a legal and spiritual concern. Anchored in key Islamic principles such as *tawhīd*, *khilāfah*, *amānah*, and *mīzān*, the paradigm of *fiqh al-bi'ah* reframes ecological degradation as *fasād*, or moral-spiritual corruption, thus integrating the ecological with the eschatological.

Crucially, the expansion of *maqāṣid al-sharī'ah* to include *hiḍḍ al-bi'ah* affirms that environmental protection is essential to fulfilling the broader aims of Islamic law. Legal mechanisms from classical *fiqh*—such as *ḥima*, *ḥarīm*, *waqf*, and *ihyā' al-mawāt*—can be reinterpreted for modern governance and integrated into state policies, religious education, and community-based initiatives.

This study highlights that Islamic responses to environmental crisis must not be confined to scholarly discourse, but must actively engage in environmental outreach (da'wah). Mosques, madrasahs, and fatwa councils have pivotal roles in translating Islamic ecological ethics into public action. Through eco-khutbahs, sustainable mosque models, religious rulings on consumption and pollution, and integration of green themes into curricula, *fiqh al-bi'ah* becomes not only a legal tool but a strategic medium for social transformation.

Ultimately, environmental outreach rooted in Islamic jurisprudence bridges spiritual devotion with ecological responsibility. It empowers Muslim communities to participate meaningfully in global sustainability efforts, while drawing on their own theological heritage. In this light, *fiqh al-bi'ah* offers a unique contribution to both Islamic renewal (*tajdīd*) and planetary healing—a vision of da'wah that responds faithfully and practically to the ecological challenges of our time.

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