



ISSN Print 2615-5648
ISSN Online 2615-174X

Editorial Office: Faculty of Sharia, Universitas Islam Negeri Profesor Kiai Haji Saifuddin Zuhri Purwokerto, Indonesia, Jalan Jend. A. Yani No. 40 A Purwokerto Jawa Tengah 531226 Indonesia
Phone: +62281-635624 Fax: +62281- 636653
E-mail: volksgeist@uinsaizu.ac.id
Website: <http://ejournal.uinsaizu.ac.id/index.php/volksgeist>

Islamic Environmental Stewardship: A Sociological Approach to Hadith and Legal Frameworks for Ecological Responsibility

Article

Author

Abdul Matin Bin Salman^{1*},
Eko Asmanto².

¹ Universitas Islam Negeri Raden Mas Said Surakarta, Indonesia
² Universitas Muhammadiyah Sidoarjo, Indonesia

Corresponding Author:

* Abdul Matin Bin Salman, Email: abdulmatin@staff.uinsaizu.ac.id

Data:

Received: Aug 17, 2024;
Accepted: Dec 6, 2024
Published: Dec 8, 2024

DOI:

[10.24090/volksgeist.v7i2.12205](https://doi.org/10.24090/volksgeist.v7i2.12205)

Abstract

This research analyzes the approach of Islamic law to environmental management through the study of Hadith from a sociological approach. The environment is an essential issue in the modern world, with various challenges related to nature conservation. Islamic law, mainly through the Hadith, provides moral and legal guidance on human responsibility towards the environment. This study explores how the Hadiths provide the basis for balanced and sustainable environmental management and how these principles can be analyzed using a legal sociology approach: the interaction between law and society. Using a qualitative method that combines the study of Hadith texts with sociological analysis, the study found a unity between Islamic law and social norms that promote environmental sustainability. Hadith underscores the importance of individual and collective responsibility in maintaining the balance of nature. At the same time, legal sociology highlights the role of community and social structure in implementing environmental rules. The results of this research aim to gain a deeper insight into the relevance of Islamic teachings in dealing with global environmental issues and to become the basis for developing a more holistic and integrated policy to preserve nature.

Keywords: Environmental stewardship; sociological approach; hadith; ecological responsibility.

©2024; This is an Open Access Research distributed under the term of the Creative Commons Attribution Licencee (<https://creativecommons.org/licenses/by/4.0>), which permits unrestricted use, distribution, and reproduction in any medium, provided the original works is properly cited.

INTRODUCTION

The current global environmental crisis requires a comprehensive approach from various disciplines to find sustainable solutions.¹ An environment threatened by human activities, such as deforestation, pollution, climate change, and uncontrolled exploitation of natural resources, requires serious attention from various parties.² When searching with Publish or Perish by using the keywords “Islam and the Environment” in 2019-2024 research, it is illustrated as follows:

¹ Aarce Tehupeiry et al., “The Environmental Challenges of Urban Living: Why Willingness to Pay for Apartments Matters,” *Environmental Challenges* 13 (December 2023): 100766, <https://doi.org/10.1016/j.envc.2023.100766>.

² Honglan Jie et al., “A Pathway to a Sustainable Future: Investigating the Contribution of Technological Innovations, Clean Energy, and Women’s Empowerment in Mitigating Global Environmental Challenges,” *Journal of Cleaner Production* 421 (October 2023): 138499, <https://doi.org/10.1016/j.jclepro.2023.138499>.

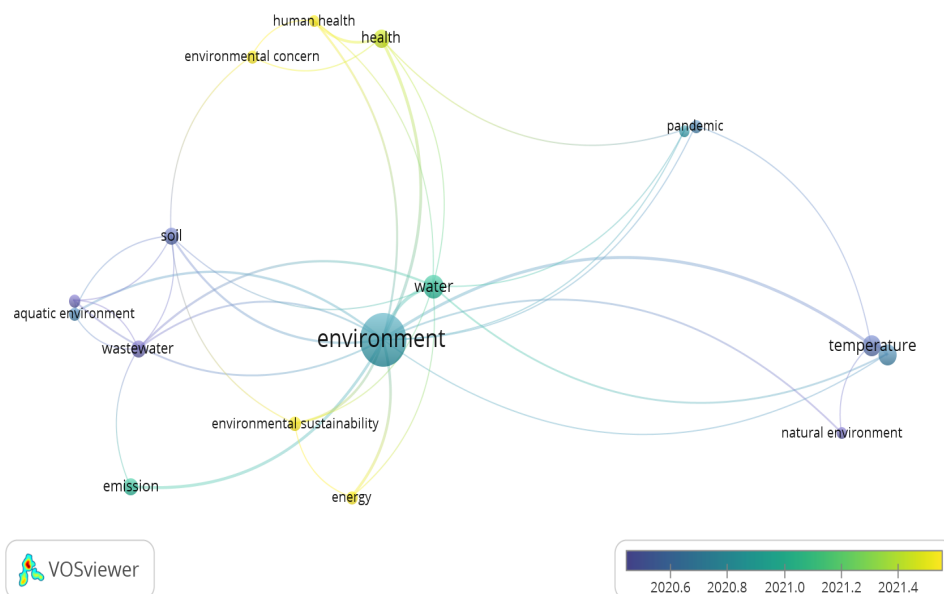


Figure: 1 Mapping of Environment from 2019-2024 (VOSviewer)

Based on the findings of the mapping of the environment from 2019-2024, environmental research that needs to be discussed are energy studies,³ environmental sustainability,⁴ health,⁵ human health,⁶ and ecological concerns.⁷ In this context, religion is vital in providing ethical and moral guidance regarding environmental management. As one of the most comprehensive religions, Islam offers valuable guidance in protecting and preserving the environment through the teachings of Hadith.⁸

The Shari'a is derived from the Qur'an and Hadith, which regulate all affairs, including human relations with nature and the environment. Many verses emphasize the significance of maintaining the balance of the ecosystem and refraining from damaging the earth. For example, in QS. 30: 41,

³ Walter Leal Filho et al., "Towards More Sustainable Responses to Natural Hazards and Climate Change Challenges via Transformative Adaptation," *Cities* 141 (October 2023): 104525, <https://doi.org/10.1016/j.cities.2023.104525>.

⁴ Michael Wehner, "Connecting Extreme Weather Events to Climate Change," *Physics Today* 76, no. 9 (September 1, 2023): 40–46, <https://doi.org/10.1063/PT.3.5309>.

⁵ David Gutiérrez-Rial et al., "Freshwater Biodiversity Loss in Urbanised Rivers," *Ecological Indicators* 156 (December 2023): 111150, <https://doi.org/10.1016/j.ecolind.2023.111150>; Suparno Suparno et al., "The Evolution and Implications of CSR in Indonesian Tobacco Companies: A Bibliometric Analysis Based on Business Law Theory," *Volksgeist: Jurnal Ilmu Hukum Dan Konstitusi*, November 2024, 293–319, <https://doi.org/10.24090/VOLKSGEIST.V7I2.12029>.

⁶ Zuoling Chen et al., "Freshwater Ecosystem Collapse and Mass Mortalities at the Paleocene-Eocene Thermal Maximum," *Global and Planetary Change* 227 (August 2023): 104175, <https://doi.org/10.1016/j.gloplacha.2023.104175>.

⁷ Gregory Ciottono and Flavio Salio, "Proactive Strategies for the Health-Care Response to Natural Disasters," *Nature Reviews Disease Primers* 9, no. 1 (October 5, 2023): 53, <https://doi.org/10.1038/s41572-023-00466-x>.

⁸ Hossein Masoumbeigi et al., "An Approach to the Anthropological Theory of the Qur'an and Hadith and Their Roles in Reducing Environmental Degradation," *International Journal of Medical Toxicology and Forensic Medicine* 11, no. 4 (December 21, 2021): 36166–36166, <https://doi.org/10.32598/ijmtfm.v11i4.36166>.

Allah says that “there is destruction on land and in the sea because of the deeds of human hands.” This verse clearly warns that humans are responsible for preventing environmental destruction due to evil, irresponsible activities.⁹

In addition, in the Hadith, The Prophet consistently emphasized the vital need to preserve the environment through His teachings. One famous Hadith states, “The world is green and beautiful, and Allah has appointed you as its stewards, and He sees what you do.”¹⁰ This Hadith emphasizes that humans are mandated to maintain and care for the environment responsibly as part of their worship and moral responsibility as caliphs on earth.¹¹

This Hadith approach to environmental management is particularly relevant in the modern context, where environmental issues are increasingly complex. However, a sociology of law approach is needed to understand how these principles are applied in everyday life. The sociology of law seeks to see how the law is practised in society and how Muslim communities internalize and apply the norms of the Qur'an and Hadith in real life.

This study analyzes Islamic legal approaches to environmental management, focusing on relevant Hadith teachings. In addition, the study will use a sociology of law perspective to understand how these teachings are implemented in social action in various Muslim communities. The sociology of law plays a vital role in explaining the interaction between law, society, and culture, so this study will also highlight the social and cultural factors that influence the implementation of Islamic teachings on the environment.

While Islamic teachings have long underscored the need to safeguard the environment, the reality on the ground often shows that many Muslim-majority countries still face severe challenges in terms of environmental management. In some cases, limited resources, unfavourable policies, and public unawareness of ecological issues are obstacles to implementing Islamic teachings related to environmental management.

This research is expected to enhance our understanding of how Islamic law intersects with environmental concerns and how Hadith teachings can be integrated into modern ecological policies. In addition, this study is expected to shed light on the role of Islamic law in shaping the collective consciousness of Muslims towards their ecological responsibilities. This study is theoretically valid and can provide a foundation for developing more sustainable and religiously based environmental policies in Muslim societies.

In conducting research, the author is not the first to discuss environmental management. Before that, the author reviewed previous studies and compiled the article. However, the author does not duplicate what already exists from earlier works or repetition of the last research. Some previous studies can be used as references, and there is continuity between the research that the author puts forward with prior research. Environmental management has become a significant topic of discussion in recent times due to the many transgressions in ecological management. In subsequent

⁹ Irma Suryani et al., “Integration of Islamic Law in Regional Development in Indonesia,” *JURIS (Jurnal Ilmiah Syariah)* 22, no. 1 (April 30, 2023): 1, <https://doi.org/10.31958/juris.v22i1.8770>.

¹⁰ Muslim, Sahih Muslim Hadith No. 2904.

¹¹ Heba Hasan, “Association Between Societal Isolation and the Subject of Mental Health,” *Social Science Journal for Advanced Research* 2, no. 6 (November 30, 2022): 9–14, <https://doi.org/10.54741/ssjar.2.6.3>.

developments, researchers have also recently researched environmental management, including Nita Triana,¹² Abdul Mustaqim,¹³ and al-Qaradhawi¹⁴.

This research explores ADR in marine pollution, focusing on ecological justice through the “polluter pays” principle as proposed by Triana. It examines the challenges of compensation in marine pollution disputes within the framework of ADR, which mandates that polluters compensate affected parties and restore the environment.

In *Tafsir Maqashidi*, Mustaqim emphasized the importance of moderation in Islamic teachings as a response to the extreme views that have developed in society. Islamic moderation, or *wasathiyah*, is increasingly relevant along with the rise of violent religious interpretations. Mustaqim stated that religious extremism is often caused by a rigid mindset in understanding religious texts without considering the social context and the purpose (*maqashid*) of the teachings. Therefore, Mustaqim proposes *maqashidi* interpretation as a more inclusive and contextual approach to underpin moderation in religious life.

Al-Qaradhawi discusses *maqasid* and environmental protection. According to al-Qaradhawi, it is a collective responsibility in Islam that includes moral, legal and social aspects. Al-Qaradhawi emphasizes that Islam teaches its followers to protect nature as a mandate from Allah, where humans must act as caliphs responsible for the sustainability and balance of the eco-system. In his view, environmental protection includes preventing pollution, managing natural resources sustainably, and preventing damage to the earth that could harm living beings. Al-Qaradhawi also underlines the importance of protecting nature and avoiding all forms of destruction so that the theory of *hifz al-bi'ah* becomes an integral part of Islamic ethics in forming a society that is harmonious with nature.¹⁵

After reviewing previous studies, the author chose a different research direction. Although there are similarities in discussing the environment, the author examines environmental management from an Islamic perspective by adding a hadith and legal approach to this research. This approach has never been discussed in other studies.

RESEARCH METHODS

This research methodology uses an Islamic legal approach focusing on conceptual studies based on three philosophical foundations: theoretical framework, scientific paradigm, and theological basis. This research aims to explore how Islamic teachings can influence environmental management. Within the theoretical framework, the ecotheocentric paradigm is used to understand human ecological behaviour as a reflection of the religious values and sacredness embedded in Islamic teachings. This research also utilizes the interpretation of Hadith related to the environment, which contributes to developing a realistic and applicable concept of environmental management.

¹² Nita Triana, Ade Tuti Turistiati, and Lincoln James Faikar Monk, “Alternative Dispute Resolution in Marine Pollution: Advancing Ecological Justice through the Polluter Pays Principle,” *Volksggeist: Jurnal Ilmu Hukum Dan Konstitusi*, June 11, 2024, 89–107, <https://doi.org/10.24090/volksggeist.v7i1.10047>.

¹³ Abdul Mustaqim, “Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam, ‘Pidato Pengukuhan Guru Besar Pada Bidang Ulumul Qur; An,’” *Universitas Sunan Kalijaga Yogyakarta*, 2019.

¹⁴ Tantina Haryati, “The Role of Environmental Accounting in Social Responsibility with the Classical and Contemporary Maqashid Sharia Approach,” *Nusantara Science and Technology Proceedings*, April 12, 2022, 1–5, <https://doi.org/10.11594/nstp.2022.2301>.

¹⁵ Yusuf Al-Qaradhawi, *Ri'ayatu Al-Bi'ah Fi As-Syari'ah Al-Islamiyah* (Kairo: Dar Al-Syuruq, 2001), 39.

Analysis was conducted in depth to assess the harmony between spiritual and scientific principles in environmental management. An interdisciplinary approach is applied by combining the perspectives of Islamic law, science, and technology, resulting in a theoretical foundation that can be applied to deal with today's environmental challenges. This method provides concrete solutions based on Islamic teachings that can be used to improve environmental management in the modern era.

ANALYSIS AND DISCUSSION

Overview of Environmental Management

Environmental management is a series of systematic efforts to maintain and preserve nature so that current and future generations can utilize natural resources sustainably.¹⁶ This management covers various aspects, such as pollution reduction, biodiversity preservation, wise utilization of resources, and rehabilitation of damaged areas. In environmental management, active participation from multiple levels of society, including religious and legal institutions, is essential to balance human needs and eco-system sustainability.¹⁷

Hadiths of the Prophet Muhammad contain commands or prohibitions relating to the laws and rules of life. In environmental management, several hadiths highlight the significance of maintaining the balance of nature and avoiding damage. For example, the Prophet Muhammad prohibited his followers from wasting resources, such as water, even when performing ablutions, even if they were near an abundant water source.¹⁸ These hadiths show Islam is concerned with environmental conservation, making nature a trust humans must maintain.

In Islamic law, several principles are relevant to environmental management, including the concept of caliph, which emphasizes that humans are responsible as stewards of the earth.¹⁹ In addition, the principle of *sadd adz-dzari'ah* (prevention of damage) also underscores the importance of preventing actions that can harm the environment. *Maslahah* (benefit) is another principle that encourages the wise use of natural resources to benefit humanity without harming nature.²⁰

The sociology of law views law as a product of social interaction that continues to change as society develops.²¹ In an environmental context, the sociology of law focuses on how legal norms are applied in practice and how the law interacts with society's social and cultural values.

¹⁶ N. A. Sloan and A. S. Ugandhy, "An Overview of Indonesian Coastal Environmental Management," *Coastal Management* 22, no. 3 (January 1994): 215–33, <https://doi.org/10.1080/08920759409362233>.

¹⁷ Omar El-Gayar and Brian D. Fritz, "Environmental Management Information Systems (EMIS) for Sustainable Development: A Conceptual Overview," *Communications of the Association for Information Systems* 17 (2006), <https://doi.org/10.17705/1CAIS.01734>.

¹⁸ Wei Li and Mengze Hu, "An Overview of the Environmental Finance Policies in China: Retrofitting an Integrated Mechanism for Environmental Management," *Frontiers of Environmental Science & Engineering* 8, no. 3 (June 4, 2014): 316–28, <https://doi.org/10.1007/s11783-014-0625-5>.

¹⁹ Eléonore Loiseau et al., "Environmental Assessment of a Territory: An Overview of Existing Tools and Methods," *Journal of Environmental Management* 112 (December 2012): 213–25, <https://doi.org/10.1016/j.jenvman.2012.07.024>.

²⁰ Stefano Larsen and Maria Alp, "Ecological Thresholds and Riparian Wetlands: An Overview for Environmental Managers," *Limnology* 16, no. 1 (January 1, 2015): 1–9, <https://doi.org/10.1007/s10201-014-0436-1>.

²¹ Abdul Basir Mohamad and Nurbazla Ismail, "Environmental Preservation and Water Pollution from the Islamic Perspective," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 2 (June 5, 2023): 997, <https://doi.org/10.22373/sjhk.v7i2.16019>; Arkin Haris, "Eco-Maqāsid in Climate Change Campaigns: From an Ecolinguistics Study to the Philosophy of Islamic Law," *AL-MANAHIJ: Jurnal Kajian Hukum Islam* 18, no. 2 (2024): 219–36, <https://doi.org/https://doi.org/10.24090/mnh.v18i2.10652>.

Environmental management, through the perspective of legal sociology, emphasizes the importance of collective understanding and public awareness to carry out the rules set, both through state law and social norms that develop.²²

Islamic law is fundamental in shaping how Muslims interact with the environment. Islam provides holistic guidance on humanity's relationship with nature through principles such as balance, justice, and responsibility. Islam teaches that every creation of God has a noble purpose and must be respected. Therefore, environmental management from the perspective of Islamic law is not only based on practical considerations but involves a deep religious and moral dimension, leading to nature conservation efforts as part of humanity's responsibility towards God.

The sociology of law sees law as a reflection of society's social structure and values. Regarding environmental management, the sociological approach views human behaviour towards the environment as strongly influenced by social norms, habits, and influences. In other words, ecological policy success often depends on the extent to which environmental law is supported by social awareness and community behaviour. Therefore, in the sociology of law, changing people's behaviour is the key to achieving effective environmental management.²³

Despite different conceptual frameworks, Islamic law and legal sociology recognize the importance of sustainable environmental management. Both approaches recognize that ecological damage not only human life today but also future generations. In addition, Islamic law and legal sociology emphasize the importance of clear rules and community participation in maintaining the balance of nature.²⁴

The main difference between Islamic law and legal sociology is its normative foundation. Islamic law is based on revelation and religious texts, which emphasize the spiritual responsibility of humans towards nature. Meanwhile, the sociology of law emphasizes an empirical approach, looking at how laws are formed by and for society based on social needs. In Islamic law, environmental protection is a religious obligation. In contrast, in the sociology of law, environmental protection is more governed by policies and regulations generated through democratic processes and social consensus.²⁵

Combining the approaches of Islamic law and legal sociology can provide a more comprehensive solution to environmental management. Islamic law's normative and moral approach can encourage spiritual awareness about protecting the environment. In contrast, the social approach of legal sociology can help create rules and policies under society's social reality. Thus, this integration can result in a more holistic policy approach, where spiritual, social, and legal aspects come together to realize sustainable environmental management.²⁶

²² J.A. Skinner et al., "An Overview of the Environmental Impact of Agriculture in the U.K.," *Journal of Environmental Management* 50, no. 2 (June 1997): 111–28, <https://doi.org/10.1006/jema.1996.0103>.

²³ Muhammad Natsir et al., "Legal Forms Against Corporations as Perpetrators of Environmental Crime in Indonesia: Study Based on the Environmental Protection and Management Law," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 2 (May 7, 2024): 646, <https://doi.org/10.22373/sjhk.v8i2.22071>.

²⁴ Nita Triana et al., "Application of the Precautionary Principle in Judge's Legal Considerations for Pollution Cases in Islamic Law Perspectives," *Al-'Adalah* 20, no. 1 (June 19, 2023): 61, <https://doi.org/10.24042/adalah.v20i1.16660>.

²⁵ Muhaemin Latif et al., "Environmental Theology and Its Relevance to Islamic Law: Perception of Makassar Muslim Scholars, Indonesia," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 3 (October 19, 2023): 1734, <https://doi.org/10.22373/sjhk.v7i3.18905>.

²⁶ Abdul Quddus et al., "Environmental Theology and Worship Teaching of Lombok Wetu Telu Old Manuscripts," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 19, no. 1 (June 30, 2024): 249–70, <https://doi.org/10.19105/al-lhkam.v19i1.10909>.

Environmental Management in Hadith Perspective

Normative proofs in Islam, such as the Qur'an, Hadith, and Fiqh methods, contain several aspects and objectives of environmental improvement.²⁷ One concept of ecological conservation in Islam is the attention to reforestation through planting and farming. The Prophet Muhammad categorized those who plant trees as charity. This is expressly stated in the Hadith:²⁸

“Jabir (may Allah be pleased with him) reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: 'No Muslim plants a tree except that what he eats will be a charity and what he steals will be a charity. And no one reduces the fruit of his tree except that it will be a charity for the one who planted it until the Day of Resurrection.’”

This reforestation effort has fundamental considerations: First, expediency by QS. Abasa verses 24-32: Let man pay attention to his food. Verily, from the sky, We send down water, divide the earth, and grow therein grains, grapes, vegetables, date palms, gardens, fruits, and grasses as sustenance for you and your livestock.

Second, beauty is mentioned in QS. al-Naml verse 60: Or who is the Creator of the heavens and the earth, and who sent down rain from the sky, making beautiful gardens grow, which you could not have cultivated? Are there other gods besides Allah? They are the ones who deviate from the truth.

Third, Allah has forbidden humans to destroy forests. This is as His word QS. Al-Baqarah verse 11 means: “And when it is said to them: Do not make mischief on the earth.” Furthermore, there is more in QS. Al-Baqarah: 204-205: “And among men there is a man whose talk of the life of the world attracts you, but he is the most disloyal to Allah, and he is the fiercest of opponents. And when he turns away (from you), he walks the earth to make mischief in it, and to destroy crops and cattle, and Allah loves no mischief.”

In the above verse, Allah describes the characteristics and actions of hypocrites in the world. The Qur'an conveys that some people's words and speech about the world's life are beautiful, but many people are deceived. He is clever and artful in arranging words in a charming style. It is these hypocrites who always destroy the earth; crops and forests are destroyed, the environment is polluted, and fruits and livestock are destroyed. Especially when they are in power, they do whatever they want everywhere.²⁹

The interpretation of this verse in QS. 30: 41-42: On land and in the sea, corruption exists because of human deeds, so Allah may make them taste some of the consequences of their actions, urging them to return to the right path. Say: “Walk the earth and see the end of those before you, for indeed most of them were of those who associated partners (with Allah).”

In this verse, it is clear that Allah, through His Messenger, has warned that the damage that occurs in nature, whether on land, sea, or air, is the result of human actions.³⁰ Damage on land includes the destruction of forests, the loss of springs, the filling of water storage lakes, and the loss

²⁷ Liza Diniarizky Putri et al., “Developing Ecological Piety in Pesantren: The Kyai’s Cognition and the Practice of Living Fiqh Al-Bi’ah in Banten,” *Ijtihad : Jurnal Wacana Hukum Islam Dan Kemanusiaan* 23, no. 2 (January 2, 2024): 235–59, <https://doi.org/10.18326/ijtihad.v23i2.235-259>.

²⁸ Muslim, *Sahih Muslim Hadith* No. 2904.

²⁹ Aditya Prastian Supriyadi et al., “Green Sukuk in Indonesia: Unraveling Legal Frameworks for Sustainable Islamic Bonds,” *El-Mashlahah* 13, no. 2 (December 31, 2023): 151–80, <https://doi.org/10.23971/el-mashlahah.v13i2.7372>.

³⁰ Zelfeni Wimra et al., “The Living Fiqh: Anatomy, Philosophical Formulation, and Scope of Study,” *JURIS (Jurnal Ilmiah Syariah)* 22, no. 1 (June 29, 2023): 185, <https://doi.org/10.31958/juris.v22i1.9491>.

of rainwater catchment areas. Damage in the sea includes silting up beaches, losing fish spawning grounds, and polluted sea water due to oil spills. Allah warns against this because humans will feel the negative impact.

Nature should be protected, for it is a gift from God. Therefore, humans must improve and utilize it. Allah says in QS. 6: 141-142, which means, “And it is He who has made gardens with and without trees, palm trees, plants of various fruits, olives and pomegranates that are similar and dissimilar (in taste). Eat of its fruit when it yields, fulfil its right on the day of harvest and do not overdo it. Verily, Allah dislikes those who are extravagant. And among the cattle are some for transportation and some for slaughter. Eat the sustenance Allah has given you, and follow not the steps of the devil. Verily, the shaitan is a real enemy to you.”

One of the deeds that will not stop its reward even after a person has passed away is sadaqah, a charity with ongoing rewards. As a famous hadith from the Prophet mentioned, “When a man dies, all his deeds are cut off, except for three things: charity, knowledge that is utilized, and righteous children who pray for him.”

Many experts and scholars have stated that there are many kinds of charity, such as building public wells, constructing mosques, building roads or bridges, planting trees, grains, or food crops. Greening the environment with our plants is charity, and the sadaqah will continue to flow even after we die, as long as the plants grow or have offspring.

As Muslims, planting crops means we benefit not only ourselves but also humans, animals, and the earth. Even if someone else takes them, the plants we plant, whether by halal or haram means, still bring us rewards because they become alms. Reforestation is defined as a good deed that benefits the life of this world and the hereafter. Trees and plants that are planted have many benefits, such as providing shade, edible fruit, stems that are useful for various equipment, and roots that prevent erosion and flooding. Plants also help to cool the view, protect from the wind, and reduce air pollution. This is why religions teach their followers to plant and utilize land.³¹

***Maqasid Shari'ah* in Answering Environmental Management**

In Arabic, environmental conservation is called *Fiqh al-Bi'ah* (Ecological Jurisprudence). Semantically, this term consists from: *fiqh* and *al-Bi'ah*. Linguistically, *fiqh* has means *al-fahm* (understanding).³² *Al-Bi'ah* refers to the environment, encompassing the interconnectedness of space, all objects, forces, conditions, and living beings, humans included, and their actions, which impact nature, the continuity of life, and the well-being of all creatures. Al-Qaradhawi defines *bi'ah* as *al-muhit allazi ya'isyu fih al-insan* (the environment in which humans live).³³ *Bi'ah* can be categorized into three types: *bi'ah tabi'iyyah* (nature and its contents, God's creation), *bi'ah sina'iyyah* (the environment formed by human creativity), and *bi'ah hayah* (living things, including humans, animals and plants).

³¹ Ahmad Faisal et al., “Sociological and Political Constraints of Islamic Sharia Enforcement in South Sulawesi Indonesia,” *JURIS (Jurnal Ilmiah Syariah)* 22, no. 1 (June 24, 2023): 159, <https://doi.org/10.31958/juris.v22i1.8604>.

³² Dyah Mustika Prasetyaningsih et al., “Effectiveness of Environmental Law Implementation: Compliance and Enforcement,” *Volkgeist: Jurnal Ilmu Hukum Dan Konstitusi*, December 19, 2022, 215–25, <https://doi.org/10.24090/volkgeist.v5i2.6826>.

³³ Yusuf Al-Qaradhawi, “Ri'ayah Al-Biah Fi Shari'ah Al-Islam,” *Cairo: Dar Al-Shuruq* 1 (2001).

Environmental jurisprudence refers to Islamic principles based on comprehensive guidelines on human behavior towards the environment, aiming to promote the well-being of diverse living organisms on earth while preventing damage. In this context, environmental fiqh includes an understanding of religious obligations relating to ecological issues and the Sharia to criticize and regulate harmful or exploitative behavior to the environment.³⁴

According to Ali Yafie,³⁵ terms of the environment, the main concern today revolves around several aspects that are perceived as crisis pressures that endanger human survival, such as threats to the clarity of air and water sources, to the dangers of food substances (nutrients), to the continuous productivity of natural resources along with fauna and flora, and so on.³⁶

One form of pollution stems from human culture and behaviour that is poor in natural wisdom and morals (unity, integrity, and balance of natural eco-systems), careless, deliberately bad faith by disregarding the consequences that will occur, or not environmentally sound (social and natural). The forms of human culture are realized, among others, through poor treatment facilities for factories and industries and the use of modern technology that is not accompanied by proper treatment devices, destructive misuse of resources, or the non-functioning of eco-systems in a sustainable manner. The destruction of eco-systems everywhere, globally, partially, or locally, has an adverse negative impact on all components of the physical environment, such as water, soil, air, climate, and oxygen, or damages the biological environment, such as plants, animals, and humans.

Narithookil stated that religious life and the natural environment are very close and inseparable.³⁷ The opinion of al-Qaradhawi affirms this statement From Heaven to Earth. Humans who were previously in Heaven have been provided with various needs that he needed, in the end, had to try themselves when they descended to earth, so this is where the role of God makes it easy for humans by subduing what is in the sky and on earth.³⁸

In the book *Ri'ayatil Bi'ah*, Al-Qaradawi emphasizes that fiqh attaches great importance to environmental issues, as evidenced by the extensive discussions in classical fiqh literature. These topics include cleanliness, land reclamation, land use agreements, laws regarding the buying and selling of natural resources such as water, fire, and salt, the rights of domestic animals, and various other matters relating to the environment for humans. These discussions highlight Islamic jurisprudence's deep concern for preserving and responsibly managing nature.³⁹

Environmental jurisprudence sees the connection between people and nature as interconnected and inseparable. Since humans are made of the same elements as the universe, this confirms that we are essentially part of nature. The creation of humans is closely linked to the creation of the

³⁴ Purnama Hidayah Harahap et al., "Religious Court Decisions Regarding the Revocation of Grant (Hibah) in the Perspective of Islamic Jurisprudence," *Al-Manahij: Jurnal Kajian Hukum Islam*, November 17, 2023, 215–32, <https://doi.org/10.24090/mnh.v17i2.9767>. employing the viewpoint of Islamic jurisprudence and the maslahah theory. In this instance, the judicial panel overseeing the dispute related to the cancellation of the grant primarily invoked the provisions outlined in Article 35, Paragraph 1, and Article 36, Paragraph 1 of the Marriage Act (Law Number 1 of 1974

³⁵ Ali Yafie, *Menggagas Fiqih Sosial: Dari Soal Lingkungan Hidup, Asuransi Hingga Ukhuwah* (Mizan, 1994).

³⁶ Ahmad Zayyadi et al., "Understanding of Legal Reform on Sociology of Islamic Law: Its Relevance to Islamic Family Law in Indonesia," *Al-Manahij: Jurnal Kajian Hukum Islam*, November 20, 2023, 249–62, <https://doi.org/10.24090/mnh.v17i2.7584>.

³⁷ James Narithookil, "Islam and Ecology: A Bestowed Trust," *Journal of Dharma* 28, no. 3 (2003): 399–403.

³⁸ Yusuf Al-Qardhawi, "Islam Agama Ramah Lingkungan (Ri'ayatul Al-Baiatu Fi Syari'ati Al-Islami) Diterj," *Abdullah Hakam Syah. Jakarta: Pustaka Al-Kautsar*, 2002.

³⁹ Al-Qaradhawi, "Ri'ayah Al-Biah Fi Shari'ah Al-Islam."

universe. While humans are endowed with intelligence and spiritual capacities, these are gifts meant to equip them for their role as custodians of Allah's creation. Thus, the preservation of nature is intrinsically connected to the preservation of human life itself.

The study of fiqh often revolves around *maslahah*, a key idea in Islamic legal methodology. *Maslahah* refers to actions or principles that promote goodness and bring benefits, while its opposite, *mafsadat*, denotes harm or detriment. In terminological terms, the concept of *maslahah* is central to safeguarding the objectives of *maqasid*, which refers to the aim to promote the well-being in Islam. Anything that undermines these objectives is considered *mafsadat*. The concept of *maqasid* plays a crucial role in studying Islamic law, with *maslahah* often described as the spirit that underpins all aspects of Islamic legal principles. Al-Syatibi emphasized that the ultimate purpose of Islamic law is to achieve human welfare both in this world and the hereafter.⁴⁰

Thus, *ijtihad* or *istinbath* must be guided and oriented towards *maslahah*, which is elaborated in *maqasid* above. The concept of *maslahah* and *maqasid* is very relevant when fiqh must deal with issues that have no definite legal provisions in the *nash*. This means that *maslahah* can be a source or basis of law that complements, or even occupies the position of, the *Nash* in formulating legal provisions. This also means that in applying the *Nash* in a new case, the content of the text (*nash*) must also be seen from the perspective of the purpose of the law.⁴¹ The existence of the concept of *maslahah* and *maqasid al-syari'ah*, as a universal reference and method in determining Islamic law, then also provides a broader space for fiqh to respond to contemporary problems, including the environment so that Islamic law can position itself as suitable for all places, times and conditions.

In environmental conservation, the *maslahah* and *maqasid al-syari'ah* concepts act as basic aqua in formulating the idea of *fiqh al-bi'ah*. This is through two ways of argument: first, placing the maintenance of the environment *hifz 'alam* as one of the *maqasid*, in addition to the five *maqasid* mentioned above. This is based on human benefit. The preservation of the environment will benefit humans, and conversely, the destruction of the environment will harm humans.⁴²

Second, environmental maintenance is viewed as an intermediary for realizing *maqasid*. Although ecological preservation is not considered part of *maqasid*, its existence is an intermediary or prerequisite for establishing *maqasid al-khamsah*. In other words, the five *maqasid al-syari'ah* will not be perfect without preserving the environment. So, concerning the fiqh rule of *Ma laa yatimmu al wajibu illa bihi fahuma wajibun*, which means something that if an obligation is not perfect without its presence, something becomes obligatory. So, the maintenance of the environment is the same as that of *maqasid al-khamsah*. For example, *hifz al-nafs*, or the preservation of the soul, cannot be carried out properly without a healthy and safe environment. In other words, a damaged environment will threaten human survival, thus threatening the maintenance of life or soul.

The discourse of *hifz al-bi'ah* as part of *maqasid al-syari'ah* was first popularized by al-Qaradhawi. The vital elan of *hifz al-bi'ah* as an entity in *maqasid al-syari'ah* is necessary amid

⁴⁰ Abu Ishaq Al-Syatibi, "Al-Muwafaqat Fi Ushul Al-Syari'ah," *Vol. II (Beirut: Dar Al Kutub Al Ilmiyah, Tt)* 1 (2003): 290.

⁴¹ Agus Sunaryo and Ahmad Hadidul Fahmi, "Evaluation of the Maqāṣid Al-Sharī'ah Liberalization: An Examination of the Notion of 'Prioritizing Public Interest over Textual Evidence,'" *Al-Manahij: Jurnal Kajian Hukum Islam*, March 13, 2024, 1–16, <https://doi.org/10.24090/mnh.v18i1.9886>.

⁴² Abdul Syatar et al., "The Development of Fatwas Based on Local Wisdom to the National Level: A Case Study of Panaik Money Fatwa," *El-Mashlahah* 13, no. 2 (December 31, 2023): 133–50, <https://doi.org/10.23971/el-mashlahah.v13i2.7373>.

increasingly severe ecological problems. Optimization of *hifz al-din*, *hifz al-nafs*, *hifz al-'aql*, *hifz al-nasl*, and *hifz al-mal* will not be achieved if ecological damage is not prevented through good environmental preservation. Therefore, to overcome this, *hifz al-bi'ah* is placed in a vital position, even though it is ranked sixth in the hierarchy of *maqasid al-syari'ah*.

Hifz al-bi'ah itself, according to contemporary fiqh scholars, is defined as an effort to maintain the environment sustainably. *Hifz al-bi'ah* is the result of the elaboration of thoughts from the main objectives of sharia with the formulation of five concepts that are adjusted to the times to achieve the welfare of humankind. The scholars of ushul fiqh in the classical period did not include the idea of *hifz al-bi'ah* as part of *maqasid al-khamsah*, because they considered that environmental maintenance had been achieved in *hifz al-mal*. The classical scholars have this view because in classical times ecological conditions have not experienced complex problems and acute crises such as those that occur in contemporary times.

Abd al-Majid said that *maqasid al-khaimah* cannot respond to various problems and issues that develop in the contemporary era to be reconstructed so that the concept of *maqasid al-khaimah* becomes broader. Due to this fact, the formulation of *maqasid al-khaimah* is not a limited or absolute emergency need. Still, over time, the needs of *maqasid al-khaimah* can change according to the development and challenges of the times. Al-Najar views *hifz al-birth* as an essential aspect in efforts to preserve the environment and as the main objective of sharia, which will make a vital contribution to reducing the primary mission of humans as caliph on earth. The concept put forward by al-Najjar has succeeded in extracting the normativity of religious texts into Islamic values that are environmentally friendly.

One of the key Islamic principles regarding the environment is preserving the natural balance and habitats, ensuring they are not destroyed. Indeed, Allah created all elements of nature with precise wisdom and purpose. As in His words in QS. 67: 3: Allah has created the seven heavens in layers. You will not see anything unequal in the Most Gracious Lord's creation. So look again and again. Do you see anything unequal?.⁴³

This is the principle that humans are always expected to have, namely a fair and moderate attitude in the context of environmental balance, not hyperbolic or dismissive. When humans are hyperbolic or dismissive, they tend to deviate, neglect, and damage. Hyperbolic here means exaggerating and exceeding the limits of reasonableness, while belittling means being negligent and downplaying the meaning of things. Both are reprehensible attitudes, whereas fairness and moderation are praiseworthy attitudes.

Humans are expected to have this fair, moderate, middle-of-the-road, and balanced attitude in addressing every issue, whether material or immaterial, environmental issues, human problems, or life as a whole. Allah's balance in the environment will persist, disrupted only by extraordinary events like tectonic earthquakes caused by shifts in the earth's crust. However, the Qur'an teaches that most disasters on earth result from humans' reckless actions, as mentioned in QS. al-Rum/30: 41, "There is destruction on land and in the sea because of the deeds of men, that Allah may taste to them some of the consequences of their deeds" (al-Rum/30:41).

In this century, humankind's interference with the environment has increased and grown even more in recent decades. Their actions damage the balance of the environment and the balance of

⁴³ Nur Ali, "Konsep Imam Al-Juwaini Dalam Maqashid Al-Syari'ah," *Khuluqiyya: Jurnal Kajian Hukum Dan Studi Islam*, November 7, 2019, 1–14, <https://doi.org/10.56593/khuluqiyya.v1i2.36>.

interactions between its elements. Sometimes it is due to overreaction, and sometimes it is due to underestimation. They have led to deforestation in many places, siltation of the seas, disruption of habitats globally, rising air temperatures, and depletion of the ozone layer, all of which are of great concern to humanity shortly. Thus, the anxiety that strikes the believers is the fact that mankind's tyranny and their destructive actions will one day destroy the earth and its contents.

Hermeneutic Interpretation in Environmental Management

In the view of Islamic law, the earth and everything in it is a mandate from Allah that humans must maintain. The duty as caliph on earth (Q.S. Al-Baqarah: 30) emphasizes human responsibility in maintaining the balance of the eco-system. Environmental management in Islam is based on the rule of law and spiritual commitments that bind between humans, nature, and the Creator. Hermeneutics of Hadith related to the environment helps to explore the deeper meaning of the Hadith texts to interpret ecological messages.⁴⁴

Hermeneutics is a method of text interpretation that aims to understand the meaning behind religious texts by considering historical, linguistic, and social contexts. In the study of Hadith, which is related to environmental management, hermeneutics is used to interpret the Prophet Muhammad's commands about nature conservation. For example, the prohibition of wasting water excessively, even in the state of ablution, shows that Islam encourages efficient resource management. Through hermeneutics, these hadith messages can be translated into practical guidelines for environmental management today.⁴⁵

In analyzing environmental management from the perspective of Hadith, hermeneutics helps to see the relevance of these traditions in the modern context. The interpretation of Hadith related to the prohibition of environmental destruction can be used as a basis for more sustainable ecological policies. Hermeneutics pays attention to the context in which the Prophet Muhammad delivered these messages and how the values contained in the Hadith can be applied to the current environmental situation. Thus, this interpretation can enrich the understanding of the responsibility of Muslims to protect nature.

Hermeneutics and Islamic law are interrelated in the effort to understand and apply religious teachings to environmental issues. Islamic law provides a clear normative framework of human obligations towards nature, while hermeneutics helps explore the deeper meanings of these religious texts. Hermeneutical interpretation of Hadith enriches Islamic environmental law, focusing on formal legal aspects and ethical and moral awareness. Thus, this approach provides greater insight into how ecological management should be carried out.⁴⁶

Legal sociology sees law as a reflection of social structures and how they are applied. In the context of environmental management, legal sociology analyzes how legal norms, including those

⁴⁴ Dian Aswita et al., "Enhancing Environmental Literacy in Aceh's Tourism through an Ethnocotourism Based Environmental Education Model," *Jurnal Ilmiah Peuradeun* 12, no. 3 (September 30, 2024): 1051, <https://doi.org/10.26811/peuradeun.v12i3.1415>.

⁴⁵ Wildani Hefni, Rizqa Ahmadi, and Imam Mustofa, "Reinventing the Human Dignity in Islamic Law Discourse: The Wasatiyah Approaches from Khaled Abou El-Fadl to the Interreligious Relation," *Al-Manahij: Jurnal Kajian Hukum Islam*, November 25, 2022, 239–54, <https://doi.org/10.24090/mnh.v16i2.6928>.

⁴⁶ Haliza Abdul Rahman, Dzuhailmi Dahalan, and Azrin Shah Abu Bakar, "Effects of an Environmental Education Intervention on Environmental Sustainability Among Youth in Malaysia," *Jurnal Ilmiah Peuradeun* 11, no. 3 (September 30, 2023): 873, <https://doi.org/10.26811/peuradeun.v11i3.1036>.

derived from religion, are influenced by social dynamics. Hermeneutics in the sociology of law helps understand how people interpret environment-related laws and how those interpretations impact people's behaviour. By combining the approaches of legal sociology and hermeneutics, a more comprehensive picture of how environment-related Islamic law is implemented in society can be obtained.⁴⁷

The hermeneutic approach in Islamic law and the sociology of law fundamentally differ in analyzing environmental management. Hermeneutics in Islamic law focuses more on interpreting religious texts by considering the historical context and religious morality. Meanwhile, legal sociology uses an empirical approach to see how the law is applied in society. In environmental management, hermeneutics is essential in interpreting Islamic teachings to respond to modern issues. At the same time, the sociology of law examines how these norms are internalized by society.

One of the contributions of hermeneutics in environmental management is its ability to explore the values underlying Islamic teachings on nature conservation. Through an in-depth interpretation of Hadith, it is seen that Islam emphasizes the importance of protecting nature as a form of worship to Allah. This understanding can be the basis for developing environmental policies that do not only focus on formal legal aspects but also on building ecological awareness among the people. Hermeneutics helps connect religious messages with the environmental challenges facing the world today.

Hermeneutical interpretation of Hadith can significantly contribute to developing environmental policies. By understanding the ecological meanings contained in Islamic teachings, policymakers can create rules that align with religious principles. This is especially important in Muslim-majority countries, where spiritual values significantly influence people's behaviour. Hermeneutics can bridge traditional understandings of the environment with the modern need for more progressive and sustainable policies.⁴⁸

Hermeneutics as a bridge in environmental management connects religious teachings, especially Hadith, with contemporary environmental issues. Using a hermeneutical approach, religious teachings on environmental management can be translated into practices relevant to the times' challenges. In addition, integrating hermeneutics with legal sociology provides a more holistic perspective, where the normative aspects of religion and social dynamics complement each other in preserving nature. Therefore, hermeneutics offers a solid intellectual foundation for developing environmental policies based on religious and social values.⁴⁹

CONCLUSION

Environmental management is a systematic effort to preserve nature so that current and future generations can utilize natural resources sustainably. This includes reducing pollution, maintaining

⁴⁷ Max Weiss, "7. True Believers in the Modern Middle East," in *Formations of Belief* (Princeton University Press, 2019), 150–62, <https://doi.org/10.1515/9780691194165-009>.

⁴⁸ Akhmad Sagir et al., "Harmonizing Conflicts: Integrating Ilmu Mukhtalif Al-Hadits and Adat Badamai Approaches For Conflict Resolution in Indonesia," *Syariah: Jurnal Hukum Dan Pemikiran* 23, no. 2 (March 1, 2024): 205–26, <https://doi.org/10.18592/sjhp.v23i2.12409>.

⁴⁹ Kartono Kartono et al., "Cultural Heritage Protection and Revitalization of Its Local Wisdom: A Case Study," *Volkgeist: Jurnal Ilmu Hukum Dan Konstitusi*, September 29, 2024, 245–61, <https://doi.org/10.24090/volkgeist.v7i2.11281>.

biodiversity, using resources wisely, and rehabilitating damaged areas, with active participation from the community, religious institutions, and the law to balance human needs and eco-system sustainability. From an Islamic perspective, Hadith emphasizes humans' responsibility to protect the environment, including prohibiting wasting resources. Principles of Islamic law, such as caliph and benefit, underscore the importance of Muslims' ecological responsibilities. With the addition of a legal sociology perspective, applying environmental legal norms emphasizes social awareness as an integral part of environmental management. Combining Islamic law and legal sociology makes environmental management a spiritual and social obligation to safeguard nature for the benefit of humankind. Islamic normative arguments such as the Hadith and fiqh methods also include the goal of environmental improvement, one of which is realized through reforestation, such as planting and farming activities, which are part of ecological conservation in Islam.

REFERENCES

- Abdul Quddus, Lalu Muhammad Ariadi, Sigit Wahyudi, Nurmaidah, and Ika Juhriati. "Environmental Theology and Worship Teaching of Lombok Wetu Telu Old Manuscripts." *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 19, no. 1 (June 30, 2024): 249–70. <https://doi.org/10.19105/al-lhkam.v19i1.10909>.
- Al-Qaradhawi, Yusuf. "Ri'ayah Al-Biah Fi Shari'ah Al-Islam." *Cairo: Dar Al-Shuruq* 1 (2001).
 ———. *Ri'ayatu Al-Bi'ah Fi As-Syari'ah Al-Islamiyah*. Kairo: Dar Al-Syuruq, 2001.
- Al-Qardhawi, Yusuf. "Islam Agama Ramah Lingkungan (Ri'ayatul Al-Baiatu Fi Syari'ati Al-Islami) Diterj." *Abdullah Hakam Syah*. Jakarta: Pustaka Al-Kautsar, 2002.
- Al-Syatibi, Abu Ishaq. "Al-Muwafaqat Fi Ushul Al-Syari'ah." *Vol. II (Beirut: Dar Al Kutub Al Ilmiyah, Ti)* 1 (2003): 290.
- Aswita, Dian, Anita Noviyanti, Evi Apriana, Jalaluddin Jalaluddin, Dewi Febriyanti, Herlina Herlina, and Ida Hasmita. "Enhancing Environmental Literacy in Aceh's Tourism through an Ethnoecotourism Based Environmental Education Model." *Jurnal Ilmiah Peuradeun* 12, no. 3 (September 30, 2024): 1051. <https://doi.org/10.26811/peuradeun.v12i3.1415>.
- Chen, Zuoling, Zhongli Ding, Jimin Sun, Shiling Yang, Xijun Ni, Xu Wang, Yongli Wang, Jiangyong Zhang, and Wei He. "Freshwater Ecosystem Collapse and Mass Mortalities at the Paleocene-Eocene Thermal Maximum." *Global and Planetary Change* 227 (August 2023): 104175. <https://doi.org/10.1016/j.gloplacha.2023.104175>.
- Ciottone, Gregory, and Flavio Salio. "Proactive Strategies for the Health-Care Response to Natural Disasters." *Nature Reviews Disease Primers* 9, no. 1 (October 5, 2023): 53. <https://doi.org/10.1038/s41572-023-00466-x>.
- El-Gayar, Omar, and Brian D. Fritz. "Environmental Management Information Systems (EMIS) for Sustainable Development: A Conceptual Overview." *Communications of the Association for Information Systems* 17 (2006). <https://doi.org/10.17705/1CAIS.01734>.
- Faisal, Ahmad, Saidah Saidah, Mukrimin Mukrimin, Zakirah Zakirah, and Rizal Darwis. "Sociological and Political Constraints of Islamic Sharia Enforcement in South Sulawesi Indonesia." *JURIS (Jurnal Ilmiah Syariah)* 22, no. 1 (June 24, 2023): 159. <https://doi.org/10.31958/juris.v22i1.8604>.

- Filho, Walter Leal, Amanda Lange Salvia, Abdul-Lateef Balogun, Mário Jorge Verde Pereira, Serafino Afonso Rui Mucova, Oluwadunsin Moromoke Ajulo, Artie Ng, et al. "Towards More Sustainable Responses to Natural Hazards and Climate Change Challenges via Transformative Adaptation." *Cities* 141 (October 2023): 104525. <https://doi.org/10.1016/j.cities.2023.104525>.
- Gutiérrez-Rial, David, Benedicto Soto González, David García Vázquez, Gonzalo Méndez-Martínez, Manuel Ángel Pombal Diego, and Josefina Garrido González. "Freshwater Biodiversity Loss in Urbanised Rivers." *Ecological Indicators* 156 (December 2023): 111150. <https://doi.org/10.1016/j.ecolind.2023.111150>.
- Harahap, Purnama Hidayah, Asmuni, Akmaluddin Syahputra, Ahmad Rezy Meidina, and Anwar Zein. "Religious Court Decisions Regarding the Revocation of Grant (Hibah) in the Perspective of Islamic Jurisprudence." *Al-Manahij: Jurnal Kajian Hukum Islam*, November 17, 2023, 215–32. <https://doi.org/10.24090/mnh.v17i2.9767>.
- Haris, Arkin. "Eco-Maqāshid in Climate Change Campaigns: From an Ecolinguistics Study to the Philosophy of Islamic Law." *AL-MANAHIJ: Jurnal Kajian Hukum Islam* 18, no. 2 (2024): 219–36. <https://doi.org/https://doi.org/10.24090/mnh.v18i2.10652>.
- Haryati, Tantina. "The Role of Environmental Accounting in Social Responsibility with the Classical and Contemporary Maqashid Sharia Approach." *Nusantara Science and Technology Proceedings*, April 12, 2022, 1–5. <https://doi.org/10.11594/nstp.2022.2301>.
- Heba Hasan. "Association Between Societal Isolation and the Subject of Mental Health." *Social Science Journal for Advanced Research* 2, no. 6 (November 30, 2022): 9–14. <https://doi.org/10.54741/ssjar.2.6.3>.
- Hefni, Wildani, Rizqa Ahmadi, and Imam Mustofa. "Reinventing the Human Dignity in Islamic Law Discourse: The Wasatiyah Approaches from Khaled Abou El-Fadl to the Interreligious Relation." *Al-Manahij: Jurnal Kajian Hukum Islam*, November 25, 2022, 239–54. <https://doi.org/10.24090/mnh.v16i2.6928>.
- Jie, Honglan, Shah Zaman, Qamar uz Zaman, Aadil Hameed Shah, and Jie Lou. "A Pathway to a Sustainable Future: Investigating the Contribution of Technological Innovations, Clean Energy, and Women's Empowerment in Mitigating Global Environmental Challenges." *Journal of Cleaner Production* 421 (October 2023): 138499. <https://doi.org/10.1016/j.jclepro.2023.138499>.
- Kartono, Kartono, Muhammad Fadilah, Aryuni Yuliantiningsih, and Anupriya Thakur. "Cultural Heritage Protection and Revitalization of Its Local Wisdom: A Case Study." *Volkgeist: Jurnal Ilmu Hukum Dan Konstitusi*, September 29, 2024, 245–61. <https://doi.org/10.24090/volkgeist.v7i2.11281>.
- Larsen, Stefano, and Maria Alp. "Ecological Thresholds and Riparian Wetlands: An Overview for Environmental Managers." *Limnology* 16, no. 1 (January 1, 2015): 1–9. <https://doi.org/10.1007/s10201-014-0436-1>.
- Latif, Muhaemin, Darmawati Hanafi, Rahmi Damis, and Abdi Goncing. "Environmental Theology and Its Relevance to Islamic Law: Perception of Makassar Muslim Scholars, Indonesia." *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 3 (October 19, 2023): 1734. <https://doi.org/10.22373/sjhk.v7i3.18905>.

- Li, Wei, and Mengze Hu. "An Overview of the Environmental Finance Policies in China: Retrofitting an Integrated Mechanism for Environmental Management." *Frontiers of Environmental Science & Engineering* 8, no. 3 (June 4, 2014): 316–28. <https://doi.org/10.1007/s11783-014-0625-5>.
- Loiseau, Eléonore, Guillaume Junqua, Philippe Roux, and Véronique Bellon-Maurel. "Environmental Assessment of a Territory: An Overview of Existing Tools and Methods." *Journal of Environmental Management* 112 (December 2012): 213–25. <https://doi.org/10.1016/j.jenvman.2012.07.024>.
- Masoumbeigi, Hossein, Narjes Malek Mohammadi, Hossein Shamsi Gooshki, Abolfazl Khoshi, Mehdi Mesri, Fathollah Najjarzadegan, Ali Esrafil, Majid Kermani, and Norouz Mahmoudi. "An Approach to the Anthropological Theory of the Qur'an and Hadith and Their Roles in Reducing Environmental Degradation." *International Journal of Medical Toxicology and Forensic Medicine* 11, no. 4 (December 21, 2021): 36166–36166. <https://doi.org/10.32598/ijmtfm.v11i4.36166>.
- Mohamad, Abdul Basir, and Nurbazla Ismail. "Environmental Preservation and Water Pollution from the Islamic Perspective." *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 2 (June 5, 2023): 997. <https://doi.org/10.22373/sjkh.v7i2.16019>.
- Mustaqim, Abdul. "Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam, 'Pidato Pengukuhan Guru Besar Pada Bidang Ulumul Qur; An.'" *Universitas Sunan Kalijaga Yogyakarta*, 2019.
- Narithookil, James. "Islam and Ecology: A Bestowed Trust." *Journal of Dharma* 28, no. 3 (2003): 399–403.
- Natsir, Muhammad, Zaki Ulya, Andi Rachmad, and Liza Agnesta Krisna. "Legal Forms Against Corporations as Perpetrators of Environmental Crime in Indonesia: Study Based on the Environmental Protection and Management Law." *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 2 (May 7, 2024): 646. <https://doi.org/10.22373/sjkh.v8i2.22071>.
- Nur Ali. "Konsep Imam Al-Juwaini Dalam Maqashid Al-Syari'ah." *Khuluqiyya: Jurnal Kajian Hukum Dan Studi Islam*, November 7, 2019, 1–14. <https://doi.org/10.56593/khuluqiyya.v1i2.36>.
- Prasetyaningsih, Dyah Mustika, Eko Hendarto, Nurul Anwar, and Khalid Eltayeb Elfaki. "Effectiveness of Environmental Law Implementation: Compliance and Enforcement." *Volkgeist: Jurnal Ilmu Hukum Dan Konstitusi*, December 19, 2022, 215–25. <https://doi.org/10.24090/volkgeist.v5i2.6826>.
- Putri, Liza Diniarizky, Catur Nugroho, Abdul Malik, and M Nastain. "Developing Ecological Piety in Pesantren: The Kyai's Cognition and the Practice of Living Fiqh Al-Bī'ah in Banten." *Ijtihad : Jurnal Wacana Hukum Islam Dan Kemanusiaan* 23, no. 2 (January 2, 2024): 235–59. <https://doi.org/10.18326/ijtihad.v23i2.235-259>.
- Rahman, Haliza Abdul, Dzuhailmi Dahalan, and Azrin Shah Abu Bakar. "Effects of an Environmental Education Intervention on Environmental Sustainability Among Youth in Malaysia." *Jurnal Ilmiah Peuradeun* 11, no. 3 (September 30, 2023): 873. <https://doi.org/10.26811/peuradeun.v11i3.1036>.

- Sagir, Akhmad, Hanief Monady, Muhammad Hasan, Latifah Abdul Majid, and Muhammad Zainal Abidin. "Harmonizing Conflicts: Integrating Ilmu Mukhtalif Al-Hadits and Adat Badamai Approaches For Conflict Resolution in Indonesia." *Syariah: Jurnal Hukum Dan Pemikiran* 23, no. 2 (March 1, 2024): 205–26. <https://doi.org/10.18592/sjhp.v23i2.12409>.
- Skinner, J.A., K.A. Lewis, K.S. Bardon, P. Tucker, J.A. Catt, and B.J. Chambers. "An Overview of the Environmental Impact of Agriculture in the U.K." *Journal of Environmental Management* 50, no. 2 (June 1997): 111–28. <https://doi.org/10.1006/jema.1996.0103>.
- Sloan, N. A., and A. S Ugandhy. "An Overview of Indonesian Coastal Environmental Management." *Coastal Management* 22, no. 3 (January 1994): 215–33. <https://doi.org/10.1080/08920759409362233>.
- Sunaryo, Agus, and Ahmad Hadidul Fahmi. "Evaluation of the Maqāsid Al-Sharī'ah Liberalization: An Examination of the Notion of 'Prioritizing Public Interest over Textual Evidence.'" *Al-Manahij: Jurnal Kajian Hukum Islam*, March 13, 2024, 1–16. <https://doi.org/10.24090/mnh.v18i1.9886>.
- Suparnyo, Suparnyo, Edris Zamroni, Ari Kartiko, and Majdy Kasheem. "The Evolution and Implications of CSR in Indonesian Tobacco Companies: A Bibliometric Analysis Based on Business Law Theory." *Volksgeist: Jurnal Ilmu Hukum Dan Konstitusi*, November 2024, 293–319. <https://doi.org/10.24090/VOLKSGEIST.V7I2.12029>.
- Supriyadi, Aditya Prastian, Dwi Fidayanti, Ramadhita Ramadhita, and Mohd Shahid bin Mohd Noh. "Green Sukuk in Indonesia: Unraveling Legal Frameworks for Sustainable Islamic Bonds." *El-Mashlahah* 13, no. 2 (December 31, 2023): 151–80. <https://doi.org/10.23971/el-mashlahah.v13i2.7372>.
- Suryani, Irma, Mohamad Hidayat Muhtar, Yogi Muhammad Rahman, Belardo Prasetya Mega Jaya, and Awad Al Khalaf. "Integration of Islamic Law in Regional Development in Indonesia." *JURIS (Jurnal Ilmiah Syariah)* 22, no. 1 (April 30, 2023): 1. <https://doi.org/10.31958/juris.v22i1.8770>.
- Syatar, Abdul, Muammar Bakry, M. Ali Rusdi Bedong, Ahmad Ahmad, and Baso Pallawagau. "The Development of Fatwas Based on Local Wisdom to the National Level: A Case Study of Panaik Money Fatwa." *El-Mashlahah* 13, no. 2 (December 31, 2023): 133–50. <https://doi.org/10.23971/el-mashlahah.v13i2.7373>.
- Tehupeiory, Aarce, Rachmat Mulyana, Imelda Masni Juniaty Sianipar, I Wayan Koko Suryawan, Iva Yenis Septiariva, and Wisnu Prayogo. "The Environmental Challenges of Urban Living: Why Willingness to Pay for Apartments Matters." *Environmental Challenges* 13 (December 2023): 100766. <https://doi.org/10.1016/j.envc.2023.100766>.
- Triana, Nita, Luqman Rico Khashogi, Ade Tuti Turistiati, and Lincoln James Faikar Monk. "Application of the Precautionary Principle in Judge's Legal Considerations for Pollution Cases in Islamic Law Perspectives." *Al-'Adalah* 20, no. 1 (June 19, 2023): 61. <https://doi.org/10.24042/adalah.v20i1.16660>.
- Triana, Nita, Ade Tuti Turistiati, and Lincoln James Faikar Monk. "Alternative Dispute Resolution in Marine Pollution: Advancing Ecological Justice through the Polluter Pays Principle." *Volksgeist: Jurnal Ilmu Hukum Dan Konstitusi*, June 11, 2024, 89–107. <https://doi.org/10.24090/volksgeist.v7i1.10047>.

- Wehner, Michael. "Connecting Extreme Weather Events to Climate Change." *Physics Today* 76, no. 9 (September 1, 2023): 40–46. <https://doi.org/10.1063/PT.3.5309>.
- Weiss, Max. "7. True Believers in the Modern Middle East." In *Formations of Belief*, 150–62. Princeton University Press, 2019. <https://doi.org/10.1515/9780691194165-009>.
- Wimra, Zelfeni, Yasrul Huda, Mahlil Bunaiya, and Abdul Rahim Hakimi. "The Living Fiqh: Anatomy, Philosophical Formulation, and Scope of Study." *JURIS (Jurnal Ilmiah Syariah)* 22, no. 1 (June 29, 2023): 185. <https://doi.org/10.31958/juris.v22i1.9491>.
- Yafie, Ali. *Menggagas Fiqih Sosial: Dari Soal Lingkungan Hidup, Asuransi Hingga Ukhuwah*. Mizan, 1994.
- Zayyadi, Ahmad, Ridwan, Arif Hidayat, Ubaidillah, and Mowafg Abraham Masuwd. "Understanding of Legal Reform on Sociology of Islamic Law: Its Relevance to Islamic Family Law in Indonesia." *Al-Manahij: Jurnal Kajian Hukum Islam*, November 20, 2023, 249–62. <https://doi.org/10.24090/mnh.v17i2.7584>.