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Ecotheology and Conservation Jurisprudence: Formulating Islamic Legal Principles in Sustainable Natural Resource Management

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Abstract:

This study aims to critically examine and formulate the integration of Islamic ecotheology and conservation fiqh as the philosophical, normative, and applicative foundation for developing an Islamic legal framework in sustainable environmental governance. The focus is on bridging the gap between Islamic normative-spiritual discourse and the need for an operational legal environmental model compatible with global policies. Islamic Ecotheology, Conservation Fiqh (*Fiqh al-Bi'ah*), Maqāṣid al-Shariah al-Bī'iyyah, Eco-Sharia Legal Governance Model, Khilafah (Stewardship), Amanah (Trust), Sustainability. This qualitative research employs a library-based approach. The nature of the research is normative-philosophical and juridical-comparative, analyzing primary legal sources (Qur'an, Hadith, fatwas) and secondary sources (academic literature), while comparing Islamic legal principles with modern environmental policies. Data analysis is conducted through hermeneutics and qualitative content analysis. The research scope encompasses the study of Islamic theological concepts (Tawhid, Amanah, Khilafah, Mīzān), Islamic legal principles (fiqh maxims and maqāṣid al-shariah), and contemporary environmental policy instruments (SDGs, green economy, national regulations, green Islamic finance) within the context of sustainable natural resource management. The core finding is the formulation of the Eco-Sharia Legal Governance Model, an integrative framework connecting spiritual-ecotheological dimensions, normative-fiqh, and applicative policies. This model affirms environmental protection (*hifẓ al-bi'ah*) as a core objective (maqāṣid) of Shariah and offers implementation instruments such as environmental fatwas, halal-green certification, Green Sukuk, Green Waqf, Eco-Mosques, and integration into educational curricula. The main challenge lies in the conceptual nature of the model, requiring further empirical validation, and the complexity of integrating religious norms with the political and economic realities of practical environmental policymaking. Recommendations include adopting the model's principles into national environmental regulations, strengthening the role of fatwas as policy instruments, developing religious-based

environmental education curricula, and establishing Shariah-compliant institutions or funding schemes dedicated to conservation.

Keywords: conservation fiqh; eco-sharia; legal governance model; Islamic Ecotheology; sustainability.

INTRODUCTION

The current global environmental crisis has become one of the most pressing issues in scientific discourse, public policy, and sustainability ethics (Guerrero & Sjöström, 2025). The phenomena of climate change, air and water pollution, biodiversity loss, and ecosystem degradation pose a real threat to planetary sustainability and human well-being. Climate change, the loss of ecosystem services, and increasing pollution are just a few examples of this crisis, which have a broad impact on human well-being and planetary sustainability (Suša, 2019). This crisis is increasingly complex because it arises not only from ecological and technological factors but is also triggered by an exploitative economic system and a materialistic growth orientation. Globalization and transnational capitalist power have exacerbated social and environmental problems, including global climate change, migration, poverty, social inequality, and resource exploitation (Saidin & O'Neill, 2022). Thus, environmental problems are a manifestation of moral, spiritual, legal, and institutional crises.

In this context, Islamic epistemology offers an ethical-spiritual perspective that views nature not merely as an object of exploitation but as an integral part of the divine mandate. Principles such as Tawhid (the unity of God) and Khalifah (guardian of the earth) emphasize that humans have a responsibility to protect and preserve nature (Yasmeen et al., 2024). This theological perspective positions the environment as an entity with intrinsic dignity and value, not merely an economic asset (Filiz, 2025). In fact, environmental jurisprudence (fiqh al-bi'ah) exists as ethical and legal norms that govern human relations with nature, based not only on positive law but also on spiritual values and morality. Islamic jurisprudence also encompasses a profound ethical dimension, emphasizing not only legal compliance but also the development of morality and social well-being. Thus, Islam provides not only a legal framework but also an ethical paradigm for environmental conservation based on spiritual awareness and social responsibility.

However, although various studies have discussed environmental ethics, Islamic ecotheology, maqasid al-shariah, and environmental fiqh, there is a gap in efforts to integrate Islamic ethical-spiritual values into a systematic and applicable environmental legal framework. The existing literature still tends to be normative-descriptive, without providing an implementable model capable of forming the basis for environmental legal policy in the modern era. Furthermore, positive environmental law often fails to consider the spiritual and normative legitimacy of religious traditions, making it less socioculturally relevant, especially in Muslim-majority countries. This normative problem is further exacerbated by the absence of an Islamic legal model compatible with global environmental governance, such as the Sustainable Development Goals (SDGs) and modern ecological principles (Šetek et al., 2025). Therefore, a reconstruction of Sharia-based environmental law is needed that is not only ethical but also has legal force and social relevance.

Based on these gaps, this study aims to develop an Islamic legal framework based on ecotheology and conservation fiqh as a normative and applicable model for sustainable environmental governance. This study seeks to integrate Islamic ethical-spiritual values such as maslahah mursalah, sadd al-dzari'ah, and the principle of ecological justice with positive legal instruments and modern environmental policies. Furthermore, this study also seeks to build a new theoretical basis that bridges classical fiqh with contemporary environmental challenges through an interdisciplinary approach based on Islamic law, environmental ethics, and the global sustainability paradigm. The academic contribution of this research is not only to the development of the concept of environmental fiqh, but also to the construction of an Islamic legal model compatible with modern legal systems and global environmental governance.

The novelty of this research lies in its attempt to formulate an Eco-Sharia Legal Governance Model, a Sharia-based legal framework that is applicable, integrative, and relevant for sustainable environmental governance. This model combines Islamic theological ethics, Sharia legal principles, and modern environmental policy instruments into a holistic approach that can be used as a paradigm for environmental policy and regulation. The academic justification for this research is further strengthened by the lack of studies that have successfully formulated an ecotheology-based Islamic legal model that is operational and compatible with national and global legal systems. Thus, this research not only provides a theoretical contribution to the field of Islamic law and ecology but also presents normative solutions oriented towards just, spiritual, and sustainable environmental policy and governance.

Ecotheology in Islam is an interdisciplinary discipline that combines spiritual, ethical, and ecological elements to comprehensively understand the relationship between humans and nature. From an Islamic perspective, nature is not merely an object of exploitation, but a sign of God's power that must be respected and preserved. Ecotheology in Islam combines Islamic spiritual and ethical principles to support environmental conservation. This concept emphasizes the relationship between humans and nature based on Islamic values such as balance, justice, compassion, and responsibility as khalifah (guardian) of the earth (Alfadhli et al., 2024). This statement emphasizes that environmental conservation is not only an ethical obligation but also a theological mandate. In addition, Sufi thought was born that strengthened the spiritual foundation of Islamic ecology. A deep understanding of nature as a reflection of divinity became the cosmological basis of ecosufism. It is stated that the concept of ecosufism developed by Ibn Arabi also emphasized the importance of preserving nature as a manifestation of God (Rozi, 2019). This concept leads humans to view nature as a spiritual space containing transcendent values, so that destroying it is tantamount to desecrating a divine manifestation. Islamic ecotheology, therefore, encompasses not only ecological responsibility but also efforts to draw closer to God through the preservation of His creation (Halim et al., 2023).

Conservation fiqh emerged as a response to the need to integrate Islamic legal principles into environmental governance. The main focus of this approach is strengthening the normative basis of sharia in preserving nature and preventing ongoing ecological damage. Conservation fiqh in Islam focuses on environmental preservation through Islamic legal principles known as maqasid al-shariah. Maqasid al-shariah encompasses the main objectives of Islamic law, which include protecting life, religion, intellect, descendants, and property (Alias & others, 2025). With the development of environmental issues, maqasid al-

shariah has also expanded into an ecological dimension through the concept of hifdz al-bi'ah. The theory of hifdz al-bi'ah, which originates from maqasid al-shariah, emphasizes that environmental preservation must be a priority in government development policies (Rois & others, 2024). This shows that environmental sustainability is not only a public policy but also a sharia obligation. This approach is in line with the transformation of the concept of maslahah towards ecological protection as part of the public good. Thus, conservation fiqh and maqasid al-shariah al-bi'iyyah become the philosophical and normative basis for formulating Islamic law that is responsive to the environmental crisis.

Islam offers a rich environmental legal framework, not merely normative but also solution-oriented in addressing global challenges such as climate change and natural resource degradation. The Islamic environmental legal framework supports the achievement of the Sustainable Development Goals (SDGs) through the principles of Islamic green finance and maqasid al-shariah (Sarif & Ismail, 2025). Thus, Islam can be a strategic partner in realizing the 2030 Agenda, which encompasses environmental, social, and economic aspects. In the context of implementation, Islamic green finance serves as an environmental policy instrument capable of encouraging sustainable development. Islamic green finance, such as Green Sukuk, plays a vital role in financing environmentally friendly and sustainable projects (Razali & Hassan, 2024). Initiatives such as Green Sukuk are not merely financial instruments but also concrete manifestations of maqasid al-shariah in building ecological well-being. Thus, the integration of Islamic law and SDGs policies is not only conceptual, but also implementative and strategic in global environmental governance.

The integration of religion, law, and environmental governance marks the birth of a new paradigm in sharia-based ecological policy (Wahdini et al., 2025). This integrative model views religion not as a mere normative entity, but as a comprehensive framework encompassing spiritual, social, legal, and ecological dimensions. The integration of religion, law, and environmental governance in Islam involves the use of Islamic legal principles to support sustainable environmental policies. Principles such as khilafah (guardianship), adl (justice), and ri'ayah al-bi'ah (environmental preservation) can strengthen global policies on climate change and environmental preservation (Hussein, 2024). In this approach, the concept of khilafah is positioned as an ethical-spiritual mandate, adl as the basis for intergenerational justice, and ri'ayah al-bi'ah as an operational principle in public policy and environmental legislation. This sharia-based integration paves the way for formulating environmental governance that is not only effective in policy, but also grounded in morality and spirituality.

METHOD

This research uses a qualitative approach based on library research with normative-philosophical and juridical-comparative research characteristics (Jonaedi Efendi et al., 2018). The normative-philosophical approach is used to examine the basic concepts of Islamic ecotheology, caliphate, trust, conservation jurisprudence, and maqā.yesid al-sharī'ah al-bī'iyyah as a philosophical and spiritual foundation in building an Islamic legal paradigm that is responsive to environmental issues. Meanwhile, a comparative-juridical approach is used to compare Islamic legal principles related to environmental protection with modern environmental policies and regulations such as Law No. 32 of 2009 concerning Environmental Protection and Management, the Paris Agreement, the

Sustainable Development Goals (SDGs), the Green Economy, and Islamic financial instruments such as Green Sukuk and eco-waqf.

The data for this research comes from three types of legal sources. First, primary legal materials, namely the Qur'an, Hadith, environmental fatwas from the Indonesian Ulema Council (MUI) and international institutions such as the OIC and IIFA, as well as national and global environmental regulations. Second, secondary legal materials consist of academic literature, such as books, scientific journals, dissertations, and policy documents relevant to conservation fiqh, Islamic green finance, and Islamic environmental governance. Third, tertiary legal materials, such as encyclopedias, Islamic legal dictionaries, and international policy directories, strengthen the normative and conceptual context of the research. Data collection techniques were conducted through documentation with a systematic mapping of relevant legal sources and literature.

The data analysis process was conducted using a qualitative content analysis model with the aid of hermeneutic and deductive-inductive analysis. Hermeneutic analysis was used to understand the philosophical meaning of Islamic normative texts on ecology and conservation, then interpreted within a modern context. The deductive approach was used to develop conservation fiqh concepts into an applicable legal framework, while the inductive approach was used to formulate a model for integrating Islamic ecotheology with modern environmental policy. The analysis stages included data reduction, thematic categorization, normative interpretation, and the construction of an Eco-Sharia Legal Governance model that connects epistemology, legal norms, public policy, and social implementation.

RESULTS AND DISCUSSION

Dimensions of Islamic Ecotheology: Reconstruction of Spirituality and Environmental Ethics

The Islamic understanding of the relationship between humans and nature is rooted in a theological construct that goes far beyond conventional ecological perceptions, reflecting a cosmic mandate and a binding spiritual depth (Ritonga et al., 2025). At the heart of this Islamic worldview is the doctrine of Tawhid, which affirms the fundamental unity of all creation under God's sovereignty. This principle implies that humans and nature are not separate entities, but rather part of a sacred, existential network (Bagir, 2021). This connection is intrinsic and spiritual; therefore, damage caused to the environment is not merely seen as a technical problem, but as a disruption of the cosmic essence of Tawhid itself, a disregard for the sacred relationship that has been established. Furthermore, the concept of Amanah (trust) places humans in a position of moral and spiritual responsibility to care for the earth.

This trust is a divine mandate that makes humanity's role as khalifah (God's representative on earth) not a license to dominate but rather a heavy responsibility grounded in accountability before the Creator (Khalid, 2019). Another crucial concept is Mīzān (balance), which is emphasized in the Qur'an: the universe was created with precise proportions and harmony (QS. Ar-Rahman: 7-9). Violation of this ecological balance is considered a deviation from fitrah (the nature of creation) and a denial of the divine wisdom embedded in nature (Mangunjaya & McKay, 2022). Therefore, environmental management in Islam is essentially a manifestation of theological and moral awareness, a form of worship that goes beyond mere compliance with secular regulations.

In exploring the role of humans as caliphs, Islam firmly rejects the anthropocentric narrative that positions humans as absolute rulers. Instead, the caliphate is a concept of governance strictly bound by ethical, moral, and spiritual constraints (al-Jayyousi, 2021). This position in no way legitimizes unlimited exploitation, but rather demands adherence to the principles of ecological justice ('adl), the order of creation, and the absolute avoidance of damage (fasad). The Qur'anic principle that explicitly prohibits causing damage on earth (la tufsidu fi al-ard), as stated in Surah Al-A'raf: 56, serves as the primary normative basis for Islamic ecological responsibility (Kress & Van Leeuwen, 2020). When humans extract natural resources excessively and unsustainably, they not only violate environmental ethics but also commit a spiritual offense. Within the framework of Islamic thought, the contemporary ecological crisis is understood as a direct consequence of moral deviation and a collective failure to responsibly carry out the mandate of the caliphate (Nasr, 2020). Environmental damage thus becomes a reflection of spiritual deviation and violation of divine mandate, emphasizing that ecological problems are essentially theological and moral problems that are rooted, not merely economic, political, or technocratic issues (Omran & Nasr, 2019).

The development of contemporary Islamic ecotheological discourse has given rise to an increasingly crystallized concept: ecological sin (eco-sin). This concept significantly expands the traditional understanding of sin (ma'siyah) by incorporating the ecological dimension as an integral part of violating God's law and mandate (Bagir, 2021). With the introduction of eco-sin, the consequences of environmental damage are no longer framed solely in secular terms such as fines or administrative sanctions, but also acquire eschatological and juridical-spiritual dimensions within the Sharia. Actions such as illegal logging, river pollution, or habitat destruction are no longer simply violations of positive state law or social norms, but rather a form of disobedience to God with consequences in the afterlife (Fachruddin, 2020). This concept provides a much stronger legal and moral foundation for formulating conservation jurisprudence, as it transforms environmental preservation from a mere voluntary activity or compliance with external rules into a sharia-compliant (wajib) obligation stemming from spiritual awareness (al-Jayyousi, 2021). Eco-sin, therefore, provides a solid foundation for reconstructing an environmental legal paradigm based on spirituality and transcendental accountability.

Furthermore, Islamic ecotheology offers an urgent paradigm shift: from exploitative stewardship to ethical stewardship. The exploitative anthropocentric approach that dominates the modern development paradigm has encouraged human domination over nature, ignoring sustainability and the intrinsic value of the environment, where nature is viewed solely as an economic commodity (Mangunjaya, 2019). In contrast, the ethical stewardship paradigm, derived from Islamic heritage, emphasizes the principles of sustainability (istishlah), responsibility (mas'uliyyah), and respect for ecological rights (huquq al-bi'ah). This principle recognizes that nature has intrinsic value (dzatiyyah) because it is a sign of Allah's greatness, as well as functional value in maintaining the balance of all creation (Khalid, 2019). Islam views humans as part of nature, responsible for maintaining its harmony and well-being, not as separate entities entitled to exploit it without limits. This paradigm shift is very important in developing conservation fiqh as a normative basis for ethical and sustainable environmental governance, which is rooted in the Islamic worldview, not merely an import of foreign concepts (Omran & Nasr, 2019).

The sharia dimension of Islamic ecotheology plays a crucial role in strengthening the integration of spirituality, morality, and legal consciousness. Legal consciousness in the Islamic context is not limited to formal compliance with written rules (law compliance), but encompasses spiritual and moral awareness that encourages actions to maintain the sustainability of life as part of submission to God (taqwa) (Kress & Van Leeuwen, 2020). The development of this spiritually based legal consciousness effectively positions environmental preservation as part of worship and noble morals. Thus, the motivation to preserve nature stems not only from external forces such as the threat of government sanctions, but also from an internal awareness grounded in values of faith and eschatological responsibility (Fachruddin, 2020). In this context, environmentally friendly behavior becomes an indicator of piety and a manifestation of gratitude (shukr) for the blessings of nature. The epistemological uniqueness of Islamic ecotheology lies in its ability to link legal awareness with spiritual engagement, something that is often absent in secular approaches that rely on legal enforcement without a transformative approach to values and beliefs (Nasr, 2020).

A deep understanding of ecotheology not only enriches moral discourse but, more importantly, forms a solid normative foundation for the development of conservation jurisprudence (fiqh al-hifzh 'ala al-bi'ah). Conservation jurisprudence requires a strong theological foundation to gain deep-rooted moral and spiritual legitimacy in Muslim society. Ecotheology provides an epistemological and ontological framework that explains why and how nature should be preserved, with direct reference to the authority of primary sharia texts, the Qur'an and Hadith, as well as Islamic legal principles such as maqasid al-shariah (the objectives of sharia) (Bagir, 2021). Thus, ecotheology bridges the gap between abstract theological principles and applicable sharia law, enabling conservation jurisprudence to be formulated not merely as a reaction to modern environmental regulations, but as part of the development of authentic and responsive contemporary Islamic law (fiqh al-mu'asar) (al-Jayyousi, 2021). The formulation of ecotheology-based conservation fiqh has given rise to various innovative Islamic legal instruments that are relevant to modern environmental governance, such as environmental fatwas from authoritative institutions (e.g., MUI Fatwa No. 4/2014 concerning the Conservation of Endangered Wildlife), the concept of environmental zakat (zakat al-bi'ah), environmental waqf (green waqf), and sharia economic contracts that internalize environmentally friendly principles (Mangunjaya & McKay, 2022).

In an academic context, the primary contribution of the Islamic ecotheology approach is to establish a holistic Islamic legal framework—ecological, spiritual, and normative simultaneously. This approach offers a new paradigm that effective environmental conservation can only be achieved through strengthening ecological spirituality, moral certification, and the legitimacy of mutually reinforcing sharia law (Omran & Nasr, 2019). The integration of theological values with Islamic legal principles leads to the formation of ecological fiqh (fiqh al-bi'ah) as an alternative and complementary Islamic legal framework for natural resource management. This ecological fiqh can serve as a significant model in formulating environmental policies, particularly in Muslim-majority countries, where policies can not only be based on positive legal instruments but also be strengthened by sharia principles that have a strong normative appeal and spiritual motivational power at the societal level (Fachruddin, 2020). In other words, ecotheology enables environmental

law to become alive and meaningful within the cultural and religious context of society (Bin Kirin & Kariman, 2026).

Thus, the ecotheological dimension of Islam is proven to function not only as a passive theological foundation, but also actively serves as a dynamic philosophical and normative basis for the development of Sharia-based environmental legal instruments. This reconstruction effort aligns with the contemporary need to present Islamic law that is adaptive, progressive, and relevant in addressing the increasingly complex global ecological crisis (Nasr, 2020). The reconstruction of environmental spirituality and ethics in Islam provides a vital new direction for the development of conservation jurisprudence, while strengthening Islam's intellectual and practical contributions to the discourse of global environmental governance (Nur et al., 2025). This close integration of ecotheology, conservation jurisprudence, and spiritually-based legal awareness ultimately forms the primary theoretical foundation of this research, offering a holistic and transformative perspective for understanding and resolving the crisis in the relationship between humans and nature.

Formulation of Conservation Jurisprudence Principles in Sustainable Natural Resource Management

The formulation of conservation fiqh principles in sustainable natural resource management marks an epistemological breakthrough in contemporary Islamic law, directly responding to the global ecological crisis with a normative framework derived from sacred texts and Muslim intellectual traditions. Fiqh al-Bi'ah, a branch of Islamic jurisprudence specifically addressing environmental issues, arose from the urgent need to reinterpret classical Islamic legal texts within the framework of modern challenges such as climate change, massive deforestation, and the clean water crisis (Khalid, 2019). This concept is not merely reactive, but proactive in integrating Islamic metaphysical principles—such as Tawhid, Khalifah, and Amanah—with scientific conservation paradigms and sustainable public policy (Bagir, 2021). Its application has been tested in various socio-ecological contexts. In Terengganu, Malaysia, for example, research shows how the principles of tawazun (balance), adl (justice), and ri'ayah al-bi'ah (environmental stewardship) are integrated with local wisdom in managing coastal ecosystems, creating an effective governance model because it is considered religiously and culturally legitimate (Ghani & Hasrah, 2022).

Meanwhile, in Indonesia, case studies on watershed management and community forests reveal that the principles of Islamic jurisprudence (Fiqh al-Bi'ah), such as the prohibition of israf (waste) and ihsan (good deeds), can increase community compliance with sustainable practices, going beyond mere economic incentives (Fachruddin, 2020). This demonstrates that environmental fiqh is not trapped in abstract normative discourse, but has strong applicative power in guiding behavior and policy. Its formal legitimacy in Indonesia is strengthened by a series of authoritative fatwas from the Indonesian Ulema Council (MUI), such as Fatwa No. 4 of 2014 concerning the Conservation of Endangered Wildlife to Maintain Ecosystem Balance and Fatwa No. 22 of 2020 concerning Sharia-Based Coastal and Marine Ecosystem Conservation. These fatwas not only serve as moral guidance but have become references in environmental litigation and the formulation of Regional Regulations, for example in the management of national parks and marine conservation areas, thus making environmental fiqh a living law within the national legal

system (Nurhayati & Salim, 2023). This transformation from fiqh texts to policy instruments demonstrates the adaptive capacity of Islamic law in responding to the challenges of the times.

To build an applicable framework, an in-depth discussion of the principles of Islamic jurisprudence (al-qawa'id al-fiqhiyyah) serves as an irreplaceable foundation. These principles serve as general principles that guide legal derivations for specific cases. The first and most fundamental principle is La darar wa la dirar (not to harm oneself or others). In an ecological context, this principle is broadly interpreted to prohibit any activity that causes environmental damage, whether directly or indirectly, now or in the future (al-Jayyousi, 2021). Overexploitation of natural resources that results in erosion, flooding, or loss of biodiversity are concrete forms of prohibited dharar. The enforcement of this principle in positive law, for example, can be seen in court decisions that cancel mining business permits in protected forest areas due to the potential for irreversible ecosystem damage, a form of harmonization between the precautionary principle in environmental law and Islamic principles (Kress & Van Leeuwen, 2020).

The second principle, al-Maslahah al-Mursalah, which prioritizes the public good, provides a strong justification for public policies aimed at preserving the environment for the benefit of future generations. The concept of maslahah in contemporary maqashid sharia has been expanded to explicitly include environmental protection (hifzh al-bi'ah) as a fundamental benefit (Auda, 2019). Policies such as the moratorium on new permits for oil palm plantations on peatlands, or mangrove rehabilitation programs, are essentially implementations of maslahah mursalah, as they aim to maintain ecological functions vital to human and non-human well-being (Mangunjaya & McKay, 2022). Furthermore, the principle of Sadd al-Dzari'ah (preventing the path to damage) offers a preventive and pre-emptive approach. This principle encourages policymakers to not only address damage that has already occurred, but also to block practices that have the potential to cause it. Its implementation can be seen in the strict environmental permit system, the prohibition of destructive fishing gear, or the strict regulations on the disposal of B3 (Hazardous and Toxic Materials) waste (Omran & Nasr, 2019). These three principles, when applied synergistically, form a comprehensive system of Islamic ecological jurisprudence, encompassing preventive (sadd al-dzari'ah), protective (la darar), and promotive (maslahah) aspects in natural resource management.

The most significant development in contemporary environmental fiqh discourse is the expansion of the Maqasid al-Shariah (objectives of Sharia) framework by formally including environmental protection (*hifzh al-bi'ah*) as a sixth objective, complementing the five classical maqasid: protection of religion, life, intellect, progeny, and property. This concept of Maqasid al-Shariah al-Bi'iyyah is gaining momentum with the realization that environmental sustainability is a fundamental prerequisite for the fulfillment of all other maqasid (Dusuki & Bouheraoua, 2021). How is it possible to protect the soul (*hifzh al-nafs*) if water and air are polluted? How is it possible to protect the mind (hifzh al-'aql) if ecological disasters cause stress and social disorientation? How is it possible to protect offspring (hifzh al-nasl) if environmental damage threatens the reproductive health and future of future generations? These rhetorical questions reinforce the central position of the environment in the Islamic hierarchy of values (Nasr, 2020).

Thinkers such as Jasser Auda, with his systemic approach (System Maqasid Approach), assert that ecological sustainability is a principle that cuts across and binds all

maqasid, because the system of life on earth is an interdependent network (Auda, 2019). This recognition of maqasid al-bi'ah has revolutionary legal implications: damaging the environment is no longer merely an administrative violation or a personal sin, but a violation of the very purpose of sharia itself, thus demanding a systematic and collective legal and policy response (Bagir, 2021). Research in Muslim countries shows that environmental policies packaged with the maqasid sharia narrative achieve higher levels of acceptance and compliance in society, because they touch on deep religious awareness (Fachruddin, 2020). Therefore, maqasid al-bi'ah serves as a powerful epistemological bridge, uniting the language of religious ethics, national legal imperatives, and global sustainable development agendas such as the Sustainable Development Goals (SDGs).

The close integration of environmental fiqh principles and maqasid al-bi'iyyah has given rise to a coherent and dynamic conservation-based Islamic legal framework. This framework operates at three levels: normative, conceptual, and applicative. At the normative level, it is rooted in the texts of the Qur'an and Sunnah, as well as the consensus of scholars (ijma') and considerations of benefit. At the conceptual level, it positions humans as active and accountable caliphs, tasked with maintaining the balance (mizan) of ecosystems, preventing damage (fasad), and ensuring distributive and intergenerational justice (adl) in resource utilization (al-Jayyousi, 2021). The concept of justice here encompasses justice towards nature itself (ecological justice) and justice for vulnerable communities who are often victims of environmental degradation (environmental justice). At the applicative level, this framework is translated into various concrete instruments (White, 2022). At the macro level, Islamic financial instruments such as Green Sukuk (green Islamic bonds) have emerged, issued by the governments of Indonesia and the United Arab Emirates to finance renewable energy projects, environmentally friendly transportation, and biodiversity conservation (Dusuki & Bouheraoua, 2021). At the meso level, the institution of Environmental Waqf (Green Waqf) has developed, where endowment assets are managed specifically for conservation purposes, such as waqf forests, waqf infiltration wells, or environmental education centers (Nurhayati & Salim, 2023). At the micro level, a push for Environmental Zakat (Zakat Lingkungan) is emerging, where a portion of zakat mal can be allocated to restore the environment of poor communities affected by pollution or ecological disasters (Mangunjaya, 2019). This multidimensional framework demonstrates that conservation fiqh not only regulates what is prohibited (haram), but also creatively designs positive mechanisms (halal and mandub) to fund and advance the green agenda.

The implementation of conservation fiqh in a country's environmental policy requires an integrative and contextual strategy, linking sharia doctrine with national law and international commitments. Indonesia offers an interesting example with its eclectic-integrative approach. On the one hand, the Indonesian Ulema Council (MUI) fatwas have become influential soft law. On the other hand, the principles of conservation fiqh are adopted in national planning documents. For example, the National Action Plan for Climate Change (RAN-API) and the National Strategy for Sustainable Forest Management acknowledge local wisdom and religious values as part of the social capital for adaptation and mitigation (Fachruddin, 2020). At the regional level, Aceh Province, with its special autonomy, has attempted to integrate maqasid sharia into the Qanun (Regional Regulation) on Regional Spatial Planning, by designating forest areas with high conservation value as protected areas under sharia (Salim, 2022).

Globally, the United Arab Emirates (UAE), despite its distinct social context, has officially incorporated the principles of maqasid sharia into its national environmental vision, particularly in its energy transition strategy towards renewable energy, arguing that harnessing abundant solar energy is the most rational and sharia-compliant form of managing God's trust (al-Jayyousi, 2021). Meanwhile, Malaysia is developing a nationwide Eco-Mosque movement, where mosques serve not only as places of worship but also as centers for environmental education, waste management, and ablution water conservation. This program, supported by fatwas and technical guidance from authorities, demonstrates how religious institutions can be effective agents of behavior change (Ghani & Hasrah, 2022). These various implementation models demonstrate that conservation fiqh is flexible and can take different forms according to the political, legal, and social structures of each country.

The most promising and sustainable applied approaches often originate from the grassroots, through community-based environmental governance models inspired by sharia principles. These models utilize Islamic principles such as musharakah (partnership), shura (deliberation), and ta'awun (mutual assistance) to build participatory, fair, and transparent natural resource management systems. In Indonesia, the management of legally recognized Village Forests and Customary Forests can be enriched with a sharia framework. For example, customary rules (awig-awig) prohibiting tree felling around water sources can be understood as an implementation of sadd al-dzari'ah and hifzh al-nafs (protecting the soul) (Nurhayati & Salim, 2023).

Similarly, the Balinese subak system, while derived from Hindu traditions, embraces principles of equitable water distribution that align with the Islamic concept of adl and can serve as a model for community-based water management in Muslim-majority areas (Mangunjaya & McKay, 2022). In the energy sector, renewable energy (solar or microhydro) community initiatives have emerged, managed through mutual cooperation, reflecting the principles of shared ownership and shared responsibility for nature. This community-based approach is effective because it builds a sense of ownership and links conservation to deeply held values, making it more sustainable than programs that rely solely on external incentives or legal enforcement (Fachruddin, 2020).

In the academic realm, the development of conservation jurisprudence has made significant and multidimensional contributions. First, it encourages methodological renewal (tajdid usuli) in Islamic law. Conservation jurisprudence demands the use of ijtihad that is not only textual, but also contextual, interdisciplinary, and future-oriented. It adopts scientific findings from ecology, climatology, and environmental economics as part of the relevant ‘illah (legal reasoning) (Auda, 2019). Second, conservation jurisprudence enriches global environmental law by contributing transformative spiritual and ethical perspectives. While international environmental law is often mired in negotiations of state interests and is anthropocentric, the Islamic approach offers a transcendental moral foundation that emphasizes responsibility to the Creator and justice for all creation (eco-centrism framed within theocentrism) (Nasr, 2020). Third, it provides a value-based normative foundation for public policy, which is much needed to counter purely materialistic and exploitative development narratives. By basing policies on the maqasid sharia, the decision-making process becomes more holistic, considering long-term spiritual, social, and ecological impacts (Dusuki & Bouheraoua, 2021). This academic contribution positions conservation fiqh not as a marginal discipline, but as a mainstream discipline in the study of Islamic law and contemporary environmental policy.

The formulation of conservation fiqh principles in sustainable natural resource management represents a sophisticated synthesis of fidelity to tradition and openness to innovation (Amaral, 2025). It is an intellectual and practical project aimed at healing the broken relationship between humans and nature by recalling the forgotten cosmic promise (amanah) and ethical position (khalifah). Through an approach that integrates the principles of fiqh, maqasid sharia al-bi'iyyah, Islamic financial instruments, and community-based governance, conservation fiqh offers not only partial solutions to environmental problems, but a comprehensive framework for ecological transformation rooted in spirituality (Gbadegesin & Gbadamosi SAN, 2024). Thus, this effort to formulate a conservation-based Islamic legal framework not only contributes to the treasury of Islamic legal thought but also strengthens sharia's position on the global stage as an environmental ethic that is relevant, inclusive, and radically oriented towards the sustainability of life on earth.

The Integration Model of Ecotheology and Conservation Jurisprudence in Modern Environmental Policy

The integration of ecotheology and conservation jurisprudence into modern environmental policy requires a paradigmatic approach that is not only grounded in religious normative aspects but also able to connect with public regulation, environmental governance, and global sustainability ethics. Islam is not merely a spiritual doctrine, but rather a comprehensive value system, encompassing cosmological, epistemological, and legal-formal perspectives related to nature management (Ahmad & Truna, 2025). Contemporary ecological challenges such as climate change, forest degradation, pollution, and the water crisis require the development of an environmental policy model that is not only technocratic but also possesses moral and spiritual depth (Subhasmita & Behura, 2024). Therefore, the integration of conservation jurisprudence with modern environmental policy perspectives such as the Sustainable Development Goals (SDGs), the green economy, the circular economy, and environmental law is a theoretical and practical necessity.

In this context, it is necessary to formulate a comprehensive approach known as the Eco-Sharia Legal Framework, a model of Sharia legal framework integrated with the principles of ecology, sustainability, and environmental justice (Suherman, 2018). This framework not only regulates halal and haram in product consumption but also expands the halal discourse into a paradigm of environmental sustainability across the entire process of production, distribution, consumption, and recycling of natural resources. The Eco-Sharia Legal Framework combines maqā (laws) withyesid al-syarī'ah with the goal of global sustainable development, so that environmental protection (hifz al-bi'ah) can be positioned on an equal footing with the protection of life, mind, descendants, and property (Maghfirah et al., 2022). Reformulation of maqāyesThis ecological nature makes sharia not only a ritual legal system, but also a governance system in environmental management.

To effectively implement this framework, the integration of conservation jurisprudence into public policy and government instruments is required. One key strategy is to strengthen environmental regulations through a sharia-compliant approach, such as developing environmental legal guidelines based on the principles of ecological justice, trustworthiness, and sustainability (Shabanov et al., 2025). State regulations can be aligned with environmental fatwas, which are not merely normative documents but also possess strong social and religious power in encouraging public compliance. When fatwas prohibiting forest burning, illegal

logging, and water pollution are integrated with state policy, a dual mechanism is formed that is not only legalistic but also ethical and theological.

At the educational level, the Islamic Eco-Governance Framework model strengthens the integration of ecotheology and conservation jurisprudence through religious curricula and environmental ethics. Modern Islamic education needs to build ecological awareness through ecotheology-based teaching, strengthening environmental sharia reasoning, and fostering conservation practices (La Fua & others, 2018). This can be achieved through the development of a fiqh al-bi'ah-based curriculum, Eco-Sharia Law courses, green Islamic boarding school programs, environmentally friendly Islamic schools, and renewable energy-based mosque practices. Religious education based solely on memorization and ritual is no longer relevant in addressing contemporary ecological challenges (Shahida, 2024). Religious education is needed that builds awareness of ecological action and responsibility as part of worship and sharia compliance.

In addition to education, religious institutions play a strategic role in realizing eco-sharia governance. Ulama, muftis, and religious organizations serve not only as guardians of classical Islamic faith and jurisprudence, but also as agents of social change in the environmental field. Through green fatwas, thematic sermons, and the eco-friendly mosque movement, conservation values can be instilled as part of worship and spiritual integrity. The discourse of conservation fiqh can be expanded through collective ijtihad forums (ijtihad jama'i) that address environmental issues such as carbon emissions, industrial waste management, and biodiversity protection. Thus, ulama are transformed into key actors in ecological governance, strengthening the balance between public policy and spiritual values.

Table 1. Model of Integration of Ecotheology and Conservation Jurisprudence in Modern Environmental Policy

Key Aspects	Conceptual Explanation	Implementation/Example	Academic Contribution
Integration of Conservation Jurisprudence with Environmental Policy	Connecting sharia principles (*hifz al-bi'ah, maslahah, adl, khalifah*) with state policies and environmental standards (Environmental Law, SDGs, Paris Agreement).	Waste management, forest management, carbon emission regulation based on environmental jurisprudence.	Forming a normative basis for sharia environmental regulations.
Eco-Sharia Legal Framework	An Islamic legal framework that combines ecotheology, maqasid al-shariah, and sustainability governance.	Preparation of a conservation fiqh model as a public law product.	Giving birth to a new paradigm of sharia-based environmental law.

Maqasid al-Shariah al-Bi'iyyah	Expansion of maqasid: from protection of soul, mind, wealth→ecosystem protection and environmental sustainability.	Sharia-based water, land, energy and biodiversity conservation policies.	Adding an ecological dimension to traditional sharia maqasid.
Halal-Green Certification	The concept of halal is not only free from impurities, but also ethical, environmentally friendly, thayyib, and sustainable.	Halal certification for eco-friendly products, Green Sukuk, eco-mosque.	Producing ecological halal standards in the sharia economy.
Ecological Education and Transformation of Awareness	Ecotheology-based education: incorporating conservation jurisprudence and eco-Islamic ethics into the curriculum.	Green Islamic boarding school, Eco-Sharia Law course, Islamic conservation school.	Forming spirituality-based ecological legal awareness.
The Role of Ulama, State, and Society	Collaborative governance: state (policy), clerics (moral legitimacy), society (ecological action).	MUI environmental fatwa, environmentally friendly mosque, eco-santri community.	Creating an Islamic Eco-Governance model.
Green Economy & Circular Economy Islam	An economy that is not only halal, but also sustainable, ethical and environmentally friendly.	Energy management, carbon trading, eco-waqf, eco-zakat.	Affirming Islam as the ethical basis of ecological economics.
Epistemological Synthesis→Legal Norms→Public Policy→Social Action	The flow of transformation of Islamic values into ecological policies and actions.	Fatwa becomes law, education becomes a social conservation movement.	Formulating a social transformation model based on ecological sharia.

Based on the table, it is clear that the integration of ecotheology and conservation jurisprudence is not merely theoretically normative but can also be developed into an applicable environmental policy model. This is evident in the strengthening of maqasid al-shariah al-bi'iyyah, the integration of SDGs policies and the Environmental Management Law, and the implementation of eco-sharia-based governance through education, fatwas, halal-green certification, and multi-actor collaboration.

The concept of halal-green certification is a significant innovation within the framework of integrating conservation fiqh (Islamic jurisprudence) and modern environmental policy (Qadir & others, 2025). This certification assesses not only the halal nature of a product's raw materials, but also its sustainability and environmental impact, from energy use and waste management to ecosystem sustainability. Products are not only halal from a sharia perspective but also thayyib (Islamic law) from an ecological perspective. Halal-green standards can support the implementation of a green economy and a circular economy, as they require environmental responsibility at every stage of production. This model can even serve as a tool for global sharia diplomacy and a green trade standard based on Islamic values.

In the context of governance, eco-sharia governance unites religious moral authority, state legal force, and active community participation in preserving ecosystems. The state is tasked with developing environmental regulations and policies that align with Islamic law and sustainability principles. Ulama (Islamic scholars) provide moral, theological, and sharia legitimacy to strengthen social compliance. Communities act as implementers of participatory ecological actions, including conservation movements, the circular economy, and public advocacy (Hernández Guzmán & Hernández García de Velazco, 2024). This governance model creates an integrative approach that is not only legal and formal but also rooted in religious awareness and public ethics.

The synthesis of epistemology, legal norms, public policy, and social action is a crucial stage in the development of the Islamic Eco-Governance Framework. The epistemological stage builds awareness that Islam has an ecological knowledge structure through interpretation, Islamic jurisprudence, and environmental ethics (Mohamed, 2014). The normative stage transforms this awareness into law through ijtihad, fatwas, and the codification of conservation jurisprudence. The public policy stage integrates ecological sharia principles into laws, environmental policies, and industry standards (Abdelzaher et al., 2019). The social action stage translates policies into concrete practices through community movements, institutional programs, and cross-sector collaboration. These four stages produce a comprehensive framework, from text to context, from idea to policy, and from regulation to social transformation.

In a global context, Islamic conservation jurisprudence can provide an alternative paradigm to the environmental crisis, which has been dominated by secular and technocratic approaches. Islam offers a spiritual-ecological approach that integrates science, sharia, and morality, thus addressing the environmental crisis not only from a technical perspective but also from a perspective of awareness and ethics of sustainability. The concept of eco-sharia and the Islamic Eco-Governance Framework can be a unique Islamic contribution to global discourse, offering a humanistic, sustainable, and ecologically spiritual perspective.

Thus, the integration of ecotheology and conservation jurisprudence into modern environmental policy is not merely a religious discourse but also a framework for concrete action in building an ecological civilization. Through a policy approach based on sharia, spirituality, and environmental ethics, Islam can offer a just, sustainable, and transformative model of environmental governance. This model not only addresses current ecological challenges but also shapes a future that is more harmonious, harmonious, and responsible towards the universe.

CONCLUSION

This research has successfully answered the main question regarding how Islamic ethical-spiritual values can be integrated into an environmental legal framework that is systematic, applicable, and compatible with global governance. The main finding is the formulation of the Eco-Sharia Legal Governance Model, a theoretical construction that synthesizes three fundamental pillars: (1) Islamic Ecotheology as a cosmological and spiritual foundation that reconstructs the human-nature relationship through the principles of Tauhid, Amanah, Khalifah, and Mīzān; (2) Conservation Fiqh as an operational normative-juridical framework, built through the rules of fiqh (la darar, maslahah mursalah, sadd al-dzari'ah) and the expansion of Maqāyesid al-Shariah al-Bī'iyyah which places environmental protection (hifẓal-bi'ah) as the sixth goal of sharia; and (3) Modern Policy Instruments such as SDGs, green economy, and national regulations. This model proves that Islamic law is not a static system, but dynamic and capable of responding to the ecological crisis with a holistic approach—bridging the transcendental, normative, and practical dimensions.

Theoretically, this research provides three profound implications. First, it contributes to epistemological renewal (tajdīd uyesūlī) in Islamic law by demonstrating how contemporary ijtihad can creatively and critically integrate ecological scientific findings into the maqā frameworkyesid and qawā'id fiqhiyyah. Second, this research enriches the discourse of global environmental law by introducing a theocentric-ecological perspective that offers an alternative to the anthropocentric-secular paradigm, while also affirming that ecological justice and sustainability are universal moral imperatives that can be constructed through religious language. Third, this research strengthens the basis of Islamic Sustainability Studies as an autonomous interdisciplinary field, by offering an integrative analytical framework that connects theology, law, public policy, and economics.

On a practical level, the resulting model offers an applicable roadmap for various stakeholders. For policymakers in Muslim-majority countries, the model provides normative justification for internalizing sharia principles into environmental regulations, halal-green certification, financial instruments such as Green Sukuk and Environmental Waqf, and programs such as Eco-Masjid. For religious authorities such as the Indonesian Ulema Council (MUI), this research strengthens the role of environmental fatwas as effective soft law that can be consolidated into more formal policy guidelines. For civil society and the education sector, the model offers an Islamic-based ecological awareness curriculum and modules that can be transformed into participatory social movements and community practices.

However, this study has several limitations. First, as a conceptual normative-philosophical study, the empirical validity of the Eco-Shariah Legal Governance Model requires further testing through in-depth case studies and implementation analysis across different socio-political contexts. Second, the study's strong focus on vertical integration (from text to policy) may not fully accommodate the complexity of trade-offs and horizontal negotiations that occur in the political process of environmental policymaking at the national and local levels. Third, the discourse constructed is still centered on Sunni sources, so there is room to incorporate perspectives from other schools of thought or broader local Islamic traditions.

Based on these limitations, suggestions for further research are as follows. First, empirical-applicative studies are needed to test the effectiveness of this model, for example by examining the implementation of MUI environmental fatwas in certain regions or measuring the socio-ecological impacts of Green Sukuk. Second, comparative studies comparing conservation fiqh approaches in various Muslim countries (such as Indonesia, Malaysia, Turkey, and Morocco) would be invaluable in identifying contextual factors influencing successful integration. Third, more in-depth interdisciplinary research involving environmental science, ecological economics, and political science is needed to refine the policy instruments of this model, particularly in responding to technical challenges such as carbon trading, energy transition, and biodiversity conservation. Finally, exploration of ecotheological narratives in Islamic artistic, literary, and cultural traditions could enrich the spiritual dimension of this model and broaden its resonance at the grassroots level.

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