

Humanitarian Ecology in Islamic Law: Balancing Human Needs and Environmental Preservation in Islamic Law

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Abstract: This study has a comprehensive objective of understanding the practical implications of environmental protection within the framework of Islamic law, taking into account the balance of human needs and ecological preservation. The method used is library research with literature analysis through synthesis and integration of information from various relevant sources, such as books, scientific articles, and other documents related to the research topic. The findings of the study show that environmental protection in the framework of Islamic law not only provides a solid moral and ethical foundation but also challenges the conventional paradigm in natural resource management by offering a holistic approach that integrates spiritual, social, and ecological values. Through *maqasid al-sharia*, environmental protection becomes an integral part of the objectives of sharia, namely preserving life (*hifz al-nafs*) and ecological sustainability (*hifz al-bi'ah*) by providing ethical guidance to prevent overexploitation while encouraging sustainable innovation. Thus, Islamic law not only responds to the challenges of the global environmental crisis but also offers a model of sustainability that brings together spiritual, ethical, and practical values in creating harmony between human needs and the preservation of nature, making it relevant as a strategic solution for the modern world.

Keywords: environmental preservation; humanitarian ecology; Islamic law.

1. Introduction

In this modern era, environmental challenges are increasing due to unsustainable human activities. Climate change, the destruction of ecosystems, and the decline in biodiversity have become global problems that affect human well-being and the preservation of nature.¹ Amid the complexity of this environmental problem, it is important to seek a holistic and sustainable approach to maintaining a balance between human needs and environmental conservation. In this context, Islamic law

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¹ Greta T Pecl et al., "Biodiversity Redistribution under Climate Change: Impacts on Ecosystems and Human Well-Being," *Science* 355, no. 6332 (2017): 9214, <https://doi.org/10.1126/science.aai9214>; Dejene W Sintayehu, "Impact of Climate Change on Biodiversity and Associated Key Ecosystem Services in Africa: A Systematic Review," *Ecosystem Health and Sustainability* 4, no. 9 (2018): 225–39, <https://doi.org/10.1080/20964129.2018.153005>.



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offers a rich and comprehensive view of human responsibility for the environment. The teachings of Islam encourage the *ummāh* to maintain a balance between meeting human needs and preserving and protecting the natural environment.²

Some of the concepts in Islamic principles, such as the concept of a caliph, which requires humans to act as managers of the earth, and the concept of *amanāh*, which teaches that humans are responsible for maintaining and protecting the universe, have significant implications for environmental preservation.³ However, although such values and principles are present in religious teachings, implementing and understanding environmental responsibility in everyday practice are often still limited. There are challenges in maintaining a balance between human needs and environmental preservation in the context of Islamic law. For example, conflicts between the economy and the environment,⁴ diverse interpretations of human environmental responsibility,⁵ and lack of public awareness of the importance of sustainable environmental protection.⁶

In Islamic law, environmental protection is about balancing human needs and nature and involves aspects of justice and humanity. Islamic law recognizes environmental rights as part of human rights and emphasizes the importance of maintaining

² Fazlun Khalid, "Islam and the Environment – Ethics and Practice an Assessment," *Religion Compass* 4, no. 11 (2010): 707–16, <https://doi.org/10.1111/j.1749-8171.2010.00249.x>; Mohd Yaseen Gada, "Environmental Ethics in Islam: Principles and Perspectives," *World Journal of Islamic History and Civilization* 4, no. 4 (2014): 130–38, <https://doi.org/10.5829/idosi.wjihc.2014.4.4.443>.

³ Usep Abdul Matin and M Muammar Alwi, "The Concept of Environmental Corruption in the Perspectives of Two Qur'anic Exegesis and in the Standpoint of One Translation of the Qur'an in Indonesia," in *Proceedings of the 1st International Conference on Recent Innovations (ICRI 2018)*, 2020, 2493–2501, <https://doi.org/10.5220/0009945424932501>; Muhammad Yusuf and Kamaluddin Nurdin Marjuni, "Environmental Ethics from Perspective of the Quran and Sunnah," *Religia* 25, no. 2 (2022): 246–63, <https://doi.org/10.28918/religia.v25i2.5916>.

⁴ Nima Norouzi, "Environment and Economic Development in Iran," *Environmental Problems* 6, no. 4 (2021): 211–25, <https://doi.org/10.23939/ep2021.04.211>; Khoirul Umam et al., "Striking the Balance: Fiqh Bi'ah and Productive Waqf Forests (PWFs) for Sustainable Forest Management in Indonesia," *Journal of Islamic Accounting and Business Research*, October 9, 2024, <https://doi.org/10.1108/JIABR-03-2024-0090>.

⁵ Norita Mohd Nasir, Mahendhiran Sanggaran Nair, and Pervaiz Khalid Ahmed, "Environmental Sustainability and Contemporary Islamic Society: A Shariah Perspective," *Asian Academy of Management Journal* 27, no. 2 (2022): 211–31, <https://doi.org/10.21315/aamj2022.27.2.10>; Subhan Abdullah Acim and Suharti Suharti, "The The Concept of Fiqh Al-Bi'ah in the Qur'an: A Study of the Quranic Verses on Environment in the Ulama's Views of Lombok," *Ulumuna* 27, no. 1 (June 13, 2023): 115–40, <https://doi.org/10.20414/ujs.v27i1.694>.

⁶ Joko Purnomo et al., "Prophetic Approach in Environmental Education and Community Empowerment: A Case Study of Sustainable Pesantren Development," *Revista de Gestão Social e Ambiental* 18, no. 8 (April 18, 2024): e06259, <https://doi.org/10.24857/rgsa.v18n8-047>; Sheriffdeen Muhammad and S Amal, "Religious Based Water Management Campaigns for Sustainable Development: Prospects and Challenges," *IOP Conference Series: Earth and Environmental Science* 477, no. 1 (March 1, 2020): 012018, <https://doi.org/10.1088/1755-1315/477/1/012018>.

harmony between human life and the sustainability of nature.⁷ However, integrating environmental principles within the framework of Islamic law and effectively implementing them is still a challenge for Muslim-majority societies and countries. There is a gap between theory and practice in environmental protection and a lack of understanding and awareness of environmental responsibility in Muslim societies.

Several previous studies have been conducted in the context of humanitarian ecology and environmental protection in Islamic law. Some of these studies provide important insights that are relevant to this study. Research by Dina M. Abdelzaher, Amr Kotb, and Akrum Helfaya illustrates the importance of the Caliphate and mandate in Islamic teachings on environmental stewardship.⁸ This research highlights how this concept encourages Muslims to act as managers of the earth with a responsibility to maintain the sustainability of nature. This research provides a deep understanding of environmental values in Islam and how these values can be translated into concrete actions for environmental protection. In addition, research by Norita Mohd Nasir, Mahendhiran Sanggaran Nair, and Pervaiz Khalid Ahmed discusses the importance of balance between human needs and environmental preservation from the perspective of Islamic law.⁹ This study illustrates how Islamic principles of ecological justice and sustainable management of natural resources can be applied in environmental practice. In Islam, environmental protection is not a separate goal from human well-being; it is interrelated and must be balanced.

Research by Munib Munib, Rafik Patrajaya, Reza Noor Ihsan, and Muhammad Amin discusses the philosophy of Islamic law in Environmental Protection and maintaining a balance between human needs and nature conservation.¹⁰ The study highlights the importance of practical implementation of environmental principles in Islamic law, such as sustainable management of natural resources and protection of sensitive ecosystems. However, this study has not explored in depth the practical implications of the perspective of Islamic law in environmental protection. Furthermore, research by Christoph Schwarte analyzes environmental concepts in

⁷ Nur Insani et al., "Empowering Muslim Women: Bridging Islamic Law and Human Rights with Islamic Economics," *De Jure: Jurnal Hukum Dan Syari'ah* 16, no. 1 (2024): 88–117, <https://doi.org/10.18860/j-fsh.v16i1.26159>; Zumiyati Sanu Ibrahim et al., "Islamic Law and Human Rights: Convergence or Conflict?," *Nurani: Jurnal Kajian Syari'ah Dan Masyarakat* 24, no. 2 (2024): 431–48, <https://doi.org/10.19109/nurani.v24i2.19595>.

⁸ Dina M Abdelzaher, Amr Kotb, and Akrum Helfaya, "Eco-Islam: Beyond the Principles of Why and What, and Into the Principles of How," *Journal of Business Ethics* 155 (2019): 623–43, <https://doi.org/10.1007/s10551-017-3518-2>.

⁹ Nasir, Nair, and Ahmed, "Environmental Sustainability and Contemporary Islamic Society: A Shariah Perspective."

¹⁰ Munib Munib et al., "Conservation Environmental Sustainability in The Perspective of Islamic Legal Philosophy," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 6, no. 2 (2022): 556–72, <https://doi.org/10.22373/sjhk.v6i2.12411>.

Islamic law and emphasizes the importance of integrating environmental principles into the daily practice of Muslims. However, this research focuses on aspects of the practical implementation of environmental principles in Islamic law and its potential influence on the development of law in Iraq.¹¹ Later, research by Arthur Saniotis discussed the role of human responsibility in maintaining the environment according to Islam. This research highlights the importance of individual and community awareness of environmental responsibility. However, this study fails to explain the practical implications of Islamic law's perspective on environmental protection.¹²

However, despite previous research that raised important aspects of human ecology in Islamic law, there is still a need to conduct new, more in-depth research and focus on the practical implementation of this perspective. This study aims to fill this gap by examining environmental principles' practical implications and novelty in Islamic law. This study explores how these principles can be implemented in policies, concrete actions, and daily practices to achieve sustainable environmental protection. This research also contributes novelty in several aspects by looking at the practical implications from the perspective of Islamic law in Environmental Protection. Although there is research that addresses environmental principles in Islamic law, it is rare for research to focus on the practical application of this perspective in policy and concrete action. Therefore, this study fills the gap by identifying and analyzing existing practices and providing recommendations that can be implemented on a broader scale.

This research provides a holistic insight into how Islamic law principles can be practically integrated into environmental protection. In considering aspects such as ecological justice, sustainable management of natural resources, and biodiversity protection, this study provides a more comprehensive understanding of the practical implications of the Islamic legal perspective in maintaining a balance between human needs and environmental preservation. In addition, this research makes an important contribution to broadening the understanding of the balance between human needs and the preservation of the environment within the framework of Islamic law. This research fills gaps by analyzing previous research, identifying gaps, and understanding practical implementation. It provides new insights into how Islamic law can provide sustainable guidance and solutions to balance human needs

¹¹ Christoph Schwarte, "Environmental Protection in Islamic Law: An Overview on Potential Influences for Legal Developments in Iraq," *Local Environment* 8, no. 5 (2003): 567–76, <https://doi.org/10.1080/1354983032000143725>.

¹² Arthur Saniotis, "Muslims and Ecology: Fostering Islamic Environmental Ethics," *Contemporary Islam* 6, no. 2 (2012): 155–71, <https://doi.org/10.1007/s11562-011-0173-8>.

and environmental preservation. This study is expected to gain a deeper understanding of the practical implementation of the perspective of Islamic law in environmental protection. This study's results can contribute to developing sustainable policy strategies and promoting environmental awareness in Muslim communities. Thus, it is expected to achieve harmony between human needs and environmental preservation within the framework of Islamic law to achieve a sustainable future for future generations.

2. Methods

The research method used in this study is library research with literature analysis. This method involves collecting data from various relevant sources, such as books, scientific articles, and other documents related to the research topic. In this method, the researcher searches and selects literature relevant to the research focus. The initial step was to identify keywords and terms related to the research topic, which are used as a guide in the search for suitable literature. The researchers then searched academic databases, digital libraries, online journals, and other reliable sources. After the literature data was collected, the researchers analyzed the literature. Literature analysis involves the process of reading, understanding, and evaluating the content of literature relevant to the research. Researchers looked for information related to research objectives, concepts raised, previous research findings, and gaps that could be filled.

In literature analysis, the researcher synthesized and integrated information from various sources to develop a fuller framework for understanding the research topic. Researchers could also identify patterns, trends, and findings from the analyzed literature. This approach allows researchers to build a solid theoretical foundation, understand current research developments, and identify advanced research needs. The method of bibliographic research with literature analysis has several advantages. First, this method allows the researcher to access various literature sources that are relevant to the research topic in a comprehensive manner. Second, this method allows researchers to collect information that has been reviewed and verified by experts in the field. Third, this method can provide deep insight into current research developments and identify gaps that can be filled. This study used the library research method with literature analysis to collect and analyze the relevant literature on environmental protection in Islamic law. By involving a comprehensive literature analysis, this study is expected to provide a deep understanding of the perspective of Islamic law in environmental protection and strengthen the theoretical foundation for subsequent research in this field.

3. Results and Discussion

3.1 The Concept of Environmental Responsibility in Islamic Law

In Islamic law, the concept of environmental responsibility involves the obligation of humans as caliphs on earth to safeguard, protect, and maintain the natural environment. In Islam, the environment is considered a gift of Allah that must be respected, preserved, and used wisely.¹³ The concept of environmental responsibility in Islamic law includes an understanding of the relationship between man, nature, and its creator, as well as the actions that must be taken to protect the environment from damage and maintain the sustainability of the universe. First, environmental responsibility is rooted in the belief that the universe and its contents are God's perfect creation and must be respected. The Qur'an and Hadith convey messages about the importance of preserving the beauty and diversity of nature.¹⁴ As the creator, God gives Man the power and responsibility to manage and care for this universe properly.

Second, environmental responsibility in Islam involves the concept of *amanāh*, which is the mandate given by God to humans to be good managers and responsible for nature and its contents. Human beings are given the right to use natural resources but must do so wisely without damaging or destroying the environment. In the Islamic view, this mandate includes maintaining the balance of nature, preserving biodiversity, and avoiding practices that damage or pollute the environment. *Third*, environmental responsibility in Islamic law involves the concept of *hisbāh*, which is responsible for maintaining social and moral justice. In the environmental context, *hisbāh* includes supervising and controlling human activities that hurt the environment. The *hisbāh* encourages Muslims to protect nature and take concrete action to prevent or repair environmental damage. *Fourth*, environmental responsibility in Islam involves the concept of *hikmah* or wisdom. Wisdom refers to using good knowledge, wisdom, and understanding in decision-making. In the context of the environment, *hikmah* demands an understanding of the impact of human actions on nature and the application of scientific knowledge to develop sustainable and environmentally responsible solutions.

Fifth, environmental responsibility in Islamic law involves the *maslahah* concept to achieve public benefit and welfare for the community. In the context of the

¹³ Akrum Helfaya, Amr Kotb, and Rasha Hanafi, "Qur'anic Ethics for Environmental Responsibility: Implications for Business Practice," *Journal of Business Ethics* 150 (2018): 1105–28, <https://doi.org/10.1007/s10551-016-3195-6>.

¹⁴ Fachruddin Majeri Mangunjaya and Jeanne Elizabeth McKay, "Reviving an Islamic Approach for Environmental Conservation in Indonesia," *Worldviews: Global Religions, Culture, and Ecology* 16, no. 3 (2012): 286–305, <https://doi.org/10.1163/15685357-01603006>.

environment, *maslahah* means preserving and protecting nature for the long-term interests of humans. By preserving the environment, human beings can obtain widespread benefits, such as sustainable natural resources, economic sustainability, public health, and a better quality of life for future generations. *Sixth*, environmental responsibility in Islam involves the concept of *al-wisayāh*, namely the responsibility of inheritance. Man is considered the successor and heir of this universe, so he is responsible for maintaining and caring for nature as a mandate given by God. *Al-wisayāh* demands sustainable management of natural resources and their wise use so that future generations can enjoy and utilize the universe.

Environmental responsibility in Islamic law also involves the concept of *al-musālahah* (benefit), which refers to the public interest and social welfare. This concept calls for actions that benefit society at large, including in the context of the environment. *Al-musālahah* teaches that actions aimed at protecting and preserving the environment will contribute to the common good, such as public health, ecosystem balance, and the sustainability of nature. In Islamic law, the concept of *al-ta'āwun* (mutual assistance) encourages cooperation and solidarity in achieving good. In the environmental context, this concept teaches the importance of collaboration between individuals, communities, and countries to protect and preserve nature. Through cooperation, Muslim communities can work together to address environmental problems, develop environmental conservation initiatives, and support each other to balance human needs and nature conservation.

Another relevant concept is *al-'urf* (customs), which refers to social norms and practices that have become widely accepted.¹⁵ In the environmental context, *al-'urf* can be important in shaping environmentally friendly habits and practices. Through environmental education and awareness, Muslim communities can strengthen environmental conservation practices already part of the Customs and transform environmentally damaging behavior into sustainable and responsible behavior towards nature. Islamic institutions can act as agents of change in encouraging environmental responsibility. They can promote religious teaching incorporating environmental principles, organize environmental awareness campaigns, and involve the Muslim community in environmental preservation projects. Islamic institutions may also work with governments and non-governmental organizations to develop sustainable environmental policies and programs.

¹⁵ Nur Insani et al., "Islamic Law and Local Wisdom: Exploring Legal Scientific Potential in Integrating Local Cultural Values," *Kanun Jurnal Ilmu Hukum* 26, no. 1 (n.d.): 101–24, <https://doi.org/10.24815/kanun.v26i1.32930>.

Environmental responsibility in Islamic law also involves individual responsibility in maintaining the sustainability of nature. Muslim individuals can take concrete actions in their daily lives to reduce their ecological footprint, such as saving water, reducing energy consumption, using environmentally friendly transportation, and managing waste properly. Muslim communities can also adopt sustainable agriculture, industry, and business practices to reduce negative environmental impacts. In addition, it is important to note that environmental responsibility in Islamic law applies not only to individual Muslims but also to states and governments. Muslim governments are responsible for developing sustainable environmental policies and regulations, protecting natural resources, and promoting sustainable practices within the industrial and agricultural sectors. Governments can also build cooperation with other countries and participate in international environmental agreements to address global challenges in environmental conservation.

In Islamic law, the concept of environmental responsibility encompasses a set of principles and values that govern man's relationship with nature and teach the importance of safeguarding, protecting, and maintaining the environment as a mandate given by Allah. Environmental responsibility involves awareness, concrete action, and collaboration among individuals, communities, and governments to balance human needs and nature conservation. One of the important aspects of environmental responsibility in Islamic law is the awareness of the beauty and diversity of the universe as a sign of the greatness and power of Allah. The Qur'an often refers to the wonder and beauty of Allah's creation, whether in the form of mountains, seas, forests, or living creatures. In the Islamic view, the universe is clear proof of the existence of God.¹⁶ As human beings, we are responsible for respecting, maintaining, and maintaining the beauty and diversity in this natural environment.

In Islamic law, humans are mandated to care for and maintain the universe. It includes managing natural resources and maintaining biodiversity, water, air, and soil purity. Humans are also prohibited from damaging the environment, wasting, or overexploiting natural resources. Islam emphasizes the importance of maintaining the balance and harmony of nature. Humans are instructed not to damage ecosystems or pollute the environment by taking actions that can cause damage to flora, fauna, and the ecosystem as a whole. Islamic law prohibits all forms of pollution and environmental damage, including water, air, and soil pollution, as well as actions that can damage ecosystems, such as forest destruction or harmful chemicals. Islam advocates sustainable development that considers the needs of

¹⁶ Riham R. Rizk, "Islamic Environmental Ethics," *Journal of Islamic Accounting and Business Research* 5, no. 2 (2014): 194–204, <https://doi.org/10.1108/JIABR-09-2012-0060>.

future generations, meaning that people must use natural resources wisely, avoid overexploitation, and consider the long-term impact of their actions on the environment.

In implementing the concept of environmental responsibility in the modern world, Islam encourages prudent management of natural resources. Countries with majority Muslim populations can adopt policies and practices that promote sustainable management, including forest protection, proper waste handling, and the use of renewable energy. Islam also values biodiversity as proof of the greatness of Allah. Therefore, countries with a majority Muslim population must protect and preserve biodiversity through species protection measures, restoration of threatened ecosystems, and respect for natural habitats. Countries with a majority Muslim population must develop a strong legal framework to protect the environment.¹⁷ This includes adopting laws governing waste, pollution, and nature conservation based on Islamic law.

One of the main challenges in implementing the concept of environmental responsibility is increasing Muslims' awareness and understanding of it in Islam.¹⁸ Effective education and the dissemination of appropriate information are needed to change the attitudes and behaviors of individuals and society as a whole. Countries with majority Muslim populations also often face pressures of economic development and population growth that can result in increased consumption of natural resources. Therefore, there is a need for harmony between sustainable economic development and nature conservation. In addition, climate change and the global environmental crisis require global cooperation in addressing environmental issues. Muslim-majority countries must actively participate in mitigating climate change and addressing global environmental problems. By applying the concept of environmental responsibility in Islamic law, Muslims can play an active role in maintaining the beauty and sustainability of the universe.

3.2 Balancing Human Needs and Environmental Preservation

The balance between human needs and the preservation of the environment is a critical issue in sustainable development. Humans have diverse needs like food, water, shelter and energy. However, meeting these needs harms the environment. A holistic

¹⁷ Dina M Abdelzaher and Amir Abdelzaher, "Beyond Environmental Regulations: Exploring the Potential of 'Eco-Islam' in Boosting Environmental Ethics within SMEs in Arab Markets," *Journal of Business Ethics* 145 (2017): 357–71, <https://doi.org/10.1007/s10551-015-2833-8>.

¹⁸ Jens Koehrsen, "Muslims and Climate Change: How Islam, Muslim Organizations, and Religious Leaders Influence Climate Change Perceptions and Mitigation Activities," *Wiley Interdisciplinary Reviews: Climate Change* 12, no. 3 (2021): 702, <https://doi.org/10.1002/wcc.702>.

approach, such as natural resource management, ecosystem protection, emission reduction, and changes in human behavior, is believed to balance human needs and environmental conservation.

Wise management of natural resources, such as forests, land, and water, is key to achieving this balance. These resources must be managed sustainably to meet long-term human needs.¹⁹ For example, forests can be used for timber needs. However, policies must ensure that logging is controlled and accompanied by forest restoration efforts not to disturb existing ecosystems. In addition, Land management is also important to prevent deforestation, soil erosion, and land degradation that can damage biodiversity.

Ecosystem protection is also important in balancing human needs and environmental preservation. A healthy ecosystem provides various benefits, such as clean water, climate regulation, and habitat for flora and fauna. Ecosystem preservation efforts include establishing conservation areas, controlling poaching, and restoring damaged ecosystems. For example, national parks and biosphere reserves protect biodiversity and are places for education and research. In addition, reducing emissions is an important factor in achieving this balance. Greenhouse gas emissions, such as carbon dioxide (CO₂) from burning fossil fuels, contribute to climate change that negatively impacts the environment. Adopting renewable energies, such as energy efficiency and sustainable transport, is necessary to reduce emissions. Renewable energies, such as solar and wind energy, can reduce dependence on non-renewable fossil energy sources. In addition, using more efficient technologies in industry, transport, and households can reduce overall energy consumption.

Changes in human behavior are also significant in balancing human needs and environmental preservation. Human beings must adopt more sustainable patterns of life, such as reducing waste, using recycled products, and wiser consumption. The community also needs to be made aware of the importance of environmental conservation through education and environmental awareness campaigns.²⁰ This awareness can change human behavior in consuming resources and caring for the environment. In addition, global cooperation is also important in achieving a balance between human needs and environmental conservation. Environmental issues are cross-border issues that require cooperation between countries to address more

¹⁹ Huo Jie et al., "Sustainable Energy Policy, Socio-Economic Development, and Ecological Footprint: The Economic Significance of Natural Resources, Population Growth, and Industrial Development," *Utilities Policy* 81 (2023): 101490, <https://doi.org/10.1016/j.jup.2023.101490>.

²⁰ Stuart Oskamp, "Psychology of Promoting Environmentalism: Psychological Contributions ToAchieving an Ecologically Sustainable Future for Humanity," *Journal of Social Issues* 56, no. 3 (2000): 373–90, <https://doi.org/10.1111/0022-4537.00173>.

significant problems, such as climate change, biodiversity loss, and cross-border pollution. Countries need to work together to develop effective environmental policies, share knowledge and technology, and provide financial support for countries more vulnerable to environmental impacts.

In the face of the balance between human needs and the preservation of the environment, it is important to avoid exploitative and detrimental approaches.²¹ An approach centered on economic growth without considering long-term environmental impacts will not be sustainable. Instead, a sustainable development model that combines social, economic, and environmental aspects is needed. This model must involve all stakeholders, including governments, civil society, the private sector, and international institutions. Integrating all these aspects can achieve a sustainable human life and maintain environmental sustainability for generations.

The balance between human needs and environmental preservation has become an increasingly pressing topic in the global discourse on sustainable development. The perspective of Islamic law offers a rich and comprehensive framework for understanding and implementing this balance, rooted in the ethical and moral principles established by religion. Islamic law not only covers aspects of ritual and worship but also extends its influence into natural resource management and human relations with the environment. The concept of tawhid, as the core of Islamic teachings, emphasizes the oneness of God that permeates every aspect of life, including human interaction with nature. Tawhid is not only the recognition of one God but also reflects a holistic view of the interconnectedness of all creation in a harmonious cosmic order.

As the primary sources of Islamic law, the Qur'an and Hadith provide explicit guidance on protecting and caring for nature. For example, in Surah Al-Baqarah (2:30), Allah commands humans to be khalifahs on earth, which means managers and custodians of the environment. This responsibility is a right and a moral obligation to preserve nature and treat God's creatures well. This is reflected in many verses of the Qur'an that remind humans not to do earth damage, such as in Surah Al-A'raf (7:31):

“O son of Adam, wear beautiful garments and improve your appearance, and do not be extravagant. Verily, Allah dislikes those who exaggerate.”

This concept aligns with the goal of environmental conservation and sustainable management of natural resources. From an Islamic perspective, the environment is

²¹ Habib M Alshuwaikh and Ismaila Abubakar, “An Integrated Approach to Achieving Campus Sustainability: Assessment of the Current Campus Environmental Management Practices,” *Journal of Cleaner Production* 16, no. 16 (2008): 1777–85, <https://doi.org/10.1016/j.jclepro.2007.12.002>.

seen as a resource to be utilized and a trust that must be guarded and maintained.²² This gives rise to a paradigm that emphasizes the balance between human needs and the rights of other creatures and the ecosystem as a whole. This principle supports the idea that environmental sustainability is integral to human well-being and the survival of life on Earth.

The *maqasid al-sharia* principle provides an additional foundation for environmental conservation. *Maqasid al-sharia* encompasses Islam's primary objectives, which aim to safeguard and preserve life (*hifz al-nafs*) and the natural environment (*hifz al-biah*). The preservation of life involves protecting human health, security, and well-being. At the same time, the conservation of the natural environment includes maintaining the balance of ecosystems and biodiversity and preventing environmental damage. In Surah Al-An'am (6:141), Allah reminds humans not to overuse the earth. The hadith of Prophet Muhammad also emphasizes the importance of protecting the environment. In a hadith narrated by Abu Hurairah, the Prophet said: "*If you see something harmful to you, stop it, and if you see something beneficial, preserve it.*" This hadith emphasizes the active responsibility of humans in protecting and maintaining the environment, both from aspects that can harm and those that provide benefits.

The role of humans as caliphs on earth has profound implications for environmental management practices.²³ Managers must implement the principles of justice, balance, and responsibility in every action related to nature. This includes wise management of natural resources, reduction of wastage, and protection of fragile ecosystems. These principles support efforts to achieve sustainable development that not only meets the needs of the present but also ensures that future generations can enjoy abundant natural resources and a healthy environment.

The integration of Islamic law principles in environmental management also opens up space for constructive dialogue between religious beliefs and public policy. In many Muslim-majority countries, the application of Islamic values in environmental policy can be a catalyst for positive change. For example, applying the *maqasid al-sharia* concept can encourage the creation of more environmentally friendly and sustainable laws and encourage people to be more aware of the importance of protecting nature as part of their faith. In addition, Islamic law emphasizes the importance of ecosystem balance and biodiversity as part of God's creation that

²² Zainul Mun'im, "Dampak Penetapan Izin Praktek Tambang Emas Tumpang Pitu Perspektif Fikih Sosial KH. Sahal Mahfudh," *Asy-Syari'ah* 26, no. 1 (2024): 19–40, <https://doi.org/10.15575/as.v26i1.25428>.

²³ Suud Sarim Karimullah, "Reflections on Human-Nature Relations: A Critical Review in Islamic Humanities," *Jurnal Adabiyah* 23, no. 2 (2023): 189–206, <https://doi.org/10.24252/jad.v23i2a5>.

must be preserved.²⁴ In Surah An-Nahl (16:5-7), Allah mentions different types of animals and plants as a sign of His greatness, indicating the importance of each element in the ecosystem. This realization creates an appreciation for biodiversity and encourages proactive conservation measures. Thus, environmental conservation efforts from the Islamic perspective are seen in practical terms and from a deep spiritual and ethical dimension.

The principle of *hifz al-biāh* in *maqasid al-sharia* also expands the scope of environmental conservation to be more inclusive, covering aspects such as pollution reduction, waste management, and water conservation. In the modern rapid industrialization and urbanization era, environmental challenges are increasingly complex and require a holistic approach. With its comprehensive principles, Islamic law offers relevant and applicable guidance to address these challenges, ensuring that economic development is not at the expense of environmental sustainability.

In addition to the theological and ethical aspects, Islamic law also provides a strong legal framework for implementing environmental policies. Sharia principles can be integrated into rules and regulations to ensure that every policy is in line with Islamic values that emphasize sustainability and balance. This creates a solid legal basis for conservation measures and sustainable resource management, which can support national and global goals in combating climate change and environmental degradation.

Islamic law also affirms the concept of *amanāh* (trust), which is the responsibility of man as the manager of the universe given by Allah. Humans are given the power and authority to utilize natural resources but with a moral responsibility to use them wisely without overstepping or causing harm. This principle supports a sustainable approach to managing natural resources, in which human beings must act as servants and Guardians of the environment, not as arbitrary rulers. In addition, Islamic law also provides for the prohibition of waste (*isrāf*) and the maintenance of balance (*mizān*). The concept of *isrāf* teaches that humans do not overuse resources and avoid excessive waste. This aligns with a prudent approach to use and efficiency in dealing with human needs. Maintenance of balance (*mizān*) refers to maintaining the balance of nature, avoiding damage, and maintaining a harmonious relationship between man and nature.

Furthermore, intergenerational relations (*al-surfiyah*) are also important in this context. Islamic law encourages humans to act as responsible inheritors and pass on sustainable nature to future generations. This means that humans must not excessively damage the

²⁴ Suud Sarim Karimullah, "From Tradition to Mainstream: Understanding the Integration of Islamic Law in Various Global Settings," *Justicia Islamica* 20, no. 2 (2023): 214–40, <https://doi.org/10.21154/justicia.v20i2.6478>.

environment or deplete resources but must consider long-term interests and maintain a balance between current and future generations. In the context of the balance between human needs and the preservation of the environment, Islamic law encourages people to view the environment as a mandate from God that must be maintained, preserved, and managed sustainably. Principles such as Tawheed, *maqasid al-sharia*, *amanāh*, *isrāf*, *mizān*, and intergenerational relations provide a strong moral basis for Human Muslims to act environmentally responsibly. In practice, this can include adopting sustainable practices in resource use, such as using renewable energy, reducing waste and pollution, protecting ecosystems, and promoting environmental awareness in Muslim communities. Islamic organizations and institutions can also educate and empower Muslims to engage in environmental conservation efforts based on religious values. Combining the principles of Islamic law and environmental science can achieve a better balance between human needs and environmental preservation to maintain this earth's sustainability.

Islamic law also emphasizes the importance of justice in all aspects of life.²⁵ Justice means giving equal rights to each party involved. In the environmental context, this means paying attention to justice between man and nature. A man should not go beyond the limits of utilizing natural resources, ignoring the rights of ecosystems and other living beings.²⁶ Justice also applies in the division of natural resources, where all parties must have fair access without causing social inequality or harm to society.²⁷

The concept of the caliphate is also relevant in the balance between human needs and environmental preservation. As caliphs on earth, humans are responsible for managing and maintaining nature's sustainability.²⁸ This task involves maintaining ecosystems, wisely using natural resources, and building balanced relationships with the environment. As a caliph, man must act responsibly, not only meeting his own needs but also considering the interests and balance of nature. Furthermore, Islamic

²⁵ Mansoureh Ebrahimi, "Islamic Identity, Ethical Principles and Human Values," *European Journal of Multidisciplinary Studies* 2, no. 6 (2017): 325–36, <https://doi.org/10.26417/ejms.v6i1.p325-336>; Sumiyati Beddu et al., "From Doctrine to Action: Islamic Law's Journey towards Social Change," *Jurnal Wawasan Yuridika* 8, no. 1 (2024): 1–24, <https://doi.org/10.25072/jwy.v8i1.4177>.

²⁶ Ken J Wallace, "Classification of Ecosystem Services: Problems and Solutions," *Biological Conservation* 139, no. 3–4 (2007): 235–46, <https://doi.org/10.1016/j.biocon.2007.07.015>.

²⁷ Nur Insani and Suud Sarim Karimullah, "Justice for Nature: Integrating Environmental Concerns into Legal Systems for Adequate Environmental Protection," *Jurnal Hukum Dan Peradilan* 12, no. 1 (2023): 129–58, <https://doi.org/10.25216/jhp.12.1.2023.129-158>.

²⁸ Aulia Rakhmat, "Islamic Ecotheology: Understanding the Concept of Khalifah and the Ethical Responsibility of the Environment," *Academic Journal of Islamic Principles and Philosophy* 3, no. 1 (2022): 1–24, <https://doi.org/10.22515/ajipp.v3i1.5104>; Sayed Hassan Akhlaq, "Christian–Muslim Cooperation Demonstrating God's Image/Caliph in Ecotheology," *The Ecumenical Review* 70, no. 4 (2018): 661–78, <https://doi.org/10.1111/erev.12392>.

law also offers the concept of *maslahāh* or public benefit.²⁹ *Maslahāh* refers to achieving benefits and well-being for society as a whole.³⁰ In the context of environmental conservation, general *Maslahāh* means preserving and protecting nature for the long-term interests of humans. Environmental conservation efforts will provide widespread benefits, such as sufficient clean water, sustainable food, a stable climate, and a healthy human health and well-being environment.³¹

In balancing human needs and environmental conservation from the perspective of Islamic law, several important aspects can be correlated. One relevant aspect is the concept of *rahmatān lil alamīn*, or mercy for the entire universe. This concept underlines the importance of compassion, care, and protection for the environment and its living beings. As a caliph on Earth, man is obliged to act as a bearer of mercy that involves relationships with fellow human beings, nature, and the creatures of God's creation. In this context, Islamic law encourages a balance between human interests and the interests of nature. Humans are given the right and freedom to take advantage of natural resources but are obligated not to damage or overexploit nature. This aligns with environmental conservation principles that encourage sustainable practices, prudent use, and equitable use of limited resources.

Furthermore, the concept of *syumūl al-hayāt*, or harmony in life, can also be associated with efforts to balance human needs and environmental preservation. This concept emphasizes the importance of maintaining a balance between human life's physical, mental, spiritual, and social dimensions. In the context of the environment, this includes recognizing and understanding that the sustainability of human life depends on the health and preservation of nature. Man needs to live in balance with nature and respect its limits. By applying these principles, Muslims can act as agents of change who care about the environment and maintain a balance between human needs and environmental conservation through the teachings of the Islamic religion.

²⁹ Nur Insani, Suud Sarim Karimullah, and Sulastri, "Islamic Law Challenges in Addressing Human Trafficking and Sexual Exploitation," *Jurnal Hukum Islam* 21, no. 2 (2023): 357–87, <https://doi.org/10.28918/jhi.v21i2.1732>; Muhajir Muhajir et al., "Agus Moh Najib's Thoughts on the Interconnection of Islamic Law and National Law," *Jurnal Ilmiah Al-Syir'ah* 21, no. 1 (2023): 86–103, <https://doi.org/10.30984/jis.v21i1.2321>; Frangky Suleman et al., "The Review of the Maslahah Mursalah Related to Early Marriage: Implementation and Orientation," *Jurnal Dinamika Hukum* 23, no. 3 (2023): 573–86, <https://doi.org/10.20884/1.jdh.2023.23.3.3783>.

³⁰ Suud Sarim Karimullah, "Agus Moh. Najib's Project and Ushul Fiqh Redesign: Interlinking of Islamic Law and Legal Sciece," *Al-Mazaahib: Jurnal Perbandingan Hukum* 11, no. 2 (2023): 139–60, <https://doi.org/10.14421/al-mazaahib.v11i2.3151>; Hari Widiyanto et al., "Maslahah Perspective in the Distribution of Shared Wealth: Analysis of Judge's Decision Number 584/Pdt. G/2021/PA. Pwr," *Jurnal Keislaman* 7, no. 1 (2024): 80–94, <https://doi.org/10.54298/jk.v7i1.4015>.

³¹ William J Cosgrove and Daniel P Loucks, "Water Management: Current and Future Challenges and Research Directions," *Water Resources Research* 51, no. 6 (2015): 4823–39, <https://doi.org/10.1002/2014WR016869>; Deborah S Rogers et al., "A Vision for Human Well-Being: Transition to Social Sustainability," *Current Opinion in Environmental Sustainability* 4, no. 1 (2012): 61–73, <https://doi.org/10.1016/j.cosust.2012.01.013>.

3.2 Practical Implications in Environmental Protection within the Framework of Islamic Law

The practical implications of environmental protection within the framework of Islamic law involve several aspects to consider. In Islamic teachings, the natural environment is considered a gift Allah gave humanity, which must be guarded, respected, and protected.³² Therefore, in the context of Environmental Protection, Islam offers several principles and guidelines that can be applied in the practice of daily life, such as the concept of Tawheed (oneness of Allah), the caliph (successor of Allah on Earth), and *amanāh* (responsibility).

The concept of Tawheed has significant practical implications for environmental protection within the framework of Islamic law. Tawheed teaches that Allah is the creator of the universe and everything in it. Therefore, as humans, we have a moral responsibility to maintain and care for the environment God created. The practical implication of this concept is the need to avoid behaviors that damage the environment, such as water, air, and soil pollution. Islam encourages its people to be agents of positive change in maintaining the safety and sustainability of nature.

The concept of a caliphate also has practical implications for environmental protection.³³ According to Islamic teachings, man is considered the successor of God on earth, responsible for the wise management and use of natural resources. As caliphs, Muslims must maintain the sustainability and balance of nature.³⁴ The practical implications are adopting environmentally friendly lifestyles, such as using renewable energy, waste reduction, and water savings. In addition, the concept of a caliphate also implies the need to maintain justice in the distribution of natural resources so that all members of society can enjoy the environment and its wealth.³⁵

The practice of responsibility and trust also has relevant practical implications in environmental protection within the framework of Islamic law. Humans are mandated

³² Emine GÜMÜŞ BÖKE, "On the Perception of Environmental Awareness in Islamic Law," *International Journal Of Social Humanities Sciences Research* 7, no. 50 (2020): 362–76, <https://doi.org/10.26450/jshsr.1764>.

³³ Emilio Chuvieco, "Religious Approaches to Water Management and Environmental Conservation," *Water Policy* 14, no. S1 (2012): 9–20, <https://doi.org/10.2166/wp.2011.000>.

³⁴ Iqtidar H Zaidi, "On the Ethics of Man's Interaction with the Environment: An Islamic Approach," *Environmental Ethics* 3, no. 1 (1981): 35–47, <https://doi.org/10.5840/enviroethics19813132>; Rania Kamla, Sonja Gallhofer, and Jim Haslam, "Islam, Nature and Accounting: Islamic Principles and the Notion of Accounting for the Environment," in *Accounting Forum*, vol. 30 (Taylor & Francis, 2006), 245–65, <https://doi.org/10.1016/j.accfor.2006.05.003>.

³⁵ Labeeb Bsoul et al., "Islam's Perspective on Environmental Sustainability: A Conceptual Analysis," *Social Sciences* 11, no. 6 (2022): 228, <https://doi.org/10.3390/socsci11060228>; Ali Mohamed Al-Damkhi, "Environmental Ethics in Islam: Principles, Violations, and Future Perspectives," *International Journal of Environmental Studies* 65, no. 1 (2008): 11–31, <https://doi.org/10.1080/00207230701859724>.

to maintain and care for the environment and must be responsible for their actions. The practical implications are adopting sustainable and environmentally friendly practices in various aspects of life, including agriculture, industry, transportation, and technology. In addition, the mandate also demands the application of justice in human relations and human relations with nature. Environmental protection must be a shared responsibility, and the balance between human needs and the sustainability of nature must be considered. In addition to these principles, Islam offers a legal framework that can be used as a guide in environmental protection. Islamic law prohibits actions that damage the environment or disturb ecosystems excessively. In Islamic law, concepts such as *hisbāh* (moral enforcement), *haram* (forbidden), and *jinayat* (criminal punishment) can be used to protect the environment. The practical implication is establishing effective legal institutions and mechanisms to protect the environment and punish violations against it.

Applying practical implications in environmental protection within the framework of Islamic law also requires the cooperation and active participation of the community, government, and related institutions. Environmental education and awareness should be promoted to create a better understanding of the importance of environmental protection in Islamic teachings.³⁶ In addition, appropriate incentive and sanction mechanisms need to be implemented to encourage compliance with environmental protection principles. Several other aspects need to be considered in environmental protection within the framework of Islamic law. *First*, in the context of environmental protection, Islam encourages sustainable development. Islam teaches that sustainability and environmental balance are the keys to achieving a good and sustainable life for humanity. Therefore, within the framework of Islamic law, development planning must consider its impact on the environment. The practical implications are the existence of policies and regulations governing land use, waste management, ecosystem preservation, and the application of environmentally friendly technologies in production and consumption.

Secondly, an important aspect of environmental protection within the framework of Islamic law is the ban on activities that damage the environment. Islam teaches that humanity should not commit acts that damage nature or worsen environmental conditions. The practical implication is to ban practices such as uncontrolled deforestation, harmful chemicals, and the over-extraction of natural resources that can

³⁶ Abida Begum et al., "Impact of Environmental Moral Education on Pro-Environmental Behaviour: Do Psychological Empowerment and Islamic Religiosity Matter?," *International Journal of Environmental Research and Public Health* 18, no. 4 (2021): 1604, <https://doi.org/10.3390/ijerph18041604>; Fatin Nur Marhamah Zabidi, Norshariani Abd Rahman, and Lilia Halim, "Integration of Islamic Values for Environmental Conservation: An Analysis of School Textbooks," *Religions* 12, no. 7 (2021): 509, <https://doi.org/10.3390/rel12070509>.

damage ecosystems. Governments and communities should work together to monitor and enforce the law against activities that violate environmental protection principles.

Third, in the context of environmental protection, Islam also teaches the importance of maintaining social and economic justice. The concept of social justice in Islam includes protecting the rights of all creatures, including humans and nature. The practical implications are efforts to reduce economic disparities and ensure equitable access to natural resources for all communities. In this regard, governments must implement policies that ensure a fair and sustainable distribution of natural resources and protect communities vulnerable to adverse environmental impacts.

Fourth, a collaborative and participatory approach is essential for environmental protection within the framework of Islamic law. Islam teaches that humanity is a part of the universe and closely relates to nature. Therefore, in making decisions related to the environment, it is important to involve all relevant stakeholders, including local communities, scientists, environmental activists, and religious leaders. The practical implication is establishing participatory mechanisms that enable communities to play an active role in environmental policy decision-making, oversight, and implementation.

Fifth, education and environmental awareness play a key role in environmental protection efforts. Islam encourages the search for knowledge and knowledge as one of the fundamental aspects of the life of humanity. The practical implications are the need to integrate environmental education in formal and non-formal education curricula and promote awareness of the importance of environmental protection through sermons, lectures, and other enlightenment programs in the community. Good environmental education and awareness will help change behavior and create a culture of caring for the environment. Sixth, environmental protection within the framework of Islamic law must be applied holistically. This means that social, economic, and environmental aspects are interrelated and must be treated in an integrated manner. Environmental protection cannot be separated from social justice and poverty alleviation efforts. The practical implications are to develop strategies and policies that focus on sustainable development, including sustainable economic growth, social welfare, and the preservation of the natural environment. By applying these practical implications, Muslims can play a role in maintaining and protecting the environment as a form of worship to Allah and maintaining the sustainability of nature as His grace.

Overall, the practical implications of environmental protection within the framework of Islamic law can be made more interesting by considering the concepts of wisdom, natural beauty, *tarbiyah*, sustainable economics, cross-sector collaboration, and public awareness. A holistic and inclusive approach can develop strategies and actions that are more effective and attractive in safeguarding and protecting the environment as a moral

and legal responsibility in Islam. In addition, practical implications in environmental protection within the framework of Islamic law include a scientifically based approach, protection of water and water resources, environmental heritage, protection of forests and biodiversity, and awareness of climate change. In the context of the Islamic religion, Environmental protection is a moral call and a legal demand involving the entire Muslim community. By applying these practical implications, it can take concrete steps in safeguarding and protecting the environment and building sustainable and harmonious sustainability with the teachings of Islam.

4. Conclusion

Islam offers a paradigm that unites spiritual, ethical, and practical aspects in preserving nature by placing humans as caliphs on earth who are responsible for the sustainability of the ecosystem. Principles such as *amanah*, *tauhid*, and justice provide a solid foundation for fostering deeper ecological awareness. Thus, the Islamic legal framework limits destructive exploitation and motivates active action to preserve nature through policies that support sustainable practices, green technology innovation, and respect for ecological balance. Islamic law, through the concept of *maqasid al-shariah*, emphasizes that preserving the environment is an integral part of the objectives of sharia to protect life (*hifz al-nafs*) and the environment (*hifz al-bi'āh*). Therefore, the principles of Islamic law offer strategic solutions that can address the challenges of the global environmental crisis in a comprehensive and sustainable manner.

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